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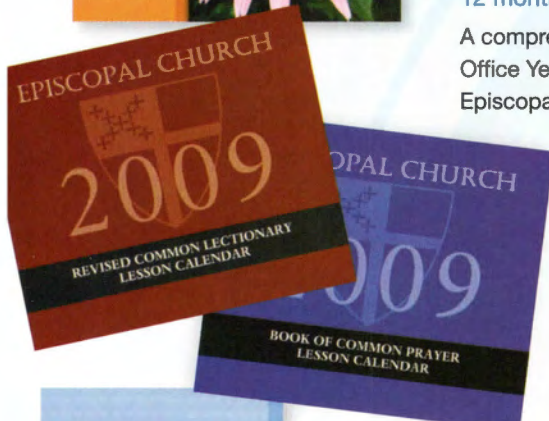
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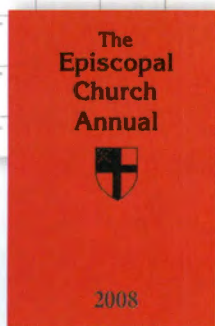
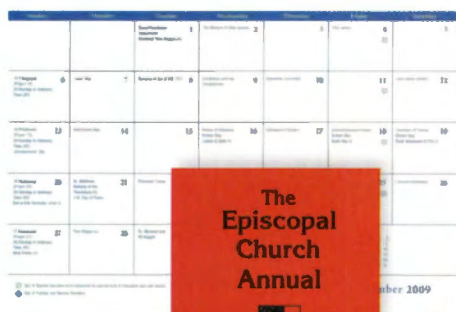
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THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

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SUNDAY'S READINGS

A Clean Balance Sheet

'The kingdom of heaven may be compared to a king who wished to settle accounts' (Matt. 21:23)

The 18th Sunday After Pentecost, (Proper 19A), Sept. 14, 2008

BCP: Eccles. 27:30-28:7; Psalm 103 or 103:8-13; Rom. 14:5-12; Matt. 18:21-35
RCL: Exod. 14:19-31 and Psalm 114 or Exod. 15:1b-11, 20-12; or Gen. 50:15-21 and Psalm 103:(1-7), 8-13; Rom. 14:1-12; Matt. 18:21-35

Much of life involves settling accounts. Evening the score, leveling the playing field, earning a place at the table — we devote vast amounts of time and energy to getting what we believe we are due. The latest crisis in the financial markets stemmed from mortgage loans that couldn't be repaid and financial commitments that could not be backed up.

In the parable of the unmerciful servant in today's gospel, a king forgives a gigantic debt of 10,000 talents that one of his servants owes him. (Estimates of what this sum might be worth in today's money vary, but the debt is at least equivalent to millions of dollars.)

The servant seems amazingly ungrateful for his good fortune. He commands a fellow servant to pay him a small debt, the equivalent of a few dollars. When the repayment is not forthcoming, the first servant has the second put in prison. The king later learns what happened and orders the unmerciful servant to be tortured until he pays his original debt to the king.

To the reader, the unmerciful servant's behavior seems incomprehensible. He has squandered a miraculous chance to be free of an unpayable debt in order to try to collect a trifling

amount of cash from another poor person. Ironically, he never even gets repaid.

The fantastic character of the parable, however, ought to direct us beyond the servant's hard-heartedness toward the larger issue Jesus is addressing: "The kingdom of heaven is like a king who wanted to settle accounts."

In the realm of God, God forgives us all our debts. Our trespasses against God and our neighbor are wiped from the balance sheet. "God was in Christ reconciling the world to himself" (2 Cor. 5:19).

Through the divine mercy, our accounts with the universe are already settled. Whatever happens, we are ready to go. As St. Paul put it with profound logic: "If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's" (Rom. 14:8).

We need not fear death — the final settling of accounts — because God is with us beyond death. And if we find ourselves still living on earth for the time being, Christ helps us to follow God's will for us in this life. Whatever happens, we are forgiven. And this precious gift of forgiveness is not to be squandered.

Look It Up

Jesus often talks about forgiveness, as in Luke 6:27-36. For example, "Be merciful as your father in heaven is merciful."

Think About It

How would you live differently if you had an absolute conviction that whether you lived or died, you belonged to God?

Next Sunday

The 19th Sunday after Pentecost (Proper 20A), Sept. 21, 2008

BCP: Jonah 3:10-4:11; Psalm 145 or 145:1-8; Phil. 1:21-27; Matt. 20:1-16
RCL: Exod. 16:2-15 and Psalm 105:1-6, 37-45; or Jonah 3:10-4:11 and Psalm 145:1-8; Phil. 1:21-30; Matt. 20:1-16

BOOKS

God Seekers

Twenty Centuries of Christian Spiritualities

By **Richard H. Schmidt**. Foreword by **Phyllis Tickle**. Eerdmans. Pp. 366. \$22. ISBN 9789892828498.

In 2002, Richard Schmidt (editor and director of Forward Movement Publications) compiled *Glorious Companions: Five Centuries of Anglican Spirituality*, a valuable anthology of biographical information and writings related to the Anglican spiritual tradition.

For each representative individual, he provided a brief biography and short selections from his or her writings.

In this year's *God Seekers: Twenty Centuries of Christian Spiritualities*, Schmidt broadens his focus to span the entirety of post-biblical Christian history, selecting figures as diverse as Irenaeus, Anselm, Martin Luther, the Wesleys, Thomas Merton, Madeleine L'Engle and Rosemary Radford Ruether. He follows the same method as in *Glorious Companions*, also giving suggested questions for reflection and discussion at the end of each chapter.

Although Schmidt set himself the unenviable task of selecting just 32 individuals for this book, they all fit his criteria of significance in tapping and shaping the Christian spiritual tradition that is our common treasure. In bringing their lives and writings to a new audience in an accessible format, he deserves gratitude and many readers.

Richard J. Mammana, Jr.
Stamford, Conn.

Transforming Congregations

By **James Lemler**. Church Publishing. Pp. 192. \$16. ISBN 0898695848.

"It's something I can do without," she said. What's worse is that she said it as matter of factly as "I like chocolate ice cream." I was making my way through the parish directory-phoning those I had not seen in awhile. Most people

(Continued on next page)



Feed my Lambs

Making the Scriptures and Lectionary Come Alive for Young Children

Volume 1, 122 pages
By Beverly Easterling

Feed My Lambs sets a special place at God's Table for the Church Present: Our Children. Following the **three-year** lectionary cycle in one well organized volume, *Feed My Lambs* connects children ages 4 thru 11 to the scriptures in short but exciting presentations;

Each Sunday's lesson includes the scripture used for the presentation, a short synopsis, supply list and questions and answers.

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"The concept is an excellent one, and the ideas are do-able within a five minute time frame. A useful education tool!"

The Rev. Dr. Arnold W. Klukas, Associate Professor of Liturgics and Ascetical Theology, Nashotah House Theological Seminary

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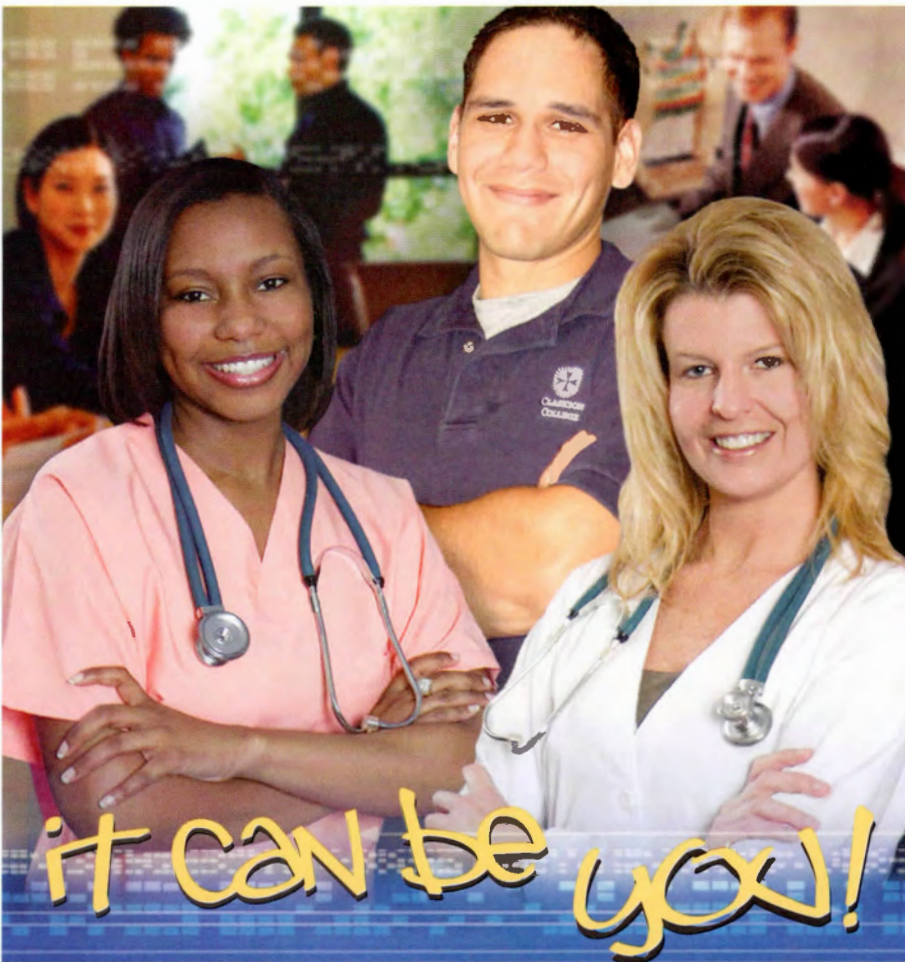
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BOOKS

(Continued from previous page)

were apologetic and assured me that I would see them soon. She, on the other hand, dispensed with politeness. A single mom, with a 10-year-old daughter the congregation adores, she came right to the point. "You know, Fr. Gahan, we're busy running here and there all week. Church is just something we can do without."

The woman's words slapped me across the face. Why is worship, Sunday school, fellowship, and Bible study something many people can so easily dismiss from their lives? James Lemler wants to help parish leaders like me face up to that crucial problem and then help us do something about it. Above all, he believes our parishes must become communities of discernible and continual transformation.

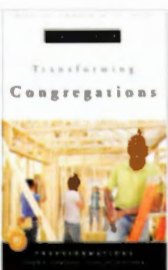
Deep Conviction

To become a transforming congregation, a faith community first must act from a sense of deep conviction, and, second, translate those convictions into unremitting habits. Regarding the former, Lemler writes of the "urgency of the gospel," and how Christ alone meets the deep needs of post-modern people who are desperately searching for meaning in their lives.

Lemler's long tenure in parish leadership shows up in his refusal to merely report from glittering theoretical towers. Instead, his book is laced with practical illustrations at every turn. Furthermore, his examples are harvested from parishes of every size and flavor in The Episcopal Church.

Early in the book, Lemler quotes one of his heroes, Bishop Claude Payne, retired Bishop of Texas: "If the Christian community can recover its sense of being God's agent for transformation, and if it can recover its passion for making disciples, it can reach out to the spiritually hungry and offer them the rich banquet of the Christian life." If not, we will never be a church that people can't do without.

*(The Rev.) Patrick Gahan
 Wimberley, Texas*



Church Unique

How Missional Leaders Cast Vision, Capture Culture, and Create Movement

By **Will Mancini**. Jossey-Bass. Pp. 271. \$23.95. ISBN 978-0-7879-9683-3.

Within the last four months, I have received calls from several parishes and one mission. Each church was different and unique. The one strand that wove together these places was a question that arose in each search process. It was even worded practically the same as if deployment officers had conspired together to see that something of a pattern was continuous in each search. The question? "What is your program of (or for) church growth?"

Each church was looking for a stated, tested, proven, and reproducible program that would guarantee their church to grow. My disappointing answer was always the same: "I have none. Church growth is an ethos not a program." I was regularly reminded of the words of the keen-minded psychologist, O. Hobart Mowrer, who said, "People are the program." From this answer, we moved to discuss the planting of vision and the development of an ethos and expectation of growth.

Then, in unpacking the books that followed from Buffalo, N.Y., lo and behold were my assigned books from *THE LIVING CHURCH*. The first one caught my eye with its substantive title, *Church Unique* affirms exactly what I had confidently been trumpeting throughout my discernment process. There is a purposeful emphasis on effectiveness, congregational uniqueness, and vision. There is a parallel diminution of the ubiquitous "mission statement," for the vision of where any one unique church is going is far more important than its mission (from where it is moving). That "uniqueness permeates God's plan" is taken as a fundamental and defining reality.

Mancini places before his readers a comprehensive history of "church growth" thinking. He diagnoses the issues which were inherent in the

"church growth" movement, and offers prescriptions for moving beyond the limiting paradigm. His descriptions of the missional church and its leadership will free said leaders from the eternal quest for successful technique. His material is must reading for those who are anxious to be free from the static and strategic model of church growth of the second half of the 20th century. He gives a compelling rationale for the church to move on and accompanies this rationale with instructive support and church-wide challenge. All mission boards and vestries would benefit from the materials contained therein.

*(The Rev.) Jeffrey A. Mackey
Melrose, Fla.*

Under an Adirondack Influence

The Life of A. L. Byron-Curtiss, 1871-1959

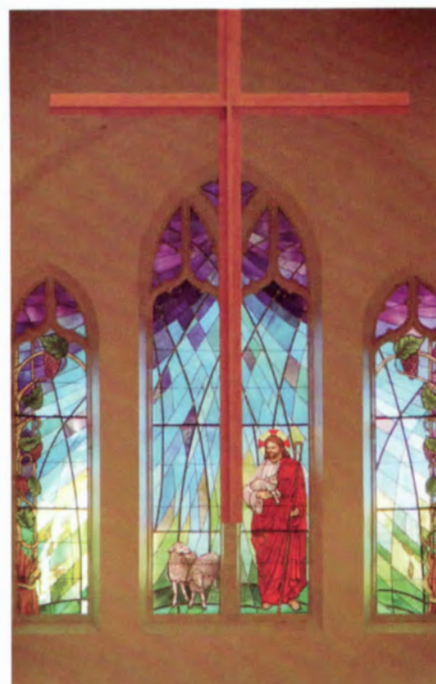
By **William J. O'Hern** and **Roy E. Reehil**. Forager Press. Pp. 352. \$21.95. ISBN 9780974394350.

William J. O'Hern and Roy E. Reehil, devoted enthusiasts of the Adirondack Mountains, have compiled a biography of one of the region's most beloved figures.

Arthur Leslie Byron-Curtiss served as a priest in the Diocese of Central New York for 60 years. That might be story enough, but the heart of his life — and of this book — is his love affair with wilderness.

Byron-Curtiss (the hyphenation stands for the father who abandoned him and the maternal grandparents who raised him) served his first mission at Forestport, N.Y., in 1892 as a deacon at age 21. At 24, he won a promotion — and a princely salary of \$400 a year — as rector of a failing church in Rome, N.Y. He turned that parish around, moved on to others, and along the way accepted assignments as chaplain, teacher and lecturer. He ran four times for Congress as a Socialist, always losing, and he

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BOOKS

(Continued from previous page)

wrote books and dozens of magazine articles.

Despite his busy life, Byron-Curtiss managed to spend almost all his summers at the camps he built over the years on North Lake. ("Camp" is Adirondack talk for a remote, reasonably comfortable cabin or lodge surrounded by natural grandeur.) Here Byron-Curtiss fished, hiked, explored, and puttered about with camp chores. Perhaps most of all, he delighted in entertaining his many friends and showing them the joys of nature.

Byron-Curtiss' biographers wisely include long passages in his own words. Less wisely, they have let the log of daily doings that he and his guests kept at camp go on too long. Also, we hear much of his views on politics and conservation but little about his spiritual beliefs. I wish I could know more about his inner faith.

Never mind. In most of these pages the biographers let their subject live. We can feel the humanity and personality of this remarkable priest.

*Boyd Wright
Mendham, N.J.*

Feed My Lambs

**Making the Scriptures and Lectionary
Come Alive for Young Children**

By Beverly Easterling. WinterTree
(www.wintertreepublishing.com). Pp. 106.
\$30. ISBN 978-0-9799704-0-5.

Beverly Easterling, for many years a teacher at St. James Episcopal Day School in Alexandria, La., has developed an easy-to-use resource for clergy and lay persons who make a children's sermon part of their Sunday worship.

The book follows the program year, so it starts with the Sunday closest to Sept. 7. Each entry identifies the focus lesson and suggests a simple visual aid, then offers a line of discussion and questions and answers that can engage groups of all sizes, from preschool through elementary school.

The book includes all the lessons appointed for the three-year cycle in the Book of Common Prayer lec-

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Carl Jung and the Spiritual Exercises of Ignatius Loyola. Fri.-Sun., Nov. 14-16. What do a twentieth-century Swiss psychoanalyst and a sixteenth century Spanish Mystic have to say to each other? **Dr. Anthony Moore**, Special Assistant to the President of Georgetown University, author and spiritual director, will help us explore the Spiritual Exercises of St. Ignatius Loyola through the psychological framework of Carl Jung. Presentations will be followed by quiet time for personal Ignatian prayer exercises and Jungian active imagination. Fee: \$375.

Listening to the Voice Within: A Discernment Retreat for Spouses of Clergy. Thur.-Sun., Dec. 4-7. Tired of doing work for which you have no energy? Feel restless, unmotivated or just eager for a new opportunity? This retreat is designed to help clergy spouses explore their call within the context of some of the unique challenges faced by clergy families. Retreat leaders are **Bob Stice**, a licensed professional clinical counselor, and **Gaye Brown**, director of The Mandala Center. Fee: \$375.

Fees include tuition, double occupancy room and meals.

tionary, and many of the lessons appointed in both tracks of the Revised Common Lectionary. (A promised second volume proposes to cover the 43 occasions when a lesson found in one of the RCL tracks is not found in the BCP lectionary.) Helpful indexes include a scriptural cross-reference section and a quick overview of the materials needed for each Sunday's lesson, organized by date.

The author's experience as a catechist in the Catechesis of the Good Shepherd is evident in that her approach does not try to simplify the word but rather focuses on helping the child understand and apply the scripture to his or her own experience in an age-appropriate way. This resource is concise, requires minimal preparation, and will help children get to the heart of the lessons. As such it will be useful for busy clergy and help even inexperienced Sunday school teachers feel more prepared and confident each week.

Michael O'Loughlin

Jesus in Twentieth Century Literature, Art, and Movies

Edited by **Paul C. Burns**. Continuum. Pp. 241. \$35.95. ISBN 978-0826428417.

Burns has gathered a group of well-written scholarly reflections on 20th-century books, paintings, and movies that center on the person and purpose of Jesus. The scholars represented here are a distinguished international group from the United States, Great Britain, and Canada, and the level of writing throughout is elevated, but relatively jargon-free, making these essays more accessible than many written by specialists. The book is thus appropriate for most readers with an interest in the depiction of Jesus in modern art, literature, and cinema.

Unlike many recent studies looking

(Continued on next page)



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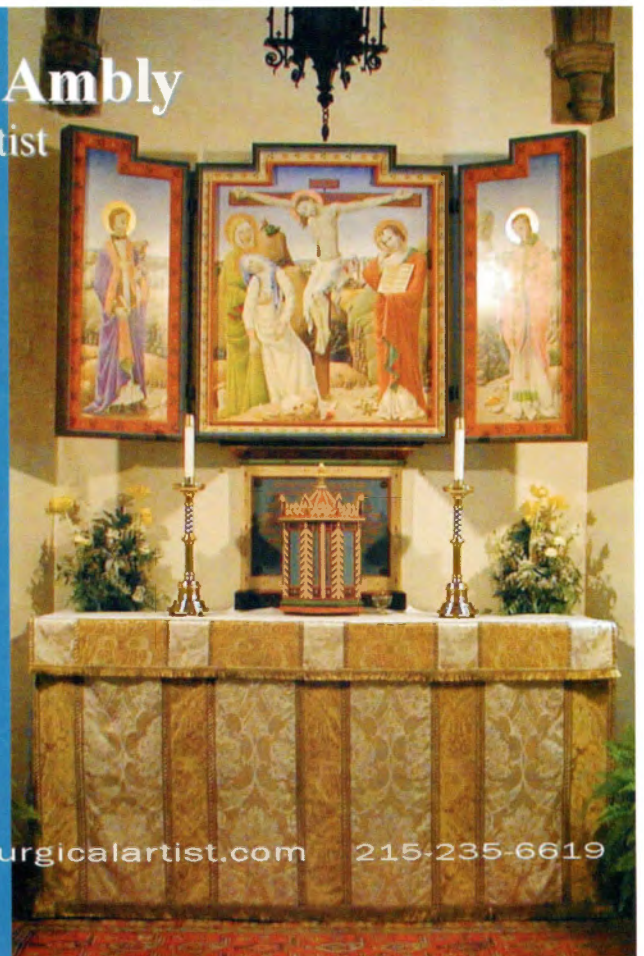
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(Continued from previous page)

at religious impulses in popular culture, *Jesus in Twentieth Century Literature, Art, and Movies* focuses on high art, which means that many readers will not be familiar with all the works discussed. This can be either a drawback or an opportunity; the sec-

tions on Jewish and Islamic artistic uses of Jesus open new doors for those willing to enter, and for personal and vocational reasons, some readers will welcome the chance to discover new treatments of Jesus in novels like Nino Ricci's *Testament* and José Saramago's *Kakaggelion*.

