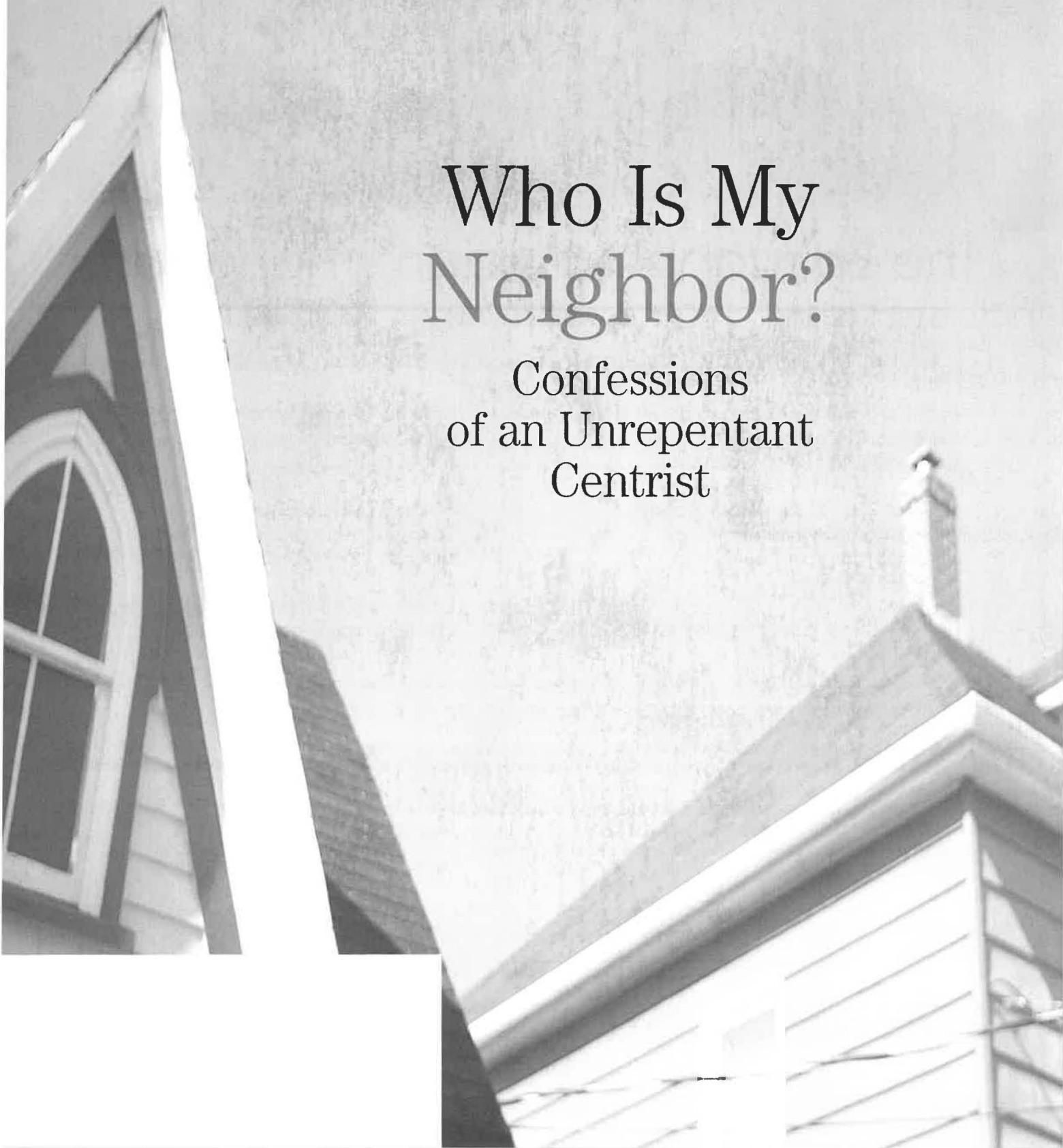


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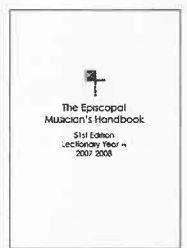


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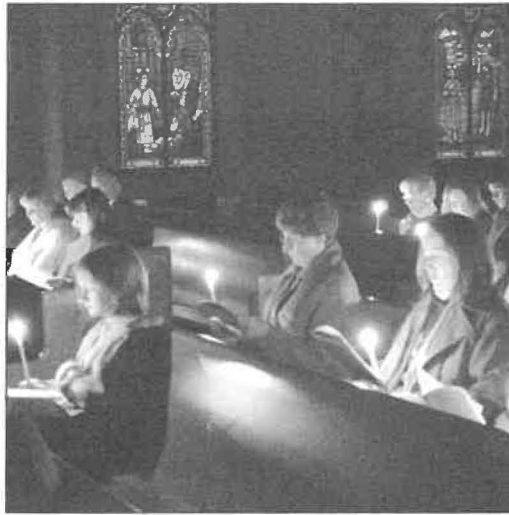
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Volume 234

Number 17

The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

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SUNDAY'S READINGS

Keeping Our Faith Intact

'For the Lamb at the center of the throne will be their shepherd; he will lead them to springs of living water' (Rev. 9:17)

The Fourth Sunday of Easter (Year C), April 29, 2007

BCP: Acts 13:15-16, 26-33 (34-39) or Num. 27:12-23; Psalm 100; Rev. 7:9-17 or Acts 13:15-16, 26-33, (34-39); John 10:22-30

RCL: Acts 9:36-43; Psalm 23; Rev. 7:9-17; John 10:22-30

The lection from Revelation makes sense if we read the book as a word of encouragement to believers harassed by hostile political, religious, and social forces that try to claim the place of God in their lives. They have only one duty: to hold on to their faith, never compromising their integrity even under threat of death. If they do hold on in the name of the suffering Lamb of God, that Lamb, now a victorious conqueror, will rescue them from their troubles and give them an eternal place of safety.

The picture before us, drawn from Chapter 7 of Revelation, is of the bliss of the saints in heaven before the throne of God. The imagery that John uses is striking. The saints have come from every nation, and speak every language. Here we see the perfection of our awkward attempts at communion with those who are different from us. The scene is reminiscent of the one we shall contemplate in just four weeks: that of Pentecost, in which the disciples speak with one voice to the people of many languages. John suggests to us that the perfection for which we yearn, the perfection of communion with God and with one another, overcomes all artificial barriers that divide nations

from one another.

Hope, according to John, is the knowledge that the sufferings of this world are but a tragic moment in an otherwise glorious story. For Christian hope is nothing less than a glimpse of the eternal in which God retains ultimate power over life and death and that Christ is with us and all shall ultimately be well. The entire book of Revelation encourages us to hope, and to lean into such hope, regardless of circumstantial evidence that hope is unreasonable. The hope to which John calls us is larger than our own dreams, more spacious than our own desires. It is nothing less than hope in God's future.

According to John, saving faith is not something we develop for ourselves. It has to be given to us by God. John pictures it in the gospel in terms of a shepherd with his flock. Only those who are Jesus' sheep shall give heed to his voice and follow him. Those who are not Jesus' sheep will not believe. Abba the Father has given the sheep to Jesus, and no force can contend with Abba's sovereign power. Therefore, none of Jesus' sheep shall perish; from him they receive eternal life. No one can follow Christ and go astray.

Look It Up

Morning Prayer and Evening Prayer both use images of lost sheep going astray, ultimately petitioning God to have mercy on those penitent who have erred from God's ways (BCP, pp. 42 and 62).

Think About It

Note the connection between the words of Revelation 7:9-10 and the Feast of All Saints' Day, the strong chain of God's presence in humanity through all history.

Next Sunday

The Fifth Sunday of Easter (Year C), May 6, 2007

BCP: Acts 13:44-52 or Lev. 19:1-2, 9-18; Psalm 145 or 145:1-9; Rev. 19:1, 4-9 or Acts 13:44-52; John 13:31-35

RCL: Acts 11:1-18; Psalm 148; Rev. 21:1-6; John 13:31-35

Solutions for Ministry

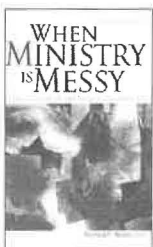
CHILDREN'S MINISTRY. By Judy Comstock. Abingdon. Pp. 64. \$8. ISBN 0-687-33413-6.



The inaugural volume in a series of books being developed by Abingdon and the United Methodist Church of the Resurrection in Leawood, Kan., named one of the country's most influential mainline churches. Ms. Comstock, the church's director of children's ministries, covers all aspects of developing children's ministries, from creating a family-welcoming environment to recruiting capable volunteers. Thought-provoking ideas attractively packaged in an easy-to-read outline format to encourage and inspire participation.

WHEN MINISTRY IS MESSY: Practical Solutions to Difficult Problems. By Richard C. Brown, foreword by Andrew Greeley. St. Anthony Messenger Press. Pp. 116. \$12.95. ISBN 0-86716-777-7.

The author, a spiritual director and leadership training advisor, identifies personality differences, emotional illness, and sin as the three major causes of conflict within parish ministry. He then turns to scripture to explore how pastoral ministers can get to a conflict's root and resolve it. With discussion questions throughout, this book could be used in a group setting as well as for individual reference.



