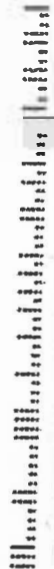


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Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
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Volume 224 Number 3

THIS WEEK

Features

12 Clergy Wanted

Smaller congregations are having greater difficulty finding clergy.

BY DAVID KALVELAGE



14 Deep Church

An attitude that shares the great commandment, proclaims the great commission, and reminds all that the call to ministry begins with holy baptism.

BY WILLIAM CARL THOMAS

Opinion

15 From the Editor

Conspiracy Unfounded

16 Editorials

Small Churches Struggle

17 Viewpoint

Broken or Flawed?

BY TIM HUFFMAN

20 Letters

Proper Roles



17

News

10 Christ Church, Accokeek, Md., gives vestry full authority in matters concerning property and "ecclesiastical affiliation of the parish."

Other Departments

4 Sunday's Readings

5 Books

7 Short & Sharp

28 People & Places

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SUNDAY'S READINGS

A Light to the Nations

'Look, here is the Lamb of God!' (John 1:36b)

The Second Sunday after Epiphany, Jan. 20, 2002

Isaiah 49:1-7; Psalm 40:1-10; 1 Cor. 1:1-9; John 1:29-41

As the shameful Babylonian exile nears its end, the prophet continues his foretelling of the coming God's chosen one, the servant, who shall "bring back Jacob to him ... that Israel might be gathered to him..." (Isaiah 49:5b). It is through the Christ (the "anointed one") that God will be glorified throughout the whole earth. The servant will be honored in the eyes of the Lord — indeed, it is through him that God will show forth his own strength. "I [will] give him as a light to the nations," says God through Isaiah, "that my salvation shall reach to the end of the earth." And the salvation offered through the servant truly is universal in scope. "Kings shall see and stand up; princes, and they will prostrate themselves, because of the Lord, who is faithful..." (Isaiah 49:6b, 7b).

The prophecy of Isaiah clearly finds its fulfillment in the ministry of Jesus of Nazareth. John the baptizer clearly testifies that, "I saw the Spirit descending from heaven like a dove, and it remained on him." He further quotes the Lord himself: "He on whom you see the Spirit descend and remain is the one who baptizes with the Holy

Spirit" (John 1:32a, 33b). And anointing by God is the sure sign of the coming of the Savior. So certain is John that Jesus is the Christ that he proclaims, as he sees him, "Look, here is the Lamb of God!" (John 1:36). And with that, two of the disciples of John immediately leave all that they have to become followers of Jesus.

Paul teaches that it is only through the grace of God, mediated through the crucified and risen Savior, that believers are not "lacking in any spiritual gift as [we] wait for the coming of our Lord Jesus Christ." He further assures us that God will "also strengthen [us] so that [we] may be blameless on the day of our Lord Jesus Christ" (1 Cor. 1:7-8). Our own anointing through baptism and our incorporation into the risen life of our Savior assures all these things for us.

Jesus is the anointed Servant of God. He freely offers forgiveness of sin and ultimately eternal salvation to all who are baptized into his Name and honestly repent of their sins. What greater gift could God possibly give to humankind? And what reasonable person could possibly refuse to accept it?

Look It Up

If God hadn't sent his Son to redeem us, what sorts of persons might we be today? (Exodus 15:22-23)

Think About It

Jesus freely offers salvation to us in the body. From what does he offer salvation, and what are the benefits thereof?

Next Sunday

The Third Sunday after Epiphany

Amos 3:1-8; Psalm 139:1-17 (or 139:1-11); 1 Cor. 1:10-17; Matt. 4:12-23

BOOKS

Two Faces of Elizabethan Anglican Theology

Sacraments and Salvation in the Thought of William Perkins and Richard Hooker

By Bryan D. Spinks.

Scarecrow. Pp. 191. \$49.50. ISBN 0-8108-3677-7

This book presents a thorough and revealing study of two Anglican theologians of the Elizabethan pre-Restoration Church of England whose dates were virtually coterminous: William Perkins (1558-1602) and Richard Hooker (1554 to 1600). Both were Anglicans, both were Calvinists, and both were Reformed, although the adjectives "Calvinist" and "Puritan" seem especially appropriate to Perkins. The two differed from each other on the question of sacramental efficacy, with the accents of Hooker falling much more heavily on infant baptism, episcopal confirmation, and the Eucharist.

The author suggests that Perkins was not only more popular, more representative of Elizabethan English theology, and more widely read in his own day than Hooker, but that he had the greater immediate impact upon the religious public, and at the same time that he was regarded as just as authentically "Anglican" as Hooker and as an equally reliable exponent of the teaching of the Church of England then. It is likewise asserted here that contemporary Anglicanism today seems largely oblivious to the very existence of Perkins, although the author may go a little far in suggesting that contemporary writers today are "unable to grapple" with Perkins when the fact may be merely that they have never heard of him because no modern edition exists.

The Establishment and the Book of Common Prayer, the author observes, were not topics that formed part of Perkins' agenda. For these and similar reasons, Spinks places a large question mark by the side of those modern writers who, in seeking some characteristic Anglican theological method and identity, have portrayed Hooker as the "timeless champion of the Church of England." Rather than



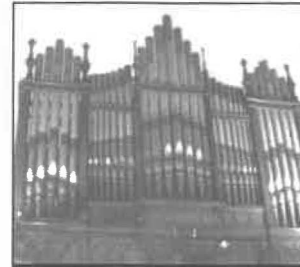
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BOOKS

"selective amnesia" (p. 173) as the reason for a relative Anglican silence about Perkins in recent times, it may just be that modern Anglicanism, at least in America, finds him a much less attractive ancestor than Richard Hooker.

(The Rev.) J. Robert Wright
New York, N.Y.

Horizons of Mission

By Titus Presler.
Cowley. Pp. 226. \$11.95 paper.
ISBN 1-5610-1190-8

Mission is always a matter of boundary, horizon and border. As Titus Presler suggests in *Horizons of Mission*, the missionary impulse involves crossing the borders between the familiar and the unknown. It concerns the full range of the joys and sorrows of the human condition. Here too there are borders, beyond which we begin to see the invisible poor, the disinherited, the discounted and the excluded. Beyond the horizon of our comfort lies the land of justice required. The mission impulse is to move beyond this horizon as well.

Horizons of Mission is an excellent beginning place for group discussion, and its primary value will be, I expect, to help us all ask the right questions so that we can assess the impulse to mission in ourselves, our parishes and dioceses and in the church as a whole. From a theological standpoint, this book is neither too thick nor too thin. Instead, it provides an informed and intelligible context in which to ask the basic mission questions facing the church.


This is a book to buy in quantity for the parish or diocesan mission committee, the Lenten study group, the adult forum — wherever thoughtful people in the church might gather to consider God's mission impulse toward creation and the creature's impulse to go out and find God in the unknown reaches beyond the horizon of place, caste, culture, race, time and space.

(The Rev.) Mark Harris
Newark, Del.

SHORT & SHARP


Growing in Faith

By Travis Du Priest



THE GOD WHO WON'T LET GO. By Peter van Breemen. Ave Maria (PO Box 428, Notre Dame, IN 46556). Pp. 160. \$10.95 paper. ISBN 0-8779-3746-X.

"Love alone endures" is the overarching theme of this personally reflective book on forgiveness and resurrection written by a retreat conductor and writer from Germany. Good on Christ's "inexhaustible willingness to forgive" and God's unconditional love.




SILENT HOPE: Living with the Mystery of God. By John Kirvan. Ave Maria. Pp. 192. \$12.95 paper. ISBN 1-8937-3241-X.

Author of several books on the great mystics in the Ave Maria series, "30 Days with a Great Spiritual Teacher," John Kirvan continues to explore insights of the likes of Teilhard de Chardin, Meister Eckhart, Julian of Norwich and Abraham Heschel.



MARKING TIME: Christian Rituals for All Our Days. By Linda Witte Henke. Morehouse. Pp. 169. \$16.95 paper. ISBN 0-8192-1859-6.

An ELCA pastor draws from her parish experience and our natural "hunger for ritual." Texts celebrating parent and child covenants, personal achievement, beginning the school year, farewell, the death of a pet. A useful addendum to our *Book of Occasional Services*.



THE LORD'S PRAYER FOR A NEW MILLENNIUM. By Isabel Anders. Magnus Press (PO Box 2666, Carlsbad, CA 92018). Pp. 109. \$12.95 paper. ISBN 0-9654-8068-2.