Chapters on the Christ-centered

novels of Norman Mailer (by Burns) and Nikos Kazantzakis (by Steven Taubeneck), and a chapter on Jewish depictions of Jesus in works including the paintings of Marc Chagall (by Daphna Arbel) are particularly valuable, and the book's final essay, Alan F. Segal's "Christology in the Dark" (on the religious blockbusters *The Passion of the Christ* and *The Da Vinci Code*) provides a compelling understanding of contemporary American Christologies and Christianities. The book contains color illustrations, including the Chagall paintings discussed in Arbel's essay, and a useful bibliography of primary sources and critical studies.

Greg Garrett
Austin, Texas

Leviticus

Brazos Theological Commentary on the Bible

By Ephraim Radner. Brazos Press. Pp. 320. \$29.99. ISBN 978-1-58743-099-2.

This is not a verse-by-verse commentary, but rather one that proposes to be a part of a new series of theological commentaries. The author, a professor on the faculty of Wycliffe College at the University of Toronto, eschews the approach of the historico-critical method in favor of the theological approach promoted in this series.

Like many others who have worked in biblical material, I have always thought of Leviticus as a piece of bygone and seldom referred to literature having to do mainly with the procedures, offerings, and personnel connected with the sacrifices in the Jerusalem temple prior to its destruction in 70 A.D. Furthermore, the geographical setting in Leviticus is the wilderness of Sinai, and the chronological setting is that of Moses and the children of Israel during their wandering, where they constructed the tabernacle or tent of meeting.



This, however, is not a commentary involving history in the scientific





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(Continued on page 14)

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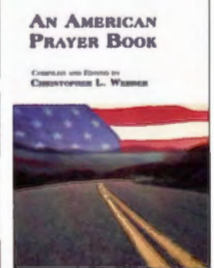
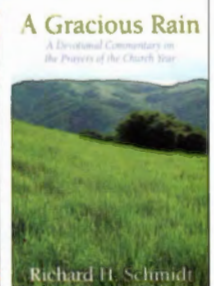
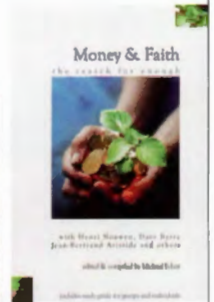
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BOOKS

(Continued from page 12)

sense. It does not treat the Bible as it might any other book. It is a commentary treating of the words of God. They portray the essence not only of Jewish worship, but of Christian as well. Far from being only of antiquarian interest, Leviticus is, according to Radner, central to the understanding of the history portrayed in scripture. Leviticus does not only describe rites which ended with the destruction of the temple, but ceremonies and procedures, begun in the

Leviticus is, according to Radner, central to the understanding of the history portrayed in scripture.

tabernacle, which in their innermost meaning, were taken up and fulfilled in the body of Christ on the cross.

The work supports a thesis carried effectively through the entire 27 chapters of Leviticus: the notion of sacrifice as loving offering undergirds, explains, and is explained by the passion and crucifixion of Jesus, God's Son and second Person of the Trinity. Other ideas, ancillary to his notion about sacrifice, are concepts having to do with creation, God's love, human love, as well as Israelite and Jewish history as portrayed in scripture. Creation is characterized by the notion of separation. The author uses the phrase "the great chasm," which results from God's loving creation of humans from nothing. History as seen from this perspective is the process whereby this chasm is closed and all creation returns to its Maker.

Dr. Radner finds sources and support among a number of rabbinic tractates in the Talmud, the early church Fathers, especially Origen, medieval scholars, Reformation divines, particularly Calvin, as well as Roman Catholic, protestant and Anglican authors, ancient and modern. His use of references on the page and at the foot of the page is thorough. There is much in this commentary which I find most helpful, particularly Radner's view of the Atonement.

*(The Rev.) John Ruef
Chatham, Va.*

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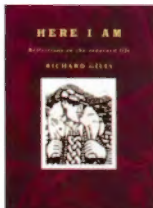
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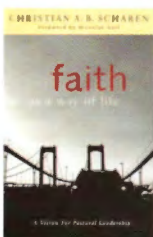
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Ideas for Parishes

HERE I AM: Reflections on the Ordained Life. By Richard Giles. Canterbury Press. Pp. 100. \$12.99. ISBN 1-85311-713-7.



The dean of Philadelphia Cathedral shares thoughts on the ordained ministry. Thoroughly Anglican in its approach, Dean Giles writes clearly and thoughtfully. He describes the work of the ordained as “not for the faint-hearted, the lazy, or for those constantly checking their allowance of time off.”



FAITH AS A WAY OF LIFE: A Vision for Pastoral Leadership. By Christian Scharen. Foreword by Miroslav Volf. Eerdmans. Pp. 151. \$15. ISBN 978-0-8028-6231-0.

The author, assistant professor of pastoral theology at Yale Divinity School, writes that the book is intended to provide practical help to pastoral lead-

ers “working to guide congregations in faithful discipleship.” Such matters as the economy, leisure, the arts, and government are addressed.

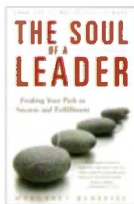
CONVERSATIONS WITH SCRIPTURE AND WITH EACH OTHER. By M. Thomas Shaw, SSJE. Rowman and Littlefield. Pp. 132. \$14.95. ISBN 0-7425-6279-4.

This is a valuable book, especially for lay people. The author, who is the Bishop of Massachusetts, says he hopes the book “will get you to talk to one another.” He writes about such topics as evangelism, stewardship and conflict, and relates passages of scripture to each.

THE SOUL OF A LEADER: Finding Your Path to Fulfillment and Success. By Margaret Benefiel. Crossroad. Pp. 173. \$16.95. ISBN 978-0-8245-2480-7.

The title makes this sound like a self-help book, but that’s not its pur-

pose. It examines the spiritual well-being of a variety of leaders, including Archbishop Desmond Tutu. The purpose and benefits of spiritual direction, found in the final chapter, are particularly well presented.

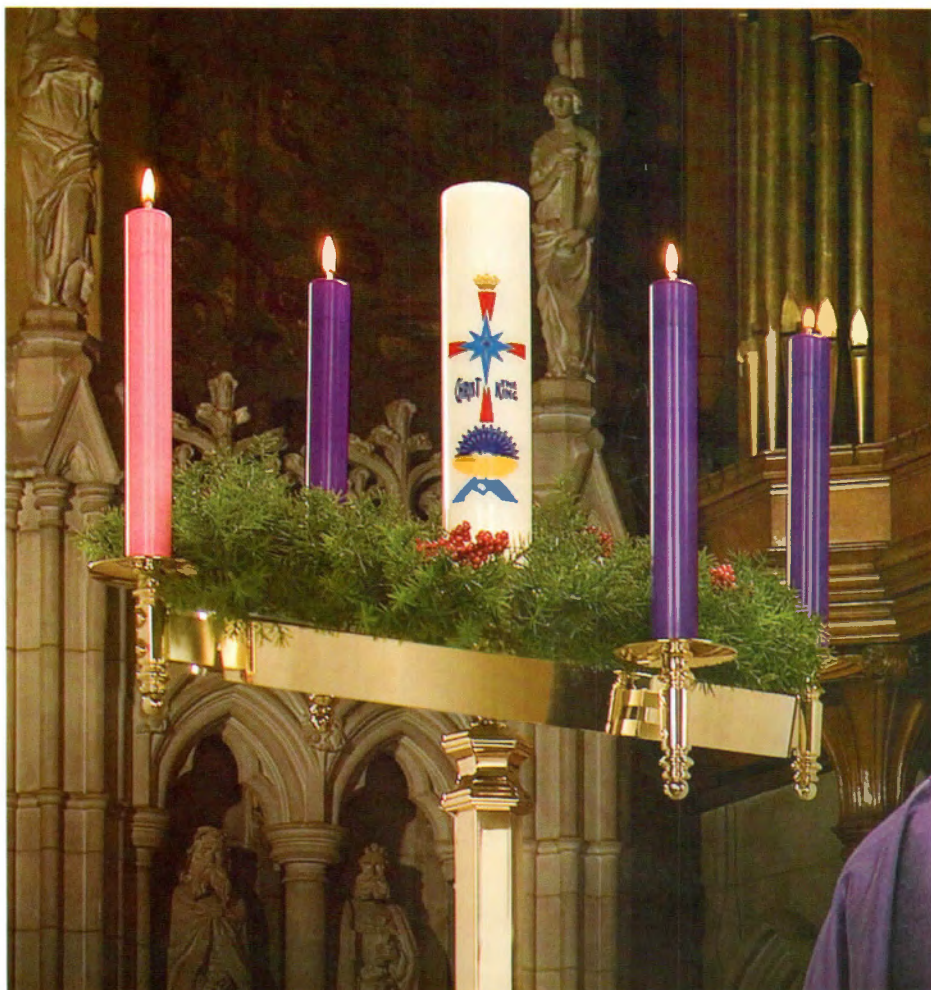


THE WORD MADE FRESH: Communicating Church and Faith Today. By Meredith Gould. Morehouse. Pp. 180. \$22. ISBN 978-0-8192-2285-5.

If you aren’t convinced that church communication is a ministry, this will do it. Anyone who publishes a church newsletter, a diocesan newspaper, or simply communicates with members of the church ought to read this book. It’s filled with ideas, thoughts and resources.



HARPERCOLLINS ATLAS OF BIBLICAL HISTORY. Edited by James B. Pritchard and
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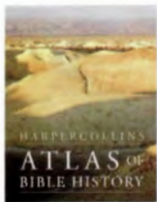
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SHORT & SHARP

(Continued from previous page)

Nick Page. HarperCollins. Pp. 192. \$25.95. ISBN 978-0-06-145195-9.



References, timelines, and sources, listed by biblical subject, are included in this attractively illustrated book. Lots of full-color maps and diagrams help to put biblical events in perspective. This would be a good reference volume for a parish library or a Bible study group.

AN EXPLORATION OF CHRISTIAN THEOLOGY. By **Don Thorsen.** Hendrickson. Pp. 443. \$34.95. ISBN 978-1-56563-236-3.



The preface informs readers that this is a "simple ecumenical introduction to Christian theology." That about sums it up. Elements of theology from the incarnation to various heresies are explained well, and unfortunately are often accompanied by

rather simplistic drawings. Nevertheless, this is worth having on your shelf.

THE DISCIPLE MAKING CHURCH: From Dry Bones to Spiritual Vitality. By **Glenn McDonald.** Faith-Walk. Pp. 268. \$14.99. ISBN 978-1-932902-67-9.



An uncomfortable question posed at the end of a long meeting led to the resurgence of a suburban Indianapolis Presbyterian church. Its pastor, Glenn McDonald, is the author of this book and shares the story of the transformation of this church and how it makes disciples. The results are impressive.

GOD IN MY LIFE: Faith Stories and How and Why We Share Them. Edited by **Maren C. Tirabassi** and **Maria I. Tirabassi.** Pilgrim. Pp. 132. \$17. ISBN 978-0-8298-1779-9.

This is an unusual book in that it is comprised of short stories of faith



written by a wide variety of people, apparently all from the United Church of Christ. The most effective are written by young people who discover God being active

in their lives. Some good resources are included.

CROSS TALK: Preaching Redemption Here and Now. By **Sally A. Brown.** Westminster John Knox. Pp. 167. \$19.95. ISBN 0-664-23002-4.

It is hard to imagine that a book would be needed to help those who preach deliver sermons on the theology of the cross. The author, a member of the faculty at Princeton Theological Seminary, illustrates how others have used sermons on this topic effectively. Among them is Episcopalian Barbara Brown Taylor.

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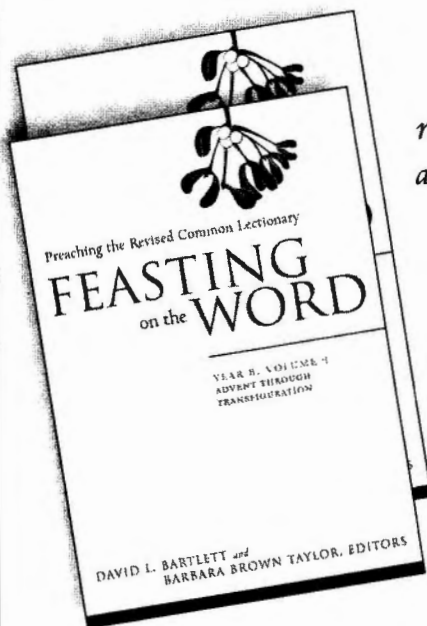
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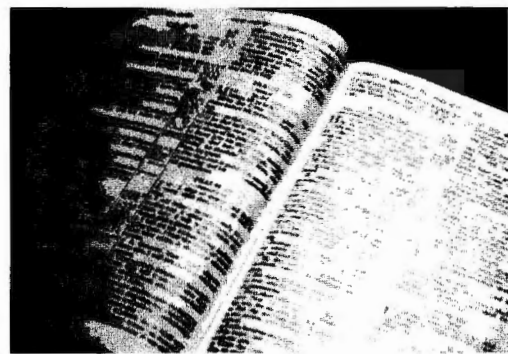
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Challenging the Mind. Nourishing the Soul



How Do You Read the Bible?

*Readers share their most
rewarding spiritual practices*

By Michael O'Loughlin

In a recent survey on The Living Church News Service website, site visitors were asked to name their favorite Bible-reading practice from among six options. Nearly half of all respondents said they use the Daily Office lectionary to guide their scripture reading. The next-most-popular practice — named by one in five respondents — was private meditation on a particular scripture passage.

THE LIVING CHURCH also invited readers to share their personal scripture-reading practice. Following is a selection of responses:

To Know the Truth

For many years my New Year's resolution was to read the Bible daily. I succeeded in getting to know only the Gospel of Matthew and Book of Genesis very well, and other books not at all. It was hard to be consistent and impossible to catch up again when I



would fall behind. My faint-heartedness was just one more source of shame and discouragement to me.

At a time of crisis in my life, I realized that one cause of unhappiness for me was not knowing what was true. Truth, that “everywhere and always right,” can be difficult to locate in these times; our carnal strivings would cause us to “lean unto our own understanding.” But my own understanding pointed me toward a dissatisfying confusion. I gave my desire to know “the truth” to God.

I acquired *The One Year Bible*, and found that beginning each day with quiet reading in a conducive setting (a cup of coffee, good light, comfortable

chair, foot rest, and peace) became first a habit, and then the most necessary and important part of my day. But if I miss a day, I let it go, and do not attempt to catch up.

*Ann Snyder
Franktown, Va.*

Group Discovery Process

I lead a group where we examine either particular parts or themes of scripture. We see this as a group discovery process, for though I am a priest and lead the discussion and do say more than others, the others and I usually discover something new in the discussion. This is so much better

than my lecturing them, for then we are limited by my knowledge.

I feel that it is in the interaction between us that the Holy Spirit reveals to all of us the wonderful depths and insights of the stories. Too often, we remember how the story has been taught in the past rather than learning from the story now. So entering into an encounter with scripture — expecting God to reveal something new — has been a vibrant and exciting way to live into scripture.

*(The Rev.) Jim Shumard
Rector, St. Francis
of the Islands Church
Savannah, Ga.*

(Continued on next page)



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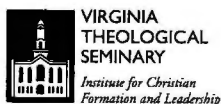
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How Do You
Read the Bible?

(Continued from previous page)

Classic Texts

The best way to read scripture systematically is to get a copy of The Book of Common Prayer in one of its classic editions (USA, 1928; England, 1662; Canada, 1962) and follow the daily lectionary in the front of the book. These books are available online at good prices.

If you read diligently, in a year's time, you will have read nearly the entire Bible, and read the psalms 12 times. You will find in these lectionaries an Old Testament and a New Testament reading for Morning Prayer and again for Evening Prayer, plus extra readings for various special days in a separate table.

*Herb Guerry
Savannah, Ga.*

Daily Practice

I read *Forward Day by Day* every morning. After I have read it, I look up the scripture it quoted and read it over several times and sit quietly and ponder it. I also facilitate a weekly Bible study in our home. I have a website that I put scripture on from the Revised Common Lectionary every week.

In this way I have found that over a relatively short period of time, I end up reading the entire Bible. Not only do I have my own thoughts and insights about what the Bible says, but I also have the thoughts and insights of those around me and end up, I think, with a better understanding of what is being said.

*(The Rev.) Tom Henley
Brookings, S.D.*

Three-Fold Program

I normally combine three methods of Bible reading. I have developed this routine over the years. It is the result of my resolve, when I answered the call to ordination, to soak myself in scripture as one of the aids to being a competent pastor and preacher, and in order to fulfill my ordination vows to study scripture and to try to be a good example to my congregation.

First, it is my habit to pray the Daily Office and thus to follow the Daily Office lectionary every day.

Second, I have for many years used

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the devotional, *A Guide to Prayer for Ministers and Other Servants*. This prescribes each day a Bible reading that is a portion of the Revised Common Lectionary for the next Sunday. Each week's section includes pertinent readings from a variety of ancient and modern authors, and a hymn that is relevant. This enables me to approach Sunday worship in an intelligent and thoughtful way, having read and meditated on the lections during the week before that Sunday.

Third, for the past 20 or 25 years I have used the Daily Walk Bible, reading through the whole Bible in sequence each year. I often supplement this with a commentary on the readings for the day, sometimes The Daily Study Bible series and sometimes Bishop [N.T.] Wright's New Testament series. Occasionally I will turn to the Interpreter's Bible or the Anchor Bible series, especially for Old Testament readings.

I find this three-fold program nurtures my own spirituality and also provides me with good preparation for preaching.

*(The Rev.) Virginia W. Nagel
Ephphatha Parish of the Deaf
Syracuse, N.Y.*

Radio Ministry

I listen to a daily 30-minute Bible study program on a Knoxville, Tenn., radio station, with Bible in hand as Dr. J. Vernon McGee goes through the lesson. The program is presented by the "Through the Bible" radio ministry, which will take the listener through the entire Bible in five years. The daily program is also available on the web at www.ttb.org. We have just begun study in the book of Psalms.

*Carroll Peabody
Maryville, Tenn.*

Individually and in a Group

I live alone, so I use the *Discovering God* daily study guide for my personal Bible study. Ideally I study in the morning, but study in the evening if the morning study time was not possible.

I also am a regular member of a weekly Bible study with our rector
(Continued on next page)

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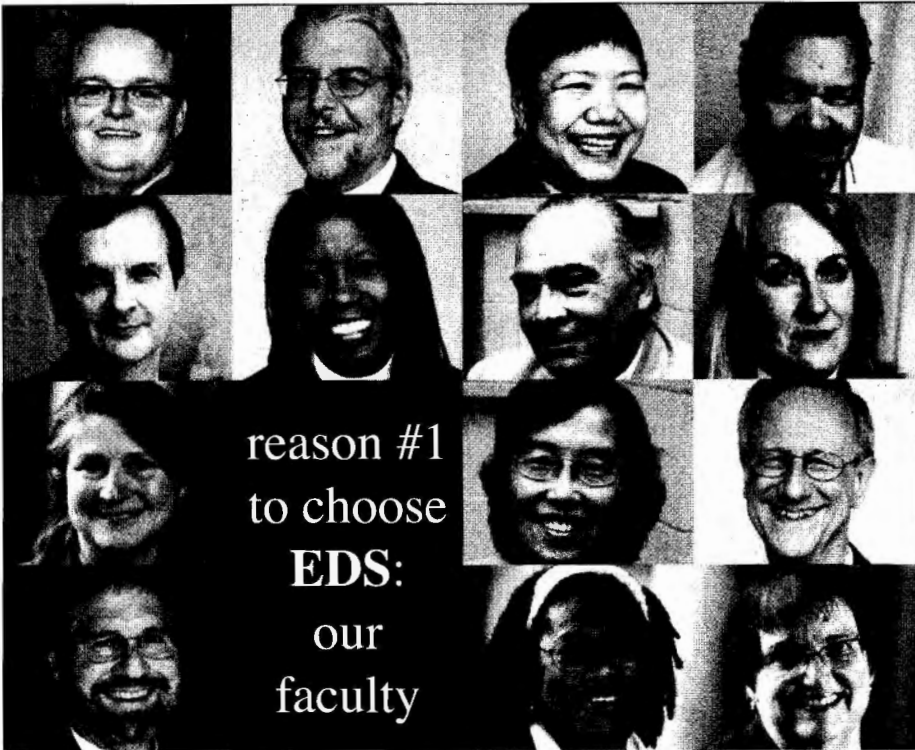
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(Continued from previous page)

that follows a Eucharist on Thursday mornings. Anywhere from 25 to 40 parishioners attend this group. During this summer we have just brought on board a new rector, and during the two-month transition period there was a lapse in these group studies, so I used the "Sunday's Readings" commentaries printed weekly in my issue of *THE LIVING CHURCH*, supplemented whenever possible with Bible commentaries by John Stott and N. T. Wright.

