

THE LIVING CHURCH

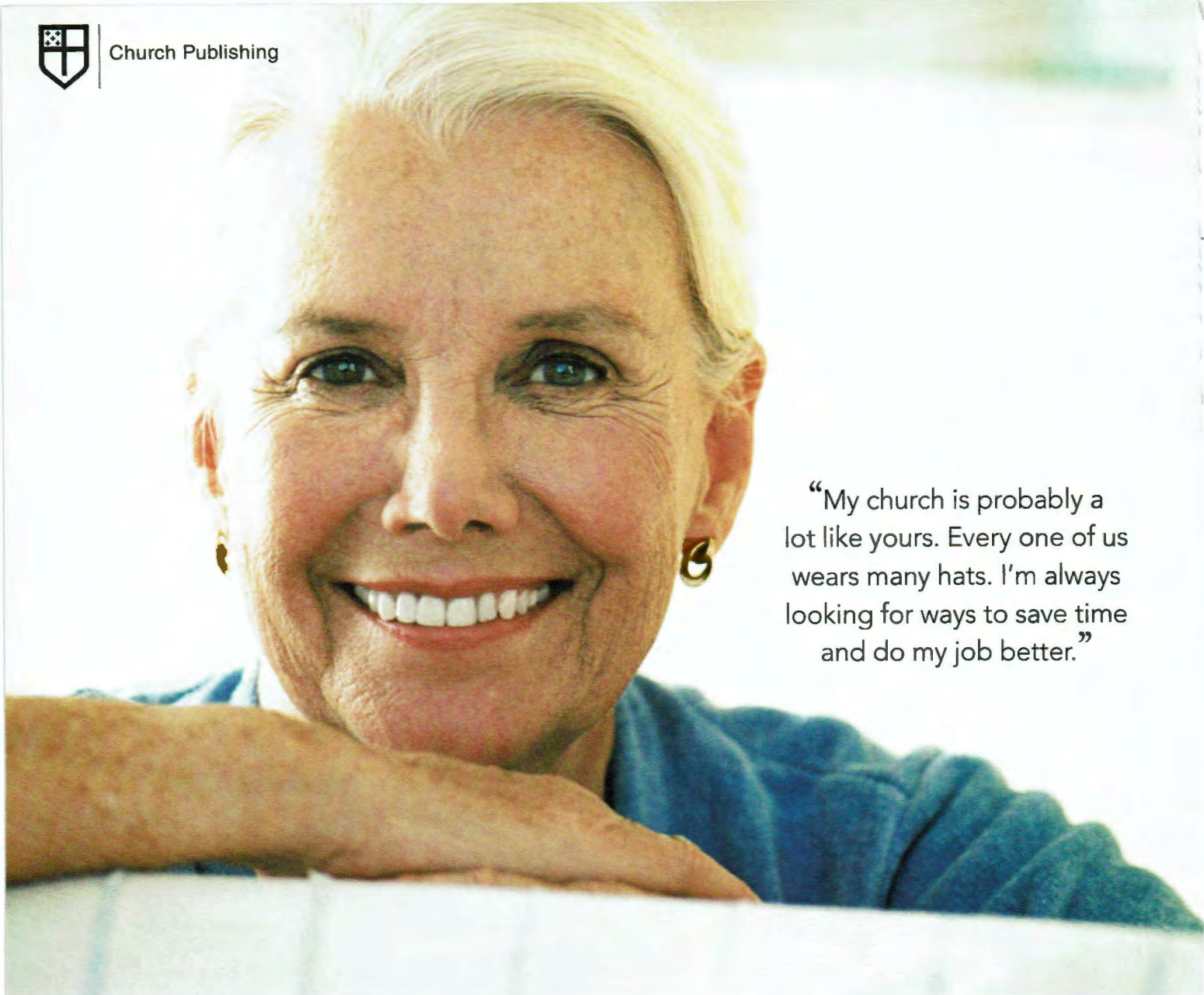
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Faith Alive: An Affirming, Encouraging, Challenging, Rich Parish Family Reunion

Moved by the witness talks and an opportunity to share spontaneously, we came to a special appreciation of this prayer-driven weekend.

No less significant, the Saturday morning meetings in parishioners' homes gave us a time to connect in prayer and sharing experiences. We have already made plans that similar group activities will continue.

Based on follow-up remarks, it is evident that parishioners enjoyed a feeling of togetherness, of being "one in the Spirit." It was exciting to watch the weekend build on itself through the wonderful music program, the increasing sense of joy and the resulting phenomenal fellowship.

Possibly the most memorable to all was the way the parishioners came so humbly and naturally to the altar for prayer with the

Help Witness During General Convention

If you are among the thousands touched by Faith Alive through the years and expect to attend the General Convention of The Episcopal Church in Anaheim, CA, this July, we ask that you stop by our booth — #328. We have Faith Alive identification so that you can help share the impact this ministry has had on your life and that of your church.

If you are not a delegate but sense a call to join us, please do so! We are especially eager to expand our reach through the sharing of stories during the weekend midway through the General Convention, on July 10-12. Contact the National Office if you can be with us!

visiting team. Few dry eyes remained following this somber, but inspirational, part of the program. The impact of this simple service will be with us for a long time to come.

The faithful were strengthened, hearts were lifted and lives rededicated as Church of the Messiah truly experienced "Faith Alive."

Susan Ledbetter, Publicity/ Correspondence Chair, for The Rev. Jim Reed and Parish Leaders.

*Church of the Messiah, Fredericksburg, VA
Dick & Jan Condit, Coordinators*

Lay Witnesses Ministry Reaching Thousands; Men, Women, Teens Stand Ready to Serve

An estimated 9,000 men, women, teenagers and children will participate in some facet or all of a Faith Alive Weekend in 2009. The Weekend that they attend will enjoy the prayer covering of more than 6,000 nationwide.

Thousands of men and women, most personally touched through the ministry of Faith Alive, stand ready to serve on Faith Alive Weekends. They have stories of their spiritual journey which they are willing to share with others. And they are experienced in leading small groups on these weekends of renewal.

Hundreds of musicians throughout the country have served on Faith Alive teams and are eager to serve on upcoming Weekends. Guitar players, pianists, flutists, players of brass and reed instruments, and drummers have launched and affirmed these lay witness weekends through their gifts of music. Faith

From Kemp, TX

I was thrilled by the turnout — about 82 percent of our total membership, including several who don't attend regularly.

This was a wonderful opportunity to celebrate who we are and what we can be in the future.

The weekend was well organized; the witnessing relatable, touching different individuals.

*The Rev. Jerry Morriss, Rector
St. James on the Lake
Tom Kay, Coordinator*

Alive Weekends have also been blessed through gifted organ and choir music.

More than 35 wonderful, loving children's ministers are eager to lead the children's programs on these weekends, supported by experienced assistants.

More than 20 experienced youth leaders stand ready to serve on Faith Alive Weekends, from Alaska to Florida, California to the Midwest and New England, Canada and the Bahamas.

Thanks to a charitable trust that provides travel funds when needed, hundreds of teenagers have served on Faith Alive teams around the country, and are eager to share stories of their faith journey with junior high and senior high students.

If you are available to serve on Faith Alive Weekends and have not been invited in recent months, please contact the National Office so data can be updated.

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Volume 238 Number 24

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The Cover

Liz Laney photo

Four-month-old Anne Turner Goldman and her mother, Chrissie, receive a blessing from the Rt. Rev. John McKee Sloan, Bishop Suffragan of Alabama, during the first service of Holy Eucharist held at the new \$2.7 million chapel at Camp McDowell, the diocesan summer camp, retreat, and conference center. Shown with Bishop Sloan are the Rt. Rev. Henry N. Parsley, Jr., Bishop of Alabama, and the Rev. Liston Garfield, rector of St. Andrew's, Tuskegee Institute.



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SUNDAY'S READINGS

The Seed of Faith

'The mustard seed is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs'

(Mark 5:31-32)

Pentecost 2 (Proper 6B), June 14, 2009

BCP: Ezek. 31:1-6, 10-14; Psalm 92 or 92:1-4, 11-14; 2 Cor. 5:1-10; Mark 4:26-34

RCL: 1 Sam. 15:34-16:13 or Ezek. 17:22-24; Psalm 20 or 92:1-4, 11-14; 2 Cor. 5:6-10, (11-13), 14-17; Mark 4:26-34

Little things can be big things. A small stream can eventually wear away a mighty rock. A small favor can sometimes reconcile an enemy, or make a friend. A small encouragement can brighten another person's day, or make a daunting task seem much less difficult. A small detail can sometimes be the difference that makes an outstanding performance. A simple expression of love can surpass the most expensive gift in significance. A life-changing event can happen in a moment.

Nothing is small or insignificant when it comes to faith. Jesus likens the kingdom of God to a small mustard seed. The seed may seem insignificant, but it can grow into the greatest of shrubs (Mark 5:31-32). The significance of the seed is not in its initial identity, but in its magnificent potential. If we see only the seed, and ignore what it can become, we seriously misunderstand. It can become much more than a small, individual seed.

The kingdom of God also can seem small at first glance. There is no shortage of bad news in the world, and we may wish eagerly for more frequent signs of God's presence and love. But if we listen carefully, we may detect the signs of God's presence around us. We may hear God's guidance in the words of a friend. We may find God at work in the circumstances and seeming coincidences of our lives. We may feel God's love in the concern of another person. We may know God's extraordinary presence in the small and ordinary things of our lives.

Even when our faith is small, it expresses our continuing relationship with God. We can join with the man who said to Jesus, "I believe; help my unbelief!" (Mark 9:24). God's love for us is generous and ample for our needs, even when our response seems small. Our imperfect love is the seed of faith. God perfects our imperfection, and will draw the seed of our faith into the fullness of glory.

Look It Up

See John Cawood's hymn text, "Almighty God, your word is cast like seed upon the ground" (Hymn 589).

Think About It

How have you found God present in the small things of life? How can you use small things to share God's love in the world?

Next Sunday

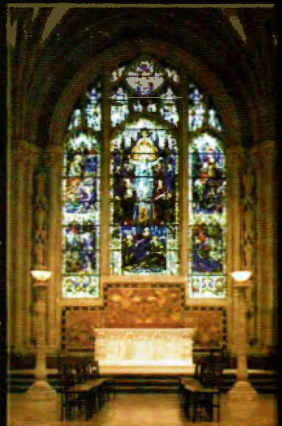
Pentecost 3 (Proper 7B), June 21, 2009

BCP: Job 38:1-11, 16-18; Psalm 107:1-32 or 107:1-3, 23-32; 2 Cor. 5:14-21; Mark 4:35-41 (5:1-20)

RCL: 1 Sam. 17: (1a, 4-11, 19-23), 32-49 and Psalm 9:9-20 or 1 Sam. 17:57-18:5, 10-16 and Psalm 133 or Job 38:1-11 and Psalm 107:1-3, 23-32; 2 Cor. 6:1-13; Mark 4:35-41

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Rowan's Rule

By Rupert Shortt. Eerdmans. Pp. 465. \$30. ISBN 978-0-8028-6461-1.

When Oxford University awarded Rowan Williams an honorary doctorate, the inscription called him "Both a bard and a seer . . . with the mind of a theologian, a saintly smile, the eye of a poet and the beard of a prophet."

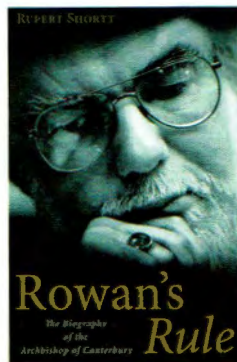
In *Rowan's Rule* by Rupert Shortt, the religious editor of the London *Times Literary Supplement*, we find a chatty account of the life of this intriguing man, the 104th occupant of the See of Canterbury. Shortt considers him as the intellectual successor to William Temple and Michael Ramsey.

Williams' life is a complex one and cannot be easily defined, and should be read on several levels. There is the Welsh-born (1950), Cambridge-educated man, whose political instincts are "to the left of old Labour" while his theology moved in a traditional direction, rejecting much that was in vogue

in the 20th century and contending that the scholar "had let us down." In his second published book, *Resurrection* (1982), Williams argued that "It was the resurrection that created the Church and its faith, not the church that created the resurrection."

As Archbishop of Wales, 2001-03, he was present at Trinity Church, Wall Street, two blocks away from ground zero on September 11, 2001, but was critical of President Bush and Prime Minister Blair's response to terrorism, and rather light on the terrorists. In *Writing in the Dust* of his 9/11 experience, he suggested that the attacks were prompted by "feelings of powerlessness."

When in 2002, as Archbishop of Canterbury, he became the "vicar of the Church of England," his earlier lectures, which supported the Christian lesbian-gay movement, had to be set



aside by earlier actions of the Church Synod as well as the Lambeth Conference of 1998.

Williams' record as the leader of the Anglican Communion is also an overview of the turmoil and tensions facing the whole church. One thing he had going for him was

that he was not a stranger to the primates of the 38 autonomous provinces, a majority of whom rose up in opposition to the consecration of V. Gene Robinson as Bishop of New Hampshire in 2003.

One weakness in Shortt's account of the next five years, leading up to the Lambeth Conference of 2008, was the absence of any details regarding the discontinuity of what Presiding Bishop Frank Griswold said and signed at the primates' meeting in 2003

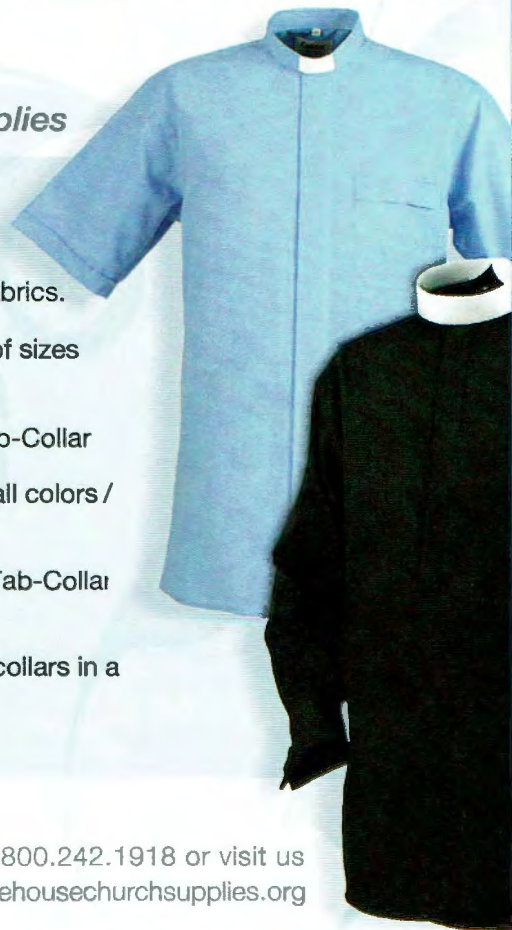
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BOOKS

(Continued from previous page)

and what he did weeks later when back in the U.S.