Creative exploration of each phrase of The Lord's Prayer by the author of *Soul Moments* and *Easter ABCs*. Particularly good on "as we forgive them," pointing out that our neighbor's peace is half our own.



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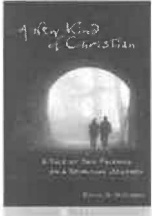
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A NEW KIND OF CHRISTIAN: A Tale of Two Friends on a Spiritual Journey. By Brian D. McLaren. Jossey-Bass (350 Sansome St., San Francisco, CA 94104). Pp. 192. \$21.95. ISBN 0-7879-5599-X.

Hypothetical conversations (some via e-mail) between a disillusioned evangelical minister and an Episcopal lay person and former minister ("Even the Bible isn't

"biblical"), exploring the pivotal moment of post-Christian transition we are in. Clever.

AS GOOD AS I COULD BE: A Memoir of Raising Wonderful Children in Difficult Times. By Susan Cheever. Simon & Schuster. Pp. 200. \$23. ISBN 0-6848-6341-3.

Daughter of writer John Cheever and author of a



Newsday column, Susan Cheever emphasizes the point that people must let go of their own childhood, not get stuck there, in order to become adults and raise children. Helpful section on "Ethics of Parenting."

PLAY THE BALL WHERE THE MONKEY DROPS IT: Why We Suffer and How We Can Hope. By Gregory Knox Jones. Harper-San Francisco. Pp. 192. \$22. ISBN 0-6881-7142-7.



A Presbyterian minister adds his thoughts to the conversation on suffering. He seeks to move beyond God-works-in-mysterious-ways and says God shares our concerns and burdens and comforts us but does not prevent our challenging the laws of physics.



'TIS A GIFT TO BE FREE: Daily Choices on Life's Path. By Virginia Ann Froehle. Ave Maria. Pp. 128. \$9.95 paper. ISBN 0-8779-3738-9.

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Parish Gives Accokeek Vestry 'Full Authority'

A set of police cars parked nose-to-nose near the church entrance and a roped-off area for eligible voting members inside confronted persons who arrived for a special meeting to revise parish bylaws Dec. 27 at Christ Church in Accokeek, Md.

By a margin of 65-10 those deemed eligible to vote extended the terms of existing vestry members and gave that body full authority over legal decisions concerning church property and "matters concerning the ecclesiastical affiliation of the parish."

If the bylaws remain unchallenged as approved, it could have the effect of rendering irrelevant a recent U.S. District Court ruling in favor of the Rt. Rev. Jane Holmes Dixon, Bishop *Pro Tempore* of Washington.

Bishop Dixon refused to approve the Rev. Samuel L. Edwards as rector

of Christ Church in part because of her concern that the traditionalist priest might try to withdraw the parish from the Episcopal Church. U.S. District Court Judge Peter J. Messitte ruled in favor of Bishop Dixon and ordered Fr. Edwards to vacate the church and rectory.

That decision is under appeal. If the decision is upheld, the vestry could, in theory, decide to seek alternate episcopal oversight or withdraw from the Episcopal Church entirely. By canon law, if a congregation decides to withdraw from the Episcopal Church, its property reverts to the diocese. The founding of the rural Maryland parish predates the American Revolution and in the event a "Colonial parish" withdrew from the Episcopal Church, Maryland law might override church canon. There is no current precedent.

The special parish meeting was first proposed in November by former vestry member Charles Claggett, who said the extension of terms had been recommended by the diocese for all parishes last spring. Extending the terms of existing vestry members would also provide continuity for the parish during its protracted legal dispute with Bishop Dixon over the call of Fr. Edwards to be rector, Mr. Claggett added.

Under parish bylaws, eligible voting members must be financial contributors to the parish for six months preceding the date of the meeting. In May, a number of members from the congregation ceased attending services conducted by Fr. Edwards and making financial contributions to the parish. Instead they began attending an alternate service nearby sponsored by the diocese.

Bishop Dixon, who presided over the meeting in accordance with the recent court decision, read a prepared statement at the conclusion of the vote:

"The decision by the majority of the vestry to exclude nearly half of the parish from voting is both disappointing and discouraging. That decision, while extremely unfortunate but permissible under parish bylaws, denies life-long members of this parish the opportunity to participate in a decision that directly affects their life in this congregation."

Prior to the vote, vestry member William Gallagher introduced a motion to declare the special meeting invalid because not every member of the parish had been properly notified. The motion failed 63-12 and Mr. Gallagher, who said he has tried to remain neutral between those who support the vestry and those who support Bishop Dixon, immediately submitted his written resignation as vestry member.

There is no honest way to reconcile the parish differences by a vote, he said in a telephone interview with THE LIVING CHURCH.

Bard College Endowment Doubles

Bard College announced recently that its trustees had collectively made a \$120 million gift, a sum which *The New York Times* reports will double the school's current endowment.

The gift came together fairly quickly following a board meeting in November during which the board's treasurer, Richard B. Fisher, reportedly said that the college had done very well, but deserved even better.

"Training Episcopal ministers, artists, poets and teachers does not create a large endowment," David E. Schwab, Bard's chairman, told the

Times. "We didn't have business or engineering schools and we still don't."

Bard was founded in 1860. It retains its designation as an Episcopal college and currently has enrolled about 1,200 undergraduates and 200 graduate students. It is located in Annandale-on-Hudson, N.Y.

Of the total gift, Bard plans to put \$100 million into its general endowment. The remainder will be used for capital projects, including a new performing arts center.

BRIEFLY....

On Dec. 14, the final day of Ramadan, a month-long period of fasting for Muslims, **Pope John Paul II** led the world's Roman Catholics in a day of ecumenical fasting for global peace. The Vatican asked those of its members whose health would be unaffected by a fast to donate to charity

the money they would have spent on food.

Correction: The Rt. Rev. William Michie Klusmeyer, Bishop of West Virginia, was omitted from the list of bishops consecrated during 2001 [TLC, Dec. 30].



Victoria Logue photo

Fr. Logue began "collecting" a congregation for King of Peace Church long before services began.

It's 'Our Church'

A web site, door hangers, prayer lists and personal notes are among the the means of communication that connect a new church and its community in Georgia.

The newest mission in the Diocese of Georgia has two locations — the brown, brick house at 6230 Laurel Island Parkway in Kingsland and the Internet world of cyberspace, address www.kingofpeace.org.

Both locations are built on specific communication methods and spiritual growth tools. Together the two have helped keep average weekly attendance climbing.

King of Peace began with three persons for Bible study in June 2000, grew to 16 for the start of an eight-week "Question Your Faith" series in September, and had 34 for the series' culmination which was its first Eucharist that Nov. 1. By Easter 2001 it had bulged out of its 64-seat building. Attendance dipped over the summer, but has leveled off at 50-60 recently. The church register lists 75, 15 of whom come from an Episcopal background.

"We had no idea we could be at 50 so soon," said the Rev. Frank Logue, King of Peace missionary, who had

started "collecting" people for a congregation long before services began. Fr. Logue met prospective members for lunch that first summer, then held an August picnic to introduce them to each other before launching the "Question Your Faith" teaching series in September.

"Church growth is more accessible than people think," Fr. Logue said. "Church growth can be planned for. Make it relevant," said Fr. Logue, who sees the website as just one of many tools, including targeted communications, that has helped keep King of Peace growing. The website has been a very good tool for the mission. About three-fourths of the congregation checked out the site first, then felt comfortable venturing in to worship. When they arrived they felt accepted, according to several who were interviewed.

The growth has resulted in several renovations to enlarge the sanctuary. King of Peace can now accommodate

(Continued on page 33)

Tanzanian Bishop Resident at Kansas City Church

Between the time the Rt. Rev. David Mattonya was appointed associate interim rector and his arrival at St. Andrew's Church in Kansas City, Mo., he acquired another title — Bishop-elect of the Rift Valley in the Anglican Church of Tanzania.

For the next year, Bishop Mattonya will serve as interim associate rector and bishop-in-residence at St. Andrew's. Initially, he will supervise the five-person program department and later he will manage the 2,000-member congregation's outreach and healing efforts.

The inspiration for the innovative, inter-provincial assignment was more than just a cultural exchange, said the Rev. Gary Gilbertson, interim rector. It was also meant to foster better understanding of the diverse cultural challenges among provinces.