*Denise Irvin
Bakersfield, Calif.*

Online Resource

My scripture reading tends to be on the lessons for the week and the day. Typically I go to The Text This Week website at least once a week, and many times more often. I read the "Sunday's Readings" scripture references in *THE LIVING CHURCH*, and *The Christian Century* magazine. I also read the writings of a variety of Bible scholars.

*(The Rev.) Bill Mosier
St. Hilda's Church
Monmouth, Ore.*

Compare Translations

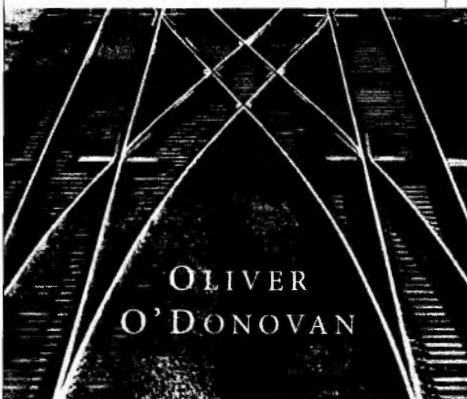
When I am scheduled to read as a lector, I like to compare the New Revised Standard Version with other modern translations such as the Revised English Bible and the New Jerusalem Bible. Mostly, this is for my own better understanding of the pericope, but occasionally I will let the rector know that I'd like to use an alternate passage. Of course, when this takes place, it is important to notify the preacher in advance!

*Nigel A. Renton
Berkeley, Calif.*

Cranmer's Lesson Plan

I am presently following the daily lesson plan drawn up by Archbishop Cranmer in 1549 for the Daily Offices. His plan takes me through the psalms once a month, nearly all of the Old Testament once a year, and all of the New Testament three times a year (except for the Revelation to John).

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I read Psalms 23, 91, and 103 every day while praying for healing of others.

I use the Westminster Study Edition of the King James' Version (1945). I have a number of other translations which I consult when I have trouble understanding, including the New English Bible, the Revised Standard Version, the Jerusalem Bible, the Good News Bible, and J.B. Phillips' *New Testament in Modern English*.

Richmond Parker
Auburn, N.Y.

I started in the New Testament and read for 30-60 minutes, or as long as time would allow me each morning, continuing where I left off the next morning, until I completed both Old and New Testament, and then I started over again. I find God allows me new insights into his word.

Roberta Karstetter
Parish Administrator,
Christ Church
Delavan, Wis.

and also the commentaries. We then turn to a chapter in some other book, spiritual, relational, or the like, and continue reading aloud. Since this is done on Sundays also, this means that day begins at 4 a.m. When not together, she continues the morning reflection and reading pattern; I usually read the daily lectionary later in the day when I can set aside a half hour without interruption.

Willis H. A. Moore
Honolulu, Hawaii

Finding God in the Everyday

About 18 years ago, I attended a June term class at The Episcopal School for Ministry where the Rev. Charles Fulton, former president of Acts 29 Ministries, was one of the teachers. I came away with a deep yearning to know God in scripture like Fr. Charles had, and so I have often sat and read through the Bible.

Together or Apart

My wife, the Rev. Alison Dingley (Diocese of Eastern Oregon) and I begin each day when we are together with the day's reading from *Lesser Feasts and Fasts* (if there is one). Then we turn to the daily lectionary with the assistance of *Forward Day by Day*. Over morning coffee and tea, we enjoy reading aloud to each other, and conversing about the passages

Prayer Corner

I most frequently read scripture as part of a modified morning office in front of a small altar I made for a prayer corner at home. This I do alone, with plenty of silence afterward to contemplate what I have read. The readings are those assigned for the day in the lesson calendar. I also read

(Continued on next page)

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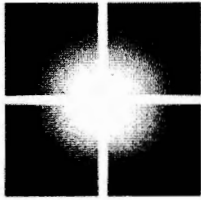
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How Do You
Read the Bible?

(Continued from previous page)

it to get ready for a regular Bible study I lead, as well as in preparation for my weekly sermon.

I keep a small Bible by my bed and read it late at night when something is on my mind or I am in need of encouragement or consolation.

*(The Rev.) Jonathan Currier
St. Christopher's Church
New Carrollton, Texas*

Stronger Each Day

I read the Bible daily using the Daily Office lectionary along with the commentary from *Forward Day by Day*, reading *The Journey*, and now using a booklet for our weekly Sunday Bible study class. Doing this helps me every day to better understand my place in God's plan for my life and those around me.

Reciting 1 Chronicles 9:8-10 each day since August 2001 has expanded my borders to helping students in Kenya. Each day of reading strengthens my faith. The Bible is my daily exercise and medicine to strengthen my mind and soul.

*Melvin Stringer
Henderson, Nev.*

Start the Day in Faith

Several years ago, my wife and I started reading passages from the Bible in the morning. While we may not do that every morning, we do it often enough that it has become a habit for us. We have read the psalms at times, the daily readings, and right now, we are reading passages from the Gospel of Matthew. What we read and how often we read it is not the most important thing for us. What we have found that is important is starting our day in a common bond with our faith.

Reading from scripture and saying our prayers joins us with one another through Jesus Christ. In the 24 years we have been married, we have found that practice to be the best way to begin our day, to strengthen our faith, and to support our marriage.

*(The Rev.) Bo Townsend
St. Christopher's Church
Austin, Texas*



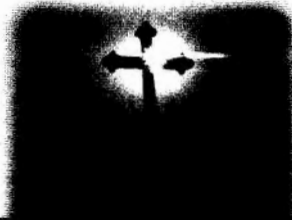
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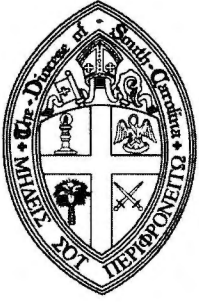
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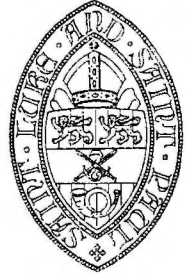
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Maryland Bishop Says Repeal Death Penalty

The Rt. Rev. Eugene Sutton, Bishop of Maryland, recently joined with bishops representing the Roman Catholic and United Methodist churches to urge state lawmakers to repeal the death penalty.

"How in the end does killing its citizens help the state to build the non-violent, just and civil society that we all desire for ourselves and our children," Bishop Sutton asked, as reported by the *Baltimore Sun*. "We are not going to kill our way out of a culture that is awash in violence."

The three church leaders appeared before the Maryland Commission on Capital Punishment, which held the third of its scheduled hearings Aug. 19 in Annapolis. Maryland has effectively had a ban on the use of its death penalty since December 2006, when the state's highest court ruled that the execution protocols used to sentence and administer the death penalty were developed without sufficient legislative oversight or public input.

Lambeth is Focus of September Bishops' Meeting

The House of Bishops will meet in special session Sept. 17-19 in Salt Lake City, Utah. The Lambeth Conference is the primary topic on the proposed agenda.

Normally during a Lambeth Conference year, there is no fall meeting of the House of Bishops, said Neva Rae Fox, program officer for public affairs at the Episcopal Church Center. But at their March meeting, the bishops felt it was important to meet to debrief after the conference, she said.

Four sessions devoted to Lambeth are on the preliminary agenda, according to Ms. Fox. There is also time set aside for a business meeting. Ms. Fox said her understanding was that there would be time set aside for an updated presentation on the activities of some members of the House of Bishops, but she was not aware of any plans for disciplinary action during the fall meeting.

A Team Approach to Bishop Search

The Episcopal Ministry Discernment Team in the Diocese of Northern Michigan is planning a unique search process for its next bishop, one based on the model a congregation uses to select a mutual ministry support team.

Rather than presenting a slate of candidates for election at a canonically required special convention, the 22-member discernment team "will present a single name for bishop" to be affirmed by the special electing convention. The discernment team does not anticipate receiving nominations from throughout the church, according to an article published in the July/August issue of *The Church in Hiawathaland*, the diocesan newspaper.

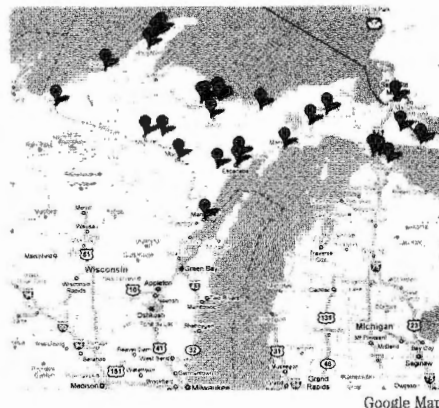
"In a search/nomination process, candidates themselves choose to enter and run in an election, and must prove themselves in order to gain enough votes," the article states. "Trying to discern a call and gifts to ministry in people we do not know is difficult at best. Candidates in a search/nomination process may not know us and our embrace of the baptismal covenant. By adapting the Discovery Process that has served us well in our congregations, we hope to avoid some of the difficulties often found in an election."

Other Oversight

There are a number of options under consideration, including the possibility that the single nominee will be a locally trained priest, said Jane Cislucyis, diocesan operations coordinator. Plans also call for implementation of an episcopal support team, which will function similar to the way that a ministry support team functions within a mutual ministry-led congregation.

"While the bishop will carry out the roles designated by the constitution and canons such as ordination, confirmation, and attendance at the House of Bishops, other 'episcopal/apostolic oversight' roles will be fulfilled by members of the Episcopal Ministry Support Team," according to a report published on the diocesan website.

The report noted that the search



A map indicates the location of churches in the Diocese of Northern Michigan.

committee anticipates that the Episcopal Ministry Support Team will consist of 10-12 members.

The special electing convention likely will be held in February 2009, with an anticipated Oct. 17 consecration. Presiding Bishop Katharine Jefferts Schori is scheduled to be the chief consecrator, Ms. Cislucyis said.

"The bishop will also serve as a ministry developer (missioner), a decision driven by financial realities as well as the emerging visions we've been exploring," the report noted.

When a congregation goes through a mutual ministry discernment process, a covenant group undertakes the diocesan-approved ministry formation training together, Ms. Cislucyis said. About midway through that ministry training process, the congregation and the covenant group affirm which person will fill the various roles, such as preacher, presbyter, deacon, and worship coordinator.

"It's a bit tricky trying to do that in the bigger world of the whole church," Ms. Cislucyis said.

She added that the search committee has been consulting regularly with the Rt. Rev. Clay Matthews, executive for the Presiding Bishop's Office of Pastoral Development, and with "trusted networks and sources throughout the church, including Living Stones, other mutual ministry dioceses, and some seminary connections."

Steve Waring

About One in Four Bishops at Lambeth Were from The Episcopal Church

The Episcopal Church provided the largest number of bishops at the Lambeth Conference, sending 104 of the 469 diocesan bishops present during the conference of Anglican bishops in Canterbury.

Details on who and how many of the Anglican Communion's 880 active bishops attended the Lambeth Conference have not been made public. However, the Rev. Canon Kenneth Kearon, secretary general of the Anglican Consultative Council, reported the conference "involved the participation of some 680 bishops and 3,000 participants."

There were 617 Anglican bishops registered for the conference, according to Lambeth Conference documentation obtained by THE LIVING CHURCH. Approximately 600 Anglican bishops were present for the group photo. Of the 617 registered, 469 were diocesan bishops and the remaining 140 were suffragan, assisting and assistant bishops, as well as eight bishops without territorial sees.

The largest number of absentees was from Africa, with 209 of the continent's 324 diocesan bishops missing. There were 115 diocesan and 12 suffragan bishops from African dioceses in attendance.

After The Episcopal Church's 127

bishops, the second largest contingent came from the Church of England, which registered 113: 39 diocesan and 64 suffragan/assistant bishops.

The registration totals do not correspond exactly to the number of bishops actually present at Lambeth, however. At least 17 Anglican bishops who registered did not show, and a handful not registered did attend.

Bishops from every province but Uganda registered for the conference. No Anglican bishops from Nigeria attended Lambeth, however. There was one bishop from Rwanda and four from Kenya who stayed for the entire conference.

The Anglican Communion comprises 729 dioceses, missionary districts, and ecclesial entities divided into 38 provinces and six extra-provincial jurisdictions.

Budget Shortfall

The effect the bishops' boycott played in the estimated \$1.8 to \$3.7 million conference shortfall is unclear.

Conference spokesman Archbishop Phillip Aspinall of Australia told the media that a final accounting would not be available until after the conference closed its books in mid-August, but a member of the conference organizing team told TLC the deficit



ACNS/Tumilty photo

Presiding Bishop Katharine Jefferts Schori (right) with other bishops at Lambeth.

could rise to \$3.7 million. In contrast, the 1998 conference ended with a budget surplus of more than \$1.8 million.

"The shortfall is being addressed as agreed by the continuing fund-raising program," Canon Kearon said, and on Aug. 11 the governors of the Church Commissioners of the Church of England agreed to extend an interest-free loan of approximately \$1.1 million to the Lambeth Conference Corporation.

According to an internal conference document distributed to the bishops who had registered, the budget for the Lambeth Conference was \$8.2 million, and the Lambeth Spouses' Conference was \$2.2 million, excluding the costs of travel to the conference.

(The Rev.) George Conger and Steve Waring

Windsor Group Won't Meet Before Diocesan Withdrawal Votes

The task force established to implement recommendations from the Windsor Report is unlikely to complete its work in time to have any effect on plans by the dioceses of Fort Worth, Pittsburgh and Quincy to hold second and decisive votes this fall to withdraw from the General Convention of The Episcopal Church.

Despite the Windsor Continuation Group's call for swift implementation of its proposed moratoria, the Rt. Rev. Clive Handford, retired primate of The Episcopal Church in Jerusalem and the Middle East and chairman of the

Windsor Continuation Group, said he did not anticipate the group's work having any sort of official status within the Communion until after the Anglican Consultative Council meeting in May 2009—six months after the last of the three dioceses, Fort Worth, has held its annual convention.

The six-member Windsor Continuation Group was established by Archbishop of Canterbury Rowan Williams in February. He had proposed formation of the group in his Advent letter to the primates last year. The Windsor Report was published in 2004.

In a paper distributed during the Lambeth Conference, the group proposed a moratorium on public rites for same-sex blessings, the consecration of partnered homosexual persons to the episcopate, and cessation of "cross-border incursions" by overseas bishops. The group, which includes Bishop Gary Lillibridge of West Texas, is scheduled to meet in private session at the Diocese of West Texas' Mustang Island Conference Center in Corpus Christi Dec. 15-19.

During a Lambeth Conference
(Continued on next page)

BRIEFLY...

The Roman Catholic Church views the outcome of the Lambeth Conference as mostly positive, said Msgr. Donald Bolen, a **Canadian Roman Catholic. Msgr. Bolen** attended the conference and deals with Anglican-Roman Catholic issues at the Vatican's Pontifical Council for Promoting Christian Unity.

The **primates' council** of the Global Anglican Future Conference (GAFCON) met in London late last month to discuss the outcome of the Lambeth Conference and to consult with those they are leading, according to a statement posted on the group's website. A communiqué had not been released at press time.

Episcopal Relief and Development recently received the highest possible rating for sound financial management from Charity Navigator, a firm that rates the business practices of charitable organizations. According to a profile of ERD prepared by Charity Navigator, more than 85 percent of all funds received by ERD are distributed as charitable aid.

Withdrawal Votes

(Continued from previous page)

media briefing on July 30, Bishop Handford said the group was proposing formation of a pastoral forum that would serve as a "holding bay" for dioceses and parishes that had already left, but said, "the 'escrow' concept isn't something which can potentially build up and build up.

"It is to deal with those who are already out, to give what I call a safe holding space," he explained. "It's not something which in the future whoever wishes to can opt in. It is not a growing body. It is meant to be a diminishing body as dioceses or parishes return to their parent body."

Bishop Robert Duncan of Pittsburgh has expressed concerns with the proposed cessation of cross-border incur-

Archbishop Plans More *Indaba* Groups

The *indaba* discussion groups used at last month's Lambeth Conference were so successful that Archbishop of Canterbury Rowan Williams plans to use the small-group discussion tool again for meetings next year involving the primates and the Anglican Consultative Council, according to a pastoral letter he sent Aug. 26 to bishops of the Anglican Communion.

"Many participants believed that the *indaba* method, while not designed to achieve final decisions, was such a necessary aspect of understanding what the questions might be that they expressed a desire to see the method used more widely and to continue among themselves the conversations begun in Canterbury," he said.

The Lambeth Conference Design Group believed that the rebuilding of trust and relationships was of paramount importance for the Anglican Communion at the present time. Its members were determined to allow every bishop's voice to be heard and to seek a final outcome to which all participants could consent and feel as though they had contributed.

sions, especially as it might relate to the situation with the three dioceses. Freezing the situation under the current circumstances would place those dioceses at a disadvantage, Bishop Duncan said, because amendments to the diocesan constitution in those dioceses require approval at two successive conventions. If any of the three dioceses were to table or reject the second reading, the process would have to be re-started. It is likely that General Convention will seek to amend its own bylaws next year explicitly to prevent such votes from being considered by dioceses in the future.

"To recommend against passage without guarantees from the other side would be suicidal," Bishop Duncan said.

Steve Waring

"I believe that the conference succeeded in doing this to a very remarkable degree, more than most people expected," Archbishop Williams said.

Archbishop Williams listed a number of serious problems — any one of

The archbishop said many Lambeth participants expressed a desire to see the indaba method used more widely.



Archbishop Williams
ACNS/Gunn photo

which could undermine the hard-won gains of the conference. Among them: Nearly one-third of all bishops invited did not attend Lambeth, some provinces may be unwilling to support the proposed Anglican Covenant, and significant differences of opinion over the proposed moratoria proposed by the Windsor Continuation Group.

"A strong majority of bishops present agreed that moratoria on same-sex blessings and on cross-provincial interventions were necessary, but they were aware of the conscientious difficulties this posed for some, and there needs to be a greater clarity about the exact expectations and what can be realistically implemented," Archbishop Williams said. Archbishop Williams listed only two moratoria in his pastoral letter. The Windsor Continuation Group also called for a cessation on the consecration of partnered homosexual persons to the episcopate.

There was overwhelming unity around the need for the church to contribute toward realization of the United Nations' Millennium Development Goals, "to help churches increase and improve their own capacity to deliver change for the sake of justice" and for bishops to develop "clear goals for developing environmentally responsible policies in church life," Archbishop Williams said.