CHRIST TRIUMPHANT and other hymns. By Michael Saward. Jubilate Hymns, Ltd. (England). Pp. 93. \$3.60 from the composer, G Discovery Walk, London E1W 2JG. ISBN 0-95055-899-0.

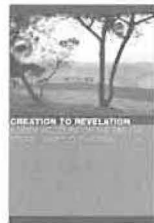
The retired canon of St. Paul's Cathedral, London, presents the texts of 75 hymns and paraphrases of psalms he has written. Many of the tunes are familiar to Episcopalians, including *Hyfrydol*, *Song 46*, *Austria* and *Regent Square*.

CREATION TO REVELATION: A Brief Account of the Biblical Story. By James O. Chatham. Eerdmans. Pp. 190. \$14. ISBN 0-8028-6322-1.

A pastor takes an admittedly broad-brush approach to putting the Bible in context for lay persons. In his overview, Chatham skillfully interweaves observations about the history, geography, literary genres, and

theology of the ancient world, then compares and contrasts them with their modern counterparts. Written in an accessible, conversational tone, *Creation to Revelation* lends itself to group discussion and would also be useful for inquirers.

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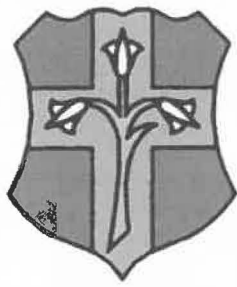
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Draft of Response to Primates Issued

An Executive Council work group has received the draft of a legal document in response to issues raised in the primates' communiqué [TLC, March 11].

The draft document was written by Sally Johnson, the chancellor to the president of the House of Deputies, Bonnie Anderson, who also serves as chair of the work group. It was distributed to members of the task force during a conference call April 4.

A revised version of the document will be presented to Executive Council, which meets in Parsippany, N.J., in June. The final version will be offered as a partial response to the primates.

The task force was created by Executive Council Resolution EC008 during its meeting March 2-4 in Portland, Ore. [TLC, March 25]. The work group members were appointed by Presiding Bishop Katharine Jefferts Schori in consultation with Mrs. Anderson.

In resolutions approved during their March retreat last month, the

House of Bishops stated that some requests made of The Episcopal Church by the primates in their communiqué raised issues concerning the Church's governance [TLC, April 8]. The bishops deferred a decision on the primates' proposal for a pastoral council to Executive Council. The meeting in Parsippany June 11-14 is the only time Executive Council is scheduled to meet before the Sept. 30 deadline mentioned in the primates' communiqué.

"The EC008 task group will have a report at the June meeting of the Executive Council," Mrs. Anderson told Episcopal News Service.

Members of the work group are Bishop David Alvarez, Puerto Rico; Bishop J. Jon Bruno, Los Angeles; the Rev. Ian Douglas, Massachusetts; Sherry Denton, Western Kansas; Delbert Glover, Western Massachusetts; the Rev. Canon Mark Harris, Delaware; the Rev. Gay Jennings, Ohio; the Rev. Timothy Kimbrough, North Carolina; and Bishop Stacy Sauls, Lexington.

Canadian Primate: Communion Headed Toward Schism

Canadian Archbishop Andrew Hutchison said the Anglican Communion is headed for schism, and blamed the Archbishop of Canterbury for not being more decisive at critical moments.

The remarks came less than a week before Archbishop of Canterbury Rowan Williams was scheduled to make his first official visit to Canada. On April 17, Archbishop Williams was to lead a retreat for members of the Canadian House of Bishops gathered for their spring retreat in Niagara Falls.

Although the stated purpose of the visit was prayer and the study of scripture, several informal opportunities for private consultation were included in the retreat agenda.

In an interview with the British newspaper *Telegraph*, Archbishop Hutchison said if current trends continue, "we are looking at a parting of the ways." In order to avoid that outcome, Archbishop Hutchison said he urged Archbishop Williams to cancel the Lambeth Conference of bishops next year and to accept the invitation extended to him by the House of Bishops of The Episcopal Church [TLC, April 8].

"If there is to be hope for the future, he must meet the U.S. bishops face to face," Archbishop Hutchison told the *Telegraph*. He also said Archbishop Williams' reluctance to be decisive at critical moments and his unwillingness before now to meet with either the U.S. or Canadian bishops were contributing to instability.

'Windsor Bishops' Meeting Unlikely Before August

Scheduling conflicts with the Easter season and summer vacations have pushed back the next meeting of "Windsor Bishops" at Camp Allen until probably sometime in August, according to several familiar with planning.

The bishops are likely to draft resolutions for consideration during the fall meeting of the House of Bishops, *THE LIVING CHURCH* has learned. The House of Bishops has been asked by the primates to respond to a series of requests made of it by no later than Sept. 30 [TLC, April 1]. The requests, issued at the end of the primates' February meeting, are intended to clarify The Episcopal Church's commitment to the Windsor Report.



Bruce Parker/GTS photo

A March 27 Holy Eucharist, at which Presiding Bishop Katharine Jefferts Schori preached, was part of General Theological Seminary's observation of women's history month. The following week, the Very Rev. Ward B. Ewing, dean of GTS, announced a new plan for the redevelopment of Chelsea Square [p. 16].

'Talk with Them'

The Diocese of **West Texas** will remain committed to all of the Windsor Report, according to diocesan Bishop Gary R. Lillibridge.

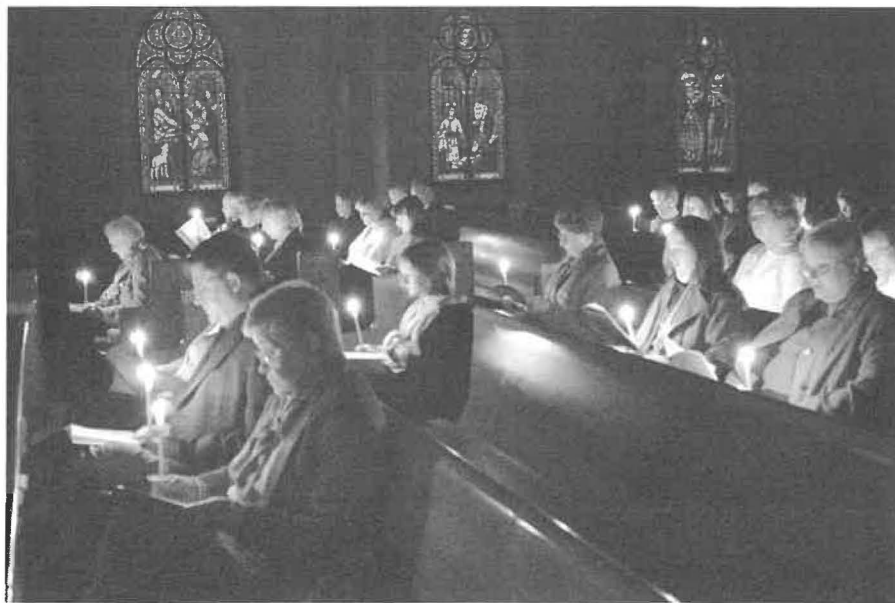
"We are not going to pick and choose the parts of the Windsor Report that we like and disregard those that we don't like," Bishop Lillibridge said at the annual meeting of council Feb. 23-24 in Corpus Christi. "There is little [Anglican] Communion future there."

In addition to the well-publicized requests for a moratorium on same-sex liturgical blessings and the consecration of another partnered homosexual person to the episcopacy, Bishop Lillibridge noted that the Windsor Report and Resolution 1.10 from the 1998 Lambeth Conference of Bishops both call for Anglicans to listen to gay and lesbian Christians, something that has not occurred adequately within the diocese, he said.

"The fact of the matter is this: We cannot simply talk about gays and lesbians. We must talk with them," he said. "These are fellow Episcopalians and Anglicans, not Philistines. They make pledges to their congregations, they serve on Altar Guilds, they are ushers and lay readers; they serve on vestries and bishop's committees; maybe even as diocesan council delegates. They, like all of us, have an experience of the Holy Spirit in their lives and we need to hear about it."

Council voted to table a resolution to "adopt and ratify" a communiqué sent to the Archbishop of Canterbury last September by Bishop Lillibridge and 20 other diocesan bishops of The Episcopal Church. Critics said the proposed resolution was divisive and redundant since Bishop Lillibridge had already indicated his support. Others objected to the resolution because it appeared to establish a litmus test, and it implied that The Episcopal Church should be chastised for the contributions that gays and lesbians have historically made.

Those supporting the resolution suggested that approval would pro-



Tom Cooke/Holy Comforter photo

Unseasonably cold weather did not deter Church of the Holy Comforter, Charlotte, N.C., from holding its traditional Easter sunrise service. Parishioners gathered in the parish garden at 6:30 a.m. for the lighting of the Paschal candle and prayers, then moved indoors for the Holy Eucharist.

vide a clear and unambiguous indication of where the diocese stood. The Rev. Ray Cole, a retired priest who sponsored the resolution, said he had proposed it in the hope it would bring the diocese together, but that it seemed to be having the opposite effect. Fr. Cole moved to table the resolution and that motion passed on a voice vote.