Some of the voting at the 1998 Lambeth Conference of bishops revealed a lack of cultural understanding, particularly between the Episcopal Church and some of the Anglican provinces of Africa, said Fr. Gilbertson.

"When we in the United States think of missionary work, we normally envision someone from an industrialized nation going into a 'Third World' country and sharing his or her resources," he said. "Instead, Bishop Mattonya is coming from Tanzania to share his expertise and experiences with us."

Bishop Mattonya has converted many to Christianity in East Africa during his 22-year career as a priest. He has also traveled throughout Europe as a lecturer and missionary.

Last July he was named bishop-elect of the Diocese of the Rift Valley. He will succeed the Rt. Rev. Alpha Francis Mohamed as diocesan when the latter retires in approximately three years.

Clergy Wanted

Smaller congregations are having greater difficulty finding clergy

By David Kalvelage



The warnings have been in circulation for a decade or so. There's going to be a clergy shortage, the church has been told. Bishops, canons to the ordinary, and deployment officers have predicted a time when it would be difficult for churches to find clergy. That time may have arrived.

Many persons who work with the placement of clergy feel the church is already experiencing a shortage of ordained persons. Others aren't so sure.

Still others admit that it's difficult to find clergy for certain-sized congregations, but they won't go so far as to call it a clergy shortage.

"I think it's been around for some time," said the Rev. Jim Wilson, executive director of the Church Deploy-

ment Office. "We've had the illusion that there was a surplus."

Matthew Price, director of analytical research for the Church Pension Group, isn't so sure. As he looks at Pension Group data and combines it with other material, he finds "there are still unanswered questions whether there will be a clergy shortage."

Fr. Wilson points out that the number of clergy on file with the Church Deployment Office hasn't changed significantly. He said more than 12,000 clergy have their profiles in the CDO computer, with about 8,000 of them considered "active."

"I would say there is a functional clergy shortage," he said. "So many of the positions that are hard to fill are part-time or low-paying or in remote places. It appears as though the old

model of one full-time priest in a parish of 150 is more difficult."

One thing is clear no matter whom one talks to: It is

becoming increasingly difficult to find clergy to serve smaller congregations, or churches which can afford only a

minimum stipend for their priest.

"Small churches are difficult to fill, but they've always been difficult," noted the Rev. Canon David Seger, canon to the ordinary in the Diocese of Northern Indiana. He said while he has no hard data, it seems more difficult to fill smaller congregations than it was perhaps four or five years ago.

The Ven. Richard Cluett, archdeacon of Bethlehem (Pa.), made a similar observation.

"It's hard to build lists (of candidates)," he said. "Now we're getting four or five candidates for a parish. It used to be 15 or 16 and we winnowed that to four or five."

"We don't hear from many clergy," Canon Seger said. "Our searches used to have four finalists. Now when we do a search, we have trouble finding two finalists."

The problem of finding clergy seems greatest in those congregations with 100-150 members, those with fewer than 100, and churches in remote locations. Many dioceses use worker priests, retired clergy, or Canon 9 priests (those ordained to serve in a particular location) to provide ordained ministry in such churches on a part-time basis. But for those churches hoping to have a full-time rector or vicar, it's



It is becoming increasingly difficult to find clergy to serve smaller congregations, or churches which can afford only a minimum stipend for their priest.

ment Office, the agency at the Episcopal Church Center in New York City that helps churches find clergy

not always an easy matter. In many cases, those churches are not able to afford a full-time stipend, not to mention pension, health insurance and other benefits.

"I would be dead without the ministry of our retired clergy," said the Rev. Canon Gay Jennings, canon to the ordinary in the Diocese of Ohio. "They do an incredible amount of ministry. I thank God for them and I pray for their health."

Like others, Canon Jennings said her diocese has had a difficult time finding priests for small congregations. "Those locations have a difficult time coming up with minimum compensation," she said. "I've got some congregations that have been taking two or three years to find a priest."

"What's happening is bishops and diocesan deployment officers are having to become more creative about arrangements," Fr. Wilson said.

The Diocese of Bethlehem is one of those places. Bishop Paul V. Marshall and the commission on ministry have become recruiters, trying to interest people in considering the ordained ministry. The diocese is also considering non-seminary education for candidates.

"We're solving some need for part-time ministry by raising up people within the diocese," Archdeacon Cluett said. "It's a tailor-made program, different from Canon 9. We use non-Episcopal seminaries and universities, then we do the Anglicizing."

In the Diocese of Tennessee, the Rev. Canon Robert Dedmon said an organized effort is being made to recruit clergy. He reported that a recent informational session with Bishop Bertram N. Herlong attracted "a good turnout." In addition, "We intend to double the number of persons who go to seminary," he said.

Meanwhile, at the Church Pension Group, Mr. Price continues to process data and to form opinions on whether there's a clergy shortage. He pointed out that the church has ordained or received more than 2,000 persons since

1995. And he said the Church Pension Fund expects some 1,000 clergy to retire during the next two years.

"The question is, will there be a shortage of parish clergy?" Mr. Price said. "There is a large number of ordained persons and persons being ordained."

The problem, he and Fr. Wilson point out, is that some of those clergy are not parish priests. Some work in secular employment, others as hospital or college chaplains, and still others in theo-



"Those locations [small/rural congregations] have a difficult time coming up with minimum compensation . . . I've got some congregations that have been taking two or three years to find a priest."

*— The Rev. Canon Gay Jennings,
canon to the ordinary in the Diocese of Ohio.*

logical seminaries or other educational institutions.

"A lot of people have constraints about where they can move," Mr. Price said.

"We have about the same number of bodies and positions," Fr. Wilson added. "The bodies are not always where the positions are. Clergy are less mobile than they used to be, or less willing to move. It's often difficult for a spouse to move."

There are two-profession couples and clergy couples, and other circumstances which may limit the mobility of

clergy — families, schools, educational and cultural opportunities, and access to medical care. "These are very complicated situations," Fr. Wilson said.

Archdeacon Cluett mentioned that some clergy have higher economic requirements than they used to. "Experienced people from a business or corporate setting or an institutional setting are not willing to settle for smaller salaries. Clergy have mortgages now rather than live in rectories," he said. "They're not as mobile as they were."

There are other factors which make finding clergy so difficult.

"You have the average age of graduating seminarians," Canon Jennings noted. "We're finding more second- or third-career people. They don't want to go to the minimum-salary places or to the county seats."

In the past, persons graduated from seminaries, moved into a position as curate or associate for two or three years, then took charge of a small congregation for a few years before becoming rector of a larger parish.

"I think the career path is not operative any more," Canon Jennings said. In the mid-1970s, she began to notice fewer young people going to seminary. "Commissions on ministry got enamored with second-career people," she said. "Now I think the pendulum is swinging back" toward younger seminarians.

"We don't have a lot of people under the age of Baby Boomers," Mr. Price confirmed. "We're not the only institution that's being affected by this. We should take very seriously and very carefully the problems we will face if the Baby Boomers retire early and the younger persons don't follow them."

Retiring early may turn out to be a factor as well. Clergy may now retire as early as age 55 if they have 30 years of ordained ministry. So far this option is too new to have made a major impact on the number of active clergy.

"I don't think this is having a major negative effect," Mr. Price said. "In

some ways it's been less than expected. That's just people at the end of their careers."

Fr. Wilson said only a few hundred clergy have taken advantage of the early retirement plan.

Is it possible the church has turned down promising young candidates for the ordained ministry?

"People were turned away in the late '70s. This might contribute to our problem," Mr. Price said. One deployment officer said he had interviewed bright young persons who had been turned down by other diocesan bishops or commissions on ministry because they were either "theologically incompatible" with the bishop, or "too traditional" for the commission on ministry.

"The polarities of the church these days are having an impact," Canon Dedmon said.

There are instances of Episcopal churches using Lutheran clergy now that full communion between the two churches is in effect. Most persons felt ELCA pastors could be of help only in scattered instances or special circumstances.

"The polarities of the church these days are having an impact,"

— Canon Dedmon



How does the church address the problem of finding suitable clergy for congregations? Besides the recruiting endeavors underway in some dioceses, a number of possibilities exist.

Mr. Price mentioned the chance of clergy who are not now involved with parishes could return to parish ministry. He also talked about the importance of retired clergy.

"Many priests continue to work in their retirement," he said. "Our retirees are a major labor force in the church. It's a fabulous sort of 65-75 group. As Boomers age, this might be a group we can rely on."