Shortt gives Williams high marks for the handling of the Lambeth Conference, which began as a three-day retreat and refused to consider or debate any resolutions, but committed itself to the strategy of the Windsor Report and the development of an Anglican Covenant, which the archbishop described as "an expression of mutual generosity."

All of the above is, for the American church, background for the General Convention in July at which Rowan Williams will be a guest. "In his behavior as Archbishop of Canterbury, he has given keeping the family together as a higher priority than imposing his own vows on the Communion," Shortt writes. The next chapter will reveal whether The Episcopal Church in convention will follow his leadership.

*(The Rev.) Bob Libby
Key Biscayne, Fla.*

The Anointing of the Sick

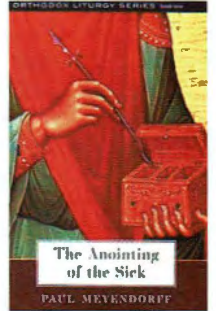
By Paul Meyendorff. St. Vladimir's Seminary Press. Pp. 186. \$18. ISBN 0881411876.

The Anointing of the Sick by Paul Meyendorff is Book 1 in the Orthodox Liturgy Series. Meyendorff presents a well-researched and well-documented survey of the history of anointing in the Orthodox tradition. The book includes an extended Rite of Anointing of the Sick and an abbreviated service as well.

People having a general interest in healing would find several sections of the book informative and worth reading, but the primary audience for this work is clergy and those interested in sacramental expressions of the healing ministry. Much of the current literature published on healing is written from protestant perspectives and stresses the laying-on-of-hands and prayers for healing. Although this book is written from an Orthodox perspective, it presents an understanding of healing that compliments the Anglican tradition.

Meyendorff situates healing as a primary function of the sacramental life of the church with a particular emphasis on baptism and the Eucharist. His chapter on the theology of the Rite of Anointing is a wonderful balance between the implicit theologies found in the 1662 BCP and the 1979 BCP. The book includes pastoral suggestions for how one might establish a ministry of healing in a parish setting. Meyendorff writes with great sensitivity about the effects of illness upon the person who is suffering and upon the community. *The Anointing of the Sick* would be an excellent resource for clergy and those desiring to deepen their understanding of wholeness and healing.

*Hawley Todd, TSSF
Cincinnati, Ohio*



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Joy in Disguise

Meeting Jesus in the Dark Times

By Edward S. Little. Morehouse. Pp. viii+151.
\$18. ISBN 081922328X.

I am so aware of the recession that the “dark times” mentioned in the title made me think this would be counsel to those who are suffering from the economic hardships it has brought on.

Instead this book has a more general purpose, which seems to me to be to help people live deeper and more self-conscious Christian lives. Certainly people who had been living that way would be better equipped to deal with the current crisis, but my guess is that the book was written before the recession was so obvious.

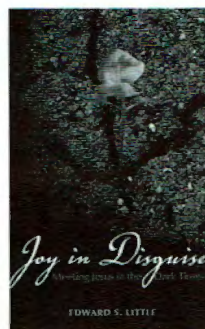
Its author is the Bishop of Northern Indiana, who is both a contributor to these pages and a member of the Living Church Foundation. Most important for this book, he is an ex-parish priest who taught Bible classes in his parishes and, in order to be able to do

so, became a close student of the Bible himself. The richness of the citation of apt passages from all over the canon shows the depth of the author’s immersion. Often he shows how knowledge of the Greek text expands our understanding

of what Paul is saying. He refers to his admiration for an aged bishop who lamented that failing eyesight kept him from reading the Old Testament lessons in the Daily Office in Hebrew, and one wonders if he has followed the example of the bishop’s earlier days.

This book grows out of a study of St. Paul’s Letter to the Philippians. It reflects on the amazing fact that, even though the letter was written from prison, it is filled with joy. Bishop Little attempts to account for that joy and make it available to his readers.

He never tries to present himself as one who has already achieved, but I



am impressed with his efforts to live by what he teaches. A story that impressed me particularly was set at the General Convention at which Gene Robinson’s ordination to the episcopate was approved. Bishop Little voted against that decision on principle

because he felt that it would divide The Episcopal Church and come between it and some other members of the Anglican Communion — as indeed it has. But when the bishop-elect began to participate in the meetings of the House of Bishops, Bishop Little made a point of welcoming him, saying that disagreement should not cause a breach of charity between them, and the two have become friends. If only all of us in the Communion could learn to disagree in such a Christian spirit.

(The Rev.) O.C. Edwards, Jr.
Weaverville, N.C.



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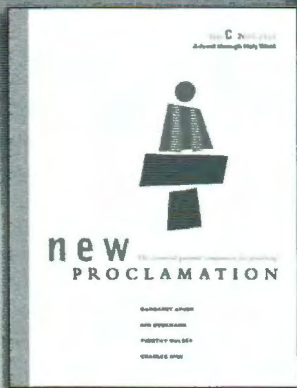
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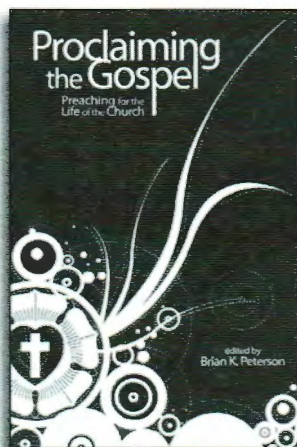
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The Vicar of Baghdad

Fighting for Peace in the Middle East

By Andrew White. Monarch Books. Pp. 191.
\$20. ISBN 978-1-85424-876-3.

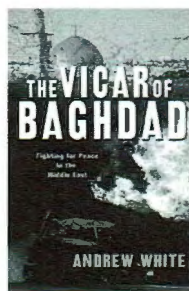
In his foreword to this timely book, former Archbishop of Canterbury George Carey writes, "The importance of this book is what it says about the centrality of religion in any discussion of the Middle East."

The Rev. Canon Andrew White, vicar of St. George's Church, Baghdad (which receives support from Episcopal churches), knows that centrality intimately as a Christian vicar in a predominantly Muslim city. He also knows that through his work as president and CEO of the Foundation for Relief and Reconciliation in the Middle East (see www.frme.org).

Canon White's book — which is enriched by color photos and a helpful Who's Who at the back — is a clear-eyed look at what it takes in the Middle East to preach the gospel daily and baptize Muslim converts to Christianity knowing that you and they could be killed at any moment. "The challenge for us is simple: to survive today," writes Canon White, a former practicing anesthesiologist in the United Kingdom. Despite concerns about when the next rocket will hit or whether there is enough money to pay for his ransom if he is kidnapped, Canon White — who copes with his own multiple sclerosis as well as war and religious conflict — is amazingly optimistic. This is not a downbeat book, but rather one filled with hope. He writes, "...I have a profound sense that in the midst of all this conflict the Lord is here and his Spirit is with us."

The title of this book is reminiscent of *The Vicar of Wakefield*, the classic 1766 novel by Oliver Goldsmith. It is certainly ironic, because the trials of that fictional vicar pale beside those of Canon White. And yet Andrew White perseveres, writing, "When life is full of despair, it is only the glory of God that truly sustains."

Peggy Eastman
Chevy Chase, Md.



SHORT & SHARP

Hopes & Fears

GRACE ON THE GO: Powerful Prayers to Ease Money Worries. By Barbara Bartocci. Morehouse. Pp. 111. \$10. ISBN 978-0-8192-2348-7.



Another in the popular *Grace on the Go* series, this edition is a timely resource for everyone who faces anxiety in these

uncertain economic times. Considers such complex topics as need, abundance, fairness and shame, along with brief devotionals that can help the reader stay God-centered throughout the day.



JUST HOW MARRIED DO YOU WANT TO BE? By Jim and Sarah Sumner. InterVarsity Press. Pp. 178. \$15. ISBN 978-0-8308-3393-1.

A husband and wife ministry team offers experi-

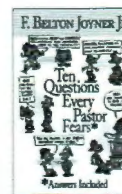
ences from their own marriage, and examples of couples they've counseled, to illustrate how a biblical model of marriage parallels Christ's love for his Church. Their observations are sometimes heart-rending, and they don't shy away from hot-button topics.

LET'S TALK ABOUT MONEY BEFORE YOU TIE THE KNOT. By James H. Wilson. Resource Publications. Pp. 60. \$10. ISBN 978-1-55635-611-7.



When the author, a CPA, sat in on a premarital counseling session, he was surprised how little financial planning advice was offered

to engaged couples. The book asks couples to review their financial past and present, and to consider honestly their future plans. Includes a guide for facilitators and easy-to-use worksheets.

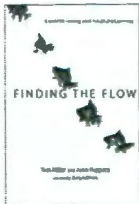


TEN QUESTIONS EVERY PASTOR FEARS. By F. Belton Joyner, Jr. Abingdon. Pp. 95. \$12. ISBN 978-0-687-65590-8.

"Who are you going to vote for?" "Why did God let my kitten die?" These are

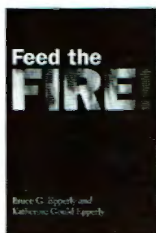
just two of the "zinger" questions that clergy may face, often out of the blue. The author, a visiting lecturer at Duke Divinity School, offers scripture-based guidance for each question.

FINDING THE FLOW: A Guide for Leading Small Groups and Gatherings. By Tara Miller and Jenn Peppers. InterVarsity Press. Pp. 239. \$17. ISBN 978-0-8308-1094-9.



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FEED THE FIRE: Avoiding Clergy Burnout. By Bruce C. Epperly and Katherine Gould Epperly. Pilgrim Press. Pp. 167. \$22. ISBN 978-0-8298-1795-9.

The repetitive daily tasks of ministry cause clergy to lose their "fiery vision," the authors contend, and can lead to burnout. They suggest a variety of meditations and spiritual practices focusing on body, mind, spirit, time, and relationships.

CHANGING THE CONVERSATION: A Third Way for Congregations. By Anthony B. Robinson. Eerdmans. Pp. 199. \$18. ISBN 978-0-8028-0759-5.



Seeking "a way beyond the polarized alternatives of either liberal or conservative" that has the potential to renew mainline protestantism, the author suggests 10 "conversations" that congregations can use to examine and sustain their life and vitality.

LEADERS WHO LAST: Sustaining Yourself and Your Ministry. By Margaret J. Marcuson. Seabury Books. Pp. 152. \$20. ISBN 978-1-59627-095-4.



Healthy practices that can help pastors who feel they are burdened with "pushing the people in the church uphill." The author — a teacher, clergy consultant and coach — offers practical tips for remaining prayerful, understanding congregational relationships, getting needed support, and other aids to avoiding burnout.