Two other resolutions were adopted. One asked the council to reaffirm its commitment to provide homes of dignity for the poor through Habitat for Humanity and to develop a course of action for the future. The resolution met no objection. A second resolution called for modification of the way the diocese allocates the percentage of a parish's apportionment that goes toward outreach.

New Type of Congregation

The convention of the Diocese of **San Diego** approved a sweeping revision of diocesan canons in a series of 10 resolutions which include defining who is a member of convention, how parishes and missions are to be incorporated, and their responsibilities

under the authority of the diocesan bishop. Convention met Feb. 9-10 at St. Paul's Cathedral, San Diego.

All proposed canonical amendments passed, but some were amended.

The new canons designate the Bishop of San Diego as rector of all diocesan missions and of parishes where rectors have retired or otherwise have left until such time as a new rector is appointed. The canonical amendments also create a new type of congregation. Mission action parishes are churches which have lost the right to control their own property and other parish status privileges as a consequence for being found to have transgressed one of a number of offenses named in the canon.

The procedure for calling a parish organizing meeting now requires approval from the bishop and the new canon lists several other requirements that must be met before such a meeting may be called. All parishes must incorporate with the State of California and include in their certificates of incorporation a clause acceding to the constitution and canons of both the

(Continued on next page)

Standard of Giving

Debate over finances and a proposal to end a four-decade-long diocesan experiment with voluntary giving to the Diocese of **Southwestern Virginia** occupied a significant portion of legislative time during the annual council meeting Jan. 26-28 in Roanoke.

Delegates defeated by a vote of 132-84 a proposed canonical change which would have made the current voluntary system mandatory. In order to be enacted, the proposal required a two-thirds majority.

After defeat of the proposed canonical change, an amended, one-year experiment with a mandatory system was then proposed. That resolution was amended on the floor to a minimum standard of giving formula which congregations are "challenged and inspired" to meet. The approved formula asks 10 percent or more from congregations with net budgeted disposable income (NBDI) of 0-\$199,999; 12 percent or more from congregations with NBDI between \$200,000 and \$399,999; and 14 percent or more from congregations with NBDI of at least \$400,000.

A balanced budget of slightly less than \$1.1 million included a 0.7 percent allocation in support of Millennium Development Goals.

Quiet Meeting

For the first time in more than 12 years, Bishop Bertram N. Herlong did not preside at the convention of the Diocese of **Tennessee**, held Jan. 25-26 at Christ Church Cathedral, Nashville. Bishop Herlong retired as Bishop of Tennessee in October, and the convention was moved up one day in order to accommodate the consecration of bishop-elect John Bauerschmidt the following day [TLC, Feb. 26].

Unlike the "frosty" conditions that prevailed during the four special conventions that were held before Bishop Bauerschmidt received the canonically required two-thirds majority in both the lay and clergy orders, con-

(Continued on page 16)



The Rt. Rev. Edwin F. Gulick, Jr., Bishop of Kentucky, baptizes 11-year-old Stephan Alexander Clark during the annual convention in Anchorage. The baptism occurred during the convention Eucharist and was one of the main themes emphasized during the annual meeting.

Donald Vish/Diocese of Kentucky photo

SAN DIEGO

(Continued from previous page)

diocese and The Episcopal Church. Parishes are required to contribute a minimum payment of 10 percent of net budgeted disposable income (NBDI) and are expected to contribute 20 percent of NBDI to the diocese in 12 equal payments under the approved canonical amendments.

In his address, Bishop James R. Mathes spoke about the past year, noting that nine parishes have either left or suffered some form of split. The order and discipline of the church is under "serious strain," he said.

"The notion that a parish of this diocese or any diocese can withdraw from this diocese, The Episcopal Church, and the oversight of the diocesan bishop is one that I and other diocesan leaders must vigorously resist," he said.

Emphasis on Worship

The full immersion baptism of 11-year-old Stephan Alexander Clark was one of the more dramatic ways in which the annual convention theme of shared ministry was illustrated for clergy and lay deputies in the Diocese of **Kentucky**. Convention met Feb. 23-24 in Anchorage.

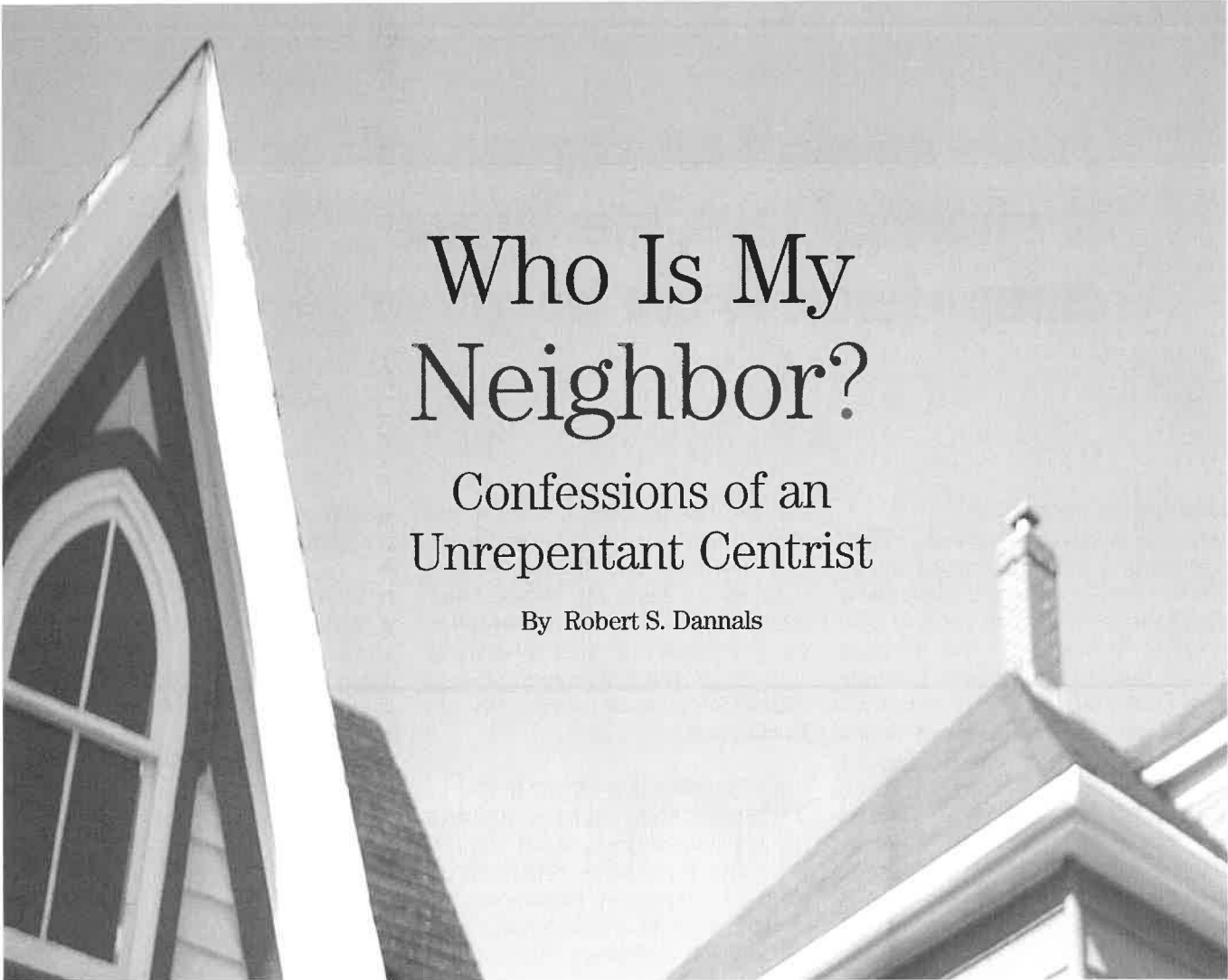
Rather than devoting the majority

of the convention agenda to legislative debate over resolutions and financial matters, clergy and lay deputies were given numerous opportunities to participate in worship and workshops designed to prepare participants for service and outreach.

To be a baptized believer, Kentucky Bishop Ted Gulick said, brings with it assurance that one is chosen by Christ to be loved and to serve. "In our words and actions, we are to show by radical forgiveness and compassion what the reconciling love of Jesus looks like in a world desperate for it."

Recalling his 2004 convention address in which he apologized to those members of the diocese who were offended by his vote to consent to the consecration of a partnered gay man as Bishop Coadjutor of New Hampshire, Bishop Gulick apologized to the diocese's "devoted" gay and lesbian members, saying he was sorry if his vote to withhold similar consent in the future had caused them pain and a "sense of alienation from Christ's bond or me." He acknowledged that the action by General Convention, done for the sake of unity, must feel like a "kind of discrimination."

Between the worship and the workshops, clergy and lay deputies completed a minimal business agenda which included approval of a \$1.4 million budget.



Who Is My Neighbor?