Canon Dedmon states the church's case with numbers. "My impression is the average Episcopal priest is in the late 50s, the average seminarian in the late 40s and the average American about 34," he said. He also keeps in mind the well-publicized fact that the church has fewer than 300 clergy under age 35, and a less-known statistic: Fewer than 20 clergy are under age 30.

"My hunch is that we're approaching a time when the congregation of under 250 and less than a \$200,000 budget will no longer be able to afford a full-time priest."

With those numbers in mind, that's why Tennessee and other dioceses have begun recruiting.

"We need to keep a close eye on ordination patterns," Mr. Price said. "The church has to have a good knowledge of itself." He thinks church members can have an effect on how the needs of parish ministry are met. "How can everyone in the church make parish ministry something attractive for young people to go into?"

So does the church have a clergy shortage?

Canon Jennings, a 15-year veteran deployment officer, said the last three or four years have been far more difficult than the previous 10 in terms of deployment.

"I want to find more than a warm body," she said. "It has to be the right body. In that sense there's a shortage of clergy." □



DEEP CHURCH

\dep\ adj \chərch\ n

An attitude that shares the great commandment, proclaims the great commission, and reminds all that the call to ministry begins with holy baptism.

By William Carl Thomas

"Deep Church" is a concept I've been thinking about for more than three years. It conveys my understanding of how positive, loving, and caring relationships can be lived, shared and proclaimed. Deep Church is a way of expressing and living into the Greek word *koinonia*, which has its roots in the Hebrew word *shalom*.

James C. Fenhagen, in his book *Mutual Ministry: New Vitality for the Local Church*, states that *shalom* is foundational to the word *koinonia*. Fenhagen, using Colossians 1:15-17, 20, in which Christ is clearly the reconciler to God, writes that:

the image (of such reconciliation) is one of profound harmony and systemic interconnectedness emerging out of a sense of meaning and obedience. When this interconnectedness is experienced in the human sphere, we have what we call "community." The biblical word that best expresses this theological understanding of community is shalom, sometimes translated from the Hebrew as "peace." Shalom is an all-encompassing word covering all the many relationships of life and expressing a vision of what the Israelites conceived of as the ideal of what life was intended by God to be. (page 62).

Simply put, the group of people who make up a community of faith is, hopefully, living and sharing the fullness of all that God intends for them.

The term Deep Church becomes a unifying principle that expresses an essential attitude of the members to be *shalom* in these words: "a group of people who gather with a willing expectation to share intimately the love of God." Such an attitude can help put in perspective all that is commonly held about church size and help church members recall that relationships among people are more important than the



DEEP CHURCH

a group of people who gather with a willing expectation to share intimately the love of God.

dynamics of a parish organizational chart. Structure is indeed necessary to experience healthy relationships, but it should not so bind that the relationships suffocate. Deep Church encompasses polity models such as high, low, broad, Anglo-Catholic, evangelical, and puts the Arlin J. Rothauge sociological models of Family,

(Continued on page 25)

Conspiracy Unfounded

Run for your lives! The Episcopal Church is under siege. Groups are being mobilized to capture your church.

Strong words? More than that. The words of warning are being sounded by an organization called Institute for Democracy Studies (IDS), which in a widely circulated article in the December issue of its magazine, *IDS Insights*, claims the Episcopal Church is being taken over by a right-wing, growing international network. Huh? This doesn't sound like the Episcopal Church I know, but read on.

The IDS, based in New York City, describes itself as "a nonprofit, tax-exempt research and educational center devoted to the study of anti-democratic religious and political

of *IDS Insights* is not of the Episcopal variety. That means most readers are likely to believe that there is an organized plot to take over the Episcopal Church, to wrest it away from the heroic leaders who are trying to maintain its democratic principles. Words like "siege," "attack," and "threat" are used liberally in headlines and elsewhere in the text.

The article focuses on conservative movements within the Episcopal Church and tries to link them to each other and to various political streams, all of them to the right of Ronald Reagan. Trinity Episcopal School for Ministry, the Canon Law Institute, the American Anglican Council, and the Institute for Religion and Democracy are cited prominently. Such bastions of evangelical theology and worship as Truro Church and Church of the Apostles, Fairfax, Va., St. Stephen's, Sewickley, Pa., and All Saints', Pawleys Island, S.C., are mentioned. Individuals who have a major stake in any of the organizations or churches are named. They are the threats and extremists, "seeking to uproot the Episcopal Church from its historic role in public life." And I'd always been led to believe that the Episcopal Church was the Republican Party at prayer. "These developments must be carefully monitored and firmly challenged."

I will admit to knowing persons who are members of these organizations, and I know members of each of the aforementioned churches. As far as I can tell, they are not evil or demonic. They are not participating in a conspiracy to take over the Episcopal Church. The ones I know are concerned about the future of the church, particularly its continued drift to the left, but they are not part of any fanatical cult that I can see.

The near-hysterical reactions I'm hearing from Episcopalians over this article is puzzling. It's not worth a nervous breakdown. (Do people still have "nervous breakdowns"?) It's clear to me that the author, even though he writes as though he's an expert on the Episcopal Church, does not understand it. And he fails to grasp the relationship of the Episcopal Church to the Anglican Communion. In short, I'm not taking this article very seriously, because it simply isn't true.

If you want to read the article, go online to the following address:

www.idsonline.org/publications.html

David Kalvelage, executive editor

Did You Know...

The Church of St. John the Baptist, York, Pa., has a bell which was once rung to call the Continental Congress into session when it met in York.

Quote of the Week

Columnist Roger Rosenblatt, writing in *Time* on religions: "One says that he respects someone else's religion, but it is like saying he thinks someone else's children are wonderful."



The Mainstream Under Siege
A 2.6 million-member Protestant, the Episcopal Church US is the official American province of the 79-million member worldwide Anglican Communion, based in Great Britain by the Archbishop of Canterbury.

The Episcopal Church is under siege.

movements and organizations in the U.S. and internationally." We used to call places like that think tanks.

The article is titled "A Church at Risk: The Episcopal 'Renewal Movement'." This, of course, gets the article off to a bad start. I don't know about you, but when I hear "renewal movement," I think of all sorts of things — charismatic renewal, catholic renewal, evangelical renewal, Cursillo, Faith Alive, and dozens more. It's impossible to lump them all under one umbrella. It seems to me the church is always in need of renewal. Sort of a reawakening. In addition, in the article author Lewis C. Daly more than once equates this "Episcopal renewal movement" to politics and to such characters on the religious right as James Dobson, Charles Colson and others. Even Pat Robertson's name shows up.

My guess is a large portion of the readership

Small Churches Struggle

Elsewhere in this issue, an article addresses whether the church has a shortage of ordained persons. Persons involved in the placement of clergy are not of one mind about whether a shortage exists, but most agree that it's becoming more difficult to find clergy for some churches. Smaller congregations, churches in small communities, and places which have trouble paying a full-time stipend have become more challenging for bishops and deployment officers to fill with appropriate clergy leadership.

Sadly, the idea of a priest living in a village and providing full-time pastoral leadership in the local congregation is becoming a model of the past. Congregations of 75-150 members in particular struggle greatly to



Sadly, the idea of a priest living in a village and providing full-time pastoral leadership in the local congregation is becoming a model of the past.

meet diocesan minimum stipend guidelines, and in many cases a priest's stipend and benefits take up much of the small church's budget.

It is encouraging to note that some dioceses are taking steps to address the problem. In some places, the ordination of Canon 9 priests, who are ordained to serve in a particular place, has been helpful. Some dioceses are looking at alternative methods of educating parish priests. Elsewhere, bishops, commissions on ministry, and other leaders are actively recruiting in an attempt to identify and interest younger persons in the ordained ministry. Some visionary leaders are devoting considerable attention to the dilemma, and for this the church can be thankful.

The Local Level

Many of the church's bishops are doing their best to emphasize the fact that the diocese is the basic unit of the church. Historically, and theologically, one cannot find fault with that premise. Bishops are to be instruments of unity, and the church gathers around its bishops in geographic areas known as dioceses. However, in reality, the parish church is where the action is. Parishes are organized into dioceses, and they turn to the diocese as a valuable resource, but it is at the parish level where the church's most basic ministries are carried out.

