

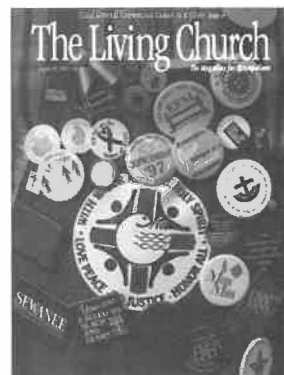
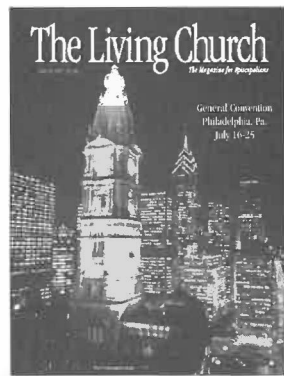
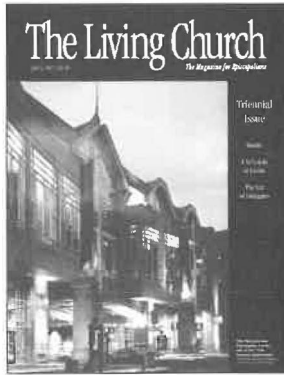
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Snow falls in unexpected places (p. 3).



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Editorial and Business offices:
16 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

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Volume 220 Number 8



Snow in January gently covers the gardens of St. James' Parish, Wilmington, N.C. The statue of St. Francis (left and cover) is in the memorial garden and the statue of a child feeding a lamb is in the children's garden.

Russel Clark photos

News

- 6** Two American priests are consecrated as bishops in Singapore. Bishops Rodgers and Murphy are associated with organizations which support the formation of a new Anglican province for traditionalists.
- 8** As the Diocese of Bethlehem's medical missionary, Dr. Edwin A. (Ned) Wallace, a parishioner at Trinity Church, Bethlehem, Pa., focuses on AIDS-related activities in Swaziland.

Opinion

On the consecrations in Singapore

- 10** From the Editor
Perhaps Even More Trouble
- 11** Editorials
They Should Have Waited

- 12** Viewpoint
Few Places for Women as Rectors
BY KAMILA BLESSING

- 14** Letters
Theology That Has Run Its Course

Other Departments

- 4** Sunday's Readings
- 5** Books
Three for Black History Month
- 17** People and Places

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SUNDAY'S READINGS

Our Sins Will Be Forgotten

'I will make a way in the wilderness' (Isaiah 43:19)

The Seventh Sunday After the Epiphany

Isa. 43:18-25; Psalm 32 or 32:1-8; 2 Cor. 1:18-22; Mark 2:1-12

In the gospel lesson, the paralytic is so helpless that he must be brought to Jesus by his friends. The four friends are so insistent that their friend be healed, and have such faith that Jesus can do what they wish, that they allow no obstacle to get in their way — not even the roof of the house where he is teaching. When Jesus takes note of the friends' faith, he not only heals the paralytic, but forgives his sins.

His next teaching ties the healing to the forgiveness he pronounces. A changed and healthy life is the undeniable result. Forgiveness. A word, a concept, a belief most Christians know is essential to a relationship with Jesus — yet all too few really know as a life-changing reality and the deep side of healing. Judaism and Christianity are possibly unique among the world's great religions in not hiding the sins of their leaders,

but presenting them as a part of their relationship with God.

For example, Noah's drunkenness (Gen. 9:21), David's adultery and subsequent murder to cover it up (2 Sam. 11:4, 15), Peter's denial of Jesus three times (Matt. 26:75, etc.), and Saul's consenting to the unlawful murder of Stephen (Acts 8:1). When even the leaders of the faith sin, the record shows not only their human weakness, but far more to the point, the power and graciousness of God who forgives and makes a "new creature." This power can overcome all human frailty and rebellion.

In the Old Testament lesson, it is clear that the people have not even paid lip service to God ("You have not brought me your . . . sacrifices") — even so, God says, "I, I am he who blots out your transgressions for my own sake, and I will not remember your sins."

Look It Up

According to the psalm for today, what is the result when sin remains unconfessed?

Think About It

Forgiveness is a gift from God that cannot be earned, yet there are obligations on the one who is forgiven. Ponder the words, "Forgive us our sins, as we forgive those who sin against us."

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Next Sunday

The Eighth Sunday After the Epiphany

Hos. 2:14-23; Ps. 103 or 103:1-6; 2 Cor. 3(4-11)17-4:2; Mark 2:18-22

Three for Black History Month

LIFT UP YOUR VOICE LIKE A TRUMPET: White Clergy and the Civil Rights and Antiwar Movements, 1954-1973. By Michael B. Friedland. University of North Carolina. \$18.95.

THEY WALKED IN THE SPIRIT: Personal Faith and Social Action in America. By Douglas M. Strong. Westminster. \$15.95.

CHURCH PEOPLE IN THE STRUGGLE: The National Council of Churches and the Black Freedom Movement, 1950-1970. By James F. Findlay, Jr. Oxford. \$19.95.

In thinking through the significance and observation of Black History Month (February), I was drawn afresh to three books which cover recent civil rights activities in the United States.

For those who have not yet reached their 50th birthday, there will be revelation here. For others, there will be reminiscence, flashback and varied types of reminder. Michael Friedland centers on white clergy and the civil rights and antiwar movements. The years 1954 to 1973 were ones of foment, of radical coming of age when the post-World War II affluence of white America was challenged. Friedland addresses the "Travails of the Southern Clergy" particularly from 1954 to 1960. Their particular dilemma is of keen significance, politics and culture being uniquely married in the South. He records the issues of northern clergy and protests which leads churches and synagogues to enter the civil rights struggle in 1963.

I found myself saddened by the overt lack of concern in the church over these people issues. When it did speak and act, it was in the words of lay Episcopalian theologian William Stringfellow, "too little, too late, and too lily-white." Or Stringfellow's response at an ecumenical gathering on Jan. 14, 1963, "the only practical and decent thing it could do at this late hour was to weep."

Strong's work, *They Walked in the Spirit*, is a biographical collection and, as such, is foundational to our understanding the social action movement in the American church. He reaches to 19th-century movers in the church who opposed slavery, and

brings us to contemporary activists. They are remembered as bright lights in the sometimes dim witness of the church. Whereas Friedland's is a book that troubles us in order to change us, Strong's is warm and encouraging from the start.

Most compelling of the three works is Findlay's. He is able to take us into personal stories and show us the emotion of the black freedom movement. The facts and details of this book make it riveting. I was given a sense of sorrow that I was not aware or not old enough or wise enough to have been involved in the movement.

The church passing into a new century, a new millennium, is still unaware of its heritage in the human rights struggle. And Findlay reconstructs this history as struggle.

The movements of human rights were (and are) social action move-

ments. Findlay sees this truth in historic perspective and couples it with a hope for the future. He concludes with these essential words: "The historical record of their struggles in the 1960s ... deserves to be remembered, as an essential precondition of any effort at reconstruction in the future."

Quoting Colin Williams' book, *Where in the World*, Findlay asks, "the big question now is, will the churches be free enough to support the necessary action when it lies outside their ordered forms?"