Confessions of an Unrepentant Centrist

By Robert S. Dannals

In the story of the Good Samaritan, a lawyer asks, “Who is my neighbor?” Jesus’ parable gives us one of God’s deepest and most relevant lessons about discipleship and contemporary society. The lesson? We cannot separate our relationship with Christ from our relationship with each other. Scripture makes clear that the love of neighbor is a priority in Christian living. Who, then, is my neighbor?

My neighbor is a married, heterosexual male.

He said to me: “I’m so disappointed with my church. I read scripture and I try to allow myself to be shaped by the principles of Christian obedience and, then, our denomination closes the door on 2,000 years of Christian teaching about sexuality and the sanctity of marriage. I’ve been accused of not being a caring person. I resent that ignorant evaluation. Those who judge me that way don’t

know the full range of my life and how I have extended myself to others ... but even in my frustration, I’m not leaving the church. I want my witness to pursue truth and unity at the same time.” He reminded me of several important issues: creedal faith, unity and justice-seeking are serious matters before the church, and it is relationally dangerous for any of us to keep score on who is or who is not compassionate.

My neighbor is a lesbian.

It has been my privilege, at my initiation, to meet with two lesbian members of our congregation recently. One has a committed partner, the other is celibate. One is upset with the “traditionalists;” the other is in full agreement. The one living in a partnership claimed emphatically, “For years I prayed for God to change me and I lived a celibate and lonely existence. I’ve decided that

God made me this way and I plan to live out my God-inspired love in the most moral and committed way I can.” The other has determined that one of the gifts of being a lesbian is a call to celibacy, believing her discipline to be consistent with biblical teaching.

These two neighbors taught me again that heterosexual persons need to exercise humility and understanding in responding to the reality of homosexuality. The Bible warns us of prideful and uninformed judgments, and commends the gifts of inclusion and liberation.

My neighbor is a priest.

A colleague in ministry, a fellow deputy at General Convention 2003, and a personal friend, withheld his consent of V. Gene Robinson to be a bishop and voted against the “local option” same-gender blessing resolu-

(Continued on next page)



Jesus doesn't let anyone off the hook in showing love, mercy and compassion to our neighbor.

(Continued from previous page)

tion. My neighbor, a deeply caring and faithful priest for many years, whose sister is a lesbian, particularly agonized about the two votes at convention. "It was as if I was deciding for the unity of the Anglican Communion on the one hand and against my sister and the worthiness of divine design on the other ... Christ died for all, to be sure, and everyone has a place at the foot of the cross; but God also has given us a valuable, worldwide common life." My colleague said his prayers, cast his votes, and is now living in the paradox of his actions.

My neighbor is a bishop.

In the modern world, it is difficult for a bishop to walk with absolute certainty in the way of his or her vows, of ecclesiastical decision making informed by scripture and enlightened by prayer, and remain in the broad, open spaces of the universal and embracing love of Christ. Neither seminary nor natural ability can prepare one for such an arduous but privileged task. My neighbor and my bishop is, I believe, earnestly seeking Christ and God's truth in the context of the church. He, like us, is nourished daily in word and sacrament. In his conscience, he is faithfully seeking counsel and unity with the long view that God – within God's time – will reform and direct us to follow God's will.

My neighbor is a poor person.

I have a person in mind. She received communion from me several winters ago in Cange, Haiti. For

me, she has become an icon during these tough years in our church. Her eyes and heart and bloated stomach help me to keep my focus. "First things first," I hear the gospel telling me. Frederick Buechner reminds us: "Invest yourself where your gifts and calling meet most poignantly the world's needs."

My neighbor is my brother.

While faithfully and lovingly serving his congregation more than 10 years ago, my brother created access for the local gay and lesbian support ministry to hold worship services in his church buildings. During the ensuing months, some parishioners summarily drummed him out of that parish, dismissing almost nine years of effective and healthy ministry. I have "brotherly affection" with my neighbor in that I've experienced an unfortunate smear effort myself (unassociated with the diocese and the bishop-elect) — this time from the far left — in the recent episcopal election in Virginia.

My neighbor is a dean.

When he arrived back home after General Convention 2003, having voted in favor of the measure to affirm the consecration of Bishop Robinson, my friend was informed by numerous clergy in his diocese that they would be unable to receive communion from him at the cathedral. His vote, they said, placed him out of their orthodox circle, thereby bringing irreconcilable differences. Thanks to his prayerful and humble work over these years, many relationships have been healed, new

understanding has been shaped, and a hopeful tomorrow exists.

Who is my neighbor?

When Jesus presents this to us as the model for a point of departure for Christian ethics, then we — the church — are invited and encouraged to orient our love according to the Christological (and Trinitarian) norm. This becomes clear when we see our whole behavior toward our neighbor — inside and outside of our denomination — interpreted literally as behavior toward Jesus: "Inasmuch as you have done this to the least of my brothers and sisters, you have done it to me" (Matt. 25:40). This ethic is intended especially for the body of Christ where, despite the variety, many parts form one body (1 Cor. 12:12).

All of us would admit that being The Episcopal Church is hard work and requires, at times, tough love. It's hard work because Jesus Christ is our center and he doesn't let anyone off the hook in showing love, mercy and compassion to our neighbor, including our enemies. The question echoes in all areas of the church: Who is my neighbor?

Imagine that you and I meet each other at the foot of the cross (and at our various communion rails) and we declare that we are given life only to love and obey God, and to love and serve our neighbor. What would that vision look like in The Episcopal Church? Imagine what that vision would mean in our lives. □

The Rev. Robert S. Dannals is the rector of Christ Church, Greenville, S.C.

Restocked with Questions

As time goes by, one would think I'd start to run out of questions, but it's not working out that way:

Whatever became of the presentment of the Bishop of Connecticut?

Does your church observe "Creation Season?"

Why do so many of us refer to those who participate at General Convention as "delegates"?

Did anyone think San Joaquin was going to be the first to bolt?

Why isn't J.P. Morgan in the calendar of The Episcopal Church?

When did experience become the fourth leg of the three-legged stool?

When did experience become the most important leg?

Whatever became of the 20/20 plan?

Hasn't Bishop Jon Bruno of Los Angeles emerged as one of the most influential in the House of Bishops?



Bishop Bruno

What would have happened to the Millennium Development Goals (MDGs) if The Episcopal Church hadn't hopped on the bandwagon?

Doesn't the General Convention seem to be assuming more authority?

Did anyone really think that meeting of bishops in New York City was going to accomplish anything?

Did your church observe Evolution Sunday?

Has the baptismal covenant become more important than the Nicene Creed?

Isn't the General Convention of 2009 a tad late to be responding to the recommendations of the Anglican primates?

In Psalm 72 (verse 8), why is the word "River" capitalized?

Why do so many secular journalists call us "Episcopals"?

Whatever became of Anglican diversity? Are you as tired as I am of hearing about the Millennium Development Goals?

Don't you wonder what Ozzy Osbourne thought of the Cathedral of St. John the Divine when he attended Elton John's birthday bash?

Will life be any different in your church if The Episcopal Church is no longer a member of the Anglican Communion?

Do you care whether the Lambeth Conference takes place next year?

Is there a stranger place in the Anglican Communion than the Diocese of Sydney?

Isn't the chance of the House of Bishops accepting the recommendations of the primates near zero?

What are we doing to prepare for the switch to the Revised Common Lectionary?

Is it my imagination or are more people reading the Daily Offices?

Where are all those new people we were going to see in our churches as a result of the New Hampshire consecration?

How did Psalm 55:16 make it past the liturgical police?

Isn't anyone upset about these retired bishops leaving The Episcopal Church?

Whatever became of the idea of holding the Easter Vigil at midnight?

Aren't members of Episcopal religious communities more visible than they used to be?

Aren't you getting tired of hearing about a "listening process"?

Shouldn't the church either enforce the canons or make them optional?

Wouldn't you like to see some of the letters to the editor we don't publish?

Don't some of the people who seem to spend most of their days on church-related blogs and lists need to get a life?

Is anyone besides me dreading Oct. 1?

Isn't it amazing how many people know nothing about the Windsor Report?

How long can the church continue to exist in its present state?

How many people have spotted the typo in Hymn 618 (Hymnal 1982)?

Is anything more annoying than having cellphones go off in church?

Aren't more churches offering Stations of the Cross during Lent?

Whatever became of Forward in Faith North America (FIFNA)?

Doesn't a seven-day General Convention seem about right?

David Kalvelage, executive editor



Did You Know...

More than 130,000 people attended services on Christmas Eve or Christmas Day in the cathedrals of the Church of England.

Quote of the Week

The Rt. Rev. Edmond L. Browning, retired Presiding Bishop, on being a bishop: "To become a bishop today is a little like being drafted – you find yourself centrally located in the midst of conflict you didn't start but through which you must lead."



**We hope the
archbishop
finds time for
relaxation and
prayer.**

Rest for Archbishop Deserved

If anyone ever deserved to have some time away from his duties, the Most Rev. Rowan Williams, Archbishop of Canterbury, is a prime candidate. It was announced recently that the archbishop will be away for much of the summer, taking June and July for a sabbatical leave and August for a vacation.