As the church attempts to double average attendance by 2020, the necessary work will be done in the parishes. Our efforts at evangelism and church growth are most effective at the local level. It is there where we must be bold enough to share the good news of Jesus Christ with others. It is there where we will develop the vision of what to do with all those people whom we are targeting as potential church members in the next two decades.

THE LIVING CHURCH has long emphasized the importance of the parish church. This Parish Administration Issue, one of four we publish each year, attempts to accentuate the need to build strong, healthy parishes, for sound parishes usually mean healthy dioceses.

Our parish churches are the centers of other vital ministries. Most of the preaching and teaching ordinary church members receive takes place in parish and mission churches. Pastoral care — counseling, preparation for receiving the sacraments, home visitations — is usually done most effectively at the parish level. Most stewardship teaching and practice is done in parish churches, even though dioceses and the national church often provide helpful

The parish church is where the action is.



materials and advice for that to take place. For most of us, the sacraments are administered in our parish churches. And, not to be overlooked, it is in our local congregations where we form relationships with others. We find companions along our spiritual journeys, persons to share our joys and griefs, a faith community.

We hope the articles and advertisements in this special issue will be interesting and helpful, especially to those persons involved in the administration of a parish.

Broken or Flawed?

The ordination exceptions may point to more serious problems ahead in the agreement between the ELCA and the Episcopal Church.

By Tim Huffman

David L. Veal argued [TLC, Nov. 11] that the Evangelical Lutheran Church in America (ELCA) has broken its covenant of full communion with the Episcopal Church by unilaterally revising the document *Called to Common Mission (CCM)*. Despite his condescending tone ("authoritarian tradition," "earnest but unseasoned," "adolescent and self-centered"), Canon Veal makes some valid points and raises serious concerns about the future of this relationship. Canon Veal deserves a better answer than the bland reassurances of denominational leaders that all will be well. All may not be well, and the ordination exceptions bylaw may point to more serious troubles ahead.

What is surprising is that anyone should be surprised. Some Lutherans have been trying to point out that this is a document that papers over fundamental disagreements, and any doubt about the opposing understandings of *CCM* should have been removed by the dueling resolutions passed by the respective conferences of bishops before the votes.

Lutherans were not told the whole truth about the implications of *CCM*. There was a deliberate attempt to disguise the fact that the ordination/installation of bishops, using the traditional elements of ordination, goes far beyond a functional installation into a time-bound job. Lutheran leaders continue to deny the clear

intention of *CCM* that the re-imposition of the preface to the ordinals will apply to Lutheran ministry, even though the ELCA Office of Ecumenical Affairs affirmed that Presiding Bishop Mark Hanson was in fact installed into "the Anglican historic episcopate." Many Lutherans are

shocked to hear an ontological view of ordination, especially when they are expanding the practice of "lay presidency," for practical as well as theological reasons. Lutherans were assured that their 1993 decision to maintain a unitary ordained ministry, with pastors and bishops as ministry

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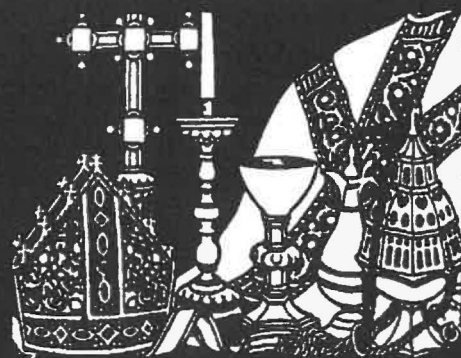
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VIEWPOINT

“peers,” and with no ordination of deacons, was not contradicted by accepting the historic episcopate, which seems in turn to have shocked Episcopal bishops.

Episcopalians would not be surprised at this contretemps if they had been paying attention to the ELCA itself, and not to the reassurances of a handful of ELCA “experts.” The concordat was finally approved by only a slim 5-3 vote of Lutheran dialoguers after years of deadlock. Although the Churchwide Assembly of the ELCA is a determinedly non-representative body and a reliable rubber stamp for leadership’s proposals, it has managed twice to reject proposals about ecclesiology. Here Canon Veal’s note that the ELCA is young and very new at ecumenism is on the mark. Only an institution with so little self-identity would have allowed its assembly to approve *CCM*. As Lutherans learn more about what has happened (73 percent know little or nothing about *CCM*), more and more are finding both content and process unacceptable.

If Episcopalians are surprised by this, the Rt. Rev. Christopher Epting should not be. Bishop Epting met with the “Common Ground Consultation” in Milwaukee in February, 2000, and responded to the “Common Ground Resolution,” approved by 17 of the 18 participants. This was the only national and broadly representative consultation of the ELCA on the matter, trying to avoid the impending split of the ELCA over *CCM*. The consultation affirmed both non-episcopal ordination of pastors and synods that would be free from the Anglican episcopate. This gave Bishop Epting, the church’s ecumenical officer, a significant “heads-up” about the ELCA issues six months before Denver 2000, and he agreed that the prospects were “messy,” but said that the proposals should not derail the agreement.

What lies ahead? Will there be significant numbers of non-episcopal ordinations? That will depend on seminarians, who now can request it within official ELCA policy. Bishops, desperate for new graduates, would not be able to reject such requests if seminarians insisted that the option be available for themselves or their peers, and some bishops have already found



Starfish Flinger

As the old man walked the beach at dawn, he noticed a boy ahead of him picking up starfish and flinging them into the sea. Catching up with the youth, he asked him why he was doing this. The answer was the stranded starfish would die if left until the morning sun.

“But the beach goes on for miles and there are millions of starfish,” countered the other. “How can your effort make any difference?”

The young man looked at the starfish in his hand and then tossed it to the safety of the waves. “It makes a difference to this one,” he said.



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ways to accommodate such requests.

A sign of Lutheran determination is that in 2000, when ELCA leadership was struggling to get bishops to rule resolutions about *CCM* out of order, 21 synods (of 65) ignored national leaders and passed resolutions guaranteeing new ordinands the freedom to choose non-episcopal ordination, and 11 synods guaranteed newly elected bishops the right to reject installation/ordination into the historic episcopate. These are indeed "unilateral" actions, in defiance of both *CCM* and ELCA leadership. Episcopalians might also note that of the six or seven per-

never have agreed to surrender part of their identity for an ecumenical piece of paper if they had been given a vote.

Episcopalians have reason to be angry. They were assured that *CCM* is consistent with the Lutheran confessions, but many Lutheran scholars, including two retired presiding bishops, disagree. They were assured that the "dissident minority" was small, regional, and in decline; all false. They were assured that if the contract could only be approved, Lutherans would be stuck with it; but the excep-

tions by-law shows that changes are possible. The wise counsel of Presiding Bishop Frank Griswold and Archbishop of Canterbury George Carey that the ELCA should take more time to assure genuine agreement was ignored.

It seems that both sides are beginning to count the cost. □

Tim Huffman is the John H.F. Kuder Professor of Christian Mission at Trinity Lutheran Seminary in Columbus, Ohio.

Of the six or seven persons responsible for pushing CCM through the ELCA, all but one are now retired or fired. The tide may well have shifted.

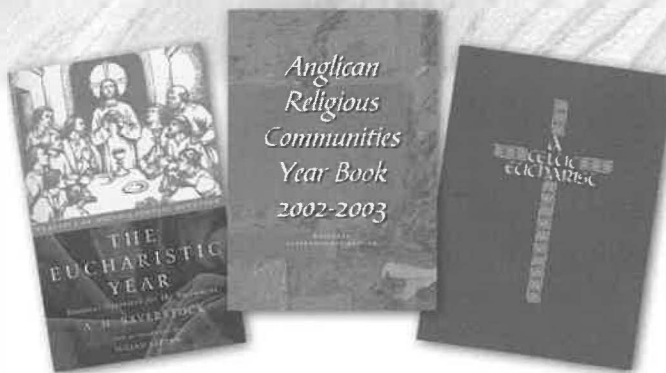


sons responsible for pushing *CCM* through the ELCA, all but one are now retired or fired. The tide may well have shifted. Many synodical bishops, closer to the pulse of the churches, are concerned about the potential loss of support, especially from the larger congregations, most of which have little use for exaggerated claims by bishops. The conference of bishops supported the ordination exception bylaw unanimously, despite pleas from Presiding Bishop George Anderson to reject it; he later supported it at the Indianapolis Assembly.