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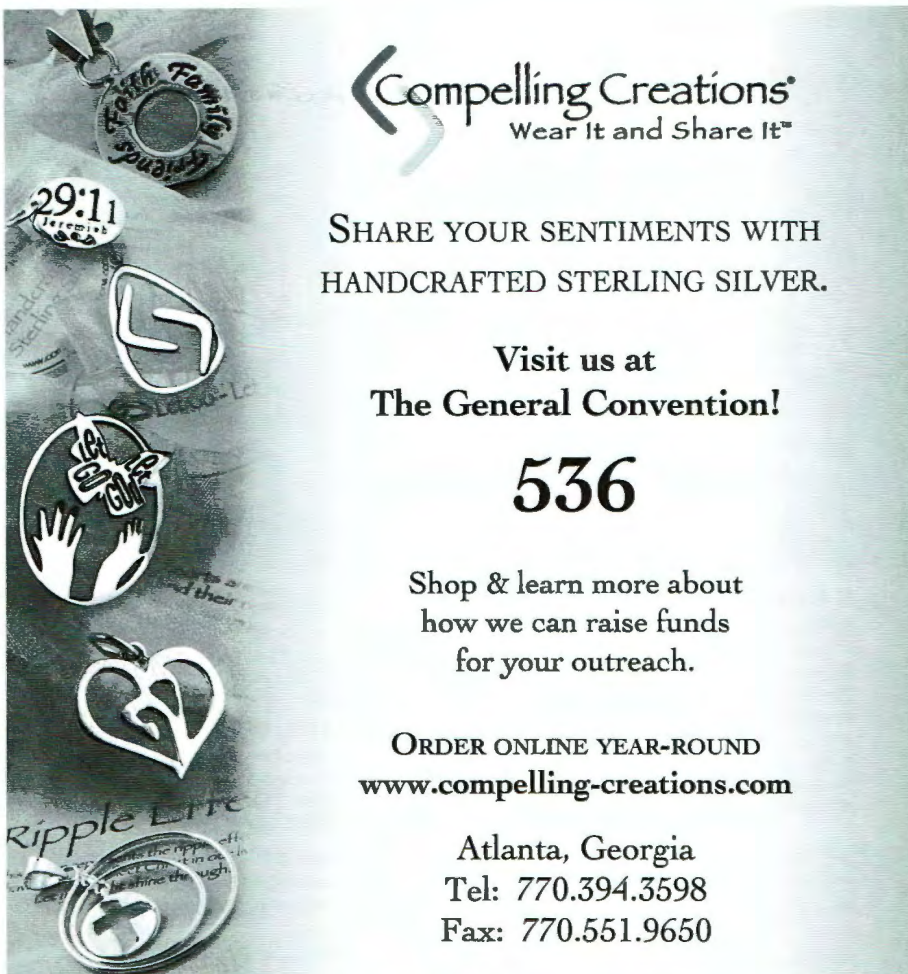
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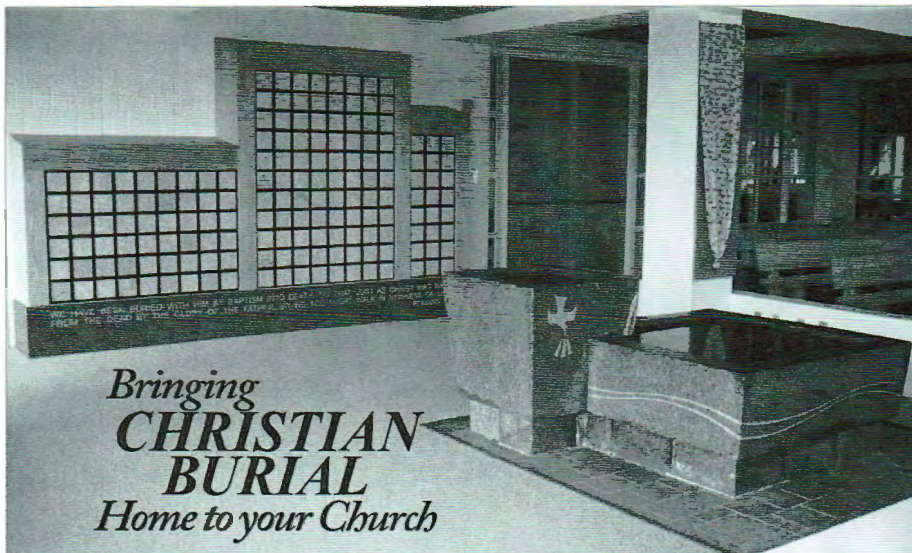
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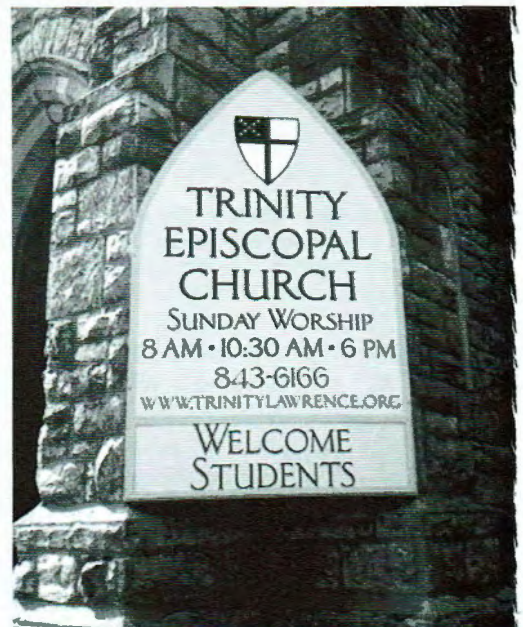
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Trinity places a special emphasis on welcoming students

Solemn High Mass
DRAWS
University Students

The Sunday Night Service
Trinity Church, Lawrence, Kan.

By Jonathon Jensen

In the fall of 2006, Trinity Church, Lawrence, Kan., began an experiment to create a new congregation to reach our local university community. The form it took was a traditional Solemn High Mass at 6 p.m. on Sundays with chanting, incense, sanctus bells and organ music, worshipping the Lord in the beauty of holiness. It's about as traditional as one can get. We averaged 62 people per Sunday at the service during the fall of 2008, most of whom are new to the parish. Half are members of our university community. If this service were a stand-alone congregation, it would be the 20th largest in a diocese of 46 churches.

Why would we create a very traditional service on Sunday nights to attract college students? It seems counterintuitive. Wouldn't guitars and PowerPoint or something similar be more relevant?

Theologically, the response is to form a community of disciples of Jesus grounded in the triune God, who is known as transcendent but also immanent and incarnate, especially in the gathered, worshipping community. The experience of participation in the



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mystery of God connects us with something and someone much larger than ourselves through an ancient tradition of sacramental prayer.

There were also practical reasons for the form it took. Trinity is a 150-year-old downtown parish adjacent to the University of Kansas, which has 25,000 students. The largest native college in the country, Haskell Indian Nations University, is a couple of miles away. Our stone church building "looks like a church is supposed to look," as one student said. We have excellent facilities after a recent capital campaign and renovation, but we were unable to address one of our most pressing needs — parking. There are three other congregations at our intersection with some 1,200 people present on any given Sunday morning. We have 15 spaces if we double park.

None of the other downtown churches have Sunday evening worship, so the parking situation was

solved. Sunday night is also a relative down time in a university town and the loneliest night of the week. The unofficial religions of the town, in the form of football and basketball, also usually worship on Saturdays. So, if it is to be Sunday night, what would it look like?

The first suggestion from several people was to add a contemporary worship service. A quick survey found that numerous congregations in town of various denominations already did that well. The other Episcopal church in town, St. Margaret's, excels at contemporary worship. The market was saturated.

We began to change our line of thinking from "what do we think will attract young people?" to "what can we do authentically and do best?" What are our strengths and resources? What unique witness can we offer from our tradition that might also meet the spiritual and social needs of

people whom we are called to serve?

We assumed that not every young person likes contemporary worship just as not every older person likes traditional worship. The diversity of our local religious community, the least "churched" area in the state incidentally, allowed us to be more fully who we are. It also didn't hurt that the universities have an extensive music department and our parish has an excellent organ (and choral tradition and no place to put a projector screen).

Through visioning, prayer and discussion, it became clear that we were not called simply to add another service for the convenience of some members or to attract some young people. We were called to form a new congregation of disciples, anchored in our past and looking to the future.

Experience shows that the best way to reach new people is to plant new

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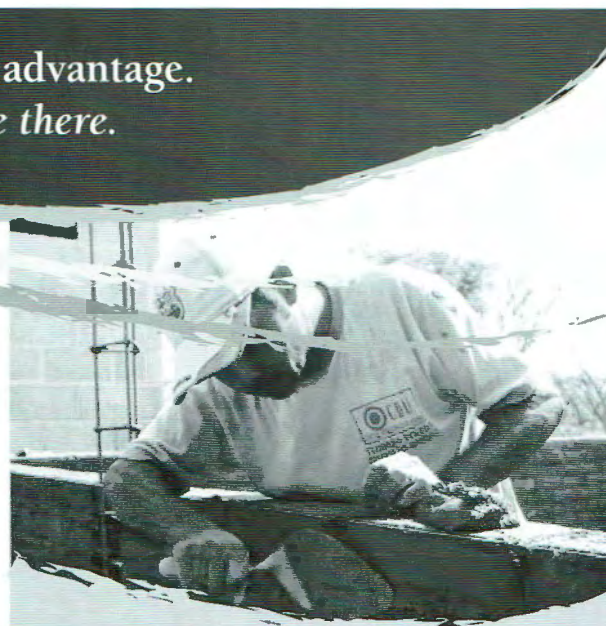
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Solemn High Mass Draws University Students

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(Continued from previous page)

congregations. Our last diocesan church plant was for our parish to start the other Episcopal congregation in town, but that was 1988. Church planting is difficult, with all sorts of practical concerns such as finding the right leader and expensive start-up costs of land and buildings. We began to understand that we could, and were called to, launch a new congregation using existing infrastructure, staffing, buildings and other resources.

More people became involved as it began to take shape. Several parishioners pledged to become "pioneers" (it's Kansas, remember) to support the new congregation for a year. These baptized ministers served as the initial nucleus of volunteers. We spent a year in prayer, planning and preparation.

What does the service look like? We meet 32 Sundays per year or when the universities are in session, taking off winter and summer breaks. New people, many younger, fill all the traditional roles of lectors, intercessors, Altar Guild, oblationers, acolytes, and greeters. Two new members are now on the vestry. The worship uses the structure of Rite I with the Rite II Eucharistic Prayer B and additional elements. All of it uses traditional language with inclusive pronouns for humanity. The worship has been called formal but inviting and not stiff. There is a place for anyone who desires to be involved.

Much of the worship is sung or intoned, including the Introit, Asperges, Opening Acclamation, Kyrie, Gloria, Tract or Alleluia Verse, Creed, Prayers of the People, Sursum Corda and Preface, Sanctus, the Lord's Prayer and the Fraction Anthem. A 12-voice college choir, led by a director and organist who are graduate students, offers an anthem and serves to lead appropriate choral parts and support congregational singing. They lead us in traditional Mass settings such as those by Merbecke and Willan, and

Charles Winfred Douglas' *Missa Mari-alis*. They have further made several recordings and conducted a mission trip to New Orleans for singing and recovery efforts. A service of Lessons and Carols and an annual Messiah Sing-In have become treasured traditions led by this choir, the Trinity Consort.

We have further not tried to "dumb down" the worship, but allow the scriptures and liturgy to form us over time. Remember, most of the people are new to the congregation and many are new to The Episcopal Church. We are as "Episcopal" as we can be. We



Above: The college choir leads in traditional Mass settings at Trinity Church. **Below:** Inside Trinity Church, a 150-year-old downtown parish, adjacent to the University of Kansas.

assume few know much about liturgical worship, so the entire liturgy is printed (and recycled) each week to be as inviting as possible, using teaching moments before the service, during the sermon, and at dinner. A diverse group of preachers takes turns in the pulpit.

While the worship has exceeded our expectations, what has been the most powerful for forming a new congregation is that we offer a free dinner after each service. About 40 people attend it each week. Ten people take turns preparing and serving the meal. Small grants from the diocese assist in this hospitality. Worship and the

WIPPELL'S

meal have become truly multi-generational events.

What have we learned from this experiment that has now become a regular part of our parish? Preparation, especially recruiting the best people and training them, is vital. Constant and redundant communication with the parish as a whole is important so that everyone knows what is happening: We are adding a new congregation, not changing the worship of the present ones. Related to this was that we realized we were not adding a new service, but forming a new community of disciples.

We further understood that we probably could have offered many different forms of worship as long as they were done well with careful planning and had an extended time of fellowship with a meal. Sharing a meal after sharing the Eucharist has done more to form a new congregation than anything else. We learned that we were correct in not seeking to offer the "in" thing to be "relevant," but drew from our rich tradition to find what we can do authentically and best to meet the spiritual and relational needs of underserved groups.

I am not proposing that everyone should start doing Solemn High Mass. But what would work from our Anglican tradition that connects with the deep needs of underserved people in your unique context and invite them into a relationship with our Lord? Our tradition has other amazing offerings such as choral Morning Prayer, Evensong, and Compline as well as creative, powerful liturgies such as those of Ash Wednesday, Palm Sunday and Maundy Thursday. How can we better use what we already have? Rather than try to be relevant or preserve a relic of the past, what other authentic worship can we create or adapt from our living tradition to meet the spiritual and relational needs of today's world?

The Rev. Canon Jonathon Jensen is rector of Trinity Church, Lawrence, Kan., and the dean-elect of Trinity Cathedral, Little Rock, Ark.

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Liz Laney photo

Acolytes gather for the procession at the service May 2 to dedicate a new 500-seat chapel at Camp McDowell, the Diocese of Alabama's summer camp and conference center.

Alabama Chapel Meets Growing Camp's Needs

It rained hard in north central Alabama on May 2, but none fell on the 450 people gathered at Camp McDowell in Winston County to celebrate the completion of the Diocese of Alabama's new chapel.

Camp McDowell is a summer camp, retreat, and conference center of the diocese. It also is host to an annual special camp for mentally and physically challenged adults and young people. Camp McDowell also operates a camp for people with AIDS, as well as an environmental center and folk school.

The 500-seat, \$2.7-million Chapel of St. Francis of Assisi more than doubles the worship capacity of the camp's Ascension Chapel, which was completed in 1957. Use of the old chapel had tripled during the past 12 years, and many events drew more than its 200-seat capacity.

The new chapel was dedicated during a two-hour service that was followed by a barbecue picnic lunch and an afternoon of games and bluegrass entertainment. The Rt. Rev. Henry N. Parsley, Jr., Bishop of Alabama; the Rt.

Rev. John McKee Sloan, Bishop Suffragan; and the Rt. Rev. Robert O. Miller, Bishop of Alabama, 1988-1998, led the service. Children of the diocese brought and placed flowers at the altar. During the service a special window in the north transept, given by people of the diocese, was dedicated in honor of Bishop Parsley in thanksgiving for his life and ministry.

"Camp McDowell is at the spiritual heart of our diocesan community, and our new chapel provides a visual and physical reminder — an outward and visible sign — that Christ is the center of our lives," Bishop Parsley said.

"Built at the top of the hill near the entrance to Camp McDowell, the chapel serves to unite the three main points of activity at Camp McDowell — Miller Commons, Stough Lodge, and the lower camp," Bishop Sloan said. "The new chapel is a gift from the people of our diocese to be enjoyed for generations to come."

St. Francis' Chapel also features a downstairs conference area for meetings and fellowship events.

Colorado Priest Indicted

The Rev. Donald Armstrong, former rector of Grace and St. Stephen's Church, Colorado Springs, has been indicted on 20 felony theft counts following an extensive investigation dating back to 2007.

Fr. Armstrong, who now serves as rector of St. George's Anglican Church, surrendered to police May 21 and was jailed briefly at the El Paso County Criminal Justice Center until posting \$20,000 bail later that day. After his release, Fr. Armstrong presided over an Ascension Day service at St. George's that evening.

The following day, leaders at St. George's issued a statement expressing unqualified support for Fr. Armstrong. He denies all charges.

"I will, after years of unbridled false accusations, have my day in court, so this is a good step in that direction," he said.

If convicted of all charges, Fr. Armstrong, 60, could spend the rest of his life in prison. Each count comes with a possible prison sentence of four to 12 years, according to Pueblo District Attorney Bill Thiebaut, who spoke with the Colorado Springs *Gazette*.

The case was handled by the Pueblo District Attorney's Office, rather than the Colorado Springs office, which had convened the grand jury investigation, because the former D.A. was once a member of the vestry at Grace and St. Stephen's while Fr. Armstrong was rector.