This question must continue to haunt us, especially during this Black History Month, until our ecclesial forms are ordered for freedom. Nothing less will make the church productive in entering, and providing biblical victory in the struggle.

(The Rev.) Jeffrey A. Mackey
West Shokan, N.Y.



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Two American Priests Become Bishops in Singapore, Then Return to U.S.

Bishops Rodgers and Murphy are associated with groups unhappy with the leftward drift of the Episcopal Church.

Two American priests, the Rev. Charles H. Murphy III and the Very Rev. John H. Rodgers, Jr., were consecrated bishops Jan. 29 in St. Andrew's Cathedral, Singapore, by a group of Anglican bishops, including two from the Episcopal Church.

Fr. Murphy, rector of All Saints' Church, Pawleys Island, S.C., and Dean Rodgers, retired dean of Trinity Episcopal School for Ministry, were consecrated as bishops and "will be released to minister in the United States of America," according to a news release. It was not immediately clear who released the bishops.

The Rt. Rev. C. FitzSimons Allison, retired Bishop of South Carolina, and the Rt. Rev. Alex D. Dickson, retired Bishop of West Tennessee, were among the co-consecrating bishops. The Most Rev. Emmanuel Kolini, Archbishop of the Province of Rwanda, the Most Rev. Moses Tay, Archbishop of the Province of South East Asia, and the Rt. Rev. John Rucyahana, Bishop of Shyira, Rwanda, were the consecrators. The Rt. Rev. David Pytches, former Bishop of Chile, Bolivia and Peru, now a rector in London, also was a co-consecrator.

The two new bishops are associated with organizations which have been supportive of the formation of a new Anglican province for traditionalists who have been unhappy with the leftward drift of the Episcopal Church. Bishop Murphy is a leader of First Promise, based in Pawleys Island, and Bishop Rodgers is aligned with Association of Anglican Congregations, an organization of Episcopal and "continuing" congregations which has head-



Bishop Rodgers



Bishop Murphy

quarters in suburban Chicago.

"Our calling is to minister to those congregations who believe that the authority of scripture and the historic creeds are central to our faith, conduct and unity as Anglicans," Bishop Murphy said. "We are committed to lead the church — not leave it."

Bishop Rodgers cited the membership decline in the Episcopal Church during the past 30 years and said, "This crisis of decline is a crisis of the Christian faith that has left the Episcopal Church divided."

According to the news release which announced the consecrations, the new bishops "will provide pastoral support, guidance and oversight at the request of clergy and congregations that want to continue in the doctrine, discipline and worship of Christ as the Anglican Communion has received them. They will actively seek to plant Anglican missions in areas where there are receptive communities and little faithful witness in the Episcopal Church."

The release added, "The archbishops and bishops agree that this is a gospel issue, not a political issue. It is an action to re-establish the unity that has been violated by the unrebuked ridicule and denial of basic Christian teaching. They are convinced it is time to give the faithful in the U.S. a place to remain Anglican.

"The sending of these bishops back to the United States is offered as an

interim step in an ongoing effort to lead the Episcopal Church back to its biblical foundations."

"The releasing of bishops into another province is an action not without precedence in the Anglican Communion," Bishop Allison said.

It was anticipated that the matter of either forming a new province or providing "flying" bishops to traditionalist congregations in the United States would be on the agenda when Anglican primates gather next month in Lisbon, Portugal, for their regularly scheduled meeting. The involvement of two of their members in the Singapore consecrations may have an effect on how the primates deal with the subject.

Presiding Bishop Frank T. Griswold said he was "appalled by this irregular action and even more so by the purported 'crisis' that has been largely fomented by them and others, and which bears very little resemblance to the church we actually know, which is alive and well and faithful, as the Zachaeus Report so clearly indicates.

"It is ironic that this action occurs at a time in which we as a community of bishops have come to a deepened awareness of our unity and of the need to work together for the upbuilding of the church we serve in Christ's name. We are not helped by voices of panic and catastrophic projection which seek to undermine the careful and patient way we have sought to proceed together in discerning the motions of the Spirit."

The Most Rev. George Carey, Archbishop of Canterbury, was in the Province of Southern Africa when he heard the news. He expressed regret that the action had been taken ahead of the meeting of the primates of the Anglican Communion in March, which will be addressing the matters to which the action relates. In a state-

Bishop Griswold: *"We are not helped by voices of panic and catastrophic projection which seek to undermine the careful and patient way we have sought to proceed together in discerning the motions of the Spirit."*

ment, Archbishop Carey said the consecrations were "a grave disappointment" and that they were "irresponsible and irregular and only harm the unity of the Communion."

An archbishop in sympathy with the consecrating bishops, the Most Rev. Harry Goodhew of Sydney, said,

BISHOP RODGERS

Age 69

Dean, Trinity Episcopal School for Ministry, 1978-1990

BISHOP MURPHY

Age 52

Rector, All Saints' Church, Pawleys Island, S.C., since 1982

"While I appreciate the concern and frustration that has prompted this action, I wish to express my profound disappointment that these consecrations have taken place at this time and in this manner.

"While I express my disappointment, I trust that the primates of the Anglican Communion will have some understanding of the sense of frustration that has led to these consecrations. When they meet in Portugal, I hope they will fully appreciate the grave concerns many sincere Anglicans have about departures from the historic faith and disciplines of the Anglican Church, and from the traditional theology, morals and ethical norms which are firmly based on the biblical tradition."

Church of England Newspaper reported that the primates of at least four provinces sent an envoy to attempt to dissuade Archbishops Kolini and Tay from taking action before the primates meet in Lisbon. TLC also learned that the Rev. Jon Shuler, executive director of the North

American Missionary Society (NAMS), had been scheduled to be consecrated with the others, but plans were changed during the week before the event took place.

Bishop Murphy, 52, has been rector in Pawleys Island since 1982. He was born in Decatur, Ala., and graduated from the University of Alabama and the School of Theology of the University of the South. He was ordained to the diaconate and priesthood in 1975, served as curate at St. Paul's, Selma, Ala., 1975-77; rector of St. Thomas', Greenville, Ala., 1977-80, and as canon at Trinity Cathedral, Columbia, S.C., 1980-82. In the Diocese of South Carolina, he has been a General Convention deputy, member of standing committee and diocesan council. He and his wife, Margaret, are the parents of three children.

Bishop Rodgers, 69, was a member of the faculty when Trinity Episcopal School for Ministry opened in 1976. He became the school's second dean in 1978 and remained in that ministry until 1990, when he became the director of the seminary's Stanway Institute. He retired in 1995. He is a native of Clayton, Mo., and is a graduate of the U.S. Naval Academy, Virginia Theological Seminary and the University of Basel (Switzerland). He was ordained deacon and priest in 1958. He was curate at the Church of the Epiphany, Washington, D.C., then joined the faculty of Virginia Seminary, where he remained until the founding of Trinity. He and his wife, Blanche, have four children and two grandchildren.

The bishops of the dioceses where the two new bishops had been canonically resident were not entirely surprised by the news. Bishop Robert Duncan of Pittsburgh, where Bishop Rodgers was resident, issued a statement the day after the consecration.