Allentown Church Remains Vigilant to City's Needs

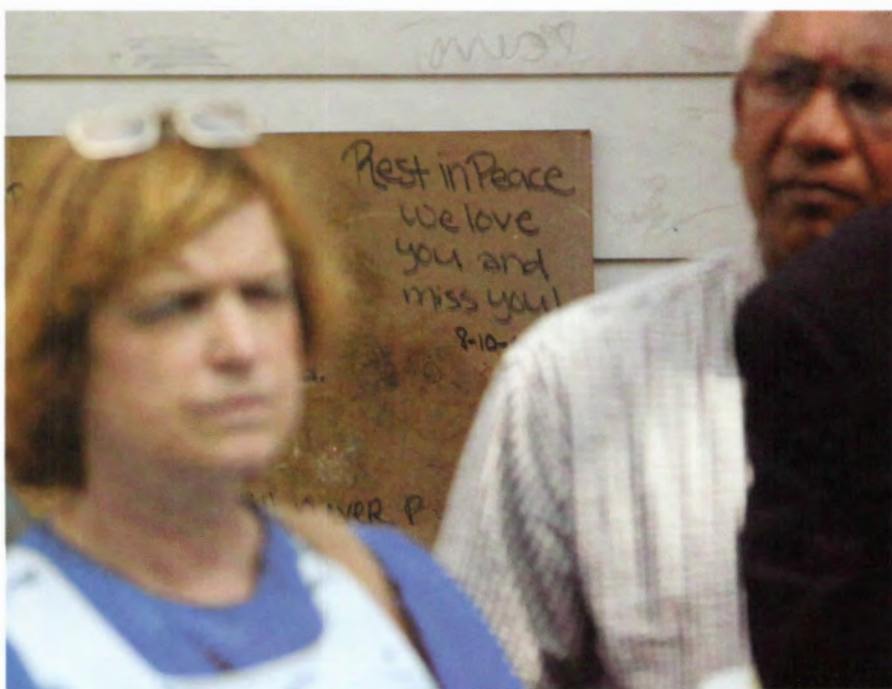
Grace Church, Allentown, Pa., was described a few years ago at a national conference as “the largest small church in the U.S.A.”

The church has an average Sunday attendance of 60, with 38 pledging units, a modest endowment, and a \$200,000 annual budget. The annual budget of its Montessori School, however, with more than 125 children ages 3-9, is \$750,000. Plans to expand have been undertaken. Its food pantry serves 800 people a month and 2,500 families a year. The church is host to a job counseling service, a GED program, a program for juvenile first offenders, and a legal services program for its food pantry clients. A group home for homeless men is being planned for its building, where AIDS outreach had been a wide-ranging community ministry of Grace for more than 15 years until it was forced to close as government funds dwindled.

“As steel and other industries in the Lehigh Valley died in the 20th century, the people of Grace made a decision not to abandon the inner city but to stay and make a difference,” said the Rev. Patrick Malloy, rector for seven years.

Recent Murder

A recent incident helps illustrate the ways in which the parish has



Grace Church photos

Members of Grace Church, Allentown, Pa., pray and recommit themselves to the neighborhood, in a parking lot behind the church where a 20-year-old man was murdered two weeks earlier.

tried to make a difference in its community. On Aug. 10, a 20-year-old man was murdered in a parking lot behind the church. Two weeks later, the people of Grace Church, “in an endeavor to stand in solidarity with the good people of their neighborhood, the true victims of the senseless mayhem,” according to senior warden Libby House, “processed from the church to the very spot where the killing took place. There they prayed for Jameel Clark and others who have died violently in this city, read God’s word, and recommitted themselves to holding out a corner of

grace in a troubled neighborhood.”

“We will feed the hungry and educate the needy and do what we can so the jobless can find work,” Fr. Malloy told the gathering of some 80 people who prayed in the parking lot. “We are the witnesses of the light ... We will not shrink from the darkness, we will never surrender to it, but we will stand strong, and we will build a fire ... We will build a fire because a fire burns in us ... And we will huddle together in its light and in its warmth, and we will not leave, no matter how dark and cold it becomes.”

(The Rev. Canon) Bill Lewellis



Rick Wood photo

Kim Gerlitz, kindergarten lead at St. Elizabeth's School in Denver, Colo., assists Jalyn Starks in a reading exercise.

Educating Children, Strengthening Families

Episcopal Schools Urban Alliance enriches community life

By Mark A. Michael

Three rolls of shiny quarters each. That's what Jamie and Sarah Brown, third and first graders at St. Andrew's School were thrilled to find amid the socks and school supplies in a Christmas package donated by a family from a local parish. Two of five children of a hard-working single mother, those quarters were a chance at the fun little extras that family funds couldn't cover. But the girls had other plans.

When development director Jennifer Frech started counting the contributions to the school's annual parent and student donation day, she found those six rolls of quarters. The girls had given them back to their school, the school that gave them a chance.

"It's one of the greatest St. Andrew's stories I know," said Ms. Frech. "It shows just how important our school is in the lives of these kids."

St. Andrew's is part of a growing phenomenon in the church's mission: the Episcopal urban school. Founded in Richmond, Va.'s workingclass Oregon Hill neighborhood by social reformer Grace Arents in 1894, the school is unusual only in its venerable past. Most of the seven-member Episcopal Schools Urban Alliance (ESUA) have been founded in the last 10 years. ESUA coordinator Walter McCoy describes the movement as a natural fusion between the Anglican traditions of a "commitment to building schools ... and a passion for justice and fairness in human institutions." ESUA schools are mostly tuition-free, and seek to share the benefits of Episcopal education with children whose families find private day-school tuition far beyond their reach.

"We have an opportunity to establish the image of Episcopal education as being inclusive and still first rate, high quality, and faith based," says Mr. McCoy.

Many of the ESUA schools are members of the NativityMiguel Alliance, a group of 64 schools that are part of a tradition founded by Jesuit priests in 1971. The ESUA schools are the only non-Roman Catholic schools that participate in the NativityMiguel Alliance.

The model developed first at the Nativity Mission Center in New York focuses on serving the poorest of the urban poor with a rigorous academic program and a variety of extracurricular programs to keep kids off the

streets and engaged in learning long into the evening and throughout the year.

NativityMiguel schools seek to be comprehensive in their approach to education, supporting the families of students, playing a role in enriching community life, and providing mentoring and support to their graduates. Surveys have shown that 90 percent of NativityMiguel students graduate high school in four years and 75 percent enroll in colleges and universities.

ESUA member schools aim to provide a high-quality educational experience to their students, enriching the learning experience with activities unavailable to most inner-city public school students. All the ESUA schools have low student-teacher ratios, and place a strong emphasis on the integration of drama, art and music into the curriculum, with many following the broader Anglican tradition of placing special emphasis on choral music programs.

At Imago Dei School in Tucson, Ariz., all students play musical instruments and a school newspaper has been established under the guidance of a volunteer, a former *New York Times* editor. Students from the school have also participated in field trips to hear the

(Continued on next page)

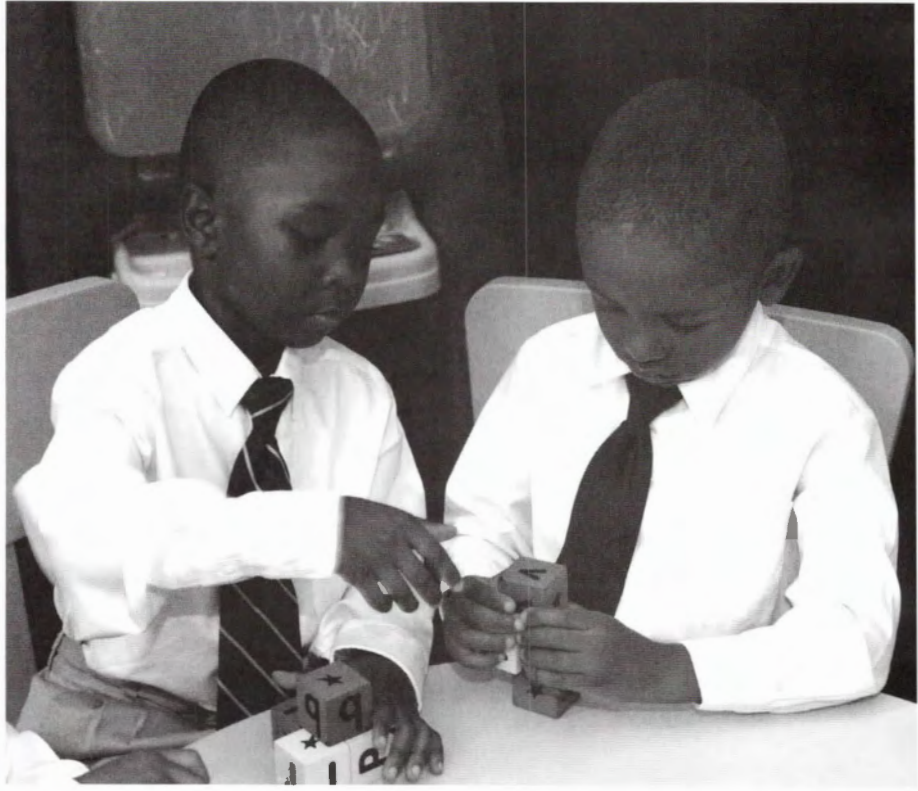


Imago Dei Middle School photo

Imago Dei students play at a neighborhood park in Tucson, Ariz.



Left: Laurie Bottiger, head of school, with students at Esperanza Academy, Lawrence, Mass.
Right: The Bishop John T. Walker School in Washington has enrolled its first class of boys.



Esperanza Academy photo
 Bishop John T. Walker School photo

(Continued from previous page)

Tucson Symphony and to view the Phoenix Mars Mission exhibit at the University of Arizona's mission control site. Students at Esperanza Academy in Lawrence, Mass., participate in equestrian, gardening and knitting programs, while St. Elizabeth's School in Denver, Colo., took everyone on a skiing outing. Half of these students had never been to the mountains before.

Exposure to these kinds of enrichment activities help to build self-confidence in students and result in dramatic improvements in academic performance. Several administrators described rapid progress in reading levels among their students. A teacher from Esperanza Academy remarked, "We have a saying around here, 'There's nothing an Esperanza girl can't do.'"

The Rev. Susan Anderson-Smith, the head at Imago Dei, describes the school's mission as "comprehensive and holistic, trying to equip [our students] to break the cycle of poverty through education." ESUA schools work to support the families of the students as a part of this mission. Imago Dei has a child and family therapist on site who meets regularly with students and the school also works to connect families to health care and insurance providers. Parenting classes are offered at St. Andrew's School, and St. Elizabeth's has a partnership with a local health center through which it offers programs for parents in preventive health care.

Parental Involvement

Nearly all the ESUA schools demand high levels of commitment from the parents of their students. As literature from the Bishop Walker School of Washington, D.C., explains, "a school can only be successful when families are invested in their children's education." Volunteer serv-

ice is demanded of their students' parents by most of the alliance schools. As a result, many do not hire custodians, food servers or office workers.

Susan Casey of Esperanza School describes how the parents of their students have developed an ownership of the school through this process. "They came to us," she notes, "and said 'This building needs to be cleaned,' and then got to work on it."

Some of the parents at Esperanza School, which serves a large number of Latino students, have begun English classes out of a desire to be more involved in school life. Others make great sacrifices to support their children's studies. At St. Elizabeth's, one child's mother, a late-night waitress, had to move to a new apartment nine miles away from the school. She and her child travel across town by bus every day, making three transfers, to get to school on time.

A part of the NatividadMiguel philosophy embraced by many of the schools is a commitment to helping students after they graduate. None of the ESUA schools goes beyond eighth grade, and many work to support families in choosing a high school for their children, and in locating the financial aid necessary to finance private school tuition. Some also maintain regular contact with their graduates, providing ongoing moral support and practical assistance. Esperanza's development director notes, "Our head, Laurie Bottiger,

Some of the parents at Esperanza School, which serves a large number of Latino students, have begun English classes out of a desire to be more involved in school life.

tells the girls, 'I will be in your business until you graduate from college.'

The schools all have strong religious education and chapel programs, often relying on the help of local clergy. Most have chapel services at least two or three days a week with high levels of student involvement. They say that their identity as a Christian school is very important to their students' families, even though few of the families have any experience of The Episcopal Church. At St. Elizabeth's, in response to parent demand, a course on "Episcopalianism 101" begins this fall.

Close connections to local Episcopal parishes and dioceses are important to many of the schools. Esperanza Academy and the Bishop Walker School both operate out of buildings owned by local parishes, and the Diocese of Washington is directly responsible for the oversight of the latter school, which is named for its first African American bishop, the Rt. Rev. John T. Walker. St. Andrew's was founded in association with next-door St. Andrew's Church, and still maintains strong links with the church.

Help from Many Parishes

Volunteers and donations from local churches are important to many of the schools. Esperanza Academy's development director was glowing in her description of the pride in and ownership of the school shown across the Diocese of Massachusetts. After a presentation by the school head at diocesan convention, several parishes volunteered assistance. Good Shepherd Church in Acton helped to organize and expand the school's library. The Marthas and Marys, a women's fellowship and service group at St. Peter's Church, Buzzard's Bay, was host to Esperanza's incoming fifth graders for an afternoon adventure during summer school. Members prepared a cookout for the girls and took them on a tour of a local marine biology center.

With many of the schools relying almost entirely on donations for support, gifts and bequests are important to their ongoing work. It costs an average of \$15,000 a year to educate a student at a tuition-free school. One of the goals for the ESUA is that it would serve as a kind of clearinghouse for donors who wish to support the mission of its member schools.

The ESUA schools see their work as vitally important to the ongoing witness of The Episcopal Church in the work of building up the kingdom of God. As Ms. Anderson-Smith explains, "To serve at-risk children in urban settings is a gospel imperative for us. In doing this, we begin to dismantle oppression on many levels, create more egalitarian communities, and provide tools to help children become all they were created to be." □

The Rev. Mark A. Michael is rector of St. Paul's Church, Sharpsburg, Md., and assistant chaplain and history and religion master at St. James School, St. James, Md.

Bishop John T. Walker School, Washington, D. C.

<http://www.bishopwalkerschool.org/>

Founded: 2008, Grade Pre-K (eventually to become pre-K-8), 16 students

Founder: The Rev. Canon Preston Hannibal

Bishop Walker School is a school for boys aiming especially to serve the population of Wards 7 and 8 in southeast Washington. The school is a ministry of the Diocese of Washington and is based at the Church of the Holy Communion. It uses an extended day and is tuition free.

Epiphany School, Dorchester, Mass.

www.epiphanyschool.com

Founded: 1997, Grades 5-8, 90 students

Head of School: The Rev. John H. Finley IV

Epiphany School is a coeducational, tuition-free middle school serving at-risk students from the Boston area. Admission is based on a lottery system in order to deal with the large number of applicants. Epiphany uses a 12-hour school day, serves three meals a day, and coordinates a full range of medical and social support for students and their families.

Esperanza Academy, Lawrence, Mass.

<http://www.esperanzaacademy.org>

Founded: 2006, Grades 5-8, 80 students.

Head of School: Laurie Bottiger

Esperanza Academy is a tuition-free middle school for girls serving at-risk children in the city of Lawrence, Mass. The school uses an extended school day and school year, has a full program of after-school enrichment activities, and provides three meals for students each day.

Imago Dei Middle School, Tucson, Ariz.

<http://www.imagodeischool.org/>

Founded: 2005, Grades 5-6 (to become 5-8), 80 students

Head of School: The Rev. Ann Sawyer

Imago Dei is a tuition-free middle school serving children of low-income families. The school uses an extended day and 11-month school year. A program of individualized instruction with extensive social and medical support for students is in place.

St. Andrew's School, Richmond, Va.

<http://st-andrews-school.org>

Founded: 1894, Grades K-5, 100 students

Head of School: Mary Wickham

St. Andrew's School was founded by Richmond social reformer Grace Arents to serve poor children in the Oregon Hill district of Richmond. The school is coeducational and tuition free.

St. Elizabeth's School, Denver, Colo.

<http://stelizabethsdenver.org/>

Founded: 2007, Grades K-1 (to become K-8), 10 students.

Head of School: Walter McCoy

St. Elizabeth's is a coeducational school that aims to serve students from diverse cultural, racial and socio-economic backgrounds, with an emphasis on reaching the urban poor. Half of students receive tuition assistance.

St. Laurence Education, Inc., Atlanta, Ga.

<http://www.saintlaurence.net>

Founded: 2005, tutoring program aiming to develop and open middle school

Executive Director: Alen Brown

St. Laurence's Education Program is an organization that provides tutoring services to children at Boys and Girls Clubs across the Atlanta region. Working with the Diocese of Atlanta and local parishes, the program is using tutoring assistance as a way to develop relationships with students who might become part of a planned tuition-free middle school serving Atlanta's urban poor

St. Philip's Academy, Newark, N.J.

<http://www.stphilipsacademy.org/>

Founded: 1988, K-8, 324 students

Head of School: The Rev. Miguel Brito

St. Philip's is a coeducational elementary and middle school that aims to provide a high-quality education to students from the most disadvantaged families in the Newark area. Programs include a rooftop garden maintained by students. All students receive a tuition subsidy, and full financial aid is met.



Fr. Flanagan: Teens who pray, read the Bible, and attend church are more likely to avoid risk behaviors.

Developing Spiritual Intelligence in Children

Episcopal author addresses the importance of giving God space to work in kids' lives

By Christina Laurel

For some parents, global positioning systems (GPS) can do much more than help them get up-to-the-minute driving directions. Many are now using this satellite technology to track their children's whereabouts through their GPS-enabled cell phones.

If this sounds like you, the Rev. Robert Flanagan says there's a good chance you're a "helicopter parent."

"A 'helicopter parent' wants to protect their child," Fr. Flanagan said, noting that such a parent hovers over a child throughout the day, often with the help of technology like cell phones and e-mail. He contends that this hovering does not allow children space to make their own decisions.

"It's different from a childhood of the 1950s, '60s and '70s, when Mom would push you out the door and then you would come home when the dinner bell rang," he said.

Fr. Flanagan, the new school chaplain at Brooks School in North Andover, Mass., is the author of *Growing a Soul: A Practical Guide to Raising Your Child with Spiritual Intelligence* (Winepress). He and his wife are the parents of two teenagers, and it was his unsuccessful search for resources about developing children's faith that inspired him to write his book.

In contrast to a helicopter parent is what Fr. Flanagan calls a "saint parent," a parent who is willing to become

distant from the child. This style of parent "wants to see a child grow and will mentor and model in order to motivate them to live a responsible life. If you are raising your children with strong gospel values, you don't need to be that involved."

Parents should be encouraged by the fact that they are not alone, that "God is interested in their child," he said. They should pray for direction in choosing activities that help their children emotionally and spiritually, as well as physically, intellectually, and socially.

Such prayer can empower parents to help children develop their "spiritual quotient," or "SQ" (see sidebar), which gives children the tools needed to make sound, moral, and ethical life choices. Working with children to develop their spiritual intelligence also should take some of the pressure off parents, even those who desperately want to hover, because all persons are born with a level of spiritual intelligence that can grow if we allow God space to work.

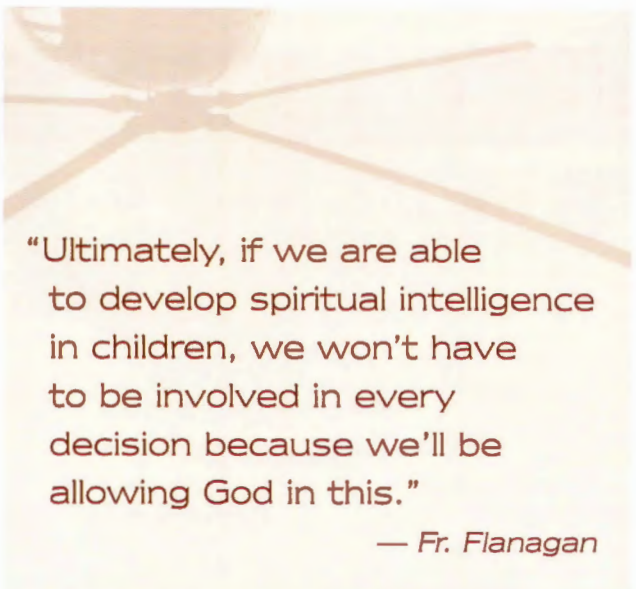
"Moses had the time to see the burning bush, Joseph had the dreams," Fr. Flanagan said. "If we don't have that space, we can't have these experiences."

Fr. Flanagan has observed that parents who do allow room for spiritual development are rewarded with happier children. He said he had that space in his own childhood, and he and his wife granted the space for their daughter to participate with a friend in an exchange student program in Botswana. As a result, he said, she now "credits herself as a spiritual kid."

"Ultimately, if we are able to develop spiritual intelli-

(Continued on page 39)

"A 'helicopter parent' wants to protect their child," Fr. Flanagan said, noting that such a parent hovers over a child throughout the day.



“Ultimately, if we are able to develop spiritual intelligence in children, we won’t have to be involved in every decision because we’ll be allowing God in this.”

— Fr. Flanagan

Spiritual Intelligence

(Continued from page 34)

gence in children, we won’t have to be involved in every decision because we’ll be allowing God in this,” Fr. Flanagan said.