Tensions between the theologically conservative priest and the diocese had been growing in recent years. In 2006, the diocese initiated an investigation into church finances, and eventually Fr. Armstrong was inhibited. He was later deposed after failing to attend his ecclesiastical trial. In 2007, a majority of the congregation voted to leave The Episcopal Church and join the Convocation of Anglicans in North America, a missionary outreach of the Anglican Church of Nigeria. In March of this year, a Colorado judge ruled in favor of the diocese and ordered the Anglican congregation to vacate the property.



Matt Hakola/EDS photo

The Eucharist at St. John's Memorial Chapel, Episcopal Divinity School in Cambridge, Mass., on the evening prior to the commencement ceremony May 14.

Convention Plans Varied Lineup of Preachers

A wide-ranging lineup of clergy and laity has been scheduled to preach at the daily Eucharists celebrated during the General Convention, July 8-17, in Anaheim, Calif.

A bishop will serve as celebrant at each Eucharist, and preachers will be asked to address a theme for the day. The themes were developed by the Liturgy and Worship Subcommittee of the Planning and Arrangements Committee. The schedule:

July 8 — Presiding Bishop Katharine Jefferts Schori, celebrant and preacher at the opening Eucharist.

July 9 — Bishop J. Jon Bruno of Los Angeles, celebrant. Archbishop of Canterbury Rowan Williams will conduct a Bible study during the Eucharist on the theme "God's People."

July 10 — Bishop Steven A. Miller of Milwaukee, co-celebrant with a member of the Moravian clergy. House of Deputies President Bonnie Anderson will preach on the theme "Unity."

July 11 — Bishop Frank Brookhart of Montana, celebrant, joined by a member of the Methodist clergy. Ray Suarez, senior correspondent for PBS's "The NewsHour with Jim Lehrer," will preach on the theme "Hospitality."

July 12 — Bishop Jefferts Schori will be celebrant and preacher at the main

convention Eucharist and Ingathering of the United Thank Offering.

July 13 — Bishop Prince Singh of Rochester, celebrant. Courtney Cowart, director of advocacy and community affairs for the Office of Disaster Response in the Diocese of Louisiana, will preach on the theme "Domestic Poverty."

July 14 — Bishop Robert O'Neill of Colorado, celebrant. Abigail Nelson, senior vice president of programs for Episcopal Relief & Development, will preach on the theme "The Millennium Development Goals."

July 15 — Bishop Greg Rickel of Olympia, celebrant. Bishop Steven Charleston, former dean of Episcopal Divinity School, will preach on the theme "Creation and the Environment."

July 16 — Bishop Wilfrido Ramos of Ecuador Central, celebrant. Brian McLaren, author and activist, will preach on the theme "Evangelism."

July 17 — Bishop Jefferts Schori, celebrant and preacher at the closing Eucharist.

Eucharists will be held daily at 11:30 a.m. (Pacific) except for the Sunday Eucharist, to be held at 10 a.m. Sermons will be available for viewing on the internet on the Episcopal Church website.

Detroit Cathedral Seeks Prayer, Aid for Plight

The landmark Cathedral Church of St. Paul in Detroit has cash reserves for only six to eight weeks of operation and needs a cash infusion of some \$200,000 in order to balance the budget, according to the Very Rev. Scott Hunter, dean of St. Paul's, who met with diocesan council on May 9.

"I pulled no punches with them," Dean Hunter told *THE LIVING CHURCH*. "The cathedral belongs to the entire diocese, and we are facing either a hard landing zone or a high mountain — take your pick."

Dean Hunter said the cathedral began trying to bring expenses more in line with income about two years ago. He added that "painful sacrifices" by the entire congregation helped reduce its annual operating budget by \$225,000. But the state's rapidly declining economic situation and the sharp downturn in the financial markets brought the cathedral's situation to a crisis stage within a relatively short time beginning last fall. The sudden nature of the downturn was the chief reason the cathedral leadership was not able to give diocesan council more advance notice of its plight.

Painful Decisions

"The gap has to close," Dean Hunter said. "We will have to identify ways to generate additional revenue because it will be difficult to make more cuts that will have an immediate impact on finances for this year. These decisions will not be made without pain."

"Even if we release people this year, their departure expenses will equal what we would be paying for them for the rest of the year," he said. "The bottom line is, if this doesn't happen, my brothers and sisters of council, what are your plans for selling and closing the complex and ceasing the ministry of the cathedral that is 100 years old and is by congregational age, older than the diocese itself?"

"The modern, full cathedral was

(Continued on next page)



Jeanie Senior/Oregon Trail Evangelist photo

Bishop Rivera in Eastern Oregon for her installation as provisional bishop. She will serve at least 64 days a year in the diocese while continuing as Bishop Suffragan of Olympia.

Bishop Rivera Installed in Eastern Oregon

The Rt. Rev. Bavi "Nedi" Rivera, Bishop Suffragan of Olympia since 2004, was installed as provisional Bishop of Eastern Oregon May 23 at Ascension School Camp and Conference Center in Cove, Ore.

Bishop Rivera has been serving as assisting bishop in Eastern Oregon since March 1. Eastern Oregon has been without a diocesan bishop since the resignation of the Rt. Rev. William O. Gregg in 2007.

Because church canons call for a provisional bishop to be elected, and because an electing convention requires considerable advance planning, the diocesan standing committee opted to bring Bishop Rivera in first as an assisting bishop. The installation service was preceded by an abbreviated convention held in the context of a Eucharist.

"We did not want to wait any longer," said the Rev. Nancy Sargent Green, standing committee president. "It was much more important to get her into this chair, into the hearts and lives of the people of Eastern Oregon, and let her be our bishop."

Under the terms of the agreement, Bishop Rivera will serve a minimum of 64 days in Eastern Oregon in 2009. Eastern Oregon will reimburse the Diocese of Olympia for the time she spends in Oregon.

Detroit Cathedral Seeks Prayer, Aid for Plight

(Continued from previous page)

born in an era of post-World War II affluence and promise in the city of Detroit," said Herb Gunn, long-time editor of *The Record*, the newspaper of the Diocese of Michigan. "Its founders, Bishop Joe Emrich and Dean John Weaver, bequeathed the entire diocese — and I'd say the entire Episcopal Church — with a vision of unity and growth.

"But they also bequeathed the diocese with a 1950s-style administrative complex that has become a financial burden in this day," Mr. Gunn said.

Part of the men's vision of unity and growth for the cathedral involved constructing a diocesan administrative

complex adjacent to the cathedral that now is too large for the number of staff, difficult to modernize, and at odds with the diocesan vision. Mr. Gunn noted that there is significant space that the cathedral and diocese don't use and can't afford to maintain.

Dean Hunter said he was not seeking a financial handout from diocesan council, which itself is faced with the challenge of reducing its 2009 budget by about one-third. Instead, the dean said he spoke to council in the hope of encouraging people to work together for a cathedral turnaround solution and to seek God's help in making that happen through prayer.

Steve Waring

Northern California Diocese, Church Reach Settlement

The Diocese of Northern California announced May 20 that a settlement agreement has been reached with a group of former Episcopalians who left the church to form St. John's Anglican Church, Petaluma, Calif.

The Anglican congregation has been worshipping at the church building where Episcopal services were held prior to a parish vote in 2006.

Seminary of the Southwest Offers M.A. in Spiritual Formation

The Episcopal Theological Seminary of the Southwest, in Austin, Texas, is launching a new master of arts in spiritual formation degree.

The three-year, part-time program blends the study of theology and spirituality, focusing on the meaning of holiness, biblical ideas of vocation, the theology of revelation, the place of experience, the life of the church, and the nature of mission, according to a news release.

"The MSF is ideal for those seeking a personal renewal of faith and practice or teaching in a church community, as well as persons wishing to guide people in prayer or leading groups for Bible study or discipleship," said the Rev. Alan Gregory, academic dean of the seminary.

Those members who wanted to remain Episcopalian began meeting on Sunday evenings as the guests of Elim Lutheran Church, Petaluma. The agreement calls for the Episcopal congregation to take possession of the church property on July 1, according to the diocesan announcement.

The agreement has the property returning to St. John's Church, the diocesan statement reported, adding, "the agreement follows peaceful and respectful settlement discussions."

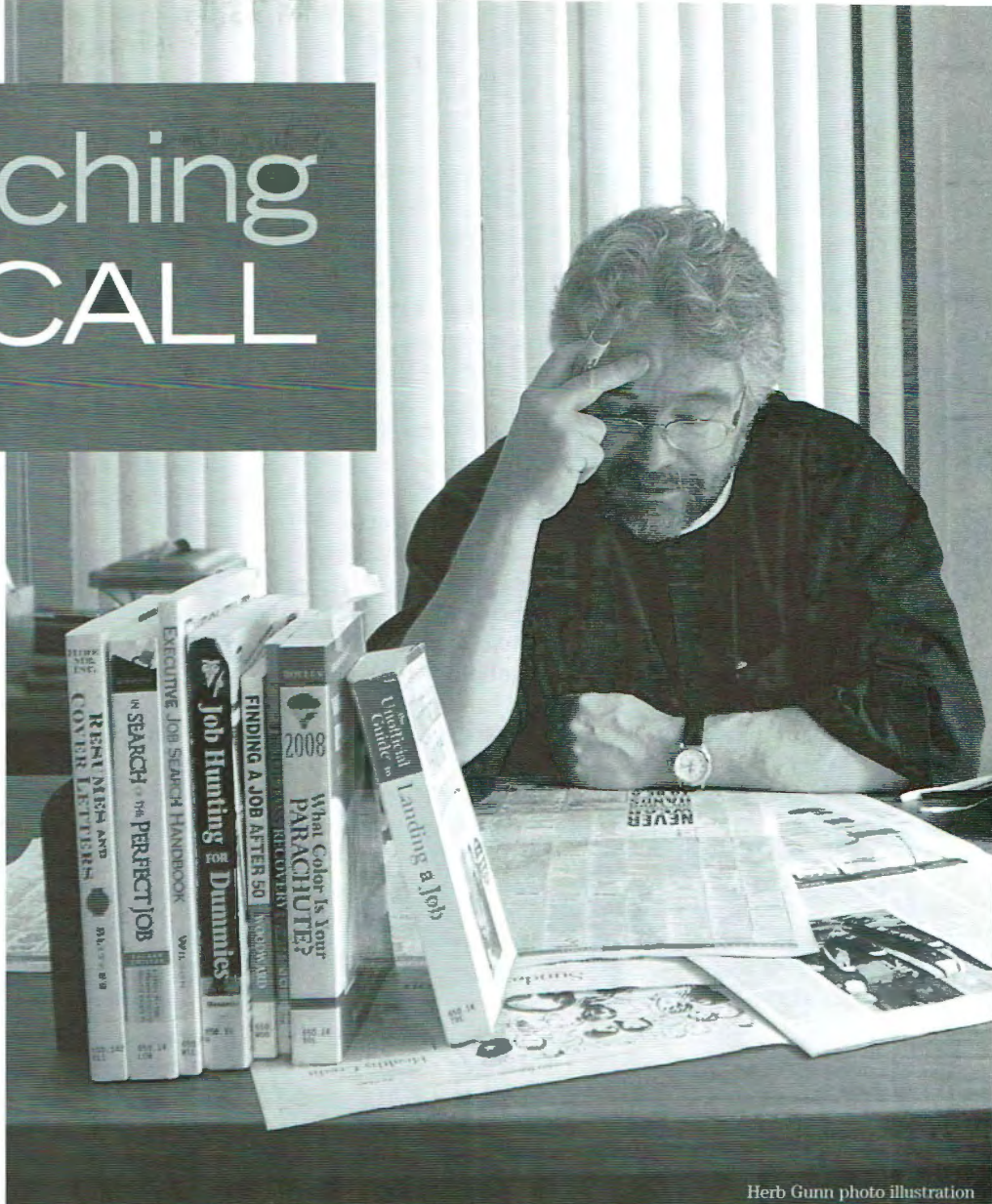
BRIEFLY...

The Rt. Rev. **James J. Shand**, Bishop of Easton, was recently elected chairman of the Board of Trustees of Virginia Theological Seminary in Alexandria. He succeeds the Rt. Rev. Peter James Lee, Bishop of Virginia, who will step down on June 30.

The Rev. **Paul F. Zahl**, former dean of Trinity Episcopal School for Ministry, will "re-retire" as rector of All Saints' Church, Chevy Chase, Md., effective July 1. He had come out of retirement in 2007 to serve as rector of the parish. The Rt. Rev. Edward L. Salmon, Jr., Bishop of South Carolina from 1990 to 2007, has agreed to serve as a short-term interim at All Saints'.

Searching for a CALL

Recession Adds to Stress of Clergy Seeking Work



Herb Gunn photo illustration

By James Hamilton

When economies crumble from gross mismanagement, shift due to a sea change in demand, or adjust to global market imbalance, the advisable thing to do may be to hunker down and wait it out. But just like the thousands of Episcopal lay people who have found themselves facing a layoff or relocation, clergy are vulnerable to the realities of this global slowdown. The natural end to a call at a parish, the loss of a spouse's job (a job that likely significantly subsidizes the priest's salary), or a recent seminary graduate looking for that first placement — all of these life changes necessitate that most dreaded phrase in a tight economy: a job search.

"This is a year that will require a good deal of patience," remarks associate dean for operations and professor of Pastoral Theology at Bexley Hall, the Rev. William Doubleday, setting the tone for discussion of clergy employment. "Be patient," he continues his advice to clergy looking for positions in today's market. "It is one of the hardest spiritual gifts to live into sometimes. We are in an 'instantaneous gratification' culture. So deal appropriately with your anger and frustration so that when you do have an opportunity to have an interview, you don't turn people off."

Dean Doubleday hits on one of the more nuanced problems facing clergy in this financial pinch. When charged with being the spiritual leader to a congregation struggling to make ends meet, it is part of the responsibility of a cleric to illuminate sound theology even in the midst of their worry. And, being a beacon of hope, clergy are often caught sublimating their own concerns in order to present a faithful face. A faithful face too, they might pray, is an employable one.