"It seems to me that this is but another in the spiral of events of the last 30 years by which the fabric and the direction of the Episcopal Church are being tested and shaped," Bishop Duncan said. He called Bishop Rodgers "one of the finest, humblest, brightest and most gracious priests I have ever known," and said he would be welcomed in Pittsburgh "as the leader and friend he is."

In an interview with the *Pittsburgh Post Gazette*, Bishop Duncan said, "I certainly don't rejoice in this action that has taken place, but it was bound to happen somewhere, somehow, since the left seems unwilling to make provision for those whose views have actually not changed."

Pittsburgh's interest in the consecrations is magnified by the diocese's relationship with the Province of Rwanda and specifically the Diocese of Shyira. Pittsburgh's diocesan convention last fall voted unanimously for partnership with Rwanda and Shyira.

The Very Rev. George Werner, vice president of the House of Deputies of General Convention, who recently retired as dean of Trinity Cathedral, Pittsburgh, called the consecrations "very, very, very, very sad."

Trinity School for Ministry's dean and president, the Very Rev. Peter Moore, issued a statement which said, "we do not view this as an un-Anglican act. To the contrary, we view this as an attempt to keep many within the Anglican (even the Episcopal) fold who are sorely tempted to leave it because they believe that only in doing so can they effectively serve the Lord."

In South Carolina, the Rt. Rev. Edward Salmon, diocesan bishop, told TLC he would meet with Bishop Murphy and the vestry of All Saints', Pawleys Island, as soon as Bishop Murphy returned.

Medical Missionary Targets AIDS in Swaziland

An energetic and zealous 73-year-old semi-retired physician, who since 1991 has spent four months a year coordinating a medical education, work and service program in a mission hospital in Swaziland, Southern Africa, has been named medical missionary for the Diocese of Bethlehem.

The main focus for Dr. Edwin A. (Ned) Wallace, a parishioner at Trinity Church, Bethlehem, Pa., will be AIDS-related activities. He arrived in Swaziland Jan. 11.

"The AIDS epidemic in Africa has resulted in the neutralization of gains over the past 30 years in the status of health of people throughout the developing world," Dr. Wallace said. "Last year I made a decision to include in all the activities in which I have been involved both in Africa and while in the U.S. a special emphasis on the AIDS epidemic and its consequences. I think this will be the most effective use of my time, energy and experience."

Over the past year, Dr. Wallace discussed this direction with the Rt. Rev. Paul V. Marshall, Bishop of Bethle-



Dr. Wallace

hem, and with the Rt. Rev. Lawrence Zulu, Bishop of Swaziland. "The recent AIDS initiative of the Diocese of Swaziland," he said, "has reinforced my motivation to focus future plans and energies"

on AIDS-related activities.

"You have for years served our brothers and sisters in Swaziland who have no one else to care for them," said Bishop Marshall in his designation letter.

"I can think of no more tangible witness to the gospel of Christ than the ministry you carry out in Africa. You provide me a moment of great joy in permitting me to name you a medical missionary.

"In our diocese, because for the last two decades the episcopate has been exercised communally, 'missioner' status means attached to and representing the bishop and convention. I can think of no person better fit to repre-

sent the diocese in this capacity than you, and know that through you God will continue to bless and relieve many."

About half of all who acquire HIV become infected before they turn 25 and typically die of AIDS before their 35th birthday. "This age factor," the World Health Organization says, "makes AIDS uniquely threatening to children. By the end of 1999, the epidemic had left behind a cumulative total of 11.2 million AIDS orphans, defined as those having lost their mother before reaching the age of 15. Many of these maternal orphans have also lost their father."

Dr. Wallace's vision embraces the evangelistic tenet that "Christianity provides the impetus" for service. He hopes the attention given to his ministry will encourage similar work from others, especially "that increasing number of able, active Episcopalians and other Christians who have retired from successful vocation, and now have the opportunity to use their skills and experience elsewhere..."

His relationship with the hospital and people in Swaziland began in 1986 when he left his position as director of the Office of International Health Affairs at the University of Wisconsin to become a Maternal/Child Care Associate in that developing country's Primary Health Care Project.

During the past decade, more than 25 students, residents and faculty have joined him in Swaziland for specified segments of the four-month program he coordinates there. Most of his students, who pay their own travel expenses and work without stipend, share his concept that practical experience in this kind of environment outweighs classroom training alone. "There's a danger, though," he says with a wry smile. "Once they give us a few weeks, they often experience some career-changing ways of looking at medicine in general and community service in particular."

(The Rev.) Bill Lewellis

The Global Epicenter of AIDS

Swaziland, about the size of New Jersey, borders South Africa and Mozambique. Roughly 1/4 of the 980,000 Swazis live with HIV/AIDS.

Some 22 percent of all children under 15 (112,000 children) have been orphaned as a result of AIDS. Another 25-30 percent of children under 15 (125,000-165,000) are living in families with HIV/AIDS. This situation will become critical in the next two to four years.

It is projected that there will be 13 million AIDS orphans in Africa by next year. Sub-Saharan Africa is the global epicenter of AIDS. Four-fifths of all AIDS deaths in 1998 occurred there.

Five South African countries account for approximately two-thirds of all new HIV infections glob-

ally: Botswana, Lesotho, Namibia, South Africa and Swaziland. Sub-Saharan Africa has more than twice as many people living with HIV/AIDS as the rest of the world combined, and more than five times as many AIDS deaths. AIDS there is destroying the health and welfare advances of the last four decades.

Since HIV began spreading, an estimated 34 million people living in sub-Saharan Africa have been infected with the virus. Some 11.5 million of those people have already died, a quarter of them children. Some 5,500 funerals a day — and, despite the scale of death, today there are more Africans living with HIV than ever before: 21.5 million adults and one million children.

Healing Leaves

Conference on Biblical Authority Held at CDSP

"The authority of the Bible in Anglicanism is the authority to proclaim God's love... A Bible that is not giving hope, a Bible whose leaves do not heal, has no authority at all."

So began the concluding presentation, by the Rev. L. William Countryman, of a week-long seminar and symposium Jan. 18-22, titled *Healing Leaves: The Authority of the Bible for Anglicans Today*. Fr. Countryman is professor of New Testament at Church Divinity School of the Pacific (CDSP), where the conference was held. Citing poets and other theologians of the 17th through the 20th centuries, Fr. Countryman was the moderator for a panel of international scholars present to deliver papers on scripture and Anglicanism.

Keynote address was by the Most Rev. Njongonkulu Ndungane, Archbishop of Cape Town and Primate of the Church of the Province of Southern Africa. Proclaiming, "Ideas must have legs!" Archbishop Ndungane announced to enthusiastic cheers that

he would present the papers delivered at the symposium to the March meeting of the Primates of the Anglican Communion as a contribution to the discussions mandated at the 1998 Lambeth Conference on the authority of scripture in the Anglican Communion.