Fr. Flanagan tested pilot parenting programs, one with an interdenominational group that included Roman Catholics and Presbyterians, and another with parishioners at St. Matthew’s Church, Bedford, N.Y., where he served as associate rector and youth minister until recently. Most of the participants from St. Matthew’s were new to the parish. Both groups used a set of 40 devotions originally developed for families to read during Lent — a time when many Episcopal parishes refocus on adult education.

“They were themes that I felt, as a parent, and my friends felt would address the issues of children and teens,” Fr. Flanagan said. “I wanted to give parents a means to not ‘talk at,’ but ‘talk with’ their children.” He said that as a result of the test program, participating families at St. Matthew’s were more active in church life.

He said families, and teenagers in particular, are faced with a “buffet” of competing choices, which may include attending church and youth group events among many other activities. “The goal of SQ is to move away from the buffet, where every activity is as good as the next, to spiritual maturity,” in which the cross is central, Fr. Flanagan explained.

Fr. Flanagan said that research findings by the National Study of Youth and Religion support his premise that adherence to the basics of the faith — prayer, reading the Bible, and attending church — results in



Fr. Flanagan was inspired to write *Growing a Soul* after his unsuccessful search for resources about developing children’s faith.

SQ

What’s a Spiritual Quotient?

While the intelligence quotient (IQ) concept has been around for a century, the idea of a spiritual quotient—or SQ—is not yet a household word. But the Rev. Robert Flanagan, author of *Growing a Soul: A Practical Guide to Raising Your Child with Spiritual Intelligence*, and other authors may be changing that.

“Work on intelligence has been done in other areas, especially in business literature and education, but hasn’t been brought over to the church,” Fr. Flanagan said. “There is not a lot of material out there, which is why I took this approach. I wanted to give a measure of how parents and individuals can teach themselves, and come closer to God and to the church. This is an approachable way to talk about spirituality.”

Fr. Flanagan hopes that his book and a companion website (www.growingasoul.com) have distilled research and available literature to give Christian parents guidance for parenting their children on a spiritual and religious basis. Quoting both Old and New Testament passages, Fr. Flanagan applies SQ to contemporary life using biblical and Christian lenses.

Fr. Flanagan said he chose to quote from numerous Bible translations to reinforce for his readers that although the Bible is a historical account, it is not a static revelation. “When we read the Bible with faith,” he said, “we allow the stories and lessons in it to affect us.”

teens being more likely to avoid risk behaviors, feeling cared for, and caring about others. He also concurs with Christian Smith, director of the Center for the Sociology of Religion and Society at the University of Notre Dame, that parents are the No. 1 influence on teens.

“Even into my college years, my Mom and I went to church together,” Fr. Flanagan said, reflecting on his own experience. “In terms of spiritual development, Mom was critical.”

If parents are to develop a child’s SQ, they can do so by “establishing rituals or habits that become automatic in their children’s lives,” he noted. “When difficulties arise, they will have a ‘well’ of habits and rituals from which to draw that will give them purpose, strength, comfort, and hope.” □

Christina Laurel is a freelance writer in Rochester, N.Y.



Parish Budgets

By Philip W. Snyder

One of the most challenging tests of leadership in my 35 years as a rector took me suddenly and completely by surprise. I discovered that an embezzlement had taken place over many years by a highly respected and trusted member of the community. The monthly financial statements, the annual reports, and the audits all had been falsified by an elaborate and daring scheme. The parish was threatened with bankruptcy. I had nightmares that a sink-hole of suspicion and recrimination might well swallow us all.

Parishioners had a perfect right to be angry, and we could have fed our anger. We had ample reason to feel sorry for ourselves, and we could have played on other people's sympathies. Instead, we came to understand that

the situation, which none of us ever would have wished for, was an opportunity to witness to the good news of healing and resurrection.

I knew we were well past any critical danger of major conflict or disruption and well on the way to healing when both neighbors and strangers began walking up to parishioners and instead of saying, "Oh you poor dears. How sorry we are to learn what has happened at your church," greeted them enthusiastically, shook their hands, and exclaimed, "We are so proud of how you are handling the situation and the positive example you have set for all of us." I will always be profoundly thankful to the parishioners for how they ministered to each other and how they firmly determined to trust in God's future, living in the faith that the parish would not only survive, but also thrive.

God has great faith in the worth of

humanity. That's one of the important lessons of the incarnation. We as people of God are entrusted to share that news and to gather regularly to celebrate thankfully and witness to God's faith in humanity's future. That is why every church, small and large, in some way or another is called to be a missionary outpost of hope. Our organizational structure will necessarily change, but as part of the larger church, we are part of a body that is more like a teenager with the best and most challenging years ahead of us than an aging dowager, hanging on, clinging fitfully to safety and security, but expecting to expire quite soon. There is always a danger of getting trapped in history rather than having it give us the courage to venture forth. No responsible parents would let their children get in a car being driven by a driver who spent most of the time looking in the rear view mirror.

The often-dreaded process of budgeting should in some way reflect that same trust in the future. Parishes that invariably see their best years far behind them usually are unable to fashion a vision that promotes long-term financial health. Nor is it wise for parishes to gloss over present unfavorable financial conditions. I've seen some financial reports of church institutions more complicated than the financial information in the annual reports of major corporations. When that happens, I always ask myself, "What are they hiding?" Keep budgets and reports to the parish straightforward and honest. People of faith are energized by truth, not deception. Obfuscation never promotes creativity and often breeds suspicion. You can face a challenge only if you are clear about what it is. Budgets are meant to help provide you with the tools of hope. They are not meant to be vessels for control needs.

Challenges Ahead

The next couple of years, with soaring energy prices and the risk of considerably greater inflation, are going to affect most of us. The larger currents in our society and church do not promise to become less treacherous. Yet to those just beginning this fall as parish leaders, members of a vestry, or clergy: Remember that our parishes have been through such situations before.

I remember being told by one of my mentors, "Don't run scared." It was wise advice then and now. There is nothing like fear to infect and paralyze a parish. Running scared is the greatest obstacle to new vision. We live in an impatient world, but often genuine paths and openings to vision take time. As the prophet Habakkuk said in effect in a very different, but conflicted age, "Vision comes in its own time. If it comes slowly, wait, for come it will, without fail" (Hab. 2:3).

Even as seminarians, we all knew that the church that we were called into was not going to be like the past. I don't recall any of us ever envisioning the controversies of The Episcopal

Church as they have developed nearly 40 years hence. Nonetheless, the world gave us plenty to deal with. Within five years after graduating from seminary, the Vietnam War was tearing society apart. Gas had been rationed on either odd or even days depending on one's license plate. The price of fuel oil more than doubled. And the yearly inflation rate went well into double digits. As Yogi Berra would say, "Our present times seem like *deja vu* all over again."

If I hadn't been so green and naïve back then, perhaps I would have been really scared. But I was too busy, getting to know a new parish and learning the ropes as a rector far from the diocesan office. I remembered most of the time not to run scared. We all took each day as it came, and I would like to think the parish thrived as witness to the good news.

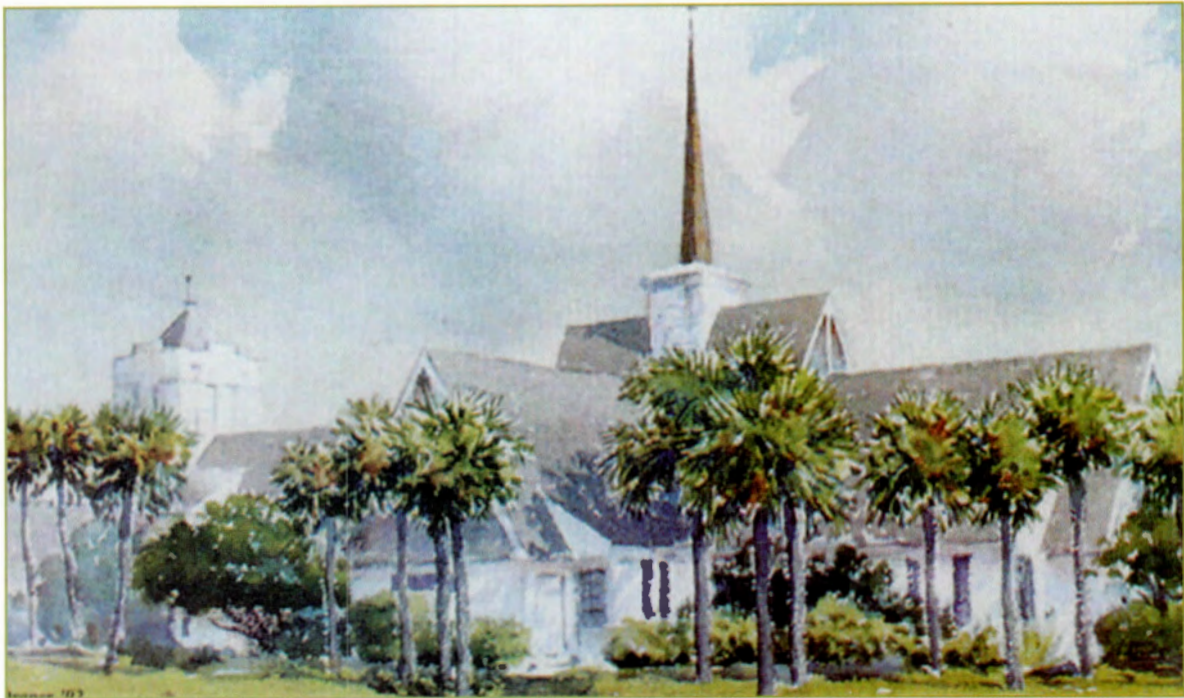
I am no Pollyanna when it comes to the future of The Episcopal Church, yet I have no trouble in affirming the worth of what vestries and clergy do faithfully, day after day. The future will indeed be different. I have learned to say "I don't know" a lot more often. Nonetheless, as I continue in my final few years in active employment, I am impressed with the maturity and skills of the younger adults who are serving as parish leaders and on our vestry.

I have been privileged to know some outstanding younger priests right out of seminary. I am confident that when I retire I will leave the larger church in good hands, or perhaps I should say that I know God has some exceptional and very promising hands with which to work. In sum, whatever modest piece of helpful wisdom I have picked up over the decades is this: Be witnesses and outposts of hope; keep God's faith in the worth of humanity's future alive and vigorous; be honest and straightforward; and don't run scared. You will come out OK. Remember, that's God's guarantee, not mine. □

The Rev. Philip W. Snyder is the rector of St. John's Church, Ithaca, N.Y.



Parishes that see their best years far behind them usually are unable to fashion a vision that promotes long-term financial health.



Christ Church, Ponte Vedra Beach, Fla.

Instruments of God's Love

Pastoral care team ministry touches lives in Florida

By Barbara Church

Christ Church, Ponte Vedra Beach, Fla., is nestled in a residential community near the Atlantic Ocean, a quiet place where one might expect to find a small neighborhood parish. When the church was built in 1952 with 75 parishioners, that's what it was.

Today, Christ Church has grown to a congregation of 5,800 with 1,500 attending on an average Sunday. In the midst of this tremendous growth, the parish has developed a system of pastoral care called "Christ Church Cares," a network of clergy, shepherds, and pastoral support ministries working together to ensure that "no one walks alone" as they face the challenges and changes of life.

"We all face challenges in our lives, and we are all called to be instruments of God's love, to bear one another's burdens," said the Rev. Rick Westbury, rector of Christ Church. "Pastoral care is not just the responsibility of a priest. Truly, it is the role of all of us working together."

Pastoral care at Christ Church is a team ministry of clergy and laity working together. Much of the parish's day-to-day pastoral care is carried out by more than 150 of its parishioners.

In 2004, hoping to implement a system of pastoral care, the church recruited the Rev. Bob Morris to create and oversee a ministry to facilitate, train and empower the ministry of the baptized. Four years later, Christ Church provides a holistic program which involves parishioners in 15 individual pastoral support ministries, coordinated by a management team of lay volunteers and Fr. Morris. Under this system, the congregation is divided into groups alphabetically, with each group headed by Christ Church Cares “shepherds,” a dozen or so men and women who have the responsibility for a segment of the parish under their care.

These shepherds are laity who receive training in

basic pastoral skills and keep in touch with parishioners. In a coordinating role, they reach out to make contact and offer the services of the clergy and the pastoral support ministries, assuring that every member of the congregation has a contact in the church to call in times of need.

Each parish family is provided with a magnet to place prominently on the refrigerator, containing the names of their shepherds and numbers to call. After the shepherd receives a call, he or she can then contact the appropriate pastoral support ministry. Shepherds are the nerve center of the pastoral care system. They are volunteers who reach out to those experiencing challenges.

Pastoral support ministries of the parish are:

- **Breast Cancer Support Ministry.**

Breast cancer survivors reach out to offer one-on-one support and encouragement to newly diagnosed women and their families.

- **Career Transition Ministry.**

This ministry provides practical, emotional and spiritual support for the unemployed, under-employed, or less-than-happily employed, while offering workshops by experienced professionals.

- **Celebration Ministry.**

Compassionate volunteers provide simple receptions for bereaved families and friends following funerals and memorial services.

- **Eucharistic Visitors Ministry.**

The sacrament of Holy Communion is taken to individuals in hospitals, care facilities, and private homes.

- **Flower Ministry.**

Teams create bouquets from weekend altar flowers and deliver them to people who are hospitalized, ill, or bereaved, or to persons who are celebrating births or other special occasions.

- **Good Samaritan Ministry.**

Disabled, physically challenged, or elderly parishioners receive help with minor home repairs and maintenance.

- **Intercessors Ministry.**

A network of more than 100 parishioners and clergy pray daily for the physical, emotional, and spiritual well being of anyone requesting this support.

- **Meal Ministry.**

Volunteers prepare and deliver meals to parishioners who may be just home from the hospital, ill, or injured, and to households following births or deaths in the family.

- **Military Support Network Ministry.**

A group of parishioners offers support to families of active duty military deployed abroad. It provides opportunities to get together and talk about concerns with someone who can share them.

- **Newborn and Adoption Ministry.**

Support and encouragement are offered to expectant and adopting families, and information is provided on baptism, nursery, and Christian formation.



As The Church Turns

- **Prayer Shawl Ministry.**

A group of parishioners creates and distributes shawls to those facing life-threatening illness, grief, or other crises, to bring comfort and provide a tangible reminder of prayers and love.

- **Stephen Ministry.**

Extensively trained people offer confidential, weekly one-on-one Christian care to those dealing with illness, loss, or other difficulties.

- **Transportation Ministry.**

Parishioners drive those who, because of illness, age, injury or disability, cannot transport themselves to church, the doctor, or other necessary appointments.

- **Visitation Ministry.**

Members of this group make regular visits to individuals whose lives would benefit from this dependable contact. Volunteers complete pastoral training in subjects such as listening, aging, loss, boundaries, confidentiality and prayer.

- **Widows' Group Ministry.**

This group meets regularly for fellowship and support through programs as well as monthly social gatherings. Grief support is also offered for the recently widowed.

Through these pastoral support ministries, Christ Church reaches out to its parishioners with God's love. Its network ensures that no one walks alone.

Barbara Church is a free-lance writer who lives in Jacksonville, Fla.

Sunday Eucharist Wedding

Remember the old story about going to a fight and a hockey game breaks out? I've got my own version of that. A few Sundays ago, I went to the Eucharist and a wedding broke out. OK, it wasn't a spur-of-the-moment, spontaneous event. Jamie and Amy (catchy, eh?) had planned this for months, and banns had been published in the Sunday bulletin in the preceding weeks. But make no mistake about it, this wasn't your usual Sunday morning.

Some backtracking is in order. Jamie and Amy met as members of the choir. These young people (everyone seems young these days) certainly aren't the first couple to become engaged as a result of their participation in a church choir. They

it looked and felt like any other wedding. There were vows, an exchange of rings, a brief kiss, and the newly married couple returned to their choir stalls, facing each other across the aisle.

The Eucharist continued with the Prayers of the People, and until the newlyweds walked out in the recessional, it seemed like any other Sunday. But it wasn't. There were more people than usual. Lots more. Many more children who were being active. Many of those in attendance did not receive communion, and a large percentage of them did not sing the hymns or the propers. Too bad.

I had heard that Jamie and Amy wanted to keep expenses down, which is to be applauded. No

Did You Know...

Manakin Church in Midlothian, Va., was founded in 1701 by French Huguenot refugees.

Quote of the Week

Baptist seminary president and broadcaster Albert Mohler, Jr., on a survey indicating growing disbelief in hell: "Hell may disappear from the modern mind, but it will not disappear in reality. God is not impressed by our surveys."



Weddings during a Sunday service were quite common — even a century or so ago.

were seen every Sunday, friends or acquaintances of many. So people were genuinely happy for them when the engagement was announced, and looked forward to sharing part of the day with them. I admit to having some concern about how a wedding was going to fit into the normal Sunday Eucharist.

Theologically, it made sense. Members of the parish get married while the community participates in an event that binds them all together. And if one spends any time on church history, one can find instances of weddings during the Sunday Eucharist or main service as being common — even a century or so ago. From time to time I'll see in a parish newsletter that someone is being married during the Sunday Eucharist, so it's not a novelty.

Still, some of us have strong opinions about liturgy, and like to see it carried out smoothly without interruptions. This, despite the joy of the celebration and the happiness of seeing this couple become married, was hard to forget as the liturgy unfolded. And it was an interruption. After the sermon and creed, the bridal couple, vested as choir members (for the choir was singing), and the attendants gathered at the crossing, facing the celebrant. And at that point, despite the choir ves-

wedding dress. No band. No limousine. Just a simple occasion with families and friends, which probably turned into a much larger event than they had planned.

I have always regarded weddings and funerals as prime occasions for evangelism. There are opportunities for a good homily to be preached, familiar hymns to be sung, and for guests to be greeted. I suspect there were unchurched people present that day, and I hope at least something which they experienced that morning resonated with them.

As you might expect, when two choir members get married, the music is bound to be good. And it was glorious: Ireland's "Greater Love," "Rise, up, my love, my fair one," by Willan, and Holst's "I Vow to Thee," from the English hymnal.

All in all, it was a good morning. I don't think I'd want to see Sunday morning weddings become the norm, but my doubts were overcome.

Our parish usually has visitors on Sundays. I wondered what they were thinking that day. After all, on my way to the church I had passed a couple I knew walking in the other direction. "We're not going to a wedding," one of them said to me. How unfortunate. They might have enjoyed it.

David Kalvelage, executive editor

Settlement Needed

The latest ruling in a Fairfax County (Va.) court [TLC, Sept. 7] was favorable to the 11 churches being sued by the Diocese of Virginia and The Episcopal Church. Those congregations, having left The Episcopal Church, have attempted to keep their properties, and the congregations have continued to worship in their churches. Given the fact that each opinion rendered by the judge so far has favored the 11 congregations, we have to ask whether it is time for the diocese to back off its litigation and to let the congregations go peacefully.

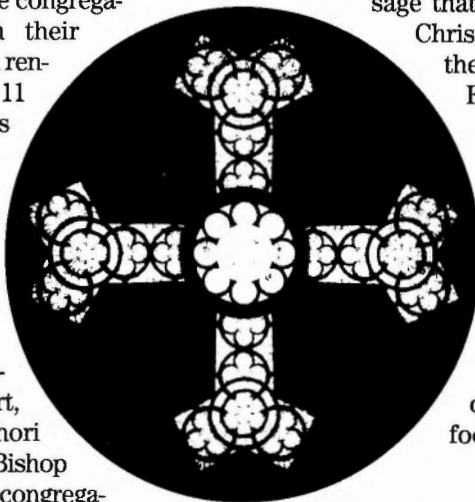
Shortly after the churches announced they were leaving, the diocese seemed to have worked out an agreement in which those departing could retain their properties. That, however, turned out to be short-lived. In sworn testimony to the court, Presiding Bishop Katharine Jefferts Schori admitted to pressuring the diocese and Bishop Peter Lee into suing the churches. The 11 congregations involved in the lawsuit have aligned with other Anglican provinces, and 10 additional churches not part of the legal action also have decided to leave.

The response by the Diocese of Virginia to the latest ruling left something to be desired. In two brief paragraphs the diocese referred to Episcopalians "who have been forced to worship elsewhere," and said "Generations of Episcopalians pledged themselves to the Diocese." Those statements are simply not true. No one has forced Episcopalians to worship elsewhere. It is their choice. And we would be surprised to say the least to learn that generations of Episcopalians "pledged themselves to the Diocese." Most Christians of any denomination pledge themselves to God, and a large percentage of those who join The Episcopal Church probably aren't even aware that there is a diocese, let alone pledge to it.