The Rt. Rev. Mark Hollingsworth, Jr., Bishop of Ohio and a former deployment canon, offers balanced advice for when clergy are caught in such a predicament. "Because everyone is feeling the consequences of this economic reality, it allows all of us a deeper sensitivity, especially if economic hardship happens in our own lives and in our communicants' lives," he said. "This is a very important time in the church. These are hard decisions, and the church should be a place where we can make hard decisions."

So for the ordained looking for new posts, first posts, or for congregations looking to fill a post, honesty and support in the face of a dire economy may be a place to find common ground when discussing how

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Searching for a CALL

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God is connecting talent and need in God's church.

Part of being honest with this recession is to shed some light on the ways it is affecting employment and deployment, and then suggesting some tactics to thrive, not just survive, in the difficult times ahead.

The root cause of the crisis seems to vary from diocese to diocese. In Rhode Island, Betsy Fornal, the canon for congregations and clergy, spots two trends affecting clergy job searches. "We have a mobility issue," Canon Fornal explains. "[Clergy] can't move from where they are for various reasons. The biggest thing now is spousal employment. Our clergy need to be two-income families. So if the spouses cannot be employed, they cannot come."

Canon Fornal points out a second problem: "One of the interesting experiences I have had in the last four or five months in the deployment area is having clergy unable to move here because of being underwater in mortgages."

Bishop Hollingsworth went deeper into the discouragement that many clergy might feel when being tethered to one location in a job search. "One of the big issues in this

Diocese of Louisiana, suggests that this may be the perfect time to adapt in pace with a changing church; in essence, "be the cure."

"Anything people can do to continue education, develop skill sets, and by doing specialized [niche] ministries to differentiate yourself from other M.Div. candidates," Canon Stevenson suggests. He notes that as clergy grow more adaptable, the church grows stronger. He suggests a second language, especially Spanish, as one of many important ways for new clergy (or clergy discerning a new call) to continue formation of a unique ministry beyond seminary.

Canon Stevenson knows something about adaptability. He started his job during the same month as the devastation of Hurricane Katrina. "What the storm has done for us is really gotten us focused on raising up and recruiting mission-minded clergy," he said.

As a variation on the same concept, the Diocese of Dallas has found that, though it is not immune to the economy and its bluster, developing a strong sense of its own identity has made it an attractive place for a certain type of young clergy. That niche market has buffered Dallas against a

good portion of the national clergy relocation problem.

The Rev. Canon Neal Michell, canon to the ordinary in Dallas, has noted a

trend of "evangelicals on the Canterbury Trail" looking for a diocesan home that is not verging on schism, but reflects a compassionate and strong theological position from inside of The Episcopal Church. He explains the nuanced and exciting call of the Diocese of Dallas: "Dallas, with its rogue orientation, is sort of the party atmosphere on the orthodox side, but in a gracious way, not an angry way."

Understanding a hybrid call is another tool for clergy hoping to succeed amidst the hiring slowdown. "If you have done something well in the past, that is not something you leave behind, but something you bring with you," Dean Doubleday explained.

He goes on to paint a picture of an agile church, with greater similarity to the emergent 1st-century church, with tent-maker, itinerant, missionary clerics, than the sometimes confused post-empire mainline church of America. "There is a huge mission field in a country that is increasingly pluralistic. There are just incredible opportunities," he says.

Without resorting to platitudes or dismissive condolences citing God's will, there is a re-visioning energy accompanying this sluggish economy inspiring those called to the difficult jobs of formation, deployment and employment of clergy in The Episcopal Church.

"This economy really allows us an opportunity to engage with a deeper clarity and seriousness," Bishop Hollingsworth says. "These are just the things that churches should be responsible for ... for ministries beyond our church's walls." □

The Rev. James Hamilton is a deacon in the Diocese of Michigan who resides in Royal Oak.

"There are just incredible opportunities."

— The Rev. Canon E. Mark Stevenson, canon to the ordinary in the Diocese of Louisiana

economy is that clergy for the last 30 years have been encouraged to buy homes to build equity, and this is a hard economy to sell homes," he said. Just as it is in the secular world, what was once a sure investment now may seem more like financial liability.

In Nebraska, the economy has not affected residents as dramatically as in the East or elsewhere in the Midwest, but Episcopalians are among those feeling the slow constriction of rising health care costs. The Rev. Canon John Schaefer, canon for clergy development and parish renewal for the Diocese of Nebraska, confirms this.

"The factors have been long coming," he said. "It is more the rising costs of health insurance that have been squeezing churches. That is the one that affects us the most here in terms of calling clergy."

Not willing to leave clergy without quality care, the diocese has been seeking to subsidize insurance for the most burdened congregations. Canon Schaefer observes that the problems in other dioceses are finding their way to Nebraska. In a national clergy pool, Nebraska must attract relocating clergy from around the country.

"Sometimes it is difficult to call people to come here," he said. "That is our biggest problem."

Citing uncertain employment for the clergy's spouse as a familiar problem, Canon Schaefer remains convinced that once priests visit Nebraska, they will no longer limit their searches to the urban areas on the coasts. "If we can get people to come here, then they will understand what we have here," he said.

Diagnosis of the problem is the first step to a cure. The Rev. Canon E. Mark Stevenson, canon to the ordinary in the



Randy Mitchell, an entrepreneur, talks about networking to the Job Hunters' Support Group at St. John's Church, Charlotte, N.C., on May 26. Jeff Searcy photo

Support Group for Job Hunters Grows in POPULARITY

By Jeff Searcy

"Oh, no, what am I going to do now?"

"Why did this happen to me?"

"How is someone my age going to find another job?"

As the economy gets worse and unemployment numbers increase, these cries for help are heard frequently. What can a church do to help?

The Job Hunters' Support Group at St. John's Church, Charlotte, N.C., operating for more than 20 years, is reaching out with renewed vigor and opportunities for service these days. Members of the church and the community at large are working together to provide practical help and training as well as mutual

support to those trying to find a new job.

Job Hunters meets 51 weeks a year on Tuesday evenings at the church. Led by eight to 10 volunteers, the support group welcomes those in the Charlotte area to a two-hour informational meeting about the job search, offering advice about how to improve their own individual job-hunting skills, and an atmosphere that is friendly and encouraging.

The group has grown in recent months, with 30 to 40 people attending every week. Most of the job hunters are from outside the congregation. Some people attend only once and may never be seen again, while others stay on for awhile. A few continue to attend meetings even after they find a job because they enjoy the fellowship and want to encourage those who are still hunting.

Volunteers are the backbone of the group. They

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Support Group for Job Hunters Grows in POPULARITY

(Continued from previous page)

recruit guest speakers willing to donate their time, and provide assistance with resume writing and interviewing. They are reliable people who show up every week and bring with them a wide range of business and work experience, as well as an understanding of the concerns and challenges of those who are jobless.

A typical weekly meeting begins with an hour's presentation by a guest speaker, who might be an executive recruiter, a career coach, or a college professor. The speakers cover various aspects of the job-hunting process, including interviewing skills, resume

Although it is difficult to measure success, leaders keep an informal record of the number of job hunters who return week after week.

preparation, and networking. Only one potential guest speaker turned down an invitation, because he was too busy. Most people who have become successful themselves seem eager to help others, especially in these difficult times.

The second hour is devoted to networking. Job hunters gather in a circle and tell their stories, from work history to objectives to obstacles.

A professional consultant who is a member of St. John's designs behavioral interviews for his clients. As a Job Hunters volunteer, he does mock interviews for members, which he tapes and then reviews with the person interviewed. The questions are based on the hunter's resume and stated objectives. For these sessions, the interviewee dresses as for a formal interview, and answers such behavioral questions as "Why did you leave your last job?"; "Tell me about a time your boss asked you to do something you did not think was right"; or "What is the biggest work mistake you ever made?" During this time, volunteer leaders also read and review individual resumes and cover letters and offer suggestions for improvement if needed.

A member of St. John's who is an instructor at a local college has taught a class on effective writing at several Job Hunters' meetings during the past year.

Each meeting also includes a session for first-timers to orient them to the group and to deal with such basics as emotional issues, skill assessment, and finding the tools they will need in order to succeed. A message that recurs frequently in these sessions and in speakers' presentations is that in looking for a job, "you should do what you are good at, do what you love, not what you just left."

Although it is difficult to measure success, leaders keep an informal record of the number of job hunters who return week after week. Those who attend meetings are asked to return and to report when they succeed in finding a job. Those visits are motivating and helpful to the group still looking.

Although there is no charge to group members, and no one involved in leading the group or presenting programs receives payment, there is a small line item in the church budget (\$1,000) for incidental expenses, such as the coffee mugs with Job Hunters' logo that are given to thank the outside speakers, and small informational pamphlets that are given to job hunters.

The Charlotte community has been generous. A local photographer offered certain days when he would photograph a Job Hunters member without charge, crop and touch up the photograph, and put it on a disk so that the hunter can use it during the job search process. A local church has offered its gymnasium for free use by members of the group. Another Charlotte group is offering to make a video of a five-to-10-minute mock interview and put it in digital form for e-mailing or placement on a website.

Participants frequently show their thankfulness for good fortune, and often their willingness to share their knowledge and give back to the community. As one job hunter points out, "I have found great benefit in the support and advice of the dedicated volunteer counselors. These people generously share their time and talent with all of us and offer insights from their own personal experience. Their generosity is a shining example of Christianity in action. The St. John's Job Hunters' Support Group is a model that other congregations would do well to emulate."

St. John's interim rector, the Rev. Sudduth Cummings, reminded the group at a recent meeting that the Bible can be especially helpful to those in the painful, challenging transition of losing and then searching for a job.

"The Bible is full of encouragement for people in real-life difficulties, and the psalms are especially strengthening," he said. "Many of the psalms are laments of grief, complaint, fear, distress. What makes them such a powerful help is that all the sorrow and need expressed in them is in the context of knowing and trusting a loving and faithful God. St. John's is eager to help provide those resources for anyone who does not already have them."

Jeff Searcy is a member of St. John's Church, Charlotte, N.C. Now retired, he was an executive with Otis Elevator for 30 years.

Summer Lovin'

In 1972, rocker Alice Cooper released his single, "School's Out," with the chorus "School's out for the summer; school's out for ever." And for a generation, it was the last-day anthem of school kids everywhere. I certainly remember singing it with my middle-school friends as we raced triumphantly out of our final class with pencils and notebooks flying everywhere.

And then we all looked forward to a lazy summer with, as Alice puts it in his inimitable style, "no more pencils, no more books, no more teacher's dirty looks, out for summer, out 'til fall, we might not go back at all." That was back when the "lazy, hazy days of summer" still meant something. Before we started over-programming our children down to the precise moment each morning when we lather them up with sunscreen.

Unfortunately, some of us keep this "school's out" mentality toward church. The "last day" often coincides with the parish picnic or Pentecost or some other year-end event. And we live into the old adage that says "Episcopalians are the only ones God trusts enough to take the summer off." Which is, of course, absurd; a caricature of another era. A time when everyone who was anyone was an Episcopalian. And the moneyed classes left to summer (yes, it's a verb in this case) on the Cape or the Vineyard or Bar Harbor.

Clergy often unwittingly feed into this mindset. And it's because we could use a break! But canceling all programs during the summer, offering flat and uninspiring liturgies, and recycled sermons sends the wrong message. It puts the church on auto pilot, which is hardly an engaging way to proclaim the message of Jesus Christ. And it merely affirms people's decision not to attend church during the summer.

But it doesn't have to be that way. The summer months offer a wonderful opportunity to try out new things: Introduce some supplemental liturgical texts; hold a "Mass on the Grass" in the courtyard; let licensed lay preachers have a turn in the pulpit. And at the heart of this is the

unstated declaration that the incarnational presence of the divine never ceases; that Jesus is with us everywhere and at all times. The summer is a wonderful chance to model this to the world.

That's not to say there isn't something nice about slipping into a more relaxed way of doing church once the vaunted "program year" ends. The ceiling fans are cranked up, leading to that low-level hum that pervades the silences; perhaps only two lessons instead of three are read; there's lemonade available at coffee hour in a big, crystal punch bowl that someone's grandmother donated decades ago; choir members confuse us by sitting in the pews rather than in the choir loft; when the rector genuflects, you occasionally catch a glimpse of bare leg which shocks you until you realize he's wearing shorts under all those vestments. There's a nice, gentle rhythm to summer worship. It's just that gentle need not translate into uninspired.

The last few summers I've put up a bulletin board in the parish hall and encouraged parishioners to post church bulletins from far-flung locales. The purpose is twofold: to encourage folks to go to church when they're away and to see literally how we spent our respective summer vacations. It's proved pretty popular as we try to outdo one another with exotic destinations.

The only requirement is that you *actually attend* the service. Sneaking into an empty church and snagging a bulletin from the previous Sunday decidedly does not count.

Enjoy church this summer at home and wherever your travels may take you. And remember that even though school may be "out for the summer," church is not.

Our guest columnist is the Rev. Tim Schenck, rector of All Saints' Church, Briarcliff Manor, N. Y., and the author of What Size are God's Shoes: Kids, Chaos & the Spiritual Life.



Putting the church
on auto pilot
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But it doesn't have
to be that way.

Did You Know...

The Rev. Sharon Billman, vicar of St. John's Church, Parsons, Kan., recently became the first woman inducted into the Kansas State Bowling Association Hall of Fame.

Quote of the Week

The Most Rev. Mouneer H. Anis, Bishop of Egypt and President Bishop of Jerusalem and the Middle East, on the proposed Anglican Covenant:

"I personally believe that we will never have a perfect covenant that could be accepted by all, even if we spend another 10 years working on it."

Successes in Parish Life

This special Parish Administration Issue will have thousands more readers than our usual publication. That is because it is being sent on a complimentary basis to all clergy and selected lay leaders of The Episcopal Church who are not subscribers to THE LIVING CHURCH. We welcome those who are not regular readers and hope they will find this issue, with its emphasis on parish life, to be helpful.