As the titular head of the Anglican Communion, the Archbishop of Canterbury has been expected by many to be the primary person to restore order and unity to a badly divided church. Because that hasn't occurred as swiftly as some would like, the archbishop has taken a large share of the blame. While most of the current discord is not his fault, Archbishop Williams has been the scapegoat nevertheless. He is expected to choose between opposing factions within the Communion, he is sought as a rescuer by conservatives in The Episcopal Church, and it is anticipated that he will offer his opinion on every new development. At the same time, the Archbishop of Canterbury has to fill his roles as Primate of All England, Metropolitan of the ecclesiastical Province of Canterbury, presider over the General Synod of the Church of England, president of the Anglican Consultative Council, and he convenes the Lambeth Conference and the meeting of Anglican primates in addition to other duties in England.

Rowan Williams deserves a rest. He has said he wants to use the time in order to write a book. We hope he will find time for relaxation and prayer, and that he will have an opportunity to study and prepare for the important decisions that must be made.

Nagging Postal Problems

In recent months we have fielded an increasing number of complaints from subscribers concerning erratic or late delivery. Some readers receive two or even three different copies of our magazine on the same day. Others report that their copy of *THE LIVING CHURCH* arrives regularly after the date on the cover of the magazine. We have addressed the problems and continue to search for a satisfactory solution. Late delivery has occurred mostly in California, but on occasion subscribers in other parts of the country notify us that a particular issue has not appeared. The problem of erratic delivery is more widespread and occurs without a pattern.

THE LIVING CHURCH is shipped to subscribers by the United States Postal Service in the periodical category. That classification allows publishers to keep the subscription price more reasonable, but materials do not move as quickly as they do when first-class mail is used. Subscribers can receive their magazine via first class by notifying our subscription department, but the cost of that service is out of reach for most readers. Some subscribers inquire as to how their weekly news magazine can arrive dependably on time each week and *TLC* is inconsistent in its delivery. We note that some large publications are able to use satellite transmission to regional printing facilities in various parts of the country, thereby reducing the distance to the subscriber's home. At this point, such technology is beyond the means of publishers of our size.

As we continue to work toward a solution to our delivery problems, we should point out that subscribers who are frustrated by late delivery can take some steps to try to improve service. They can inform their local post office that they'd like a publication watch placed on *THE LIVING CHURCH*. This tracks the path of delivery of the magazine in an attempt to find whether there is a particular place where delay occurs. The other step is for subscribers to cut out the address label from the front cover of the magazine, write on it the issue date and date when the magazine was received, and send it to our subscription department. That also enables us to find particular spots where your magazine may be delayed.

We apologize to all who are experiencing delivery problems. We find this situation to be unacceptable, and we will continue to work with the Postal Service or an alternate carrier to find a solution.

Structural Reform

Some Modest Proposals

By Richard Nelson



A committee hearing at the 2003 General Convention in Minneapolis.

Rick Wood photo

With Presiding Bishop Katharine Jefferts Schori now firmly in charge, there is an opportunity for the crisis confronting The Episcopal Church to be addressed and for change to occur. The real crisis facing The Episcopal Church involves leadership, decision making, and the depth of participation in the church's political structures.

It is obvious why both the left and the right ignore the deeper issues: The so-called traditionalists realize that after 40 years of political ineptness, they have been handed an issue which may result in some semblance of power. The traditionalists appear anxious for a political crisis so that an alternate governing structure may be put in place for them apart from General Convention.

The liberals have no motivation to change our structures, since for the last 40 years they have proven themselves masters of the political status quo. Indeed, the rhetoric of the liberal party betrays an understanding that by exploiting the inherent inequality and elitism of General Convention, they will eventually marginalize every voice and group opposing their agenda.

It is a faith community's responsibility to ensure that structures exist

which promote, encourage, and guide the ideals to which it pledges itself. If tolerance, dialogue, and wide participation in decision making are important to us, we will insist that the political structures of the church work to these ends. I believe it fair to state that General Convention in its present state is inadequate to bear the weight of our ideals.

I am not commenting on the character of the bishops and deputies who give of their time and energy to attend General Convention. They undoubtedly go with wonderful motives and a desire to serve faithfully. However, when political structures are inadequate, individual motives are not enough. The foundation of my argument is that the church's political structures should be as noble in action and faithful in service as those who attend, and those who do not attend.

There are two fundamental issues: General Convention has little connection to anything other than itself;

and, it is increasingly assuming an absolute authority. The isolation of General Convention is in part attributable to the fact that the structure of the body was formulated by patri-

General Convention has little connection to anything other than itself and is increasingly assuming an absolute authority.

cians of the late 18th century. For progressive Englishmen of that time, representative government meant the landed and educated being represented; they would make decisions for the rest.

General Convention perpetuates an antiquated political philosophy. The length of the deliberations excludes those who cannot be away from their employment or families for nearly two weeks. Worse, diocesan deputies are encouraged to think of themselves as independent agents who represent their own interests, perspectives and values and not the dioceses which elect them. This is a form of institutionalized elitism and is contrary to true liberalism.

It is apparent that many in the church, particularly on the left, assume for General Convention an

(Continued on next page)

(Continued from previous page)

unlimited authority, at least after a decision has been reached which advances their ideology. No one is challenging the power structure on the issue of authority. Does convention, made up of independent agents, have the authority to do anything it may so desire without reference to anything other than the political process? The answer from the left appears to be: Yes, we can do what we wish, as long as we follow the political rules of General Convention. Therefore, the convention becomes a law unto itself.

There appears little energy on the part of the ruling liberal elite to address the issues inherent in our antiquated political structures. This is not surprising, since when there is no broad defining theology the only means to organize a community is politics. Indeed, the left promotes a theological vacuum, guised as "agreeing to disagree" so that politics may reign.

The nature of politics is power, who has it and what they are doing with it. The action of politics is control, relying on ideology to keep and purge an activist core. The end of politics is winning, always at the expense of those who differ. All of the urgings for listening and tolerance are worthless if our church's political structures remain as they are.

Here are some modest proposals for reforming the political structures of the church:

1. Make the necessary canonical and constitutional changes so that all proposed changes to the canons and constitution effecting the doctrine, discipline and worship of the church, and all resolutions with the same effect, must pass both houses of General Convention by a simple majority in two successive conventions, and be approved by at least two-thirds of the diocesan conventions in the period after initial approval and the vote for final approval by General Convention. Diocesan conventions not reporting a vote on an action of General Convention would be

Proposals

1. Changes effecting the doctrine, discipline and worship of the church must pass two-thirds of diocesan conventions.

2. Voting in the House of Bishops by diocesan bishops only.

3. Reduce the length of General Convention to five days.

4. Refer mind-of-the-house resolutions to provinces.

5. Change "deputies" to "representatives..."

6. Impose term limits.

7. Post votes of all bishops and representatives on the national church website.

8. Yearly financial report.

9. Institute an annual mutual ministry review.

counted as a vote to approve. This change would make our church government more participatory and provide a much-needed check-and-balance system akin to that which the secular government uses for constitutional amendments.

2. Make the necessary canonical and constitutional changes so that voting in the House of Bishops is done by diocesan bishops only. Bish-

ops suffragan, bishops coadjutor, and retired bishops would have seat and voice, but not vote. Allowing suffragans to vote gives larger, wealthier dioceses disproportionate representation.

3. Reduce the length of General Convention to five days. General Convention is like the closets in a home. A family will acquire a little more than enough "stuff" to cram in. We need to reduce the size of this closet.

4. Refer all mind-of-the-house resolutions to the provinces.

5. Change all canonical and constitutional references to "deputies" to "representatives from their diocese."

6. Impose term limits on serving as a representative: No lay or clergy representative could serve at more than two General Conventions consecutively. This will be a way of encouraging greater participation.

7. Mandate that the votes of all bishops and representatives be posted on the national church website within 45 days following General Convention.

8. Mandate the issuance of a concise, understandable yearly financial report of the church's operating budget, endowment funds, and other non-operating budget sources of income.

9. Institute an annual mutual ministry review for all program and policy positions of the national church staff, under the authority of a commission comprised of the Presiding Bishop or designee, six persons appointed by the Presiding Bishop, and one representative elected by each province. Since the staff at "815" serves the entire church, accountability should be to the entire church.

Bishop Jefferts Schori has the opportunity to provide leadership for true reform. My hope is that she will dedicate herself to overseeing the systemic changes necessary for the health and future of our church. □

The Rev. Richard Nelson is the rector of St. Thomas' Church, Savannah, Ga.

How to Respond

Regarding the news analysis of the primates' meeting [TLC, March 18], here are the first four things we should do to respond to the reverse cultural imperialism of the Global South and the snooty aloofness of the Brits, the keepers of the museum:

1. Insist that the primates who refused communion in the presence of the Presiding Bishop have *de facto* excommunicated themselves.

2. Stop pretending with much of the Communion that we have to define what being Anglican means. The Chicago-Lambeth Quadrilateral did this quite adequately in 1876. If people don't think the Quadrilateral is sufficient, they are the ones departing from Anglican tradition. None of the other complaints has anything to do with being Anglican. They have to do with whether Christianity should rival Islam in being fundamentalists/literalists.