At this point, it would be a wise decision for the opposing sides to reach a settlement. The legal costs have reached shameful amounts, and those who remain from the churches that left are probably not sufficient to be financially viable even if at this late date the court were to reverse itself and declare the diocese the rightful owner of the properties.

When the litigation goes to trial in October, there probably will be few facts left for the court to consider other than the voting process conducted by the individual congregations. This would seem to be a particularly weak argument since Bishop Lee had given his initial approval to the vote process in the separation agreement that the Presiding Bishop did not accept.

If the litigation continues to trial, there will likely be an appeal, and the case will move to a higher court and additional legal costs. As the legal defeats in Virginia continue to mount for the diocese and The Episcopal Church, Episcopalians should begin to ask what purpose it serves.



Mystery of the Cross

Holy Cross Day is a feast worthy of our attention. Observed on Sept. 14 but transferred to Sept. 15 this year because it falls on Sunday, it conveys the message that the cross remains at the center of Christianity for all time. The mystery of the cross touches us in different ways.

For some, it is simply a piece of jewelry that may be worn to show others we are Christians, but for others, it is a constant reminder that we are to take up our cross and follow Jesus. The cross can be sorrow to some, joy to others; a burden to some, and power to others. Above all, on this day we remember our Lord's self-offering on the cross for our salvation. Let us focus on that fact in the days to come.

Places of Growth

We extend greetings to those who may not be regular readers of this magazine. This issue, one of four we publish each year dedicated to parish ministry, is being sent to all the clergy of The Episcopal Church who are not subscribers. We believe these issues contain enough about parish life so that they can be resources for the clergy. We hope, also, that upon reading these issues that non-subscribing clergy will find that they enjoy the perspectives of an independent publisher and that they will want to subscribe.

We are particularly pleased to be able to share with readers an article about growing congregations. We asked a reporter to find out from diocesan personnel which churches are growing, then write brief capsules of some of those congregations for this issue. There is not enough space to list nor time to accumulate all the growing churches in The Episcopal Church, but the point is there are plenty of them. Amid the sad news of churches losing members or moving to other jurisdictions, there are many churches in which average Sunday attendance is increasing.

It is particularly interesting to note that these growing churches fit no pattern. They may be suburban, urban, or in smaller communities, evangelical, Anglo-Catholic, or "middle-of-the-road." They are headed by male or female clergy, young priests and older clergy. They are found in Sun Belt communities or in economically depressed areas.

Among the other contents of this special issue are articles about the Episcopal Schools Urban Alliance, what happens when the priest gets sick, pastoral care at the parish level, and budgeting for parishes. These articles and all our regular features comprise this larger-than usual issue. We hope you enjoy it.



A NEW REFORMATION IS COMING

Reasons for optimism about orthodox Anglicanism's future

READER'S VIEWPOINT

By David Handy

During these dark days, when the future of Anglicanism seems so precarious and uncertain, I often remind myself of the truth of Romans 15:13, "May the God of hope fill you with all joy and peace in believing, so that through the power of the Holy Spirit you may abound in hope." Although so much is yet unclear, and we can't know what the future holds, we do know who holds the future.

I firmly believe that for those of us who claim to be orthodox Anglicans, "the future is as bright as the promises of God." For the God we love and serve is not only the God of love and the God

of peace, he is also the God of hope — abundant and invincible hope.

However, many of my colleagues in ministry, all along the theological spectrum, seem discouraged and pessimistic about the future of the Anglican Communion these days. And understandably so. The twin major events of this summer, GAFCON and the Lambeth Conference, certainly seem to indicate that the long-feared breakup of the Communion is both inevitable and imminent.

About 30 percent of the world's Anglican bishops refused to attend Lambeth. Their principled insistence that a state of "broken communion" exists and can't be ignored is certainly ominous. The inability of Archbishop of Canterbury Rowan Williams to persuade them to participate in Lambeth, and the holding

of the rival GAFCON event in Jerusalem, shows that the days when western elites could control of the destiny of the Communion are rapidly coming to a necessary and overdue end. Thanks be to God.

The Lambeth Conference has come and gone, and it resolved nothing, just as many of us expected. Thus, the last of the four Instruments of Communion has had its chance to break the impasse and end the stalemate. And, like the other three, it has sadly failed. The deep tear in the fabric of the Communion has continued to widen, primarily because of the intransigence of the heretical advocates of the unbiblical "gay is OK" delusion.

But I'm not discouraged by the lamentable prospect of the looming "train wreck" as the Anglican Communion continues to tear itself apart. Rather, as Jaroslav Pelikan once famously said about the rending asunder of European Christianity during the Protestant Reformation, I believe that the breakup of the Anglican Communion is "a tragic necessity." It is tragic to be sure. I don't mean to minimize that. But I'm also firmly convinced that a clear separation from intolerable heresy and blatant, unrepentant immorality is also clearly necessary and abundantly justified.

Of course, a short "op-ed" piece like this can't possibly explain all the manifold reasons why this is so. Let it suffice to say I'm currently writing a book making the case for what I like to call the new reformation. But in the meantime, here are a few of the many reasons why I'm so unusually optimistic about the future of orthodox forms of Anglicanism.

First and foremost, Global South



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Anglicanism has come of age and is just starting to flex its muscles. Its strength has only begun to be felt, but GAFCON was clearly a watershed event. More importantly, the future of Anglicanism wholly belongs to the orthodox Anglicans of the materially impoverished but spiritually rich and vibrant Global South. Both demographically and spiritually, their superior strength is evident.

Second, the presence of Communion Partner bishops like Mark Lawrence of South Carolina, D. Bruce MacPherson of Western Louisiana, and William Love of Albany at GAFCON is a promising sign that the leaders of the outside strategy (Common Cause) and the inside strategy (Communion Partners) increasingly recognize that ultimately they are on the same team.

Despite the widespread expectation that the conservative coalition is surely doomed to fall apart because of deep internal differences over things like ordination of women, the actual evidence of the last few years provides fer-

tile ground for hope that the centripetal forces at work will overcome the centrifugal ones. Time will tell, but I'm hopeful.

Finally, there is a simple but profound theological reason for hope in the midst of this momentous struggle. We believe in an almighty God, a God who turns our mourning into dancing, and can bring the dead to life again. In the end, the bottom line is this: The old Anglicanism that we have known and loved has to die, in order that a new and better Anglicanism can be resurrected in its place. As Bishop Bob Duncan of Pittsburgh rightly said on the eve of GAFCON, the old "Reformation (or Elizabethan) Settlement" is obsolete and must be replaced by a global (post-colonial) settlement better suited to the post-colonial, post-Christendom world of the 21st century.

I fervently believe that this new reformation will produce a whole new kind of Anglicanism. Freed at last from the shackles of our Constantinian past, this post-colonial, post-Western, post-Christendom

Anglicanism will be much more uncompromisingly biblical, much more theologically coherent, and much more ethically rigorous than the old Erastian kind ever was. The old Settlement was sorely compromised by the undeniable subordination of the church to the state.

I believe the new global settlement (or new reformation Anglicanism) will set the bar far higher in terms of expectations for discipleship than was ever possible before. But above all, I'm confident that it will be incomparably more aggressively evangelistic and gospel-driven than the old state church type Anglicanism ever was, or ever could be. The Global South will lead the way. So be it. The best is yet to come.

Thanks be to God. □

The Rev. David Handy is a priest of the Diocese of Albany who lives in Richmond, Va.

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

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Professor Harry Attridge – Jan. 31

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Growth

Happens for Many Reasons

By Willy Thorn

There's an old Episcopal Church adage about growth, said the Rev. Randall Dunnavant, rector of the Church of the Good Shepherd, Brentwood, Tenn. "Walking to the ocean's edge with an aquarium full of water, and expecting fish to jump in."

In trying to determine why churches grow, we spoke with many church leaders and found there are

many approaches to growth, and more ways to measure it. Quantitative measures include number of parishioners, average Sunday attendance (ASA) and giving.

Most growth is relative. Roughly 1,000 people move to Florida every day. So slow growth there is actually regression. Meanwhile, Wheeling, W.Va., has lost 5 percent of its population per decade since the 1930s. In post-Katrina New Orleans, "any sem-

blance of normalcy is growth," one diocesan official joked.

"Know your mission and act it out in community and world," said the Rev. Charles Christopher, rector of Trinity Church, Bend, Ore. "That's growth."

"Growth only comes from personal transformation — a response to the abundant and amazing gift of love God has for us," said the Rev. Kathy Monson Lutes, rector of St. Andrew's, Rapid City, S.D.

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Church Growth

Is there a formula?

"We made a series of small changes, and asked all those who are with us to recapture those who are not," said the Rev. Miriam Acevedo, rector of St. Christopher's, Hampstead, N.H.

Paradoxically, "you should not be interested in growth," said the Rev. William C. Redfield, rector of Trinity, Fayetteville, N.Y. "Focus instead on good relationships; trusting relationships. Work on quality and depth, and increased spiritual presence. Growth will follow."

"Our formula? Worship, welcome, and get people involved," said the Rev. Bob Randall, rector of Old Donation, Virginia Beach. "You must improve teaching and preaching and spiritual life, especially as focused on day-to-day issues. There's nothing new in this. It's not radical or extraordinary."

"The keys to growth are a great mystery," said the Rev. John Scannell, former rector of St. Michael and All Angels', Portland, Ore. "Work for spiritual depth, focusing on the power and dynamism of baptism. Deepen Christian commitment ... Pay attention to the neighborhood. Keep asking questions. Never do the same thing the same way forever."

The anti-formula.

"Growth is not the result of a hot website. Or great programming. Or money for swanky things," said the Rev. Nick Lannon, assistant rector of Grace, Van Vorst, Jersey City, N.J. "It's literally a group of people committed to the one, simple, no-frills word of Christ. People hear that, and they're so blown away by it that they can't help but tell other people."

CHANGE:

You have to want it.

"Growth is a mission," said the Rev. J. Edward "Ned" Morris, rector of Calvary, Louisville, Ky. "There are growing pains. Stay encouraged. Hang in there."

"In California, where everybody surfs, they can teach you foot work

and swimming; show you surfboards, and how to use wax. But they can't create waves," said Fr. Lannon. "We trust the Lord for the waves."

But you have to be ready to surf when the wave hits. And be careful what you wish for. "I just finished a building project," said the Rev. David Meginniss, rector of Christ Church, Tuscaloosa, Ala. "To be honest, I would like to take a break from building and fund raising for a while."

Successes

Many ingredients comprise the recipe for growth: geography, liturgy, unity, programming, media, staffing and organization were mentioned repeatedly when a reporter asked diocesan leaders and parish clergy why churches grow.

Growing parishes benefited from many diverse populations: booming suburbs, tourist destinations, retirement communities, military bases, colleges and universities, local immigrant communities, even ski slopes. Parish officials agreed: Wherever you are, wherever you look, there is someone to be served.

Liturgy

At St. James', Austin, Texas, "we just try to be welcoming, open and accepting to anyone who shows up at the door ... regardless," said administrator Lisa Hamilton.

When you're at the church daily, sometimes you don't see what others do, said the Rev. David G. Read, rector of St. Helena's, Boerne, Texas. "Put yourself in visitors' shoes. When they come, what will they see? What's there for them? Handshakes and smiles? Are they welcome? Can they follow along without speaking churchy language? Is the sermon any good? Music any good? I hate to say it, but for those looking for a church ... it's like a restaurant ... the service and atmosphere have to be good."

Growing parishes successfully cater services to particular populations, especially youth, Spanish-speakers,

(Continued on next page)

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and young families with children.

Many growing parishes hang their hats on a specific liturgical element: music, preaching, holiness, or tradition.

Portland's St. Michael and All Angels' reaches out to newcomers during liturgy, "two or three times a year very deliberately. It's separate from the catechumenal process," said Fr. Scannell. "We invite them to say what life in the parish means to them. It's a witness to others, and it builds connecting points."

Bringing people together

Sometimes growth emerges by bringing people together.

On paper, Trinity Ecumenical Parish, Moneta, Va., is three separate congregations — Episcopal, Lutheran, Presbyterian. "The truth is, we do everything together. And that gives us strength," said the Rev. Gary Scheidt, a Presbyterian.

Sometimes growth is keeping people together. Christ Church, Tuscaloosa, is a downtown church near the University of Alabama.

"We have very conservative old families, and we have very liberal college professors," said Fr. Meginniss. "We get along great. We try to be even-handed, but ... people got used to the fact that those we worship with don't always agree on all issues. And that's OK."

"As a group we're committed. We won't let differences in raging controversies of the day distract us from being church," said Fr. Randall of Virginia Beach. "We struggle from time to time. But churches can do it."

Programming

Ministry and outreach programming correlate to growth as both cause and effect.

"When people are active, they take ownership," said the Rev. Thack Dyson,

rector of St. Paul's, Daphne, Ala. "It fosters congregational growth, member participation, and member retention. Most importantly, the folks who are active in worship and ministry grow the most spiritually."

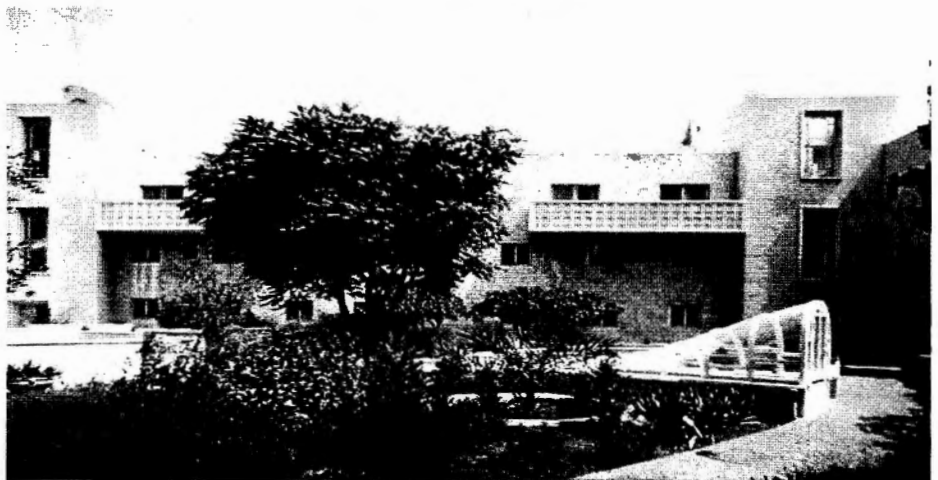
Among the ministry programs growing parishes find successful: adult formation workshops, Bible study groups, campus ministries, fellowship potlucks, music ministries, newcomers' clubs, quilt guilds and weekly Evening Prayer. Tried and true options also exist: community soup bowls and food banks, medical services and wellness centers, migrant outreach, and Habitat for Humanity.

Among the less common programming: a collaborative "Together Church" comprised of seven Christian denominations; a "Rescue Fund" serving transients; a Benedictine spirituality "work-and-prayer" program; an "open lunch," served by vestry and clergy; and free piano lessons.



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"You have to ask yourself: What is God calling us to do and be?"

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What are we?"

What are we not?"

— The Rev. Leigh Waggoner, vicar of St. John's, Sparta, Wis.

Media

Media campaigns are "not about scattering ads everywhere. They're not about getting face time in the paper," said the Rev. Richard Morley, rector of St. John's, Frostburg, Md. "They're a call to develop relationships. Instead of "attracting perspective parishioners," you're inviting brothers and sisters in Christ whom you want to get to know."

Direct mailings, door hanging campaigns, fliers, press releases, civic group networking and newspaper listings of church happenings are all successful tools. One parish even sends handwritten letters to newcomers. Another telephoned more than 40,000 households with an open invitation to worship.

The value of the internet increases, as more people "church shop" on the web. Growing parishes use web evangelization campaigns, Sunday service podcasts, ministry and job opportunity postings, and e-mail newsletters.

But nothing beats word of mouth enthusiasm, said the Rev. Scheidt.

Organization, Leadership, Staffing

Rectors and officials alike agreed: Investing in staff must be pre-emptive. Trying to catch up later — mounting a search and winnowing candidates while a gaping vacancy looms and grows — is tougher.

When it comes to leadership, no

model is paramount. Simply having the right person in the right place may lead to growth.

"This situation is perfect," said Fr. Redfield of Trinity, Fayetteville. "I love what I do. I give 150 percent of myself to the congregation. The congregation, in turn, wants to give back to me. It's a good relationship, a good fit, and

worth every sacrifice."

"We created a lot of ministry teams: evangelism, mission, outreach, property, fellowship," said the Rev. Marya L. DeCarlen, rector of St. James', Groveland, Mass. "As we grew, we hired people with specialties: a sexton, a music director, a church school director."

(Continued on next page)

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(Continued from previous page)

Plan your work,
work your plan

"Met needs do not lead to change," said the Rev. Leigh Waggoner, vicar of St. John's, Sparta, Wis. "Find out people's needs — within the established congregation, yes, but also in the community. It helps identify and reach out to people nobody else is."

"You have to ask yourself: What is God calling us to do and be? Why do we do what we do? What are we? What are we not? There is a reason," said Fr. Read. "We addressed that, and how to make it a reality, with a very clear strategic plan."

The Rev. Jim Conrad, rector of St. Paul's, Suamico, Wis., added, "You can do a lot of advertising, and things like that, but at the end of the day, it's the members. It's the parishioners who bring folks, invite folks, help them and welcome them." □

Space in this issue prohibits us from identifying every growing church. THE LIVING CHURCH plans to continue its practice of fuller profiles of congregations doing innovative ministry in future issues, but the following are brief capsules of some growing churches:

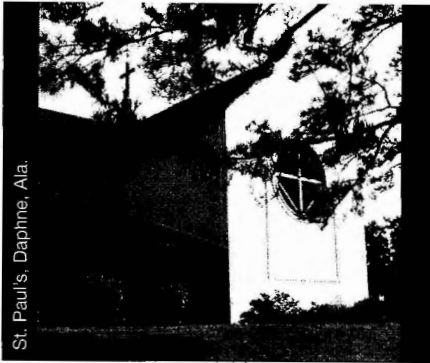
Diocese of Alabama

Christ Church, Tuscaloosa; **All Saints'**, Birmingham; **Holy Apostles'**, Birmingham; **Trinity**, Clanton; **Cathedral of the Advent**, Birmingham; **St. Mary's**, Birmingham; **St. Stephen's**, Birmingham; **Grace**, Cullman; **Trinity**, Florence; **St. John's**, Montgomery

Diocese of Arkansas

St. Margaret's, Little Rock
Rector: the Rev. Peggy Bosmyer
www.stmargaretschurch.org

This West Little Rock congregation began in 1990, and has grown to nearly 500 parishioners. It hopes to reach 1,000 through programming, extended invitations to the community, personal accessibility, city welfare and hospitality and classic Anglican stylings.



Also: **Christ Church**, Little Rock; **All Saints'**, Russellville; **St. Peter's**, Conway; New parish: **All Saints'**, Bentonville

Diocese of Atlanta

St. Andrew's in the Pines, Peachtree City
Rector: the Rev. Paul Elliott
www.standrewschurch.episcopalatlanta.org

St. Andrew's was organized in 1976 in a parishioner's living room. It purchased its initial five acres several months later. It has blossomed into a flourishing congregation with 300 families. Parishioners are involved in Christian education, youth groups,

greeters, reading groups, dinner groups and a flower guild.

Also: **St. Columba's**, John's Creek; **St. Anne's**, Atlanta; **Cathedral of St. Philip**, Atlanta; **St. Christopher's**, Perry; New parishes: **St. Benedict's**, Cobb County; **Christ the King**, Lilburn

Diocese of the Central Gulf Coast

St. Paul's, Daphne, Ala.

Diocese of Chicago

Iglesia Nuestra Señora de Guadalupe, Waukegan, IL
Vicar: the Rev. Narciso Diaz
www.guadalupewaukegan.org

Our Lady of Guadalupe has grown exponentially in suburban Chicago. Starting with fewer than two dozen parishioners in the early 1990s, it has since outgrown two buildings. It is looking toward a building project. Also: **All Saints'**, Chicago; **Holy Nativity**, Clarendon Hills; **St. Peter's**, Chicago

Diocese of Central New York

Trinity, Fayetteville

Diocese of Colorado

Calvary, Golden
Rector: the Rev. John H. Wengrovius
www.calvarygolden.com

Fast-growing Golden, near Denver, attracts young professionals, and anticipates an upcoming wave of retiring baby boomers. This traditional church is riding the wave, and moving from pastoral to program size in spurts. Steady 20-year growth has resulted in 300+ attendees for Sunday services, on average.