For those who are not subscribers, we are pleased to point out that this unique magazine has long been an advocate of healthy, vital parish churches, mission congregations and cathedrals. Most of the church's pastoral ministries are carried out in our churches, and we are pleased to recognize that fact.

In this issue, we focus on successful ministries at the parish level. One church developed a job-hunting support group. Another expanded its service schedule by adding a traditional High Mass that has been popular with college students. Other articles examine various facets of parish ministry. It is our hope that these articles will be useful to the leaders of congregations all over the church.



Silence during the liturgy may be one of the few times we can experience a few moments of peace in our hectic lives.

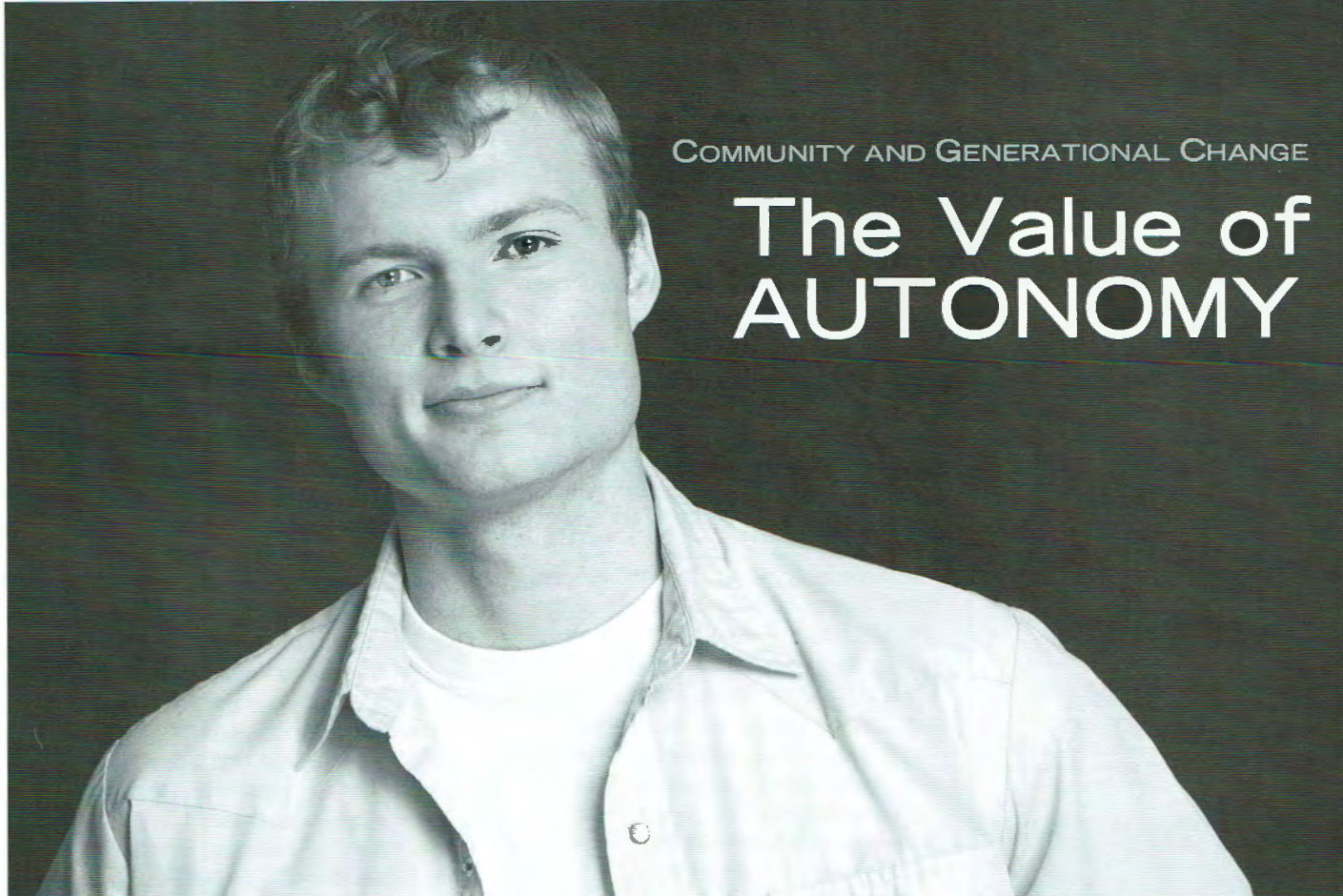
Welcomed Silence

Several people have communicated to us recently of the value of silence in our liturgies. A recent article we received mentioned how helpful it is to have silence following a sermon. A person visiting another church remarked how short periods of silence following the readings of scripture helped her to absorb what she had just heard. And in an e-mail, a correspondent mentioned that a brief silence before the confession recently introduced in his parish helped him to prepare for what was about to take place. In some places, silence is also observed after receiving communion.

The rubrics in the current prayer book offer suggestions for places in the liturgy where periods of silence might be appropriate. Silence during the liturgy may be one of the few times we can experience a few moments of peace in our hectic lives. It is a wonderful time to let God speak to us.

Share the Buildings

The writer of one of our letters to the editor this week has come up with a proposal so simple that it's a wonder it hasn't been explored more fully [p. 28]. In his letter, Alvin Brandt suggests that in congregations where a segment of the membership decides to leave The Episcopal Church, perhaps an arrangement could be worked out by which the group that leaves and those who stay could share the church facilities. The idea makes sense. There are many cases where Episcopal churches already are sharing a building with other Christians or even non-Christians. Why not do the same with other Anglicans? If the proposal could avert litigation and avoid the hard feelings and loss of friendships that such partings have caused, why not consider it? The idea is worth exploring.



COMMUNITY AND GENERATIONAL CHANGE

The Value of AUTONOMY

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READER'S VIEWPOINT

(First of two parts)

By Karl C. Schaffenburg

I have had a series of enlightening conversations recently with college students who attend two large public universities in the heart of the Bible Belt. One group includes students active in a Canterbury Fellowship on campus. The other includes nominal members of the church who attend worship only rarely, if at all. Each group contains at least two children of active parish clergy.

The first conversations were with the students who don't attend worship. I wanted to know why. The first insight I gained was that there is not necessarily a correlation between ignoring worship and ignoring God. The faith described by each student varied in ardor and maturity, but even those of expressed weak faith did not deny or deem God "irrelevant." Spiritual hunger remains real, even among those who don't appear to seek to satisfy this hunger.

The second insight was that some young adults have a fundamental discomfort with the "church experience." This discomfort has nothing to do with liturgy or music, although strong likes and dislikes are certainly present. No, what made these young adults uncomfortable was the type of human interaction they encountered in a church setting, an interaction of people wanting to get to know them better.

As expressed to me by one young woman, "People in church always want to know more about me, and I

don't think it's because they care about me, but because they're just nosy." In exploring this reaction in conversation, what emerged was a description of the belief that inquiries are designed to allow the questioner to decide about the person. In other words, to provide a basis for judgment.

This was revealing. I had not considered how the type of greeting and fellowship that I think of as a good thing — as evidence of members of the body of Christ reaching out to seek to include another — can be experienced as threatening. (The young woman in question is the daughter of a parish priest, and so it is also possible that normal greetings and inquiries are experienced as judgmental by one who may have mixed emotions about her estrangement from the church.)

The question posed to me as a parish priest is: How can a church family provide a welcoming and inviting environment without being perceived to violate the "personal space" of a young adult, whether the young adult is a seeker or just a casual visitor? I believe that one key to understanding the dynamics of this process is to understand the evolution of the idea of community.

A key ingredient in the identity of any community is shared experience, both good and bad. We have a history together, and this history is extended through the stories of others. We may seek to influence the identity and nature of the community, but a large part of this identity and nature is defined for us by the history of others. For a college-aged adult, however, the very idea of community is one that is more volitional, one that becomes experiential only following the assent of indi-

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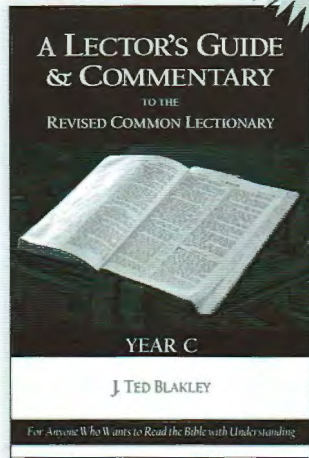


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READER'S VIEWPOINT

(Continued from previous page)

vidual will. For example, someone who is now 20 years of age is accustomed to decide who is a member of his or her Facebook page, who is within his or her Twitter network, what calls and messages are blocked on his or her cell phone. A 20-year-old is used to and comfortable with the experience of high school and college as populated by a group of friends he or she has selected.

Community is an "opt-in" experience, an act of will, and when others reach out to one who has experienced community only as an act of will, the outreach can be threatening. A church member or clergy who inquires about the visiting young adult is not seen as expressing invitation and concern, but as "checking out" the person, with this "checking out" process being thought of as weighing or judgmental.

Compare this phenomenon in the visitor with the sense of community understood by a student in the second group, by a member of the Canterbury Fellowship. As described by one young man, he enjoys Canterbury because he gets to share in fellowship with people who share his interests and passions (and people he knows from church camp). In other words, as an act of his will he chooses to associate with people who demonstrate similar interests. He gets to define community the same way, for example, that a passionately liberal Democrat may find himself spending most of his discussion time with other liberal Democrats.

The human tendency to associate on the basis of sameness has been, if anything, exacerbated by the electronic communication and information media and technology that allow me to find other people (regardless of their physical location) who share my interests, with the vast majority of any comments on any blog being from people who either agree with the perspective of the blogger or who, if they disagree, are expressing a viewpoint on a subject in which they share a common interest.

Community has always involved the will. I have to choose to belong to any

Community is an "opt-in" experience, an act of will, and when others reach out to one who has experienced community only as an act of will, the outreach can be threatening.

group, or to continue to belong to any group into which others have brought me. (Many college-aged adults were raised in the church and have now exercised their wills to "opt out.") What is new is that now not only does community require an act of will, but individual identity itself is defined more in volitional terms: I choose who I am by choosing how I reach out to others and engage them in my interests. Note that I said that identity is defined "more" in volitional terms. It has always involved an act of will in the sense that, for example, by choosing to follow Jesus Christ I define who I am: I am a Christian disciple. The change here is not really one of kind but one of degree, and this increased degree of identity perceived as volition fits well with the experience of a post-modern worldview in which truth itself is defined as subjective, as experiential, and autonomy is valued above all other things.

The Christian message has always been one of the surrender (however imperfectly practiced) of autonomy to the radical heteronomy that says, "Not my will, but yours, O God." But in past times, the idea of such heteronomy has comforted better with a culture in which heteronomy was itself valued as a sign of community, and in which autonomy was more limited by the experience of community as less mutable. To the younger adult today, however, heteronomy is a threat, and community and identity are themselves more creatures of autonomy.

NEXT WEEK:
A non-threatening invitation.

The Rev. Karl C. Schaffenburg is the rector of the Church of the Incarnation, West Point, Miss.

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

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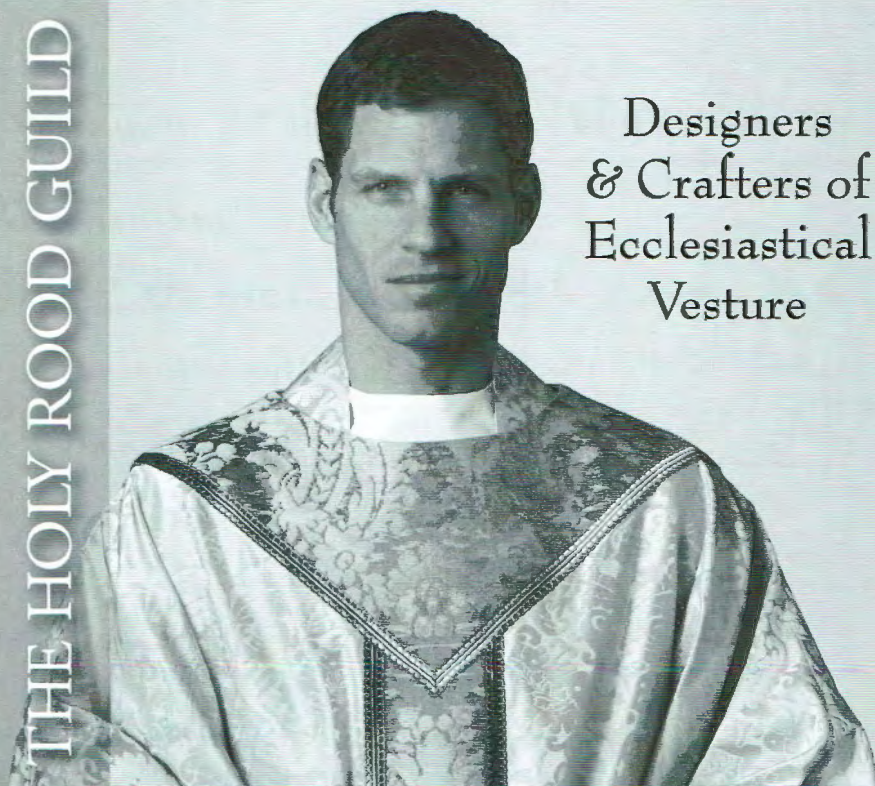
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We Could Share

As a cradle Episcopalian and an octogenarian (not another religion), I have witnessed many types of dissension in our beloved church, not the least of which was the matter of "high" and "low" forms of worship. Overall, we managed to respect each other's positions, and the church survived.

Today, we witness secessions, and exacerbating the situation is the money being spent on lawsuits to determine who owns the property, money that should be spent on the actual mission of the church.

Through the years I have known parishes that shared their facilities with worship of Eastern Orthodox and protestant churches. I believe Washington National Cathedral opens its doors to other religions. Why can't we share the properties in the same manner with services for The Episcopal

Church and for those who choose other jurisdictions? Expenses could be shared and would be beneficial to both groups. After all, we Episcopalians are Anglicans, and there is the possibility that such cooperation could result in the realization that neither side is in cahoots with the devil.