3. Remind all parties that human rights violations form a much greater threat to our claim to be an expression of Christianity than any of the issues most parties today are so eager to discuss.

4. Adopt a page from the Lutherans. They are divided into sundry disagreeing synods, but all call themselves Lutherans. That's more in the spirit of the Elizabethan Settlement than our current squabbles. Let both The Episcopal Church and the breakaways call themselves Anglican, recognizing that we all fulfill the definition of the Quadrilateral.

We might all recall that we aren't in the business of splitting or avoiding splitting. We're supposed to be in the business of being faithful. Some of us may be the sheep; others may be the sheep we "know not of." Christ knows his sheep though the way we're all behaving, it is hard to understand how.

*(The Rev.) Charles Peek
Kearney, Neb.*

Too Much Information?

Thank you for the editorial titled "Failure to Consent Leaves Everyone a Loser" [TLC, April 8]. I was prompted by it to read the specific canon on which basis the Presiding Bishop declared the consent process for Fr. Lawrence's consecration null and void. I discovered — unless I am misunderstanding it — that the prescription by which each standing committee records its consent reveals to the Presiding Bishop — exactly how

each member of the standing committee voted.

I do not know how it read before its revision at the last General Convention, but it seems to me that this canon gives the Presiding Bishop far more information about the workings of each diocesan standing committee than is needed, and indeed, than is healthy. Could it be that some members of standing committees might be reticent to support the election of a conservative bishop and thereby become known in a certain light to the Presiding Bishop? The



We aren't in the business of splitting or avoiding splitting. We're supposed to be in the business of being faithful.

implications of that possibility would be staggering. That a person in the pews might think it speaks to the level of mistrust within the church today.

*Charles F. Martin
Triangle, Va.*

Embarrassing the Faithful

Now that the Cathedral of St. John the Divine has been defiled by accepting Elton John's money to let him celebrate his birthday in that consecrated building [TLC, April 15], what should I, up to now a loyal Episcopalian, say to my people who ask what the church is doing? Shall I just admit that The Episcopal Church no longer believes in anything or, should I pretend that there is a reason to continue to trust the church?

Somehow, between that action and the words of the Presiding Bishop, I am wondering whether or not I can remain an Episcopalian to the end of my days (and that would not be so long, since I am 75) or am I forced to admit that I am just shoveling against the tide?

Is there anything else that The Episcopal Church can do to embarrass the faithful? If so, I am sure that it will take place. I am ashamed of my own church.

*(The Rev.) C. Roger Butler
Albemarle, N.C.*

Reconciliation Found

I am indebted to the Rev. Joseph Fitzmyer, S.J., in his Anchor Bible Commentary on Luke, for the following on Luke 23:12:

"Though Jesus is really incomprehensible to these rulers, he makes them become 'friends.' In other words, despite the power that they wield as prefect and tetrarch, they cannot free this person who stands before them guiltless. In such weakness they find camaraderie, similarity of reaction, and friendship. So as Luke sees it, Jesus, who is humiliated by such powerful figures, brings about their reconciliation."

May it be so for all powerful figures in the present crisis.

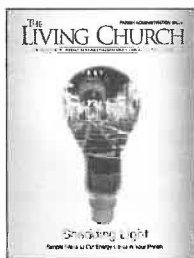
*(The Rev.) Robert H. Speer
Grace and St. Peter's Church
Baltimore, Md.*

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New Building Proposal at General

The General Theological Seminary could begin construction of a new seven-story, mixed-use residential building on Ninth Avenue and a five-story administration building on 20th Street in as soon as 18 months. The full board of trustees of the New York City seminary will consider a proposal strongly recommended by the board's executive committee at a regularly scheduled meeting in mid May.

The sale of condominium rights for the residential building is expected to generate around \$30 million in revenue, which will be used to cover the construction costs of the administration building. The company purchasing the condominium rights will bear the cost of constructing the mixed-use building on Ninth Avenue.

In previous proposals, the seminary had sought a zoning waiver to con-

struct a 15-story, mixed-use residential structure along Ninth Avenue. The estimated \$10 million in additional revenue it would have received from the taller structure would have enabled the seminary to begin a \$21 million renovation of its historic 19th-century campus in Manhattan's Chelsea District.

"This is a very serious concern for us, as it should be for all those who care about Chelsea," stated the Very Rev. Ward B. Ewing, dean. "We need to accept the reality, however, that support for a 15-story building was not forthcoming from elected officials and the community board. Although the Ninth Avenue project will fund construction of a new administration building on 20th Street, we will continue to be challenged by the overarching need for funds to preserve the rest of our historic property."

Church Celebrates Easter at Jewish Synagogue

With his own church closed as part of a \$13.5 million renovation project and larger-than-normal attendance expected, the Rev. Rich Winters, rector of St. Paul's, Indianapolis, needed to find a place large enough to hold Easter services. Then a parishioner had a conversation with a friend who worships at the Indianapolis Hebrew Congregation. As a result, the parish celebrated Easter at the synagogue.

"It couldn't have been a better gift. Christian churches wouldn't be able to offer this gift because they're using their space, and to have our friends at IHC make that offer, it's just really special," Fr. Winters told WISH-TV News.

"It really warms our hearts to be welcomed this way. We hope to get a chance to welcome them in a way similar, down the road."

This is not the first time that the historic Jewish congregation has come to the assistance of St. Paul's. In 1882, a storm caused the bell tower at St. Paul's to collapse, destroying much of the church's interior. Then as now, the synagogue opened its doors.

"You never know where God is going to lead you in terms of these opportunities, and this has certainly been a wonderful opportunity," Rabbi Jon Adland told the station. "Who knows where we'll grow from here?"

TENNESSEE

(Continued from page 8)

vention was notable for the limited amount of proposed legislation and for an absence of rancor, according to *Cross & Crozier*, the official source for news about the Diocese of Tennessee.

Aside from two courtesy resolutions, delegates approved the only resolution offered. It urged church members to work toward reconciliation of their differences. Delegates also approved a budget of approxi-

mately \$1.5 million, nearly identical to the amount approved last year.

Bishop Herlong was honored for his contribution toward the diocese's companion relationship with the Diocese of Ecuador, one of The Episcopal Church's 10 international dioceses. Bishop Alfredo Morante of Ecuador praised Bishop Herlong in remarks to delegates.

In his report on the companion diocese program, George Kurz, chairman, reported that 58 members of the diocese had been involved in medical clinics, teaching and visitations.

Appointments

The Rev. **Jeff Bunke** is rector of St. Anne's, 6461 Tylersville Rd., West Chester, OH 45069-1436.

The Rev. Canon **Thad Butcher**, rector of Zion, Oconomowoc, WI, is canon of the Cathedral Chapter of the Anglican Church in Ruvuma, Tanzania.

The Rev. **Susan Claytor** is rector of St. James', 581 SW Malone St., Lake City, FL 32025.

The Rev. **Elizabeth Ann Cumming** is assistant at Good Shepherd, 240 E 31st St., New York, NY 10016.

The Rev. **Eunice Dunlap** is assistant at St. James', 766 N Main St., Hendersonville, NC 28792-5078.

The Rev. **Yesupatham Duraikannu** is rector of Ascension, 349 E St., Salida, CO 81201-2631.

The Rev. **Baskaran John Edward** is rector of St. John's, 8 Sunnyside Ave., Pleasantville, NY 10570.

The Rev. **Elizabeth Fisher** is vicar of St. Thomas', PO Box 433, Ardena Union, NY 12592.

The Rev. **Walter E. Friese, Jr.**, is rector of St. Timothy's, 2627 Horseshoe Dr., Alexandria, LA 71301.

The Rev. **Ken Hitch** is rector of St. James', 4 St. James' Place, Essex Junction, VT 05452.

The Rev. **Debora Jennings** is regional vicar, Lower Yakima Valley, PO Box 828, Prosser, WA 99350-0828.

The Rev. **Beth Lilly** is rector of Epiphany, 750 W 13th St., Newton, NC 28658.

The Rev. **Gwyneth Murphy** is vicar of St. Andrew's, 161 Main St., New Paltz, NY 12561.

The Rev. **John B. Musgrave** is priest-in-charge of Good Shepherd, 1166 S Mason Rd., Town & Country, MO 63131.

The Rev. Canon **Jim Pritchett** is canon to the ordinary in the Diocese of Western North Carolina, 900-B Centre Park Dr., Asheville, NC 28805.

The Rev. **Frank D. Russ, Jr.**, is chaplain at Bishop Gadsden Retirement Community, One Bishop Gadsden Way, Charleston, SC 29412.

The Rev. **Horton James Scott** is vicar of St. Paul's, 489 St. Paul's Pl., Bronx, NY 10456.

Correction

Judy Ver Straten was incorrectly listed among the survivors in the obituary for the Rev. Stanley W. Ver Straten [TLC, April 1]. Mrs. Ver Straten is deceased.

Send your clergy changes to People and Places:

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Deaths

The Rev. **Reginald H. Fuller**, known throughout the world as a New Testament scholar, died April 4 at his residence in Richmond, VA, from complications following surgery for a broken hip. He was 92.