Also: **St. Andrew's**, Denver; **St. Michael's**, Colorado Springs; **Transfiguration**, Vail; **St. Mark's**, Durango

Diocese of Connecticut

St. Paul's on the Green, Norwalk
Rector: the Rev. Nicholas Lang
www.stpaulsnorwalk.org

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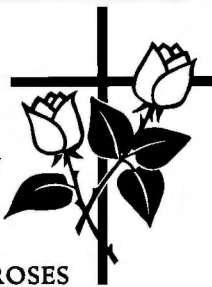
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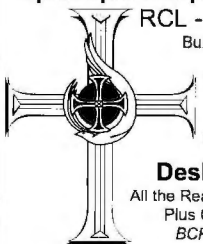


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Church Growth

(Continued from previous page)

in every point of entry to our life here," Fr. Lang said of St. Paul's, which was established in 1737. The church focuses evangelism through the liturgy by offering a warm welcome from greeters, ushers and hospitality ministers, and has a chorister program, prayer labyrinth, and healing gardens. Also: **Trinity**, Tariffville; **St. James'**, Glastonbury

Diocese of Dallas

St. Michael and All Angels', Dallas

Rector: the Rev. Robert Dannals

www.saintmichael.org

St. Michael's has grown from a rural post-World War II mission church to the largest parish in The Episcopal Church. To celebrate its first half-century, it held more than 35 listening sessions, attended by more than 600 parishioners. It remains dedicated to adult Christian formation, seniors and empty nesters, and youth, children and family ministries in Dallas's inner loop, surrounded by high-rise office towers and retail shops.

Diocese of Delaware

St. Peter's, Lewes

Rector: the Rev. Jeffrey Ross

www.stpeterslewes.org

St. Peter's has served "the First Town in The First State" since 1680. The congregation remains in downtown Lewes, a coastal resort community in central Delaware attractive to retirees and vacationers. Working professionals from nearby Washington, D.C., have burgeoned it further.

Diocese of Eastern Oregon

Trinity, Bend; **St. Thomas'**, Canyon City; **St. Mark's**, Hood River; **Redeemer**, Pendleton; **Sun River Christian Fellowship**

Diocese of Eau Claire

St. John's, Sparta

Diocese of Florida

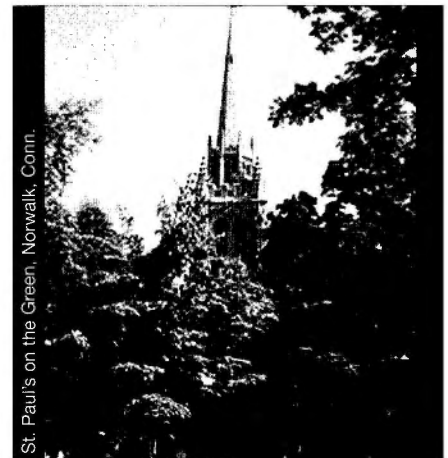
Christ Church, Ponte Vedra; **St. Luke's/La Iglesia San Lucas**, Jacksonville; **Our Saviour**, Jacksonville; **San Jose**, Jacksonville

Diocese of Fond du Lac

St. Paul's, Suamico, Wis; **St. Mary of the Snows**, Eagle River, Wis.

Diocese of Idaho

St. Thomas', Sun Valley



St. Paul's on the Green, Norwalk, Conn.

Rector: the Rev. Ken Brannon

www.stthomassunvalley.org/default.aspx

St. Thomas' draws heavily on the Sun Valley resort community. Skiers from around the country count St. Thomas' as their home away from home. The church offers services for youth members of ski teams in winter and its many active youth groups make regular pilgrimages.

Also: **St. Michael's Cathedral**, Boise

Diocese of Iowa

New Song, Coralville

Rector: the Rev. Martha Lang

www.newsongepiscopal.org

New Song enlists a mutual ministry model, sometimes called "total ministry," that translates Christ's call to ministry into everyday practice. It filled a 20-year Episcopal Church void in Iowa when it opened in 1994 (services were held in a motel). Since telephoning more than 42,000 households with an open invitation to worship, it has experienced steady, positive growth.

Diocese of Kansas

Trinity, Lawrence

Rector: the Rev. Canon Jonathon Jensen

www.trinitylawrence.org

A diverse congregation comprised of young adults, college students (from both Haskell Indian Nations University and the University of Kansas), health care workers, fire fighters, police officers, real estate agents and others. Prides itself on traditional Anglican worship.

Also: **St. Timothy's**, Iola; **St. James'**, Wichita; **Grace Cathedral**, Topeka; **St. Thomas'**, Overland Park; **St. Peter's**, Pittsburg

Diocese of Kentucky

Calvary, Louisville; **St. Luke's**, Anchorage; **St. Matthew's**, Louisville; **St. James'**, Pewee Valley; **Christ Church**, Elizabethtown; **St. Andrew's**, Glasgow

Diocese of Lexington

Our Savior, Madison County, Ky.
Rector: the Rev. T. Birch Rambo
www.diolex.net/oursaviour

The many social ministry outreaches of this church include migration ministries, companionship with a Haitian diocese, and food pantries. Internally, it offers potluck fellowship, adult formation, extensive youth programming, and outreach to students from nearby Eastern Kentucky University and Berea College.

Also: **St. Paul's**, Newport; **St. Martha's**, Lexington (new church); **St. Philip's**, Harrodsburg; **St. Peter's**, Paris

Diocese of Louisiana

St. Patrick's, Zachary
Rector: the Rev. Chad Jones
www.stpatzachary.org

St. Patrick's has outgrown its church in five years. The "absolutely enormous" preschool, for instance, has gone from 38 to 400 in half a decade. Urban professionals — including many Exxon employees — have moved to the area, about 20 miles north of Baton Rouge. Converts make up another large demographic. Also: **St. Anna's**, New Orleans; **St. Paul's**, New Orleans; **St. George's**, New Orleans

Diocese of Maryland

St. John's, Frostburg; **Christ Church**, Columbia; **St. Mark's**, Highland; **Cathedral of the Incarnation**, Baltimore

Diocese of Massachusetts

St. James', Groveland

Diocese of Milwaukee

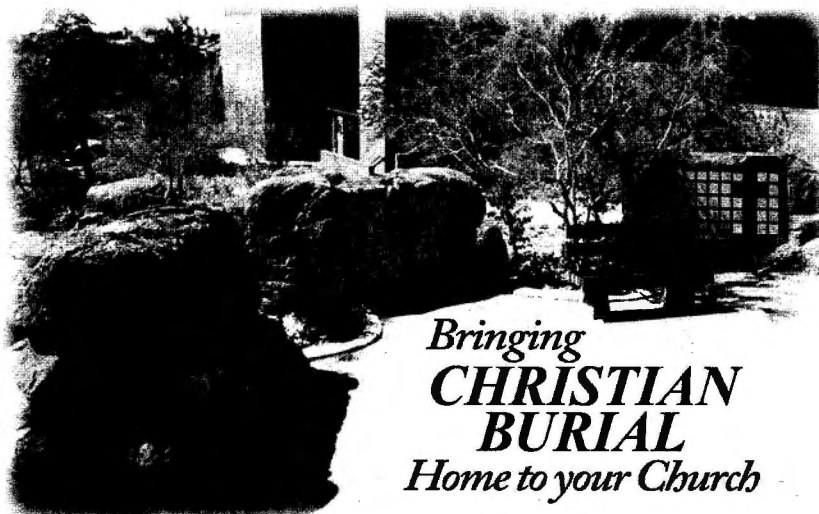
St. Bartholomew's, Pewaukee; **St. Christopher's**, River Hills; **St. Andrew's**, Madison; **St. Michael's**, Racine; **Christ Church**, Whitefish Bay

Diocese of Minnesota

St. John in the Wilderness, White Bear Lake
Rector: the Rev. Mark Kelm
www.stjohnwilderness.org

The oldest church in White Bear Lake has three primary strengths: faith formation, education, and outreach. Among its ministries: Shoe

(Continued on next page)



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—Barbara Crafton,
Episcopal priest and author

"St. Paul's Chapel," signature poem from the volume, is on exhibit in the Chapel at Ground Zero.

Author was one of two poets on the drafting committee for the retranslation of the *Psalter*, now contained in *The Book of Common Prayer*.

(Continued from previous page)

drives, Habitat for Humanity, and most recently, an Adopt-a-Platoon donation program.

Also: **Holy Apostles'**, St. Paul; **Gethsemane**, Minneapolis; **St. Mary's**, St. Paul

Diocese of Nevada

Epiphany, Henderson

Rector: the Rev. C. Michael Annis

www.nvepiphany.org

This church was established in 2004 in a storefront. It now serves the southern Las Vegas Valley from a new facility.

Also: **St. Paul's**, Elko; **Grace in the Desert**, Las Vegas; **All Saints' and Holy Child Filipino Ministry**, Las Vegas

Diocese of Newark

Grace, Van Vorst (Jersey City); **St. Andrew's Holy Communion**, South Orange; **St. Mark's**, Teaneck; **All Saints'**, Glen Rock; **St. David's**, Kinnelon

Diocese of New Hampshire

St. Christopher's, Hampstead; **St. Andrew's**, Hopkinton; **Christ Church**, Portsmouth

Diocese of New Jersey

Trinity, Asbury Park

Rector: the Rev. David Stout

www.trinitynj.com

Trinity quadrupled in size in four years by using the "Radical Welcome" growth model of St. Bartholomew's, New York City.

Also: **Good Shepherd**, Pitman; **St. John's**, Somerville; **Christ the King**, Willingboro

Diocese of Northern California

Faith, Cameron Park

Rector: the Rev. Kent S. McNair

www.faithec.org

Faith was a storefront church for 11 years before acquiring property and building a church in 2003. Core principles include prioritization of families and children with an emphasis on Episcopal heritage and tradition.

Also: **Trinity Cathedral**, Sacramento; **St. Mary's**, Napa; **St. Martin's**, Davis; **Incarnation**, Santa Rosa; **All Saints'**, Redding

Diocese of Northern Indiana

St. Paul's, Mishawaka

Interim rector: the Rev. Susan B. Haynes

www.stpaulsmishawaka.org

St. Paul's has grown through outreach and parishioner development. It is host to fellowship programs, evangelization workshops, Bible study groups, youth and men's clubs, and a newcomer visitation team. Outreach ministry includes a food pantry, local relief efforts, and even a gun buy-back program.

Also: **St. Andrew's**, Valparaiso; **St. Thomas'**, Plymouth

Diocese of Northern Michigan

St. Paul's, Marquette; **Trinity**, Gladstone; **St. Stephen's**, Escanaba

Diocese of Olympia

St. Paul's, Seattle

Rector: the Rev. Melissa Skelton

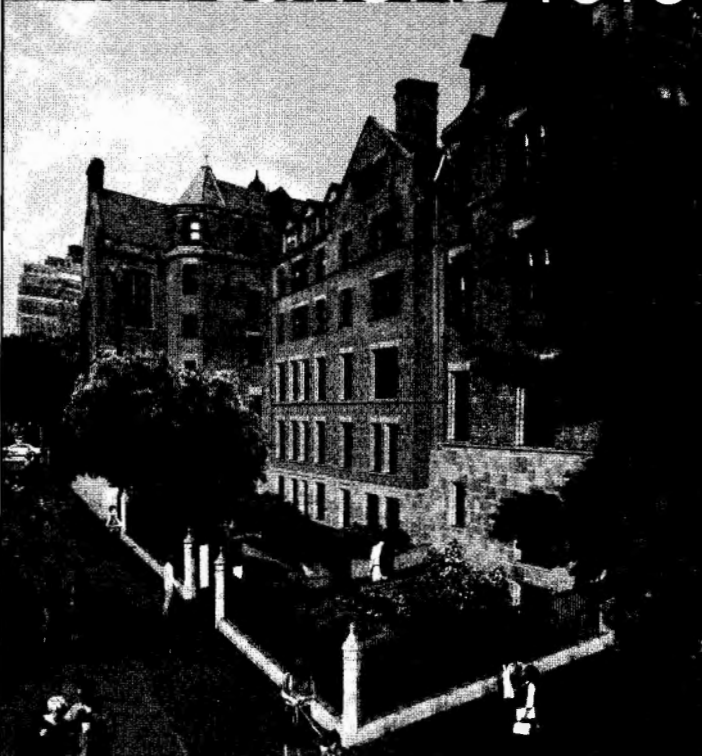
www.stpaulseattle.org




At this urban, Anglo-Catholic parish, parishioners flex in Tai chi class, flaunt drama in umbrella theatre, take day hikes in the Seattle area, and even do large-scale flower dedications. Involved in social action.

Also: **Grace**, Bainbridge Island; **St. George's**,

(Continued on page 58)

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(Continued from page 56)

Maple Valley; **Good Shepherd**, Vancouver; **St. Andrew's**, Aberdeen; **St. Michael and All Angels'**, Issaquah; **St. David's**, Friday Harbor; **St. Luke's**, Sequim

Diocese of Oregon

St. Michael and All Angels', Portland

Diocese of Pittsburgh

Ascension, Oakland (Pittsburgh)

Rector: the Rev. Jonathan Millard

www.ascensionpittsburgh.org

Church of the Ascension prides itself on the strength of its small groups. It has dozens, which meet weekly or monthly and vary in membership by age, neighborhood, and interest.

Also: **Grace**, Slippery Rock; **St. Christopher's**, Warrendale; **Grace**, Edgeworth; **St. Stephen's**, Pittsburgh

Diocese of the Rio Grande

Epiphany, Socorro, NM

Rector: the Rev. Woodrow "Woody" Peabody

www.epiphany-net.org

This small, rural parish showed growth of 31 percent in 2006-2007, adding 24 new people.

Also: **St. Chad's**, Albuquerque, NM; **St. James'**, Mesilla Park, Las Cruces, NM.; **All Saints'**, El Paso, TX; **St. Alban's**, El Paso, TX

Diocese of San Diego

St. Peter's, Del Mar

Rector: the Rev. Steve Wendfeldt

www.stpetersdelmar.net

Since the arrival of Fr. Wendfeldt in 2001, St. Peter's has grown nearly 200 percent, and the average age has decreased by a quarter century. Traditionally Anglican and open to the modern, such as with the music ministry which includes a 20-voice choir, the "Joyful Noyse" contemporary worship band, and St. Nicholas Choristers.

Also: **Christ the King**, Alpine; **Apostles**, La Quinta; **St. Timothy's**, North San Diego

Diocese of South Dakota

St. Andrew's, Rapid City; **Christ Church**, Milbank; **Rosebud Mission**, Mission

Diocese of Southeast Florida

All Saints', Fort Lauderdale

Rector: the Rev. Sherod E. Mallow

www.allsaintsfl.org

Dual atriums, a brick courtyard, meeting rooms, kitchen space and a multipurpose room and chapel onto the existing church are all part of an expansion being done at All Saints'. A



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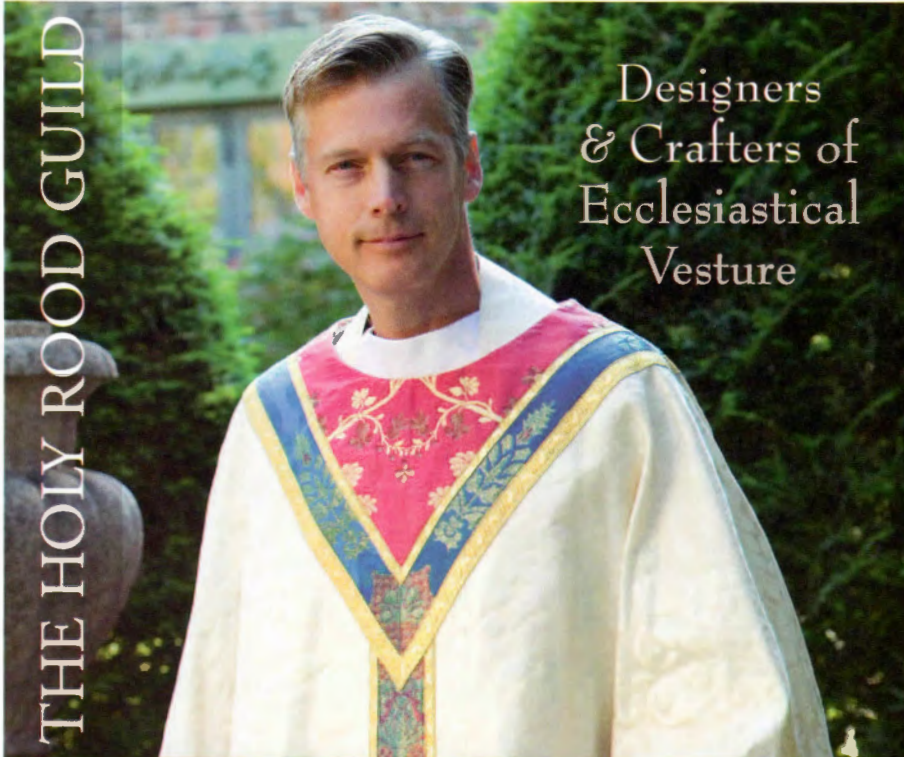
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Church Growth

Saturday evening Spanish-language service has been added.

Also: **St. Patrick's**, West Palm Beach; **All Saints'**, Jensen Beach; **St. Mark's**, West Palm Beach; **St. Matthew's**, Delray Beach; **St. Paul's**, Delray Beach; **St. Agnes'**, Miami

Diocese of Southern Ohio

All Saints', New Albany

Rector: the Rev. Rick McCracken Bennett
www.allsaintsnewalbany.org

This relatively new parish has had steady growth since opening. Its four-point focus for parishioner development is: Attract, Connect, Teach and Send. It recently added a new building. Also: **All Saints'**, Portsmouth; **St. Luke's**, Granville; **Christ Church**, Springfield; **St. John's**, Lancaster; **Trinity**, Troy

Diocese of Southern Virginia

Old Donation, Virginia Beach; **Hickory Neck**, Toano; **St. Matthew's**, Chesterfield; **St. Martin's**, Williamsburg; **St. Francis'**, Virginia Beach

Diocese of Southwest Florida

St. Mary's, Bonita Springs

Rector: the Rev. Michael S. Rowe
www.stmarysbonita.org

The church has grown from 34 people 30 years ago into a booming parish housed in a 400-seat contemporary glass, wood and stucco church.

Also: **St. Mary's**, Tampa; **St. James'**, Port Charlotte; **St. Mary Magdalene**, Bradenton; **Christ Church**, Bradenton; **St. George's**, Bradenton; **Lamb of God Lutheran/Episcopal**, Fort Myers; **Trinity by the Cove**, Naples; **St. Paul's**, Naples

Diocese of Southwestern Virginia

Trinity Ecumenical Parish, Moneta; **St. John's**, Lynchburg; **Christ Church**, Pulaski; **Christ Church**, Big Stone Gap

Diocese of Tennessee

Good Shepherd, Brentwood; **Holy Spirit**, Nashville; **Grace**, Spring Hill

Diocese of Texas

St. James', Austin; **St. Aidan's**, Houston; **Palmer**, Houston; **San Mateo**, Houston

Diocese of Utah

St. Mark's Cathedral, Salt Lake City
Dean: the Very Rev. F.Q. Rick Lawson
www.stmarkscathedral-ut.org

St. Mark's has thrown open its doors and invited the world. It invested in outreach media, is host to fellowships and potluck meals, and invites people to come for lunch at the cathedral. It formed a newcom-

ers' committee, and built a new cathedral center capable of accommodating 300+ people for meals.

Also: **St. James'**, Salt Lake City

Diocese of Western Kansas

St. John's, Ulysses

Rector: the Rev. Michael Bridge
www.stjohnsulysses.com

St. John's heart is in ministry. It actively prioritizes youth through events like annual baseball camps and sponsored Christian rock concerts. It also reaches out by sponsoring families, organizing relief drives and — most notably of late — visiting New Orleans to help in the post-Katrina recovery efforts.

Also: **St. Anne's**, McPherson

Diocese of Western Massachusetts

St. John's, Sutton

Rector: the Rev. John D. Betit
www.st-johns-sutton.org

St. John's is experiencing dynamic expansion in a high-growth area. Prides itself on social action ministry, especially on the global scale. Also home to contemplatives from the Order of Julian of Norwich.

Diocese of Western Michigan

Grace, Traverse City

http://gracetc.org

The parish has grown in three key areas: tourists, retirees, and young families. It's "just a community that people like to move into," says parish leader Betty Lewis. Teen members support and enjoy international pilgrimages every three years.