*Alvin Brandt
Wharton, N.J.*

Not the Church

Perhaps Fr. Semon's musings [TLC, May 10] could be aided by some facts. First, "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America" (DFMS) is the corporate body through which the church conducts its business. Its membership is the same as that of the church, but it is

not the church nor a name for it (cf. Title 1, Canon 3).

Second, "The Protestant Episcopal Church in the United States of America" (PECUSA) is the current official name of the church (cf. Preamble to the Constitution) adopted in 1785. "The Episcopal Church" (TEC) is a longstanding alternate name in common usage that was formally adopted by General Convention as part of the then newly adopted Preamble to the Constitution in 1967. I attended that convention and 1964's when the preamble was proposed, and recall that the discussion centered around problems with the full title in many of our overseas dioceses where "protestant" was widely understood as "anti-catholic" rather than simply "non-papalistic."

Finally, although "The Episcopal Church in the United States of America" (ECUSA) came to be widely used after 1967 by various official bodies, it

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never had any official standing, and seems to be losing ground because of its lack of formal status and of the lingering problem overseas — many but not all of the foreign dioceses of the '60s are now separate churches.

All this being said, I agree with Fr. Semon that the short title can appear arrogant. I would argue that it has the advantage of expressing a key element of our Anglican heritage and reflecting that we are an international church. That, of course, leaves the definite article to which I can only suggest that some definite articles are more definite than others.

*(The Rev.) William Loring
Danbury, Conn.*

'Lost' Decalogue

I am distressed over some of the events reported in this magazine.

When I was made deacon (1957) and ordained priest (1958), the church's membership was reported to be about 3 million. As I recall, this number was confirmed members.

For 2004, and some years before, the membership statistics were changed to communicants in good standing. This number was 1,899,547, and there were 2,405,165 baptized members (*The Episcopal Church Annual 2006*). Obviously, the church has not regained the losses.

At various times, the General Convention has established programs to increase membership, but they were forgotten before the ink was dry on the promotional material.

It occurs to me that The Episcopal Church is ignoring the one thing that declares God's expectation of us as the Church and as individuals — the Decalogue.

God called Moses up the mountain to give his expectations of his people. God said, "I am your God, you are my people." This relationship is based on the Ten Commandments (Decalogue) and that which follows the Decalogue automatically, the exercise of faith in God, Father, Son, and Holy Spirit.

A frequent complaint is that the Ten Commandments are too legalistic.

(Continued on next page)



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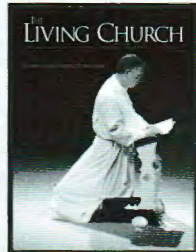
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LETTERS TO THE EDITOR

(Continued from previous page)

After some two or three sessions of meditation, applications of the Ten Commandments to one's personal life will become evident.

I can recall when the Holy Eucharist opened with the Decalogue, and the service moved through instruction (scripture and sermon), prayer and confession. Not only does God forgive our sins unearthed by the Ten Commandments and other sources, he then takes us to his banquet table. The Decalogue is legalistic?

Our present-day practice of shunting the Decalogue away from prominence to disuse is costing The Episcopal Church its place in the work of God in our time.

(The Rev.) John M. Flanigen Moundville, Ala.

Being Loved

The Rev. Jonathan French made a strong argument against the availability of abortion for a woman wanting to end her pregnancy [TLC, May 10]. However, I would like to remind readers that life is more than living and breathing. Real life is about relationships, knowing that I am loved, and being able to respond to that love.

In my years of working as a psychiatric social worker, I nurtured many men and women who never knew they were loved, and who spent a lifetime seeking someone to love them, often in self-destructive ways. A child unwanted by his parents faces a lifetime of neglect, abuse, abandonment, and even torture and murder. Yes, a few of these find someone to nurture them and grow up to care for others. But that is the rare exception.

An unwanted pregnancy that is aborted places that child in the arms of a God who loves him/her, and never will they know anything other than peace and light. I cannot call that awful.

Rather than fighting abortion, I wish those who oppose the choice would invest their energy in caring for unwanted children as foster parents. The local Department of Social Services would gladly discuss the options. Foster parenting is not an easy job,

but the investment of yourself will reap dividends in the lives you touch and in the next generations.

*Bonnie Caudell
Snow Hill, Md.*

North American Sects

In his Editor's Column [TLC, March 22], David Kalvelage asked for answers to the question he posed, which is, "Who is in communion with whom?"

In attempting to answer this, the word "sect" comes to mind. Webster's Dictionary defines "sect" as a religious denomination, especially a small group, that has broken away from an established church. "Sect" also means "to cut a part or section."

The Episcopal Church and the Anglican Church of Canada are two small groups when compared with the worldwide Anglican Communion. They have also lost their original beliefs, theology and Christian practices based in the Old

The Episcopal Church and the Anglican Church of Canada should find other more suitable names for the sects they have founded.

and New Testaments, and the guidelines of holy scripture. With the introduction of a new, rationalistic philosophy based mainly on human emotions and a new morality that advocates acceptance of homosexuality, a state of broken communion has been created by these two churches with much of the rest of the Communion.

The Episcopal Church and the Anglican Church of Canada have become two different religious organizations, and should find other, more suitable names for the sects they have founded. I suppose at this time, in the case of the American church, it cannot afford to change its original name because the properties and assets of the original Protestant Episcopal Church it administers will be in jeopardy.

Because of the brokenness and separation from traditional Christian practices, theological views and beliefs, it is almost impossible for the two sides to obey the same Lord Jesus Christ. There is no doubt that two new human-rationalistic sects have been founded — one in the United States and the other in Canada.

*(The Rev.) Samuel E. Pinzon
Miami, Fla.*

Share the Banquet

I watched local TV coverage of the installation of the Most Rev. Timothy Dolan as Roman Catholic Archbishop of New York. The coverage was handled well with grace, the most controversial issues facing the Roman Catholic Church and the Archdiocese of New York in particular.

I saw Bishop Mark Sisk, diocesan of the Episcopal Diocese of New York present and vested. I also saw the Bishop of the Lutheran Synod of New York as well as Orthodox bishops and many judicatory heads. I am sure that none of them was invited to receive Holy Communion.

How can Roman Catholics continue to invite other Christians to walk with them as brothers and sisters and preclude them from breaking bread and refuse to have them share in the holy banquet?

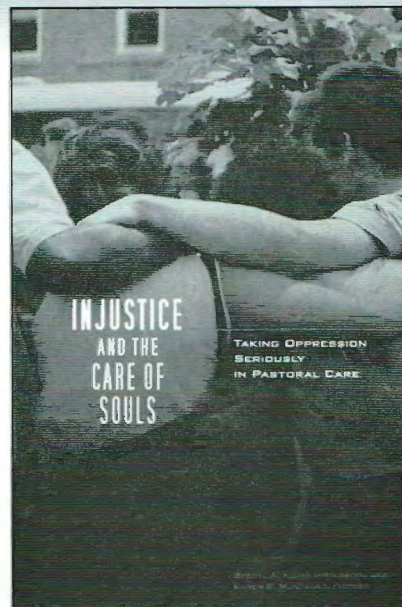
Conversely, most Christian churches since the Second Vatican Council have open inter-communion policies among all baptized Christians and regularly invite them to receive the body and blood of our Lord and Savior Jesus Christ, especially at weddings and funerals.

How sad for such a warm, vibrant, Spirit-filled shepherd as Archbishop Dolan beginning a wonderful new ministry to be put in such a position.

I pray that we all may be one, and that God continue to give us the grace to agree on essentials, to respect our differences in non-essentials, and to love one another as Christ has loved us.

*(The Rev.) John J. Negrotto
St. Paul's Church
Jersey City, N.J.*

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The Rev. **Stephen T. Benner** is rector of St. Paul's, 321 E Market St., Jeffersonville, IN 47130.

The Rev. **Janet Broderick** is rector of St. Peter's, 70 Maple Ave., Morristown, NJ 07960.

The Rev. **Sandra Casey-Martus** is rector of All Saints', 3026 S Staples St., Corpus Christi, TX 78404.

The Rev. **Geraldine Clemmons** is rector of St. John's, 405 Vliet Blvd., Cohoes, NY 12047.

The Rev. **Barbara Cooke** is rector of Good Shepherd, 505 Mountain Rd., Asheboro, NC 27205.

The Rev. **Laurie Garramone-Rohr** is curate at St. George's, 912 Rte. 146, Clifton Park, NY 12065.

The Rev. **Ron Griffin** is rector of Christ Church, 625 15th St., Eureka, CA 95501.

The Rev. **Tom Hawkins** is rector of St. Mark's, 515 48th St. NW, Canton, OH 44709.

The Rev. **David B. Hodges** is rector of St. Paul's, 520 Summit St., Winston-Salem, NC 27101.

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The Rev. Canon **Charles King, Jr.**, is vicar of St. James', 112 Broadway, Fort Edward, NY 12828.

The Rev. **Sarah V. (Sally) Johnson** is rector of St. Martin's, 5220 Clemson Ave., Columbia, SC 29206.

The Rev. **Seth Kellermann** is rector of Emmanuel, 235 S Church St., Grass Valley, CA 95945.

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The Rev. **Tyrone Reddie** is vicar of Grace and Holy Innocents, 498 Clinton Ave., Albany, NY 12206.

The Rev. **Debbie Semon-Scott** is priest-in-charge of St. Christopher's-St. Paul's, 20750 McNichols Rd., Detroit, MI 48219.

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Eric Travis is youth and young adult mis-

(Continued on page 34)

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- 1 Thessalonians 5:21

Rogation Days

in thy holy Church; through Jesus Christ our Lord. *Amen.*

For the Epistle. Ezekiel xxxiv. 25.

I WILL make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.

The Gospel. St. Luke xi. 5.

JESUS said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his

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July 4] Independence Day

friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Independence Day.

[July 4.]

The Collect.

O ETERNAL God, through whose mighty power our fathers won their liberties of old; Grant, we beseech thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord. *Amen.*

For the Epistle. Deuteronomy x. 17.

THE LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

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(Continued from page 32)

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New York — Sidney S. Blake, Ann L. Douglas, Hollis H. Galgano, Rebecca W. Tompkins.

South Carolina — James Barnhill.

Resignations

The Rev. **Holly Schelb**, as deacon at St. Timothy's, Winston-Salem, NC.

The Rev. **Darlene Tittle**, as rector of Christ Church, Budd Lake, NJ.

Retirements

The Rev. **Tally G. Bandy**, as deacon at Emmanuel, Southern Pines, NC; add: 22 Bogie Dr., Whispering Pines, NC 28327-9309.

The Rev. **Harry T. Cook**, as rector of St. Andrew's, Clawson, MI.

The Rev. **Gale Cooper**, as senior associate at St. John's, Charlotte, NC; add: 4000 Foxcroft Rd., Charlotte, NC 28211-3759

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Deaths

The Rev. **John W. Baker**, rector of Trinity Church, Newark, OH, for nearly 30 years, died March 31 at his home in Newark. He was 76.

Fr. Baker was a native of Harriman, TN. Following service with the Army during the Korean War, he graduated from the Ohio State University and Bexley Hall. He was ordained deacon and priest in 1964 in the Diocese of Southern Ohio, then was assistant at Ascension, Middletown, OH, 1964-68. He was rector in Newark from 1968 until 1997, when he retired. He is survived by his wife, Carol; four children, Kate Harden, of Newark, Mark, of

(Continued on page 36)

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PEOPLE & PLACES

(Continued from page 34)

Roswell, GA, Bob, of Marietta, GA, and David, of St. John's, FL; six grandchildren; a brother, William, of St. Louis, MO, and a sister, Jane Bowman, of Huntsville, AL.

The Rev. **Arthur E. Bello**, retired priest of the Diocese of Connecticut, died April 2 in Windsor, VT. He was 95.

Fr. Bello was born in New York City. He was a graduate of New York University, Iona College and Episcopal Divinity School. He was ordained deacon and priest in 1948, then served in the following ministries: vicar of the Church of the Good Shepherd, Reedley, CA, 1948-49; rector of St. Andrew's, Torrance, CA, 1949-56; assistant at Christ the King, Baltimore, 1956-57; rector of Christ Church, Bridgeport, CT, 1957-62; and rector of Christ Church, Norwalk, CT, 1962-78. He retired in 1978.

The Rev. **William J. Bozeman III**, priest of the Diocese of Southwest Florida, died Feb. 9 at Oak Hill Hospital, Brooksville, FL. He was 66.

Fr. Bozeman was born in Birmingham, AL, and educated at the University of Alabama and the School of Theology of the University of the South. He was ordained deacon and

priest in 1985 in the Diocese of Alabama, and went on to serve as deacon, then priest-in-charge of St. Michael and All Angels' Church, Millbrook, AL; rector of Grace, Cullman, AL, 1987-91; rector of St. Stephen's, Beckley, WV, 1991-2002; and rector of St. John's, Brooksville, 2002-07. Fr. Bozeman also served in the Air Force. He is survived by his wife, Mary Ann; a son, William IV, of Parkersburg, WV; a daughter, Heatherann, of Fayetteville, NC; two grandchildren; and a sister, Cindy Hallmark.

The Rev. **Theron Cook**, 85, deacon of the Diocese of Newark, died March 11 in Parker, CO, where he resided, following a long illness.

Born in Iliion, NY, he was a longtime member of St. John's Church, Dover, NJ. He was ordained in 2005 and served at Church of the Saviour, Denville, NJ, until 2007, when he moved to Colorado to be closer to family members. Deacon Cook is survived by his wife, Jean, and other family members.

The Rev. **Frederick Duncan Edghill**, retired rector of St. Stephen's Church, Beaumont, CA, died April 25 after a long illness. He was 78.