Dr. Fuller was born in Horsham, England, and was educated at Peterhouse College at Cambridge University and Queens College (England). He was ordained to the priesthood of the Church of England in 1941, and served churches in England and Wales while teaching at the University of Wales. He moved to the United States in 1956, where he taught at Seabury-Western Theological Seminary. He was the Baldwin Professor of Sacred Literature at Union Theological Seminary (NY), from 1966 to 1972. Dr. Fuller assumed the Laird Downs Chair of New Testament at Virginia Theological Seminary in 1972, remaining there until 1985 when he retired. In his retirement, he was a visiting professor at University of the South, Nashotah House, and Union Theological Seminary (VA). He was



Dr. Fuller

priest-in-residence at Emmanuel Church, Richmond. Dr. Fuller was the author of several books, and was best known for *Preaching the New Lectionary*, a commentary on the lectionary. Among his other books are: *The Foundations of New Testament Christology*, *Mission and Achievement of Jesus*, and *A Critical Introduction to the New Testament*. He was also known for translating the writings of theologian Dietrich Bonhoeffer from German to English, and for being one of the translators of the New Revised Standard Version of the Bible. Dr. Fuller had been scheduled to deliver the commencement address at Nashotah House on May 24. He is survived by his wife, Ilse; two daughters, Caroline Sloat, of Pomfret, CT, and Sally, of Northampton, MA; four grandchildren; five great-grandchildren; and a sister, Jean Hall, of South Africa.

Other clergy deaths as reported by the Church Pension Fund:

William M. Davis	79	Pittsburgh, PA
C.F. William Goddard	89	Minneapolis, MN

Next week...

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MUSIC POSITIONS OFFERED

DIRECTOR OF MUSIC/ARTISTIC DIRECTOR: *Trinity Episcopal Church and Joyful Noise Inc., Torrington, CT.* Inviting applications to the positions of Director of Music at Trinity and Artistic Director of Joyful Noise, which administers the three children's choirs of *Chorus Angelicus*, and *Gaudeamus*, a semi-professional adult chamber choir. The positions require a consummate musician with the energy, commitment and drive to take these programs to even greater heights.

Joyful Noise is based at Trinity Episcopal Church where it has the use of four rehearsal spaces (including the sanctuary) and two offices. Also under the umbrella of Joyful Noise are the *Battell Brass* and the *Battell Chamber Orchestra* which annually perform and occasionally record with the choirs. Trinity's choir of 24 adults, many of whom are members of *Gaudeamus*, sings at the 10:30 a.m. Sunday Eucharist as well as on major feast days. The choir also sings for Vespers once a month and gives at least two concerts a year. Trinity has a fine 3-manual, 68-rank Moller organ (1928) rebuilt by Austin in 1983, and a Yamaha Concert Grand.

The Joyful Noise salary is in the \$48,000 range and the Trinity salary is in the \$22,000 range. The two positions combined generate a salary in the region of \$70,000, plus benefits. Positions open in July 2007. Please send your letter of application, describing your suitability for these positions, your resume, and a recent CD demonstrating your work as a choral director to: **Chair, Music Director Search Committee, 220 Prospect St., Torrington, CT 06790.**

POSITIONS OFFERED

THREE-QUARTER-TIME PRIEST:

Small town parish with ATTITUDE:

To love God,

To love one another,

To provide for those in need,

To comfort the sorrowful,

To be gracious to one another,

To seek justice,

To practice mercy,

Seeks parish priest with same.

For more information, please visit our website at:

Holycrosswidells.com

FULL-TIME MINISTER FOR CHILDREN'S AND FAMILY FORMATION:

St. Thomas Episcopal Church, Springdale, AR, seeks an experienced, passionate lay person to join the staff of this vibrant program-sized parish in booming NW Arkansas. In the heart of the beautiful Ozark Mountains with major university 10 minutes away. Competitive salary and benefits. Visit www.stthomasspringdale.org or contact **The Rev. Steve Thomason** at steve@stthomasspringdale.org.

FULL-TIME WORSHIP ASSOCIATE:

St. Michael's, Barrington, IL, is seeking an experienced worship associate to join the leadership team. This position will develop relevant worship experiences by incorporating various music, liturgy, and technology to engage and deepen the spiritual formation of existing members and attract new members. Management experience and strong administrative skills are desired. Resume and CDO profile can be submitted to **klessner@stmichaelsbarrington.org**. Visit our website at www.stmichaelsbarrington.org.

POSITIONS OFFERED

FULL-TIME RECTOR: *Holy Family Church, Monterrey, Mexico*, located in Mexico's third-largest and most modern city, seeks a bilingual rector with strong preaching and Christian formation skills to join us in the adventure of growing a new church. Our core group of about thirty has strong roots in the community, adequate funding and enthusiasm for the journey ahead. For more information, see: www.HolyFamilyChurch.com.mx or contact **Mike Harris-Stone** at (626) 549-4501. E-mail resumes to **Bob Potter**, rbpotter@msn.com.

FULL-TIME RECTOR: *St. Stephen's Episcopal Church, Whitehall, PA*, seeks an energetic priest with skills in pastoral care, visitation, spiritual development of adults and youth, stewardship and outreach (local and abroad). Opportunities abound for ministry to children through our day school and for ministry to older adults with a nearby adult living facility. We are located in the Lehigh Valley and have easy access to New York City and Philadelphia. We are a higher, more orthodox, Forward in Faith-affiliated parish using the Anglican Service Book and worshipping in a contemporary building. Visit us at: www.ststephenepiscopal.org. Send cover letter, resume and a list of references to **The Ven. Howard Stringfellow, The Episcopal Diocese of Bethlehem, 333 Wyandotte St., Bethlehem, PA 18015.**

PART-TIME VICAR: *St. Mark's Episcopal Church, Kimberling City, MO*, seeks part-time retired priest as vicar. St. Mark's is located in the Ozark Mountain area of southwestern Missouri on beautiful Table Rock Lake, a popular retirement area, near Springfield and Branson. Parish priorities are growth and outreach. Visit: www.stmrks.org or contact **Bishop's Warden Alice Williams**; Email: abwillyums@fastmail.fm; Phone: (417) 739-5008.

FULL-TIME RECTOR: *Holy Trinity Episcopal Church of West Palm Beach, FL*, seeks a strong, inspirational leader for the position of rector. We are especially interested in a person who will be both preacher and teacher. Our desire is for evangelism with biblical and contemporary issue sermons which will support a strong youth ministry, provide guidance for daily living, and contribute to laity involvement and leadership development.

We have a committed parish excited about working with a leader to serve our community through outreach and adding and incorporating new members. Our needs include administrative skills for a program-sized church with the ability to develop and administer our budget and supervise five to eight staff. Holy Trinity is blessed with a beautiful historic sanctuary in downtown West Palm Beach. We are a warm and welcoming congregation that holds family tradition in high value. Our music program is outstanding and the strong Episcopal traditions and liturgy are of great significance to us.

Please send your resume to: **Elizabeth Walton, Chair, Search Committee, Holy Trinity Episcopal Church, 211 Trinity Place, West Palm Beach, FL 33401.** To learn more about Holy Trinity, visit us at HolyTrinityWPB.org.

FULL-TIME ASSISTANT PRIEST:

St. Luke's Church, Philadelphia, PA, seeks a full-time assistant priest to share in the life and ministry of this parish in the Anglo-Catholic tradition. Founded in 1811, St. Luke's occupies a beautiful campus in the historic heart of Philadelphia's Germantown section.

Our staff consists of a rector and two full-time clergy assistants, plus several dedicated laypersons. We are seeking a priest — preferably with a number of years' experience in ministry — who is stable, faithful and equipped to share in the liturgical, catechetical and human-service activity of this diverse, multi-cultural parish. To apply send resum  and CDO profile to: **The Rev. Canon H. Gregory Smith, 5421 Germantown Ave., Philadelphia, PA 19144-2223**, or E-mail: frgreg@stlucesger.org.

FULL-TIME RECTOR:

St. Philip's, Durham, NC. Are you called to be St. Philip's next rector? Diverse urban parish values worship, preaching, music, Christian formation and outreach. Information and profile available at www.stphilipsdurham.org.

POSITIONS OFFERED

FULL-TIME YOUTH AND YOUNG ADULT MINISTER: *All Saints Episcopal Church, Omaha, NE*, seeking an energetic, team-oriented youth and young adult minister for growing parish focused on equipping the laity for discipleship. Send cover letter, resume and three references to: **Father Jason Emerson, 9302 Blondo St., Omaha, NE 68134.**

FULL-TIME DIRECTOR OF YOUTH MINISTRIES:

Emmanuel Episcopal Church, Athens, GA, seeks an experienced, engaging individual to lead our dynamic and growing Rite 13, J2A, and YAC programs. Share your faith with students, lead and oversee weekly youth groups, plan local outreach events, coordinate summer pilgrimage and mission trips, participate in confirmation education, and develop relational ministry. The youth director will be an integral part of the ministry team and work closely with parents, mentors and clergy. College degree and previous youth ministry experience preferred. Competitive salary and compensation package based on experience. Please e-mail resumes to: emmanuelyouthminister@yahoo.com.