In the ELCA, the work of synods and the salaries of bishops depend on voluntary contributions by congregations, with the national church dependent in turn on semi-voluntary funding from synods. With contributions from congregations declining, growing numbers of congregations joining dissenting movements or even withdrawing, and with the influential mega-churches becoming more and more detached from the ELCA in all but name, satisfying Episcopalian quibbles about an agreement designed to alter Lutheran practice and theology may not be worth the price. Certainly a majority of Lutherans would

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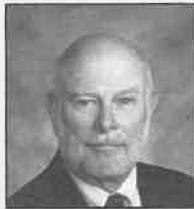
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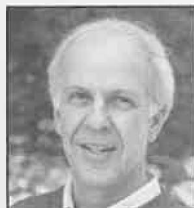
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Proper Roles

The reverence that the Rev. Donna Hayhow expresses for the altar and the cross [TLC, Dec. 16] would be regarded as idol worship by a Jehovah's Witness and certainly any respectful act to either would be considered proof of that sin.

A procession in which the cross is flanked and followed by the flags of state and church is emblematic of the proper roles of those two institutions: that they should follow where Christ leads. To have those flags left and right of the altar and cross could well be construed as indicating guardian roles. The state's duty is to protect the freedom of the church and the church's duty is to protect the faith as given to us by Christ through the apostles.

A child asks us the significance of the candles in the sanctuary and we explain about seven gifts of the Spirit, the Trinity, the two natures of Christ, and whatever other numbers of candles might be present. In fact, candles got into church because there was no electricity to provide light.

Candles, flags, crosses, altars and such are only objects that have no meaning except that which we bring to them. When we speak about objects so that we ascribe to them significance beyond their physical reality, we are saying more about ourselves than we are about the objects.

Symbolism, like beauty, is in the eye of the beholder and only in the eye of the beholder.

*(The Rev.) Harry N. Collins
St. Stephen's Church
Mullica Hill, N.J.*

How has "the church" discouraged displaying the American flag? Did I miss a General Convention resolution on this matter?

It is quite as reasonable to say that America is a Christian nation as it is to say that Iran is an Islamic nation or that India is a Hindu nation. Christianity has never been a majority religion in the world. To say that it may "soon" be a minority religion in this country is absurd.

A "goodly number" (how many is

that?) of the founders may have been Deists, but John Adams was "a devout Christian," according to his biographer David McCullough, and Benjamin Franklin believed that "God governs in the affairs of men," hardly a Deist point of view. Should we hold the views of the Deist (at best) Jefferson in higher regard than those of Adams and Franklin?

Finally, if the Rev. Hayhow refuses to allow display of the flag in (or even outside) her church because her parishioners might think that flag and cross are "symbolically ... synonymous," then she has a disgracefully low opinion of their intelligence.

*Dale E. Elliott
Lovington, Ill.*

I read with some sadness "Old Glory and the Cross" by the Rev. Donna Hayhow. Ms. Hayhow seems to misunderstand the world in which we live and the church's role in it, leaving her congregants to fend for themselves as they seek to understand how it is that their faith informs their citizenship.

We live not only in the City of God; we live also in the City of Man (or human civilization, as one might say today). And we live in them at the same time. For that reason, it is incumbent upon thoughtful Christian leaders to hold up both "cities" for scrutiny, information, and illumination, and to do so in the context of worship.

In worship procession, the cross leads, and the two flags (Episcopal Church and USA) follow, demonstrating that both church and state are subject to principal symbol of Christ's sovereignty. The people follow the two flags because of our dual citizenship. That duality must be addressed in worship if we are to live coherently in the world.

When it comes to patriotic hymns, with the exception of the National Anthem, those contained in the hymnal are either hymns of praise to God for the beauty and gift of this land, or prayers of intercession to God for the healing and preservation of the nation. Either way, they seem particularly appropriate in times of grave national crisis.

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Refusal to accept the offering of our U.S. citizenship (as sinful as it may be) upon the altar of Christ states quite clearly that the church has nothing to offer by way of informing, correcting, and healing the nation.

*(The Rev.) Robert G. Certain
St. Margaret's Church
Palm Desert Calif.*

Ms. Hayhow's view of the American flag in the church is a curious interpretation of symbolism. In our parish, the flag is in place near the altar because it represents the American and Christian commitment to the very things she advocates: concern for the poor, the environment, the mentally ill, the homeless, liberty, justice, equality, freedom and unity.

As one explores her criticism of Americans as "arrogant and boastful," and our government policies, principles, and our way of life as incompatible with Christian virtues despite our assistance to others in peril of earthquake, fire, and flood, one is hindered by the gathering darkness of invincible ignorance.

*Alan E. Linden
Jacksonville, Fla.*



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Richly Blessed

I read with interest the article about the distinguished ministry of my good friend Bishop Arthur Williams, [TLC, Dec. 9] and would like to offer the following information as a correction. Bishop Williams does not rank first in seniority among African American bishops; he is senior among active African American bishops.

TLC readers may wish to know that the church has been richly blessed by the ministries of several other black bishops, now retired: John Burgess (consecrated in Massachusetts, 1962); Richard Martin (Long Island, 1967); Telesforo Isaac (Dominican Republic, 1972); Walter Dennis (New York, 1979); and Clarence Coleridge (Connecticut, 1981). Franklin Turner (Pennsylvania, 1988) also retired, was consecrated after Bishop Williams. Bishop James Ottley, whose appointment as assistant bishop of Southeast Florida was reported on the same page as the news of Bishop Williams' impending retirement, was consecrated Bishop of Panama in 1984. Also, Bishop Williams is not the "10th in overall seniority in the House of Bishops," but 10th among active bishops in the house.

*(The Rev.) Harold T. Lewis
Calvary Church
Pittsburgh, Pa.*

A Last Resort?

I read with considerable interest the letter from Fr. Matis and Fr. Wood [TLC, Dec. 2], both of whom are members of the Standing Committee of the Diocese of Pennsylvania. Although their comments were predictable, I feel compelled to respond to their

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charge that my Quote of the Week [TLC, Oct. 28] was an "inaccurate depiction of the bishop's intentions and another example of the inflammatory rhetoric that continues to fuel unnecessary tensions" between the Church of St. James the Less and the diocese. These men allege that their filing of a lawsuit against the parish was done only as a "last resort" after the failure of "various efforts to resolve our differences." Several points should be noted here:

1. The standing committee voted to take canonical action against the parish less than a month after our 1999 disaffiliation. This was done before Bishop Bennison or any members of the diocesan leadership met with the parish, before the diocese proposed mediation efforts, and without informing anyone in the parish of their decision. They revealed this action only when they filed the lawsuit against us — more than two years later.

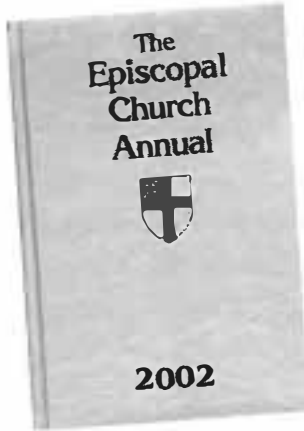
2. It appeared to me, and to the rest of St. James' mediation team, that there was no serious intention on the part of the diocese to resolve our differences. It protracted the mediation process for more than a year beyond what was originally anticipated.

3. As for the bishop's intentions, he has publicly applauded our parish for the day school which we started three years ago in our inner-city neighborhood; yet he has demanded that we vacate the property and thus close the school. He has also insisted that the lawsuit is necessary in order to continue a vibrant Episcopal presence in our neighborhood; yet the lawsuit actually asks the court to dissolve the parish corporation and vest all its assets in the bishop.

4. The two gentlemen further claim that their "sole objective [is] to protect the rightful interest of the Episcopal Church in the property." For more than 150 years, the purchase, construction, maintenance and operation of the parish have been funded by members and friends of the parish. All deeds to parish property are in the name of the Church of St. James the Less, with no reference to the Episcopal Church.