About 150 participants, including CDSP students, attended the full slate of offerings from the Center for Anglican Learning and Life (CALL) which included a two-day seminar and three-day symposium with workshops. The conference Eucharist celebrated the installation of Fr. Countryman as the seminary's first Sherman E. Johnson Professor in Biblical Studies. The chair is named for the late Sherman Johnson, who as dean of CDSP helped to create the present Graduate Theological Union. Archbishop Ndungane presided, while the Rev. J. Rebecca Lyman, CDSP professor of church history, asked in her sermon, "How does Word become fulfilled? ... How does the text on a scroll become a living



John Williams photo

The Rev. Ellen Davis (right) spoke on the concept of work as revealed in Exodus.

thing" if not in the embodied life of a human?

Other speakers included the Rev. Ellen Davis, professor of Old Testament from Virginia Theological Seminary, who spoke on the concept of "good work" and "bad work" as revealed in Exodus, and Kelly Brown Douglas, professor of theology at Howard University, who proclaimed that the voice of the marginalized, the "voice from the underside," is the authentic voice privileged to interpret the message of "the God who entered the world through the manger."

Mary Elisabeth Rivetti

AROUND THE DIOCESES

Continuing Growth

At its jubilee celebration at Christ Church Cathedral, Nashville, Jan. 29, the convention of the **Diocese of Tennessee** received three new parishes, admitted one new mission congregation, and approved support for another new church plant in 2000. Resolutions were adopted which opposed capital punishment, supported Christians suffering persecution in Sudan, and affirmed companion parish relationships with the Diocese of Litoral (Ecuador).

The Rt. Rev. Leo Alard, Bishop Suffragan of Texas, called upon the diocese to be a community of miraculous expectation during his keynote address. He urged the people to be

focused on the mission of the church rather than divisive issues and told the delegates news of the growth and ministry of the Diocese of Texas. The Rt. Rev. Alfredo Morante, Bishop of Litoral, congratulated the diocese upon a vital and rapidly growing companion diocese relationship.

The Rt. Rev. Bertram Nelson Herlong, Bishop of Tennessee, reported that "the state of the Diocese of Tennessee is a marvelous statement of faithfulness, hard work and fantastic achievement." He spoke of the continuing growth of the diocese, the strengthening of existing congregations, the planting of one new parish and the re-start of another in 2000. With \$29 million in capital projects currently underway, initiatives in

evangelism, stewardship, youth work, Christian education long-range planning, and spiritual growth are bearing fruit in the Diocese of Tennessee.

"We are on the most exciting and exhilarating trip that is humanly possible," Bishop Herlong said. "It is the journey of faith. It begins wherever you are, and it ends only in the heart of God."

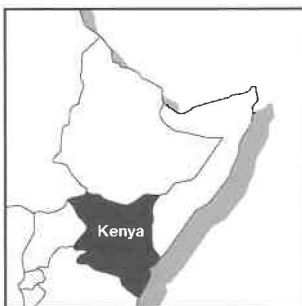
(The Rev.) Robert Dedmon

Correction: Because of erroneous information furnished to TLC, the name of the hotel where the Diocese of North Carolina's convention was held was incorrect [TLC, Feb. 13]. The convention took place at the Carolina Hotel, Pinehurst, N.C.

Perhaps Even More Trouble

Did You Know...

Anglicans comprise 36 percent of the population of Kenya.



Quote of the Week

The Rev. Amy Lawrence, a priest of the Diocese of California, on how the church deals with young persons: "The church has been so caught up in maintaining our traditions and not wanting to cause discord that for my generation, the church is largely irrelevant."

Let me see if I've got this right. Two respected American priests travel to Singapore, where they are consecrated as bishops by six Anglican bishops — two of them archbishops of other provinces and two of them distinguished retired American bishops. The new bishops, validly consecrated, are sent back across the Pacific to minister in this country to congregations which request pastoral support, guidance and oversight. I don't get it. Do you?

All of this sounds terribly familiar, doesn't it? There were the ordinations of women as priests in 1974, ruled "irregular" but later legitimized. The ordinations created an uproar, but basically nothing happened. During the '80s and '90s, we had blessings of same-sex couples and ordinations of non-celibate homosexual persons. Try and stop us, their advocates said. No one did.

It would appear that the participants in the Singapore service decided to use the same tactic. Unfortunately for them, the circumstances are different. They're not in the majority. They may be validly consecrated bishops, but without jurisdiction, they haven't got much going for them. They're bishops without a diocese or even a province.

For all practical purposes "the Singapore Six" would appear to have formed the latest in a series of "continuing" Anglican churches, a myriad of small bodies which seem unable to get along with one another. And maybe that's why this sounds so familiar. Remember when bishops were consecrated for the continuing churches in 1977? There had been hope by those who departed in 1977 that they would be recognized by Canterbury, but that never happened. Only one Episcopal bishop stepped forward to consecrate the new bishops, and the continuing church movement foundered from the start.

Particularly difficult to understand is the timing of the consecrations. From all indications, there had been an understanding among conservative leaders

from various parts of the Anglican Communion that they would wait until the primates of the 38 Anglican provinces met in March in Portugal before taking any action. Something brought about a change of minds. Logic would have put the Singapore Six and others into a waiting mode. After all, the primates were supposed to have had the matter of what to do about the plight of American traditionalists on their agenda. Now that the consecrations have taken place, there seems to be little for them to discuss.

Bishops Murphy and Rodgers are not likely to be granted permission to minister in many dioceses.

Another logical strategy would have had them wait until General Convention takes place. Because it is the sexuality issues — blessing of same-sex couples and ordination of non-celibate homosexual persons — which have brought about the idea of another province, wouldn't it

have made more sense to wait and see whether General Convention would adopt these innovations? A sizable portion of the House of Bishops and an unknown number of convention deputies believe legislative action, especially at this time, is not the way to go about solving the sexuality issues.

Bishops Murphy and Rodgers will have difficult ministries. If they are invited to minister to congregations which are currently at odds with their diocesan bishop over the sexuality issues, chances are they will be heading into dioceses in which they are not welcome. They are not likely to be granted permission to minister in many dioceses, and will be viewed as troublemakers by many diocesan bishops. They may even be regarded suspiciously by conservative congregations which have a good relationship with their bishop and are not anxious to cause trouble.

I sympathize with the persons who took this action. They represent thousands who are simply trying to live faithful lives believing as Anglicans have always believed. Unfortunately, they've made it more difficult for that to happen.

David Kalvelage, executive editor

They Should Have Waited

The consecration in Singapore of two American priests as bishops [p. 6] is an unfortunate occurrence which may hinder, rather than help, the cause of traditionalists in the Episcopal Church. For several years now conservative Episcopalians have considered the idea of a separate Anglican province, a non-geographic entity in which traditional Anglican theology would be taught and upheld and congregations could receive the pastoral ministry of a bishop who would uphold traditional Anglican faith. During the past year the idea seemed as though it were moving closer to reality, with some Anglican primates showing interest in and sympathy toward the plight of U.S. traditionalists. The topic was scheduled to be discussed at next month's meeting of primates in Lisbon, Portugal. Now that the consecrations have been held, the outlook for Episcopalians who are unable to accept such innovations as the ordinations of non-celibate homosexual persons and the blessing of same-sex couples is confusing at best.