Also: **Mediator**, Harbert

Diocese of West Texas

St. Helena's, Boerne; **St. Alban's**, Harlingen

Diocese of West Virginia

St. Matthew's, Wheeling

Rector: the Rev. Mark E. Seitz
www.stmatts.com

St. Matthew's holds its own in an area of declining population. An influx of younger couples and a minor baby boom in the church have run counter to the city's trend.

Also: **St. John's**, Charleston; **St. Matthew's**, Chester; **St. Timothy's**, Hurricane

Willy Thorn is a freelance writer who resides in Milwaukee, Wis.

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LETTERS TO THE EDITOR

New Models of Ministry

I was encouraged to read in our diocesan newspaper about a group of people who desire to explore new models of ministry for The Episcopal Church. I share a similar passion for discovering new ways of leading people to the saving grace of Jesus.

We desperately need a new model for raising up church leaders. We need a process of choosing leaders who act with the power and courage of the early Christian leaders. In Acts of the Apostles, we see leaders who were baptized in the Holy Spirit and empowered to stand against the tides of the times without giving in or being bought by groups who objected. We see leaders who stood their ground and did not alter the gospel to avoid ridicule or the loss of their social status but rather rejoiced to be found worthy to suffer for Christ.

We could use a new model for receiving people into the church. The Acts model was comprehensive and challenging. They did not argue over whether the church should welcome all people or call people to repentance before entering the church. They did both and much more.

We could also benefit from a new model of ministry in regards to caring for the physical needs of people. In Acts, we see a church that helped the poor and cared for the needy but not in a way that any other social agency would do it.

I challenge all who have a passion for building the kingdom to look at models of ministry that grew the church and transformed the culture of their day. I challenge us to go to our roots to find wisdom as we seek to be the church Jesus called us to be. I pray that God's Spirit will guide our search.

*(The Rev.) Paul Feider
New London, Wis.*

Historical Falsehood

Xinhua News Agency in China recently reported that Ismail Haniya, prime minister of the deposed Palestinian Unity Government, said that "liberating Jerusalem and the holy al-Aqsa Mosque can only be achieved through jihad (holy war), instead of absurd peace talks."

The article further states that Haniya also complained about the "Judaization" of Jerusalem. In effect, this complaint says that the Jewish people have no historical claim to that city, which is the City of David, and the place of the Temple of Solomon.

Palestinian officials now employ historical revisionism in their complaint about "Judaization." Although the overwhelming monumental and documentary evidence is against it — including from Islamic sources, too —

they say that there never was a Jewish temple in Jerusalem. This historical falsehood is force-fed to the people by the Palestinian media, along with the demonization of Israel and the Jewish people.

Another disturbing fact is the fear or unwillingness of Christians (including Anglicans/Episcopalians) to decry this Orwellian rewriting of history, which stands against the New Testament proof of a Jewish temple where Jesus and the disciples (all Jews) worshiped.

There was a time when I supported a two-state solution to the Israeli-Palestinian conflict. But now, any Palestinian state would be a radical Islamic republic. It would destroy Israel and reduce the remaining Jews and (Palestinian) Christians to their medieval second-class citizenship

(Continued on page 62)



We desperately need a new model for raising up church leaders.

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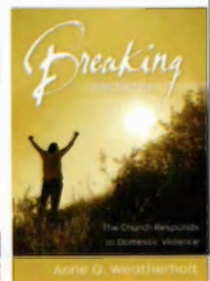
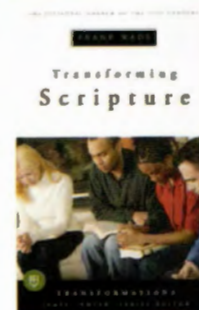
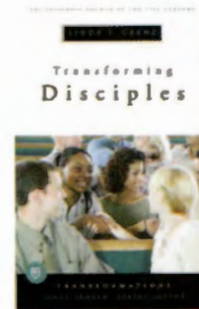
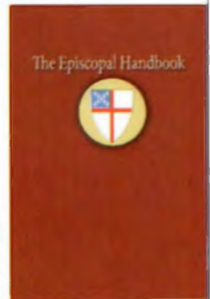
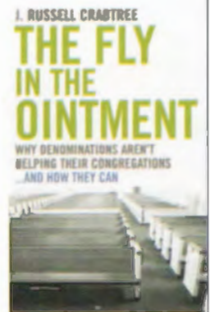
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(Continued from page 60)

under sharia, Islamic law. Muslim apologists claim that medieval Islamic society protected the “people of the book,” i.e., Jews and Christians.

By the way, Hamas has already attacked Christians in Gaza.

*(The Rev.) Robert R. Smith
St. Mark's Church
Perryville, Md.*

‘Son of the Apostles’

Jesus said to the scribes and Pharisees: “You have a fine way of rejecting the commandment of God in order to keep your traditions” (Mark 7:9). Jesus spoke clearly to the spinmasters of his day.

Thank God for Archbishop Mouneer Anis, primate of Jerusalem and the

Middle East, faithful and clear-eyed “son of the apostles,” who walked into a lion’s den in New Orleans and told the House of Bishops that it held “a very different truth from that of the majority in the Anglican Communion ... not just about sexuality, but about your views of Christ, the gospel, and the authority of the Bible.”

More recently, at the Lambeth Conference, Archbishop Anis, who is also a physician, denounced the “advocacy of unscriptural practices” and diagnosed sexual obsession as “a new form of slavery, a slavery to modern secular culture and to immoral desires and lusts.”

Thank God that he has such witnesses in this key Christian-Muslim meeting place. Our world needs more such clear-eyed witness against the revisionist spinmasters of today.

*(The Rev.) Carey C. Womble
Tucson, Ariz.*

Never Elusive

In the “Sunday’s Readings” for Aug. 24, the writer’s analysis states incorrectly, “Many Christians, however, believe that Jesus was the Messiah precisely because his identity remains ever elusive.” What a lie. Peter nailed it when he said, “You are the Messiah, the Son of the living God.” Jesus’ identity is specifically known by believers, and is not ever elusive. THE LIVING CHURCH is really going astray lately, leaning more and more away from orthodoxy. Shame on you.

*Bill Wolfe
Grapevine, Texas*

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The Rev. **Brock Baker** is deacon at St. Eustace, 2450 Main St., Lake Placid, NY 12946-1338.

The Rev. **Robin Biffle** is deacon-in-charge of St. Mark's, 111 S Jefferson St., Moscow, ID 83843-2859.

The Rev. **Lee Domenick** is rector of St. Paul's, PO Box 1291, Jesup, GA 31598.

The Rev. **Diana Freeman** is associate at St. Philip's, 8102 Stonebrook Pkwy. Ste. 300, Frisco, TX 75034.

The Rev. **Edward Gleason** is curate at St. Luke's, 8833 Goodwood Blvd., Baton Rouge, LA 70806.

The Rev. **Giuliana Cappelletti Gray** is associate at St. George's/Holy Spirit, 4600 St. Charles Ave., New Orleans, LA 70115.

The Rev. **Ruth Tenney Healy** is associate at Good Shepherd, 4140 Clark St., Covington, GA 30014.

The Rev. **Tim Heflin** is curate at Trinity, 3552 Morning Glory Ave., Baton Rouge, LA 70808.

The Rev. **John Hopkins** is vicar of St. Luke's, 4 St. Luke's Pl., Cambridge, NY 12816.

The Rev. **Paul Hunt** is rector of Holy Trinity, 212 S High St., West Chester, PA 19382.

The Rev. **Susan J. Latimer** is rector of St. John's, 1105 Quarrier St., Charleston, WV 25301.

The Rev. Canon **Gray Lesesne** is canon at Christ Church Cathedral, 55 Monument Cir., Ste. 600, Indianapolis, IN 46204-2917.

The Rev. **James Petroccione** is rector of Holy Communion, 66 Summit St., Norwood, NJ 07648.

The Rev. **T. Birch Rambo** is rector of St. Paul's, 323 Catherine St., Walla Walla, WA 99362-3021.

The Rev. **Phoebe Roaf** is associate at Trinity, 1329 Jackson Ave., New Orleans, LA 70130.

The Rev. **Megan Sanders** is a chaplain with the Seamen's Church Institute, 241 Water St., New York, NY 10038.

Maurice Seaton is director of campaigns for the Episcopal Church Foundation, 815 Second Ave., New York, NY 10017.

The Rev. **Robert Solon** is vicar of St. Thomas', 307 Rte. 94, Vernon, NJ 07462.

The Rev. **Ronnie Stout-Kopp** is vicar of Christ Church, 480 Warwick Ave., Teaneck, NJ 07666.

The Rev. **David Sutcliffe** is vicar of St. Luke's, PO Box 643, Catskill, NY 12414.

The Rev. **Eileen Weglarz** is rector of St. Mark's, 85 E Main St., Mt. Kisco, NY 10549.

Ordinations

Priests

East Carolina — Mark MacKay Powell.

Georgia — William McQueen.

Northern Indiana — Sean Maloney, assistant, St. Bartholomew's, 622 Airline Rd.,

(Continued on page 65)

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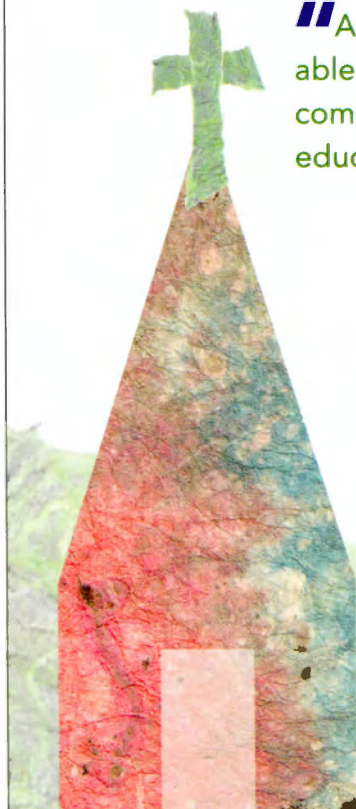
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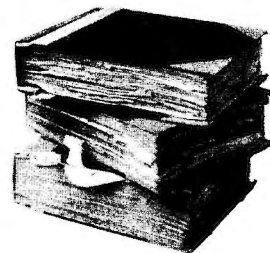
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 Wed H 8 6

PEOPLE & PLACES

(Continued from page 63)

Corpus Christi, TX 78412.

Rio Grande — Kay Anders.

West Texas — Kevin Dellaria.

West Virginia — Ben James, Susan MacDonald, Adam Thomas.

Deacons

Chicago — Laurel Anne Dahill, J.A. Fackler, Tyrone Fowlkes, Bradley W. Pace, Courtlyn G. Williams.

Georgia — Lauren Hague, Ellen Richardson, Helen White.

Newark — James Brent Bates, associate, Calvary, 31 Woodland Ave., Summit, NJ 07901-2149; Sr. Eleanor Francis, Elizabeth Ann Green.

Ohio — Diana Carroll.

Quincy — Andrew Ainley, Tobias Karlowicz, J.D. McQueen.

San Joaquin — Philip Cunningham, St. John's, 2500 N 10th St., McAllen, TX 78501-4090.

Virginia — Keith Turberville, St. Elizabeth's, PO Box 292, Buda, TX 78610.

West Texas — Matthew Wise, Reconciliation, 8900 Starcrest Dr., San Antonio, TX 78217-4700.

Resignations

The Rev. **Jay George**, as rector of St. Andrew's, Seguin, TX, to plant a new church in northwest San Antonio.

The Rev. **Laurie Matarazzo**, assistant at Calvary, Summit, NJ.

The Rev. **Jane Tomaine**, as rector of St. Peter's, Livingston, NJ.

The Rev. **Carola von Wrangel**, as rector of Grace, Waterford, NY.

The Rev. **David Wagner**, as rector of St. John's, Kewanee, IL.

Retirements

Barbara Holliman, as director of capital campaigns for the Episcopal Church Foundation.

The Rev. **Barbara Morgan**, as rector of St. John's, Copake Falls, NY.

The Rev. **Persis Williams**, as rector of St. Mary's, Springfield Center, and vicar of Grace, Cherry Valley, NY.

The Rev. **John Zimmerman**, as rector of St. Boniface, Guilderland, NY.

Deaths

The Rev. **Richard Taylor Abbot**, 83, rector of All Saints' Church, Birmingham, AL, for more than 20 years, died Aug. 6 at Westminster Village in Birmingham.

Fr. Abbot was born in Mobile, AL, and educated at the School of Theology of the University of the South. He served in the Navy during World War II and the Korean War, and eventually retired from the Naval Reserve as

(Continued on next page)



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Harrison McLeod is a life long Episcopalian, baptized at the Cathedral Church of the Advent in Birmingham, AL and confirmed at Saint Luke's Church in Mountain Brook, AL. He is a graduate of the University of Alabama and received his M. Div. degree from Episcopal Theological Seminary of the Southwest. Christ Church is truly blessed to have Harrison and his family joining them in ministry.

To read more about The Reverend Harrison McLeod please visit www.ccgsc.org/home.



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Submit resume to glen_crouse@wellsfargois.com.

PEOPLE & PLACES

(Continued from previous page)

a commander. He was ordained in 1967 and served the Birmingham parish from 1967 until 1989, when he retired. Fr. Abbot is survived by his wife, Portia; two sons, Richard, of Birmingham, and John, of New York City; six grandchildren; and a brother, James.

The Rev. **Brewster Yale Beach**, 83, of Millbrook, NY, died June 17. He was canonically resident in the Diocese of New York.

A native of Brooklyn, Fr. Beach earned degrees from Yale University, Virginia Theological Seminary, and Drew University. Following his ordination as deacon and priest in 1950, he was assistant at St. John's Church, Youngstown, OH, 1950-52; vicar of Nativity, New Castle, DE, 1952-57; canon at the Cathedral of St. John, Wilmington, DE, 1957-66; executive director of the Pastoral Institute of Delaware, 1966-68; and following a time in non-parochial ministry, vicar of St. Peter's, Millbrook, NY, 1988-98. He was director of Christian education of the Diocese of Delaware for a time, and played an important role in the early years of Camp Arrowhead in that diocese. He is survived by his wife, Sandra.

The Rev. Canon **Walter A. Collins**, 69, priest of the Diocese of Albany, died Aug. 10 at the Hospice Inn at St. Peter's Hospital, Albany, following a long illness.

A native of Lowell, MA, Canon Collins was a graduate of Bates College and the General Theological Seminary. In 1963, he was ordained deacon and the following year priest in the Diocese of Massachusetts. He was curate at St. Paul's, Brockton, MA, 1963-66; vicar of St. Matthias', Richmond, ME, 1966-70; rector of St. Peter's, Rockland, ME, 1970-80; rector of Christ Church, Herkimer, NY, 1980-88; and diocesan hospital chaplain in Albany from 1988 to 2004, when he retired. He was also vicar of St. David's, East Greenbush, NY, from 1997 to 2007, and he assisted at the Cathedral of All Saints, Albany. He was installed as a diocesan canon in 1989. Canon Collins was a member of diocesan council and the standing committee in Albany, and was a spiritual advisor in Cursillo. He is survived by his wife, Alice; a daughter, Cheryl Rodgers; two grandchildren; and a sister, Mary Hume.

The Rev. **Donald Cameron McEwan**, 90, of Whiting, NJ, died July 4 at a Whiting health care center. He was a deacon of the Diocese of Newark for more than 50 years.

Deacon McEwan was a native of Union City, NJ, and a graduate of New Jersey Teachers' College, Paterson. He served with the Army Air Corps during World War II. He was a teacher in Parsippany, NJ, for 40 years, and had lived in Whiting since 1979. He was

ordained deacon in 1954, and served his diaconal ministry chiefly at St. Paul's, Morris Plains, 1966-79, and St. Stephen's, Manchester, 1979-99. Deacon McEwan is survived by his daughter, Mary Jean Pierce, of Simpsonville, SC; several grandchildren and great-grandchildren; and a brother, Kenneth, of Lakewood, NJ.

The Rev. **Roger Melrose**, priest of the Diocese of Hawaii, died June 26 at his home in Kealahou. He was 84.

A native of Seattle, WA, Fr. Melrose was a Navy veteran of World War II. He graduated from the University of Washington, Yale University, and Church Divinity School of the Pacific. In 1959, he was ordained deacon and priest. Fr. Melrose was vicar of St. John's Church by-the-Sea, Kaneohe, and Holy Cross, Kahuku, HI, 1959-62; and rector of Good Shepherd, Wailuku, 1962-64. He was the founding headmaster of Seabury Hall School, Makawao, where he served from 1964 until 1987, when he retired. Surviving are his wife, Charlotte; two sons, Kenneth and Jeffrey; two daughters, Anne Lombardo and Nutie; nine grandchildren and two great-grandchildren; and a sister, Patty.

The Rev. **Richard Swartout**, of Laurel, DE, died June 29. He was 75.

Fr. Swartout was born in Niagara Falls, NY, and educated at the University of Delaware, the Episcopal Theological Seminary of the Southwest, and Berkeley Divinity School at Yale. He was ordained deacon in 1961 and priest in 1962 in the Diocese of Western New York. He was curate at Grace Church, Lockport, NY, 1961-63; vicar of St. Aidan's, Alden, NY, 1963-65; vicar of St. Andrew's, New Haven, CT, 1966-71; rector of Holy Communion, Mahopac, NY, 1983-90; and rector of All Hallows', Snow Hill, MD, 1990-94. He retired in 1994. In recent years he attended St. Paul's, Georgetown, DE. While he was in the Diocese of New York, Fr. Swartout was a member of the commission on ministry, the diocesan council, AIDS commission and the budget committee. He is survived by his wife, Karen, and two children.

Other clergy deaths as reported by Church Pension Fund:

Herman E. Buck	82	Hale, MI
George B. Fetiza	56	Philippines
Dexter E. Parish	67	Liverpool, NY
John F. Thomas	81	San Diego, CA
Carter Van Waes	87	Santa Barbara, CA
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ANGLICAN BIBLIOPOLE: 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."

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FULL-/PART-TIME PRIEST: *St. John the Baptist Episcopal Church, Portage, WI*. Located in the beautiful southern Wisconsin countryside close to the rich cultural resources of Madison, our parish is actively endeavoring to grow in service, in membership, and in the Spirit. Contact **Dan DeMott, Senior Warden, 211 W. Pleasant St., Portage, WI 53091** or e-mail j.baptist@verizon.net.

FULL-TIME RECTOR: *St. Mark's Episcopal Church, Canton, OH*, is a multi-generational suburban church of about 250 families. We seek a personable, experienced rector to guide our growth in evangelism, worship, education and pastoral care. Please visit our website for more information at www.stmarks-canton.com. Respond to **Geoff Gordon, Search Chairman, at ggordon24@sbeglobal.net**.

POSITIONS OFFERED

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PART-TIME WORSHIP LEADER: *St. James' Episcopal Church, Skaneateles, NY*. We are a growing congregation seeking to renew and ignite our contemporary service under the leadership of a skilled, faithful, and dynamic worship leader. We are looking for a team-oriented, passionate follower of Jesus Christ who will help us develop and create cutting-edge worship services. We are looking for a leader who is talented with a variety of musical and artistic genres, and can engage the congregation in worship. Responsibilities include directing rehearsals of our band; recruiting new band members; researching and selecting music; working closely with the rector (senior pastor) in worship design; introducing new music to the church; and understanding the use of both audio and video technology. Must be a strong team player, excellent communicator, and effective at motivating and encouraging others. Must also be gifted and proficient vocally and instrumentally. If you would like to explore a call to this unique opportunity, please contact our rector (senior pastor) at (315) 685-7600 or e-mail us at the church at stjamesmanager@verizon.net. You may send a letter of interest and resume to **St. James' Episcopal Church, 96 E. Genesee, Skaneateles, NY 13152**. Visit our website: www.stjameschurch.us.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Peter's Episcopal Church, Columbia, TN*. We are seeking a pastor to put down roots in our welcoming and energetic community. Especially desired are strong experience and skills in preaching, traditional liturgical leadership, and pastoral care beginning with us and extending to those outside our walls. Particularly important commitments are to reinforce and build upon our already fine youth program and expansion of ministry to those broken by life's circumstances. We have a beautiful, historic church in a growing community in lovely central Tennessee. Our average attendance is 162, our budget over \$300,000. Applicants should submit letter stating interest, resume and CDO profile to **Search Committee Chair, Sonny Scoggins, P.O. Box 307, Columbia, TN, 38402**. E-Mail: office@stpeters38401.org Learn more about us on our website: www.stpeters38401.org.

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CHURCH DIRECTORY KEY

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

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