5. It is also important to note that no

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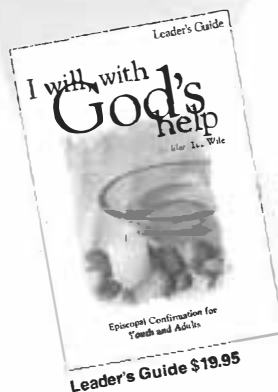
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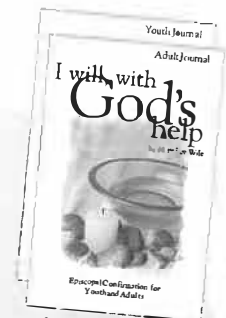
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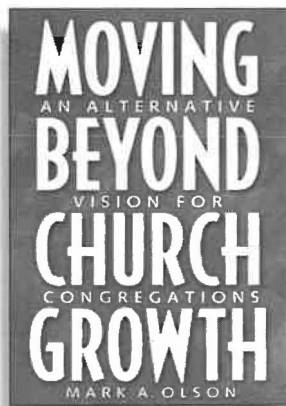
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LETTERS TO THE EDITOR

parish property has been "diverted." It remains where it has always been and where, God willing, it always will be — in the name of and under the full control of the vestry.

*Becky Wilhoite
Philadelphia, Pa.*

Valid Indeed

Contrary to what the Rev. Ernest Neckermann claims [TLC, Nov. 18], Bishop Jack Iker's position on the ordination of women is theologically sound. The bishop's position may not be that of Fr. Neckermann, but it is a theological position which is deeply rooted in the theology of both the Old and the New Testaments.

The apostle Paul, who grounded his theological understanding of a male ministry in the revealed order of creation and redemption, has been upheld in this matter by many eminent theologians, including St. Augustine, St. Thomas Aquinas, John Calvin, Richard Hooker, Jeremy Taylor, C.S. Lewis, Eric Mascall, J.I. Packer, the present Bishop of Rome, and the present Ecumenical Patriarch.

Bishop Iker is in excellent theological company.

*(The Rev.) G. Richard Bridge
New Smyrna Beach, Fla.*

An Illustration

Persons predicting and advocating division of the Episcopal Church into two or more "Anglican" denominations might reread Gotthold Lessing's story of the three rings (in his play *Nathan the Wise*), where a man had a ring that made its wearer beloved of all people. He loved his three sons so much that he couldn't choose which to give the ring to, so he had two copies made and gave each son a ring just before he died. The sons quarreled among themselves, realizing that two of the rings were copies, so they went before a judge. The judge asked, "Where is the power of the ring to make its owner loved by all people?" He advised each son to make themselves loved by all people so the ring could show its power.

*Stuart S. Bamforth
New Orleans, La.*

DEEP CHURCH

(Continued from page 14)



Pastoral, Program, and Corporate in proper perspective. Deep Church evokes a missionary response within the community of faith that can get lost when hierarchy and institution overwhelm the spirit of the members.

In my practical experience over the past seven years as rector of St. Matthias' Church, Tuscaloosa, Ala., a Deep Church attitude has allowed statements of vision and mission that evoke the great commandment and the great commission to evolve. A healthy parish spirit has arisen as we struggled to be released from the self-imposed limitations of sociological models of parish life and purpose. Inspired by the Holy Spirit, we discovered a parish vision (also the definition of the term Deep Church) that is a statement of the great commandment (Mark 12:29-31): "to be a group of people who gather with a willing expectation to intimately share the love of God." By this same Spirit, we have come to understand that the four-year-old parish mission is a statement of the great commission that has its roots in Mark 16:15: "Supporting God's work in the world as we proclaim a community of faith built on the sure foundation that is Jesus Christ."

I am indebted to *Reclaiming the Great Commission: A practical model for transforming denominations and congregations* by Bishop Claude E. Payne and Hamilton Beazley for helping make the connection of the great commandment and the great commission to the concept of Deep Church.

The sixth year of the Living Our Baptismal Covenant (LOBC) eight-month process of adult Christian formation at St. Matthias' came to a close with Bishop Henry N. Parsley's visit on May 9, 2001. I want to thank Bishop Parsley for uttering the phrase Deep Church in a 1998 sermon and his support in my development of the concept. Cecil P. Williamson (spiritual director-in-residence, the Wellspring Center for Spiritual Formation of which St. Matthias is the home parish) asked the LOBC participants during a breath prayer workshop, "What is God's invitation to you?" This is a sim-

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ple yet quite profound question.

Over Lent last year, God surprised me with the invitation to memorize and thus integrate the following prayer for mission written by Charles Henry Brent, Bishop of the Philippines (1901-1918) and of Western New York (1918-1929):

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name. Amen. (BCP page 101)

God not only blessed me with this invitation, but offered the grace that allowed these words to become my own. I am somewhat dyslexic and memorize set pieces with great difficulty. I find the great commandment in the words "reaching forth our hands in love" and the great commission in the desire to "bring those who do not know you to the knowledge and love of you."

God's invitation comes in more forms, to paraphrase the apostle Paul, than we can ask or imagine. Accepting God's invitation is a way, as Bishop Brent would pray, to be "clothed in the Spirit of Jesus Christ." To be so clothed is to share intimately the love of God which is what we hope to be as Deep Church.

Deep Church is also a way of expressing the possibilities of a church that experiences relationships on an "organic" model rather than a "hierarchical" model. James Monroe Barnett, in *The Diaconate: A Full and Equal Order*, argues at length that the nature of the church is truly organic and from within that concept comes the understanding of how to renew the church in what is now being called the post-Christian era. The organic model of the first three centuries saw the *laos* (the people of God) as "a chosen race, a royal priesthood, a holy nation, God's own people" (1 Peter 2:9). The clerical hierarchy that came after the formal recognition of the church by the Emperor Constantine (marked as beginning with the council that wrote

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the Nicene Creed in 325), and which evolved in the Middle Ages, supported the notion that ordination rather than baptism was how one became a minister. Writing of the pre-Nicene church, Barnett states: "Baptism, replacing and standing in marked contrast to circumcision, created *laos*, the people of God, in a new and exciting way. In Baptism the Holy Spirit came anew to each, bestowing as he willed gifts for ministry, that together Christians might extend the presence of the living Lord and the fullness of his ministry throughout the world. From this empowerment and from these gifts to the *laos* all ministry flowed."

While I believe that I am an exponent of holy baptism as the entrance into the life of service that is Christian ministry, Barnett helped me see that I have not completely shed my hierarchical ways. Until May, 1999, my Certificate of Holy Baptism was kept in a drawer while my certificates of ordi-

*Indeed, Deep Church expresses
the essential attitude to be shalom:
the ideal of what life
is intended by God to be.*



nation as deacon and as priest have maintained prominent places on the wall in my church study. Now framed and hung in my study, this Certificate of Holy Baptism reminds me that, if I am to take Deep Church seriously as a pastor, I am to remember that I must live out my baptism in an attitude wherein I am a servant of the servants.

Proper attitude is foundational to being a healthy, vital group of people who gather with a willing expectation to share intimately the love of God. To be Deep Church achieves an attitude that transcends labels and institutional systems and reclaims that our response to Jesus Christ is to love one another as he loves us and to proclaim the good news to the whole creation. Indeed, Deep Church expresses the essential attitude to be *shalom*: the ideal of what life is intended by God to be. □

The Rev. William Carl Thomas is the rector of St. Matthias' Church, Tuscaloosa, Ala.

The General Theological Seminary of the Episcopal Church (GTS) seeks qualified applicants for the position of Director of the St. Mark's Library, to take up duties beginning on July 1, 2002.

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- June 12-16** **Catholic Conference & Formation Center, Dallas, Texas**
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- November 21-24** **Washington, DC, College of Preachers
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PEOPLE & PLACES

Appointments

The Rev. **Orlando Addison** is curate and missionary of St. Paul's Cathedral, 4800 Woodward Ave., Detroit, MI 48201-1399.

The Rev. **Marvin B. Aycock, Jr.**, is priest-in-charge of St. Matthew's and St. Paul's, Salisbury, NC; add. PO Box 1852, Salisbury, NC 28145.

The Rev. **Charles Blauvelt** is rector of Grace, 106 Lowell St., Manchester, NH 03101.

The Very Rev. Rev. **Peter D. Eaton** is dean of St. John's Cathedral, 1313 Clarkson St., Denver, CO 80218-1806.

The Rev. **John Eidam** is rector of St. Peter's, 224 S Military Hwy., Norfolk, VA 23502.

The Rev. **Joseph Gatto** is vicar of St. Joseph's, Midlothian, VA.

The Rev. **Robert Henley** is vicar of St. Joseph's, 345 Hardin Ln., Sevierville, TN 37862-4507.

The Rev. **Noah B. Howard** is missionary in the Yadkin Valley Cluster of the Diocese of North Carolina; add. PO Box 1047, Coolee, NC 27014.