It is hard to believe that the participants in Singapore couldn't have waited two months, until after the primates' meeting. For if the primates had decided to permit the creation of a new province (not as impossible as some might have thought), the traditionalists could have been recognized by the Archbishop of Canterbury, which is really what they've been seeking all along, and the consecrations could have taken place on a regular, orderly basis. Instead, it is likely that the action alienated sympathizers and supporters and will make it even more difficult for a new Anglican province to be formed. It is difficult to understand why the consecrating bishops, and those they consecrated, couldn't have waited two more months, or even until General Convention took place, before taking their action. Many traditionalists in the Episcopal Church have waited 25 years or more for something to happen. Surely a few more months wouldn't have made a major difference.

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that the participants
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primates' meeting.

Too Much for Too Little

At its recent meeting, the national Executive Council [TLC, Feb. 6, 13] approved a one-time contribution of \$300,000 from the 2000 budget for the financial recovery and renewal of the National Council of Churches (NCC). Because the Episcopal Church was one of the founding members of the NCC, there was some thought on the part of council that the church should have a part in helping the organization move toward financial solvency. Providing financial assistance to an organization searching for the unity of the church is an admirable decision, but the amount of the grant ought to be questioned. The National Council of Churches, once a prominent entity, has been reduced to a minor role player. Its emphasis on political matters and its difficulties in maintaining financial responsibility have not served its member churches well. After 50 years of existence, it's time to examine the role of the NCC and to question the Episcopal Church's involvement.





VIEWPOINT

Few Places for Women as Rectors

By Kamila Blessing

Recently, I received a letter from a diocesan deployment officer explaining to me that he had wondered why a woman of my credentials had not been called as rector by one of the parishes of his diocese. He concluded that while I have gifts for the wider church, such as speaking and writing, he had been told that I simply had no passion for the small parish. I would like to translate this generalization in light of the overall situation of ordained women in the Episcopal Church.

Because I have had face-to-face and telephone interviews with at least 50 parishes of all sizes over the 16 years since my ordination, and because I spent 14 of those years as rector, interim rector, or permanent supply for a parish that could not afford a rector, I may be in a unique position to respond to this issue. Within my parishes, I have been known for good pastoral care, particularly to shut-ins, and with individuals and parishes in crisis. When I discovered that I was not likely to be elected rector in any other way, I began what turned out to be a ministry of transforming the very poorest or most crisis-ridden parishes. Is this not “passion” for the small church?

First, let me put the calling of women as rectors into a

In the early years, people called and said,

“We are not going to hire a woman

but would you come so we can see

what one looks like?”

nation-wide context. A recent talk with the dean of one of our Episcopal seminaries revealed what is apparently general knowledge in the seminaries: Women are not, in general, being called as rectors. The few here and there should not mislead us as to the continuing national trend.

If there is any opportunity for women in rector-like positions, it is in the parishes that have the least salary to offer, simply because qualified women have fewer choices. We are hungry for ministry and will cherish a parish if given the opportunity.

Second, let me give you the overall trend among the 50 parishes with which I have interviewed. I have never been called through the canonical search process. Through the years, every deployment officer I have known has quietly and seriously instructed me to hide most of my positive credentials because no one will call a woman who has them. This has resulted in my resume comparing favorably with others', however. In fact, I have had all of the interviews in response to my resume.

In the early years, people called and said, “We are not going to hire a woman but would you come so we can see what one looks like?” I always agreed, and since then, this has been a serious ministry of mine. In three cases where they actually wanted to call me, they volunteered that I was the best candidate, but that the vestry just could not face the congregation with a woman rector's imminent arrival.

The rest of the interviewing parishes fall into two categories. First, there are those which think long and hard about calling a woman. One parish had gone through a two-year search and spent a third year deliberating between me and another finalist. In that time, the search committee turned up at my parish three times, twice unannounced, to see me lead worship. In the end, they told me with no defensiveness that they had called the man because he was a man.

In the second category are those — currently the majority — who evidently really do not realize that they are operating according to stereotypes. I routinely follow up on a certain sampling of positions for which I have interviewed.

When I ask them to help me get my next job by discussing what I might have done better, they become astonishingly candid, sometimes saying things whose implications even the



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—because he had a child and I did not.*

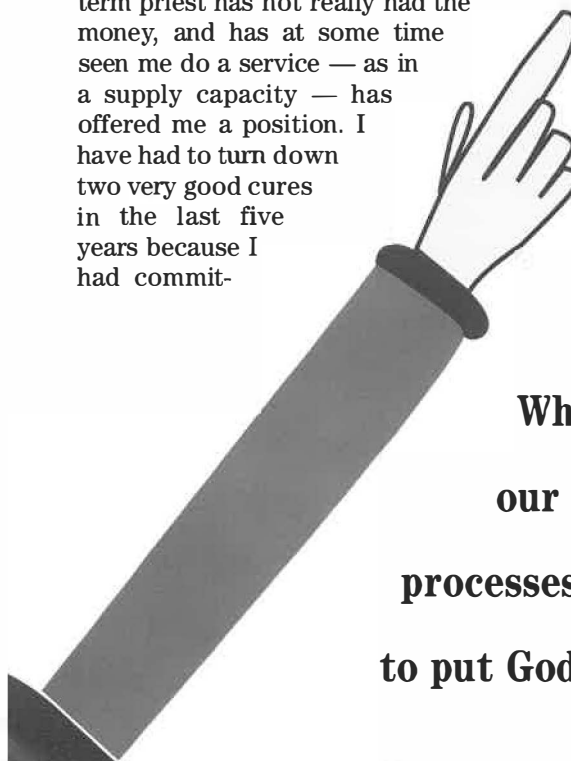


speaker does not seem to understand.

I had just called the parish which had most recently turned me down. Members of that search committee had been calling me throughout the summer to make sure I was still available and asking me to commit one-sidedly to an on-site interview (to which I had not actually been invited.) This person said, first of all, it wasn't the "woman thing." However, she went on to say that it had come down to a man and me. They had called the male — her words, given at some length — because he had a child and I did not. His having a child was viewed as a positive contribution to their hoped-for youth ministry.

What makes this prejudice is the trend among many of the 50 parishes — even if they do call a woman — to choose the candidate who has children over one who does not. This would be benign except that that new rector was not actually called for his ability. My sense of justice cries out for this man.

So how is it that I got the experience as a parish priest that I have? There is one simple answer: Every parish which has been in need of a long-term priest has not really had the money, and has at some time seen me do a service — as in a supply capacity — has offered me a position. I have had to turn down two very good cures in the last five years because I had commit-



**When are
our search
processes going
to put God first?**

ted to another parish first.

This has two implications. First, it really is stereotyping that keeps them from hiring from my resume. Second, and much more disturbing, is that this explains why search committees routinely pursue me for extended lengths of time and in unusual ways, but the vestries, which have not come to see me lead worship, end up disagreeing with them. This means that the canonical search process is consistently working against at least one highly skilled and experienced woman.