INTERIM RECTOR POSITION: Dynamic resource-sized Episcopal Church in Murfreesboro, TN, seeks trained interim priest for 12- to 18-month tenure. For complete job description, call (615) 893-3780.

SERVICES

ANGLICAN WORD PROCESSING by monks. Help support tax-deductible outreach ministry to the homeless. Visit www.judeans.org or call 1-888-WP-monks for more information.

SPRING RETREAT

The Recovered Alcoholic Clergy Association (RACA) Spring Retreat is scheduled for the **Mercy Center Retreat House, 2039 North Geyer Road, St. Louis, MO 63131 (314) 909-4651** from Tuesday May 15 at dinner time through breakfast on Thursday, May 17. The cost is \$135 for 5 meals and two nights. The place is absolutely lovely and the food is great. The airport is 25 minutes away and about \$20 by cab. The retreat is AA based with leads from our members along with liturgical prayer and the fellowship only RACA can provide. Send your check which is your reservation to: **Fr. Steve Winsett, 2990 Anna Lane NW, Corydon, IN 47112.** E-mail: s.winsett@insightbb.com.

SUMMER PROGRAM

SUMMER PROGRAM to explore life in a religious community for women ages 21 through 50 with the Sisters of St. Mary, Southern Province, **July 9-21, 2007**. For information write to the Sisters of St. Mary, St. Mary's Convent, 1100 St. Mary's Lane, Sewanee, TN 37375.

TRAVEL / PILGRIMAGES

CLERGY OR LAY LEADERS, interested in seeing the world for **FREE?** England, Greece, Turkey, the Holy Land, Ethiopia, and more! Contact **Journeys Unlimited**. E-mail journays@groupist.com or call 800-486-8359 ext 205, 206, or 208.

VACATION PROPERTY

SEEKING THE SUN? Lovely clergy-owned getaway house, Venice FL — beach, golf, more. Available year-round. \$700/weekly. Call (813)886-4861 or E-mail: CarteDou@Berkeleyprep.org.

MAKE RESERVATIONS EARLY! Beautiful Oceanfront Condo with many amenities, Atlantic Beach, NC. Discount: Episcopal clergy, vestrypersons, and staff. Call **Michelle: (252) 247-5150** Mention Code 224SV for details.

CHURCH DIRECTORY

AVERY, CA

ST. CLARE OF ASSISI (Calaveras Big Trees) Hwy. 4
The Rev. Marlin Leonard Bowman, v (209) 754-5381
Sun High Mass 9 (Rite 1)

LAKE WORTH, FL

ST. ANDREW'S 100 North Palmway (561) 582-6609
www.standrewslw.net www.IntegrityPalmBeach.org
The Rev. Paul A. Rasmus, p-i-c; the Rev. B. Patricia Masterman, d; the Rev. Canon Richard T. Nolan, Ph.D., ret. p-i-r
Sun. H Eu 7:30 & 10; Wed. H Eu & H 10; Sat. 6 (variety of traditional 1979 BCP services) Handicapped accessible

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
Website: www.stmarys-stuart.org
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Dr. Allen Rosenberg, organist & choir dir
Sun Eu 7:30, 9, 9 (contemporary), 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

HONOLULU, HI

THE PARISH OF ST. CLEMENT (808) 955-7745
www.stclem.org stclem001@hawaii.rr.com
The Rev. Liz Zivanov, r
Sun H Eu 7:30 & 10:15

ST. MARK'S (808) 732-2333
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)
Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
ascensionchicago.org (312) 642-3638
Sisters of St. Anne
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol E&B 4 (1S) 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. (708) 447-1604
www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar
Sun Eu 9, 10:45 & 5:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

LAFAYETTE, LA

ASCENSION 1030 Johnston St. (337) 232-2732
1/2 block North of ULL www.ascension1030.org
Sun H Eu 8, 10:30, 6; Wed H Eu 6; Canterbury Club meets Sun, gratis supper and H Eu 6

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.ccnola.org
The Very Rev. David duPlantier, dean
Sun Mass 7:30 (1928), 10:30 (Choral H Eu), 6 (Rite II). Daily Mass: M-F 12:15, Sat 9:30

BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377
30 Brimmer Street Web: www.theadvent.org
E-mail: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray, c; the Rev. Andrew C. Blume c; the Rev'd Daphne B. Noyes, d; Eric Hillegas, Pastoral Assistant for Youth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30.

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0975
www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol. Call for schedule.

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland (702) 735-7655
1 mile off strip christissavior@lvcm.com
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues
Website: www.stjohnschurchpassaicnj.org (973) 779-0966
The Rev. William C. Thiele, p-i-c thiele@eclipse.net
Sun Low Mass 8, Sung Mass 10:30, HD anno.

ROSWELL, NM

ST. ANDREW'S 505 N. Pennsylvania (505) 622-1353
E-mail: standrewschurch@cablone.net
The Rev. Bob Tally, r
Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp. Service 6

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
Website: www.holyfaithchurchsf.org
The Rev. Canon Dale Coleman, r; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. Jerome Nelson, music director; Mr. Mark Childers, organist; the Rev. John Onstott, c
Sun H Eu 8:30 (Sung), 11 (Choral), Christian Ed 10.

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St. (212) 378-0222
www.stbarts.org (212) 378-0222
Sun Eu 8, 9, Cho Eu 11. Mon-Fri MP 8, Eu 12:05, EP 5:30; Thurs Eu 6; Sat MP & Eu 10. Church open 365 days 8-6

ST. THOMAS 5th Ave & 53rd St. (212) 757-7013
www.sainthomaschurch.org
The Rev. Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev. Charles F. Wallace, headmaster; the Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evensong); Sat H Eu 12:10

PARISH OF TRINITY CHURCH
The Rev. Canon James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v (212) 602-0800
Watch & hear our services and concerts on the Web
www.trinitywallstreet.org

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

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village) (828) 274-2681
3 Angle St.
www.allsouls cathedral.org
Sun H Eu 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

SELINGSGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
Sun Mass 10 (Rite I). Weekdays as announced (Rite II)
Sacrament of Penance by appt.

WELLSBORO, PA

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

CHARLESTON, SC

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

PAWLEYS ISLAND, SC

ALL SAINTS PARISH, WACCAMAW (843) 237-7475
10172 Ocean Hwy. (Hwy 17)
Website: www.allsaintsparishpi.com
The Rev. Edward T. Kelaher, r
Sun HC 10:30

HOUSTON, TX

CHURCH OF THE ASCENSION (713) 781-1330
2525 Seagler Westheimer at Beltway 8
Website: www.ascensionchurch.org
The Rev. Dr. Walter L. Ellis, r
Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun 9:30 & 11; Breakfast every Sun

SAN ANTONIO, TX

ST. PAUL'S CHURCH AND SCHOOL (210) 226-0345
Inclusive and Affirming Anglican Catholicism since 1883
1018 E Grayson St., Government Hill
Website: www.stpauls-satx.org
The Rev. Doug Earle, r; Dr. Thomas Lee, organist/choirmaster; Kay Karcher Mijangos, school headmistress
Sun Mass 8 (Low) & 10:30 (Sung), Ev & B as anno, Wed Eu & HU 10:30; C by Appt., HD as anno

EAU CLAIRE, WI

CHRIST CHURCH CATHEDRAL (715) 835-3734
510 S. Farwell St.
The Very Rev. Bruce N. Gardner, interim dean
Sun H Eu 8 & 10; Sat 6 H Eu

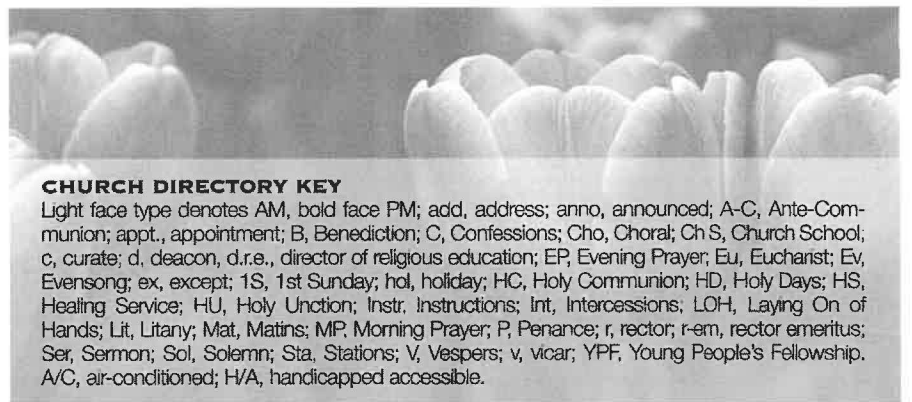
MILWAUKEE, WI

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

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 10:30



CHURCH DIRECTORY KEY

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

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MP3 describes a compressed computer data file format. Music originating on CD is compressed so that the MP3 audio data is 1/8th or less of the digital audio data of the original CD. This file size compression makes the audio file faster to transmit over the internet. Until recently, classical music, including organ and choral music, was unsatisfactory in an MP3, because of the loss of detail in the MP3 compared with the CD.

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