Born in Brooklyn, NY, and raised in south-

ern California, he graduated from Florida Southern University. After several years of working for a steel company, he became a deputy in the San Bernardino (CA) sheriff's office. He graduated from Nashotah House, then was ordained deacon and priest in 1968 in the Diocese of Fond du Lac. He was vicar of St. Mary's, Eagle River, WI, 1968-70, and rector of St. Francis', Tampa, FL, 1971-80. He returned to the sheriff's office for a time before serving the Beaumont congregation during the 1990s. Later he assisted at Good Shepherd, Bonita, CA. In recent years, he resided in Loma Linda, CA, and attended Trinity, Redlands. Fr. Edghill is survived by a daughter, Beth Camacho; a son, Hallan; and seven grandchildren.

The Rev. **Dorothy Lechner**, deacon emeritus of Trinity Church, Williamsport, PA, died April 8 in Williamsport. She was 87.

Born in Steubenville, OH, she was a graduate of Marietta College (OH). She was a medical technician at Thomas Jefferson Hospital, Philadelphia, and a lab technician at Williamsport Hospital. She also taught in an elementary school for 13 years. After completing studies in the Diocese of Central Pennsylvania's School of Christian Studies, she was ordained in 1982. Deacon Lechner



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POSITIONS OFFERED

PART-TIME RECTOR: *Ascension Church, Amherst, VA.* Ascension Church seeks a part-time rector to provide leadership and guidance. We are willing to be quite flexible about the work schedule. We seek a candidate who can be available for Sunday worship on a regular schedule, and the occasional wedding, baptism or funeral. The position is available immediately. We are looking for someone who has good communication skills and can provide parish leadership and community outreach. Ascension Church is a small but active and generous parish that includes a deacon and three lay assistants with several community outreach programs. Please send resumes to the search committee by addressing it to: William Kershner, 137 Briarherst Dr., Amherst, VA 24521 or wrk@mac.com.

FULL-TIME RECTOR: *Fox Chapel Episcopal Church, Fox Chapel, PA,* in a northeast suburb of Pittsburgh. Small, program-sized parish in realigned Diocese of Pittsburgh (Anglican). Seeking rector with skills in preaching and pastoral care who is committed to Jesus Christ and who cherishes the Anglican tradition. Full profile available at www.fcec.us. E-mail inquiries to searchcommittee@fcec.us.

FULL-TIME RECTOR: *Good Shepherd, Dallas, TX,* is accepting inquiries for the call of a new rector. Good Shepherd is a corporate-sized parish (ASA 400), in North Dallas with a budget of over \$1,000,000 and a PK-8 day school with 600 students. Full profile available at www.goodshepherdtdallas.org. E-mail inquiries to: lynn@8fdtexas.com.

FULL-TIME RECTOR: *St. Stephen's Episcopal Church, Delmar, NY.* Join us on our spiritual journey as we worship God through liturgy, music and His Word. We are a joyful, welcoming mix of all ages who seek to make disciples and bring Jesus to the world. For information, visit www.ststephensdelmar.org or call (518) 439-3265.

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POSITIONS OFFERED

FULL-TIME DIRECTOR FOR THE EDUCATION FOR MINISTRY PROGRAM: *University of the South, School of Theology Programs Center, Sewanee, TN.* Education for Ministry, an adult Christian education program with 8,000 active participants each year, is seeking a director. EfM is an integral part of the School of Theology of Sewanee: The University of the South, serving lay members of the Episcopal Church and other denominations. The new director will be an experienced and passionate leader in the church's educational mission, have a deep and active theological education, be collaborative and visionary in leadership, an enthusiastic missionary and prudent overseer, a person of prayer and deep Christian faith. She or he will have had personal contact with the EfM program and understand its character and mission. The director leads and oversees every aspect of EfM, including planning, development, revision of materials, promotion, and administration. He or she will implement EfM's forthcoming strategic plan, supervising the EfM staff at Sewanee, overseeing an annual budget of more than \$3,000,000, fostering the national and international network of volunteer mentors, trainers, and coordinators, and cultivating new ways to extend EfM's mission through technology and into new markets. Depending on qualifications, the director may have faculty status and teach at the School of Theology. The director will report to the Dean of the School of Theology.

The University of the South comprises a leading liberal arts college in addition to the School of Theology, a major seminary of the Episcopal Church. As an institution of the Episcopal Church, Sewanee welcomes individuals of all backgrounds. The University occupies 13,000 acres on Tennessee's Cumberland Plateau. Salary will be commensurate with experience and qualifications. The position's start date is flexible, but should not be after October 1, 2009. The position will remain open until filled, but only applications received by June 15, 2009, will be assured full consideration.

Eligibility for employment is contingent upon successful completion of a background screening.

Those interested should send a letter of application, full curriculum vitae, and at least three letters of reference to: **Teresa Smith, Human Resources Coordinator, University of the South, 735 University Ave., Sewanee, TN 37383-1000.** Submission via e-mail is preferred: tersmith@sewanee.edu. The University of the South is an Equal Opportunity Employer. Minorities and women are encouraged to apply.

RENTAL PROPERTY

RENTAL HOUSE FOR RETIRED CLERGY located on grounds of Episcopal Church of the Good Shepherd, *Dunedin, FL* (Tampa area). Unfurnished 3 BR, 2 BA, LR, DR, kitchen. Stroll along the Intracoastal Waterway across the street, easy walk to quaint downtown shops and restaurants. \$1,200/mo. plus utilities. Call **Fr. Bob Williams, (727) 733-4125.** See photos: www.churchgoodshepherd.org.

SCHOLARSHIP

SCHOLARSHIP: *Episcopal Campus Ministry at Purdue* will offer one \$1,000 scholarship to a qualified Episcopal first-year student enrolling at Purdue fall 2009. E-mail us at sheep@goodshep.org to receive an application.

TRAVEL / PILGRIMAGES

Worldwide Pilgrimage Ministries is a fully accredited travel ministry that arranges adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We offer a full range of cruises. Phone: 1-800-260-5104; E-mail: wwpil3@aol.com; Website: www.worldwidepilgrimage.com.

served the parish in Williamsport until 1997, when she retired and was named deacon emeritus. She continued to be an active member of the parish. Deacon Lechner is survived by two sons, David, of Seattle, and Thomas, of Cumberland, ME; a brother, Charles Kurner, of Marietta; four grandchildren and two great-grandchildren.

The Rev. **Arthur J. Raymond**, deacon of the Diocese of North Dakota, died April 1 at his home in Grand Forks. He was 86.

Deacon Raymond was born in Winner, SD. He served in the Army during World War II, then graduated from Dakota Wesleyan University. He worked at various newspapers in South Dakota and North Dakota, and for a time he was president of the North Dakota Associated Press. In 1970, he was elected to the North Dakota House of Representatives and served for six years. He was ordained in 1987. Deacon Raymond was a former member of the national Executive Council.

Next week... More Resolutions



Holy Spirit Episcopal Church in Eagle River, Alaska is currently seeking a Rector to lead our church community.

We are a close knit family of approximately 295 members. Eagle River is located about 14 miles from Anchorage, and still has that small town Alaskan appeal.

If living in Alaska and leading the "Frozen Chosen" sounds like a great adventure, additional information and an application packet can be downloaded at:

<http://home.gci.net/~holyspirit/>
or contact
Matt at (907) 694-2628

SUMMER Church Services



AVERY, CA

ST. CLARE OF ASSISI Hwy 4 and Sheep Ranch Rd.
The Rev. Marlin Leonard Bowman, r
Sun Eu 9 (sung-Rite 1); HD anno.

NORTH LITTLE ROCK, AR

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

SAN DIEGO, CA

ALL SAINTS' Sixth & Pennsylvania Ave.
Website: www.allsaintschurch.org (619) 298-7729
Fr. Tony Noble, SSC
Sun 8 (Low), 10 (High); Daily Mass: Tues 12; Wed 9:30;
Thurs 7 & 6; Fri 9:30; Sat 9

HONOLULU, HI

ST. MARK'S www.stmarkshonolulu.org (808) 732-2333
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)
Sun Low Mass 7, High Mass 9; MWF 8

CHICAGO, IL

ASCENSION 1133 N. LaSalle Blvd. at Elm
Website: www.ascensionchicago.org (312) 664-1271
Sisters of St. Anne (312) 642-3638
The Rev. Gary P. Fertig, r; the Rev. Kurt Olson
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, E&B
4 (1S, Oct-May) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-
10:50 Rosary 9:30 Sat

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly,
SSC, parochial vicar; the Rev. Canon Albert W. Y. Mensah, asst.
Sat Vigil Mass 5, Sun Masses 8:30 (Solemn) & 10 (Sung)
Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation
1st Sat 4-4:30 & by appt., Rosary 4th Tues 8:45, A/C

NEW ORLEANS, LA

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

ROCKPORT, MA

ST. MARY'S 24 Broadway (978) 546-3421
E-mail: stmarys@gis.net
The Rev. Karin E. Wade, r
Sun Eu 8 & 10

CHADRON, NE

GRACE CHURCH 450 Bordeaux St. (308) 432-2229
The Rev. Todd Sermon
Sun 9

NEWARK, NJ

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

NEW BRUNSWICK, NJ

ST. JOHN THE EVANGELIST 189 George St.
Website: www.stjohnnepiscopalnb.org (732) 545-5619
E-mail: stjohns9@verizon.net
The Rev. Matthew L. Buterbaugh, r
Sun H Eu 9:30

PASSAIC, NJ

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

RED BANK, NJ

TRINITY CHURCH 65 W. Front St.
Website: www.TrinityRedBank.org
The Rev. Christopher Rodriguez, r
Sun Masses 8 & 10:15 (Sung), MP and EP Daily

NEW YORK, NY

GRACE CHURCH (212) 254-2000
Website: www.gracechurchnyc.org
The Rev. J. Donald Waring, r
Sun Eu 9 & 6; Sun Eu 11 first Sunday, MP on other
Sundays; Wed Eu 6

PARISH OF TRINITY CHURCH

The Rev. Canon James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v
(212) 602-0800

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TRINITY

Broadway at Wall Street
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S

Broadway at Fulton
The Rev. Canon James H. Cooper, D. Min., r
Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30
Open Sun 7-4; Mon-Sat 10-6

SARATOGA SPRINGS, NY

BETHESDA www.bethesdachurch.org
The Rev. Thomas T. Parke, r
Sun 6:30, 8, 10; Wed 12:10

RALEIGH, NC

ST. TIMOTHY'S 4523 Six Forks Rd. (919) 787-7590
Website: www.sttimothyschurch.org
The Rev. Jay C. James, r; the Rev. Richard C. Martin, asst
Sun MP 8:30, HC 9 (said), 11 (sung)

NEWTOWN, PA

ST. LUKE'S 100 E. Washington Ave., 18940
www.stlukesnewtown.org (215) 968-2781
E-mail: stlukeschurchpa@verizon.net
The Rev. Ernest A. Curtin, Jr., r
Sun H Eu 8, 10 (Choral)

WELLSBORO, PA

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

CHARLESTON, SC

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

COLUMBIA, SC

CHURCH OF THE GOOD SHEPHERD 1512 Blanding St. (803) 779-2960
www.goodshepherdcolumbia.org
E-mail: gsepsc@aol.com
The Rev. Dr. James Fraser Lyon IV, r
Masses: Sun 8 Low, 10:30 Solemn; Wed 12:05; Thurs 12:05;
Rosary: Sun 9:30

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL EPISCOPAL CHURCH (843) 237-3459
Website: www.hcfm.us E-mail: holycross@sc.rr.com
The Rev. Tommy H. Tipton, r; the Rev. Alex Barron, assoc;
the Rev. Melissa Timmerman, d
Sun H Eu 8 & 10:30

MILWAUKEE, WI

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

ANGLICAN

DOUGLASVILLE, GA

CHRIST THE KING (A.P.A.) (404) 344-8462
Arbor Station Community Center 9650 Parkway Circle
The Rev. Edward L. Warner, v
Sun Eu (BCP 1928) 10:30

LUTHERAN

BORON, CA

RESURRECTION Sr. Citizens Ctr. 20 Mule Team Rd.
Sun Eu 8

MOJAVE, CA

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

To place a church directory listing,
contact Amber Muma at
amber@livingchurch.org

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.

Visit Us at General Convention

Stop by the Church Pension Group booth to say hello. And check out these special booth events:

tues
july 7

Meet T. Dennis Sullivan, CPG President

wed
july 8

Denominational Health Plan

thurs
july 9

Celebrating Lay Employees

fri
july 10

CREDO

sat
july 11

Protecting Your Financial Future

sun
july 12

Older Adult Ministries

mon
july 13

Planning For Tomorrow Conferences

tues
july 14

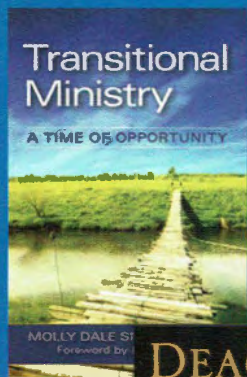
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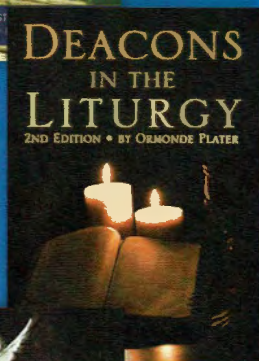
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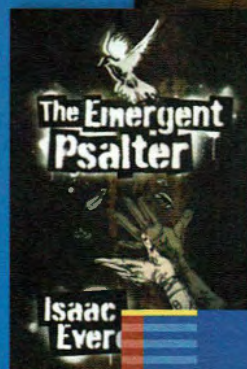
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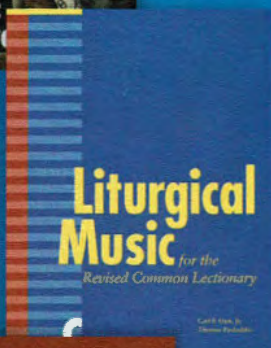


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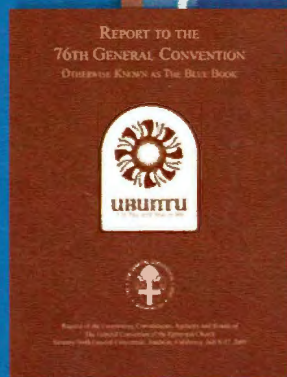


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