Finally, I must object to one other trend in the church today. People routinely assume that if you are female and wearing a collar, you must be a liberal. Often "liberal" means that you are assumed not to subscribe to the most basic elements of traditional Christian faith. I shock people (they tell me so) in believing firmly in God, and in Jesus Christ and him crucified. I do, in fact. Why do I? They are males, right? Well, I have news for all. If you read Greek and Hebrew and have studied the cultures out of which the Bible and its contemporaneous Jewish literature arose, then you know: Both God "the Father" and Jesus are significantly and powerfully presented as performing the greatest female function known to the scriptures (and one that is highly valued there): birth (new, that is). The roles and the importance of women in the scriptures and in our history are still there for our discovery. I am equipped to proclaim these things, along with a truly Nicene faith, to all who will listen.

Does anyone want to hear? Apparently so: This is what the search committees have loved so much, and said so, over these 16 years and 50 interviews. This type of proclamation is the one thing which has effectively restored, in significant ways, each of the initially failing parishes which I have served. I never even need to mention pledging! When people are fed spiritually, they attend, and give, out of that abundance.

So when are our search processes going to put God first, compared to Whom all of our superficial differences mean so little? □

The Rev. Kamila Blessing is priest-in-charge of St. John's Church, Battleboro, N.C.

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LETTERS TO THE EDITOR

I have sometimes felt that Mr. Borg is more of a traditional Christian than he lets on.

Run Its Course

I appreciated the article on Marcus Borg's appearance at St. Mark's Cathedral, Seattle [TLC, Jan. 30], as I have read several of his books and followed his activities for a number of years.

I attended the debate in Portland between Mr. Borg and N.T. Wright mentioned in the article. I was not prepared for what happened to me at that event.

When Mr. Borg spoke, I listened to his ideas (which were not new to me) and received them as interesting ideas about an interesting historical person.

When Dean Wright spoke, I heard about a Savior, and on two occasions, my "heart leapt within me" at what he said. This was purely an involuntary response, but for me, it points to the difference between the two men.

I have wondered at times about the Episcopal Church's love affair with Mr. Borg's books. In his books and lectures, he clearly reinterprets a key Anglican doctrine (the Incarnation), dismisses another (the bodily Resurrection of Jesus), and minimizes a third (the atonement).

While not everything he writes or says is off the mark, nonetheless, at the end of the day, his theology leans toward Unitarianism. Indeed, he specifically minimizes the differences between Christianity and other religions, and in fact, at the Portland debate, clearly stated that he could not accept certain fundamental beliefs in Jesus' divinity if those beliefs proved to be (as, in fact, they are) a dividing line between Christianity and the rest of the world's religions.

I have sometimes felt that Mr. Borg (from seeing him in person) is more of a traditional Christian than he lets on. But I also think that his theology has sort of run its course. After all, as Christians, we are not called to sit around and endlessly debate who Jesus is in the style of the Unitarians; rather, as Trinitarians, we are called to proclaim the message of the Savior to a needy and broken, and yes, sin-filled world.

The problem in the Episcopal Church is that all too often we are very comfortable with the former and not at all at home with the latter.

*Ward Nelson
Beaverton, Ore.*

I found Bruce Chapman's article, "Drifting Toward a Unitarian-Episcopal Church," amusing, if inaccurate. When did the Episcopal Church begin teaching anything other than that "...there are 'no conditions' on God's grace, no need to believe that 'Jesus died for your sins'..." "...God accepts you just as you are. Full stop. Period!" Mr. Chapman quotes this statement of Marcus Borg's as though it was some sort of heresy.

From my childhood in the Episcopal Church, I was taught that grace is through God's initiation alone, and that there is nothing we can do (including profession of the doctrine of the atonement) to earn it. Yes, we must profess belief in certain things to be a member of the church — but is

God's love and grace restricted to "card-carrying Christians?" In my own wrong-headed way, I suppose, I continue to believe that God loves even those who do not believe in the doctrine of the atonement!

I think Mr. Chapman has wrongly collapsed and confused the requirements for receiving God's grace with profession of Christian doctrine. As the bumper sticker says: "Grace happens." "Full stop. Period!"

*(The Rev.) Ann Markle
Williamsville, N.Y.*

Almost 50 years ago, one of my seminary professors predicted a time when you would be able "to lift up a chasuble and find a Unitarian underneath." I thought he was exaggerating,

but Bruce Chapman makes it clear that that time has come. Granted, Prof. Borg is not ordained, but many of his acolytes are; more's the pity. My guess is that when the real Jesus stands up, our sophistries will melt away, and we will have to confess with Job, "I had heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself and repent in dust and ashes."

*(The Rt. Rev.) William C. Frey
San Antonio, Texas*

I am not concerned about Marcus Borg. I have never seen him nor heard him nor touched him. Neither has any of my friends. Therefore, we have no proof he exists, which must mean there is not now nor was there ever this being called "Marcus Borg."

However, I have been in the presence of Jesus Christ. In spite of the many times I have turned my back on him, he has remained my friend. In fact, we frequently share a meal.

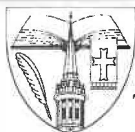
As for Unitarians, their very name by definition would exclude them from being Christians. Denying Jesus was Christ while claiming to be a member of a Christian body like the Episcopal Church is the same as denying vegetables while claiming to be a vegetarian.

People like Marcus Borg and their ilk are only playing with knowledge. Worse, they use insults and disparaging remarks to tear down those who disagree. It is best those serious about their Christianity keep that in mind.

*David M. Clothier
Mobile, Ala.*

Voting Deacons

My thanks to Deacon Maria McGarry-Lawrence [TLC, Dec. 12] for invoking the words of the examination of deacons from the ordination service. It reminded me of a telephone conversation I had some time ago with a friend who was in his last year of study for ordination to the diaconate. He told me his diocese (his class would be the first in his diocese) was considering whether or not to allow deacons to vote. My response was — if they decide you will not be allowed



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LETTERS TO THE EDITOR

to vote, this is what you should do. When your class is gathered for ordination and you are standing before your bishop during the examination, and he says, "You are to interpret to the church the needs, concerns and hopes of the world," you should all shout in unison, "Bah, Humbug."

The comments, which appeared in the margin of the page and in the letter were right on target: "If deacons lose their right to vote, so do the voiceless, powerless ones they serve."

*(The Rev.) Carl W. Rehling, deacon
St. James' Church
Lothian, Md.*

The Proper Place

It's wonderful that the acolytes of the Rev. Glendon C. Coppick's church have gone on to such marvelous careers [TLC, Jan. 16], but I fail to grasp his apparent point that their success can be traced to a permissive policy toward misbehavior of children in church. I believe we do young people no favors by tolerating disruptive behavior. The kids are not bad; they are being kids. It's the parents who need guidance.

Yes, I know, the church is "one generation from oblivion" and we are properly enjoined to improve our welcoming attitudes. Surely we must encourage our youth to grow in the church, but the church service is no place for them until they are old enough to pay quiet attention. Let us provide, and insist on the use of, nursery and church school services that introduce the message at a level appropriate to the age of the children. When they're old enough to understand, let them come to church for part of the service and, eventually, let them graduate to full attendance to include service as acolytes.

*David S. Svahn
Cooperstown, N.Y.*

Sitting up Front

In response to Terry Lorbick's article, "Why I Sit Up Front . . ." [TLC, Jan. 23], I have this old story told to me many years ago by a Baptist minister.

A preacher, concerned that his con-

gregation always filled the back pew first, worked with the architect and builder of a new sanctuary to remedy the situation. He had them build in a track which allowed the preacher to push a button in the pulpit and move the back pews forward as soon as they were full. Unbeknownst to the preacher, the chair of the pulpit committee, who used to sit in the back of the church and fall asleep during the preacher's lengthy sermons, had also been working with the architect and builder. When the preacher went longer than 30 minutes, the chairman would push a button and the pulpit would disappear into the basement with the preacher in it.

As a clergy person not too many years from retiring, I cannot wait to try out the different places to sit, and find my spot.

*(The Rev.) Jeff Batkin
Trinity Church
St. Augustine, Fla.*

Extend the Courtesy

How interesting to see a seminary professor [TLC, Jan. 16] express the hope that Episcopalians would consider the gifts of the 30 percent of Lutherans who are against Called to Common Mission. Where was such concern, or even common courtesy, toward the 50 percent of Episcopalians who have been treated so shabbily in the last 20 years that they left their own church?

*Kenneth H. Kerr
Raleigh, N.C.*

Well-Done Poetry

As a former editor of a poetry journal, I became used to seeing a tremendous amount of religious poetry, most of it very stilted, sentimental or cliched. Thus it is a wonderful treat to see well-done religious poetry.

Bruce Monroe Robison's Epiphany Meditation #4, "John 2: The Wedding Feast," [TLC, Jan. 23] is really well done, and I thank you for running it.

*(The Rev.) Blaine R. Hammond
St. Peter's Church
Seaview, Wash.*

Appointments

The Rev. **Samuel B. Abbott** is rector of Epiphany, 62 Front St., Walpole, MA 02081.

The Rev. **Neysa A. Ellgren** is rector of Epiphany, 4800 Nathan Ln. N, Plymouth, MN 55442.

The Rev. **Matthew Gunter** is rector of St. Barnabas', 22W415 Butterfield Rd., Glen Ellyn, IL 60137.

The Rev. **R. Christopher Heying** is assistant at St. Paul's, PO Box 21, Murfreesboro, TN 37133, and chaplain to Middle Tennessee State University.

The Very Rev. **Timothy Eads Kline** is dean of Christ Cathedral, 138 S 8th St., Salina, KS 67401.

The Rev. **Ann Elizabeth Markle** is deacon at Calvary, 20 Milton St., Williamsville, NY 14221.

The Rev. **Robert Maxwell** is vicar of St. Philip's, 113 La Luna Pl., Belén, NM 87002.

The Rev. **John N. Ogburn, Jr.**, is deacon at St. Andrew's, Haw River, NC; add. 330-44 W Presnell St., Asheboro, NC 27203.

The Rev. **Paul Olsson** is assistant at Christ & St. Stephen's, 120 W 69th St., New York, NY 10023.

The Rev. **John S. Paddock** is rector of Christ Church, 20 W First St., Dayton, OH 45402.

The Rev. **Judson P. Pealer** is rector of St. Eustace, 44 Main St., Lake Placid, NY 12946.

The Rev. **Vicki Prescott** is rector of All Saints', 6301 Parkman Pl., Cincinnati, OH 45213.

The Rev. **Lynn Ramshaw** is associate at St. John the Evangelist, PO Box 25, Flossmoor, IL 60422.

The Rev. **Angela F. Shepherd** is rector of St. Philip's, 730 Bestgate Rd., Annapolis, MD 21401.

The Rev. **David K. Sutcliffe** is rector of Grace Church, 3700 Canal St., New Orleans, LA 70119.

The Rev. **Gordon Temple** is interim of Holy Nativity, 214 E 2nd St., Whitefish, MT 59937.

The Rev. **Tommy Tipton** is vicar of Holy Cross-Faith Memorial and Baskerville Ministries, PO Box 990, Pawleys Island, SC 29585.

The Rev. **Stanford Ulmer** is assisting at St. Francis of the Islands, 590 Walthour Rd., Savannah, GA 31410.

The Rev. **Timothy K. Vance** is rector of St. Paul's, 42 E Main St., Salem, VA 24153.

The Rev. **Kent Walley** is associate at St. Luke's, 50 Pope Ave., Hilton Head, SC 29928.

The Rev. **Harold R. Warren** is rector of St. Luke's, 2000 Stover St., Ft. Collins, CO 80525.

The Rev. **John Whitnah** is rector of Christ Church, 35 Harris Rd., Avon, CT 06001.

Correction

Because of an editor's error, the Rev. **Roy Lawrence Webber's** name was listed incorrectly in his obituary. In addition, Fr. Web-

ber served in the Allegany County Mission in the Diocese of Rochester.

Deaths

The Rev. **Robert Clapp**, 62, priest of the Diocese of Michigan, died of a thoracic aortic aneurysm on Jan. 2. He was rector of St. Andrew's, Livonia, MI, at the time of his death.

A native of San Bernardino, CA, Fr. Clapp was a graduate of California State University at Los Angeles, the University of Southern California and Episcopal Theological School Claremont Bloy House. He was ordained deacon in 1979 and priest in 1980. Before going to St. Andrew's, Fr. Clapp served as assistant at St. Ambrose, Claremont, CA, 1979-82; and rector of St. Peter's by the Sea, Sitka, AK, 1983-89. Fr. Clapp is survived by his wife, Patricia, three daughters and five grandsons.

The Rev. **Samuel Wainwright Cook**, 79, retired priest of the Diocese of Minnesota, died Nov. 22 in Traverse City, MI, following a stroke.

Fr. Cook was a native of Minneapolis, MN. He was a graduate of Macalester College and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1949. Fr. Cook served as rector of St. Martin's by the Lake, Minnetonka Beach, MN, 1949-54; as rector of St. Mary's, St. Paul, MN, 1954-65; as rector of Calvary, Rochester, MN, 1965 until his retirement in 1985. Fr. Cook is survived by his wife, Barbara, two sons, two daughters, and five grandchildren.

The Rev. **James Bryan Griswold**, 72, retired priest of the Diocese of North Carolina, died Dec. 13.

Fr. Griswold was born in Durham, NC, and was a graduate of the University of North Carolina and Berkeley Divinity School. He was ordained deacon and priest in 1953. He served as priest-in-charge of St. Matthew's, Mooresville, and St. James', Iredell County, NC, 1953-56; priest-in-charge of St. Alban's, Davidson, NC, 1955-56; vicar of Holy Apostles', Savannah, GA, 1956-58; rector of St. Mark's, Brooklyn, NY, 1958-69; assistant at St. Joseph's, West Durham, NC, 1971-72; and vicar of St. Andrew's, Haw River, NC, 1972-95.

Next week...

The Parish Rediscovered

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GALLOWAY MEMORIAL EPISCOPAL CHURCH, Elkin, NC, is seeking an energetic, Christ-centered individual for our first full-time priest. Our diocese has awarded us a 3-year grant for clergy development. We are a dynamic, growing congregation desiring to deepen our faith through worship, Christian education and service to our community. We are committed to joyfully supporting a vicar who will provide spiritual guidance, embrace involvement with our children, and assist us in outreach and community service. Located in the foothills of the Blue Ridge mountains, Elkin is a great place to live with excellent schools, recreation and medical facilities. If interested, please send resume and CDO profile to: **Jane Motsinger, Clerk of the Search Committee, 440 Fax Welborn Rd., State Road, NC 28676; e-mail mojadaha@surry.net**

DYNAMIC TEACHER/PREACHER wanted to guide a spiritually growing, biblically orthodox parish in the Lower Adirondack Region of NY. (We are only minutes from Lake George or Saratoga.) We believe in shared leadership responsibilities and seek a shepherd who will nurture effective ministries. Zion, Hudson Falls, is a pastoral church with a strong prayer base that believes in the power of the Holy Spirit. Our regular worship style is Eucharist centered and family oriented. God knows who you are. We are waiting to hear from you. Send resume, CDO and 5 references to: **Episcopal Diocesan Deployment Office, 68 S. Swan St., Albany, NY 12210 or FAX (518) 436-1182.**

(CONTINUED ON NEXT PAGE)

CLASSIFIEDS

POSITIONS OFFERED

DIocese of the Rio Grande seeks retired or bivocational priests to serve as part-time vicars in our missions. Current openings exist in Roswell, NM, a city of 50,000 with many cultural and recreational advantages (with a vicarage included in package) and Deming, NM, a city of 11,000 with many recreational activities close to the Gila National Forest. Please send resumes to: **The Rt. Rev. Dr. Terence Kelshaw, Bishop, Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 87107-4811.** E-mail tkelshaw@dioceserg.org

GRACE CHURCH, Paris, TN, is seeking a dynamic and enthusiastic priest to shepherd a loving, faithful and traditional parish. Grace Church is located in the heart of the Land Between The Lakes recreation and wildlife area of West Tennessee. We have just completed a full restoration of our beautiful and historic facilities and are looking forward to growing in the orthodox Anglican faith with our new rector. Our rectory, salary and benefit package are competitive. Please contact: **Dr. Bradley Almqvist, Sr. Warden, Grace Church, P.O. Box 447, Paris, TN 38242-0447.**

THE PEOPLE OF ST. JOHN'S CHURCH in Halifax, VA, are ready to answer the call of the Lord to be sent into his harvest, but they need someone to direct and guide them. Do you feel called to minister with a congregation who are accustomed to hear the Word preached and the Sacraments regularly administered? Would you seek ways to bring together the seniors, the young and the in-betweens to work together in the harvest? They are ready to be led into the church of the new millennium. Do you feel called to guide them in the way? For further information, please contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558. (804) 476-1577. FAX (804) 575-1202.**

CLERGY COUPLE: Historic parish with a tradition of "high church." Mission style facilities in a city of 20,000 near the Boundary Waters Canoe Country. Friendly people desiring growth. Come and lead us. Reply: **Search Committee, St. James', P.O. Box 745, Hibbing, MN 55746.**

PRIEST-IN-CHARGE, St. Mark's Episcopal Church, Bridgewater, CT. Seeking a part-time priest in charge for an estimated 3-5 units of time. St. Mark's is located in Bridgewater, CT, a quaint, beautiful New England town in the Litchfield Hills section of western Connecticut (midway between Boston and New York City). Founded in 1810, we are small, but financially stable. Our facilities consist of a traditional New England style church, a parish hall, office areas and classrooms. The rectory is a contemporary ranch style, three-bedroom home. Worship service is Holy Eucharist with a mixture of Rite 1 and Rite 2 that offers a full range of liturgy. We are anxious to grow and in addition we would like to expand our music and Christian education programs. Current priest-in-charge has served five years following retirement from a full-time ministry and now is seeking full retirement. This is an ideal opportunity for a priest seeking semi-retirement or desiring time to pursue objectives other than a full-time parish ministry. Contact: Interested parties should send a cover letter and resume to: **Al Lambert, 102 Old Bridge Lane, Danbury, CT 06811 and/or Gillian Anantharaman, 89 Iron Ore Hill Rd., Bridgewater, CT 06752.** E-mail submissions may be sent to the church office at smbriewater@aol.com

RECTOR: St. David's Episcopal Church is a multi-ethnic, financially stable parish in a middle-class community in suburban Detroit, MI. The area offers quality schools, excellent medical care, recreational and cultural opportunities. We are committed to an active lay ministry, God-centered preaching, Christian education for all ages, pastoral care, community outreach and a strong music program. Our rector must administer the sacraments weekly, help us to strengthen and expand our current ministries, guide us in our spiritual journeys and assist us in the growth of our parish. Resumes and personal profiles are due by March 31, 2000, and may be sent to: **Search Committee, St. David's Episcopal Church, 16200 W. 12 Mile Rd., Southfield, MI 48076.** Our parish profile is available at the same address.

POSITIONS OFFERED

YOUTH MINISTER: The Episcopal Church of St. John the Evangelist, Elkhart, IN, is seeking an energetic and outgoing Episcopalian to lead its youth ministry program. Full-time position with competitive salary and benefits. Paid training through the Tentmakers' organization. Please send resume and cover letter to: **Youth Board, St. John's Episcopal Church, 226 W. Lexington Ave., Elkhart, IN 46516.** FAX (219) 295-1726-23. E-mail jevangel@michiana.org

FULL-TIME ASSISTING CLERGY PERSON sought for general parish ministry with special responsibility for daily parish day school services, teaching divinity classes for 5th-8th grades; ALPHA programs and FATHERS ministry websites: www.episcopalian.org/stjohn/index.htm and stjohnseagles.org. E-mail: stjohnstpa@aol.com. FAX (813) 254-6732. Contact: **The Rev. John T. Peterson, St. John's Parish & Day School, 906 S. Orleans, Tampa, FL 33606.** Position open, June, 2000.

SCHOOL CHAPLAINS WANTED for two Episcopal day schools in Memphis, TN. Ideal for clergy couple, youth ministers and others interested in this vital ministry. Contact: **Ann Gordon, 76 Arthur Court, Port Chester, NY 10573,** (phone) 914-937-6959, or e-mail at annmgordon@mindspring.com for position description.

RECTOR: Thriving parish of 455 members in charming, cosmopolitan and historic Pacific Northwest town seeks godly, energetic rector able to utilize spiritual gifts of the laity, attract active, younger members, meet pastoral needs of senior members and inspire/shepherd members into spiritual growth and shared ministry. Please send resume and CDO profile to: **Search Committee, 229 E. Alder St., Walla Walla, WA 99362.** Parish profile available upon request. Write to address above or e-mail wwuphol@hmi.net <mailto:wwuphol@hmi.net>.

HALF-TIME VICAR for friendly, traditional, conservative, suburban congregation seeking spiritual, numerical growth. **St. Peter's Search, 1 Dutton Rd., Oxford, CT 06478.**

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