The Rev. **Charles Livermore** is priest-in-charge of Trinity, PO Box 55, Gatlinburg, TN 37738.

The Rev. **DeWitt Loomis** is priest-in-charge of St. John's, PO Box 1187, Petersburg, VA 23804.

The Rev. **Patrina McCarthy** is deacon at St. Francis of Assisi, 3413 Old Bainbridge Rd., Tallahassee, FL 32303.

The Rev. **Robert McKay IV** is rector of Our Saviour, PO Box 503, Dubois, PA 15801.

The Rev. **Jean Meade** is associate at St. Philip's, 3643 Aurora Dr., New Orleans, LA 70131.

The Rev. **Jay Mills** is assistant at Good Samaritan, 425 N Cedar Bluff Rd., Knoxville, TN 37923-3699.

The Rev. **Norm Morford** is rector of St. Timothy's, PO Box 295, Indianapolis, IN 46237.

The Rev. Canon **Edward J. Morgan** is canon to the ordinary in the Diocese of Colorado, 1300 Washington St., Denver, CO 80203.

The Rev. **Randall C. Morgan** is rector of St. Paul's, PO Box 326, Athens, TN 37371-0326.

The Rev. **Thomas Morris** is rector of Trinity, 15 Hemlock Ave., Spruce Pine, NC 28777.

The Rev. **Petra Owen** is associate at Good Shepherd, PO Box 3108, Federal Way, WA 98063-3108.

The Rev. **Marilyle Sweet Page** is rector of St. Mark's and St. John's, 1245 Culver Rd., Rochester, NY 14609.

The Rev. **David Puckett** is rector of Holy Spirit, 12535 Perthshire St., Houston, TX 77024.

The Rev. **Roger Robillard** is vicar of Trinity, PO Box 86, Highland Springs, VA 23075.

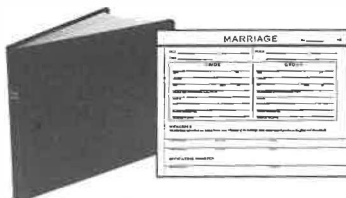
The Rev. **Lloyd G. Rupp** is rector of St. Timothy's, 43 W Pacific St., Henderson, NV 89015.

The Rev. **Margaret Smith Shepard** is rector of Grace, Box 24, Mount Meigs, AL 36054-0024.

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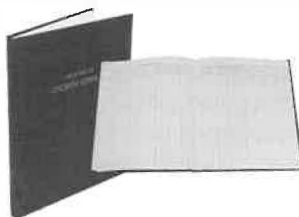


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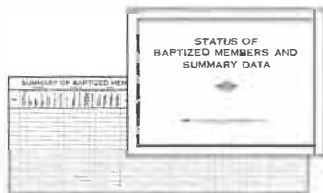
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All registers conform to the reporting requirements of The General Convention Office of the Episcopal Church.

The Rev. **JoAnn Kennedy Slater** is priest-in-charge of St. Luke's, 120 N Huron St., Ypsilanti, MI 48197.

The Rev. **Glenn Stone** is rector of St. Paul's, PO Box 161, St. Clair, MI 48079.

The Rev. **Helen Svoboda-Barber** is associate at Holy Cross Lutheran, 7851 W 119th St., Overland Park, KS 662123.

The Rev. **Faye VanDermark** is assistant at Christ Church, PO Box 345, Gilbertsville, NY 13776.

The Rev. **Robert Wawee** is vicar of St. John's, P.O. Box 1477, Sealy, TX 77474.

Ordinations

Deacons

Dallas — Betty Clement, Alyce Schrimsher.
Eastern Michigan — Suzanne Marie Lynn.
Fond du Lac — Thomas Andrew Janikowski, Vicki Jo Natzke.

Massachusetts — Virginia Marie Rincon.
West Tennessee — Brent Cameron Powell.

Priests

Albany — Anne Fahy Curtin, vicar of Holy Cross, 138 Eighth St., Troy, NY 12180.

East Tennessee — Carol Ann Bullard, priest-in-charge of St. Matthew's, PO Box 497, Dayton, TN 37321.

Easton — Earl D. Beshears, Kenneth S. Thom.

Fond du Lac — David Allen Drebert.
Louisiana — Stewart B. Cage, Jr.
Nebraska — Helen Goltl, Karen Juzenas, Joan Phillips.

Nevada — Jo Anne Margerum Lediard.
New Jersey — Mark William Frazier.
West Texas — John Lewis.

Religious Communities

Order of St. Helena — Debbie Cohen was received as a postulant.

Resignations

The Rev. **Joyce Caggiano**, as executive director of Crossroads social service agency, Detroit, MI.

The Rev. **Richard S.M. Emrich**, as rector of Zion, Rome, NY.

The Rev. **Mary Margaret Mueller**, as assistant at St. Mark's, San Antonio, TX.

Retirements

The Rev. **Richard Halladay**, as canon to the ordinary in the Diocese of Indianapolis.

The Rev. **Mary Hardy**, as associate at Trinity, New Orleans, LA.

The Rev. **W.D. McLean III**, as vicar of Good Shepherd, LaBelle, FL; add. PO Box 15709, Sarasota, FL 34277-1709.

The Rev. **Victoria Wells**, as rector of Trinity, Weymouth, MA.

Deaths

The Rev. **Alvin L. Kershaw**, 82, who served as rector of Emmanuel Church, Boston, for 26 years, died Nov. 29 in a

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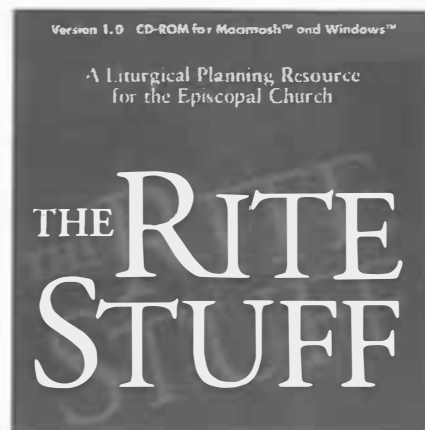
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PEOPLE & PLACES

Louisville, KY, hospital of complications from a bacterial infection.

A native of Louisville, Fr. Kershaw graduated from the University of Louisville and the School of Theology of the University of the South. He was ordained deacon in 1943 and priest in 1944. He was rector of Christ Church, Bowling Green, KY, 1944-47; rector of Holy Trinity, Oxford, OH, 1947-57; rector of All Saints', Peterborough, NH, 1957-62; and rector of Emmanuel, Boston, 1963-89. During his time in Boston, he made Emmanuel a center of musical activity, and he developed an outreach ministry to the Boston arts community. He is survived by his wife, Doris, and three children.

The Rev. **J.R. MacColl III**, retired priest of the Diocese of Massachusetts, died Dec. 5 in Bryn Mawr (PA) Hospital. He was 83.

He was born in Evanston, IL, and was a graduate of Princeton, Episcopal Theological School and Philadelphia Divinity School. He was ordained as deacon in 1943 and priest in 1944. He was curate at Trinity, Toledo, OH, 1943-44, then served as a chaplain in the Naval Reserve until 1946. He was assistant, then associate at Christ Church, Winnetka, IL, 1946-49; rector of Trinity, Newport, RI, 1949-53; rector of St. Thomas', Whitmarsh, PA, 1953-68; staff member,

then president of the Academy of Religion and Mental Health, New York City, 1968-72; executive director of the Chestnut Hill Community Association (PA), 1972-74, and rector of St. Andrew's, Wellesley, MA, 1974-82. In the Diocese of Rhode Island, Fr. MacColl was a member of standing committee, executive council and was a deputy to General Convention. In Pennsylvania he served on standing committee, diocesan council and other committees, and he was a diocesan council member in Massachusetts. He was a former trustee of the Episcopal Divinity School. He is survived by his wife, Cynthia, and five children.

The Rev. **Charles B. Moore**, M.D., priest and surgeon, died Oct. 19 at Ochsner Hospital in New Orleans, LA. He was 74.

Dr. Moore was born in Omaha, NE, and attended the University of Tennessee. He graduated from the Tennessee College of Medicine. He interned at the National Naval Hospital, Bethesda, MD, and completed his residency at Ochsner Clinic in New Orleans. He joined the staff there in 1958 and was director of the catheterization lab from 1958 to 1972. He was one of the founders of the Cardiology Department at Ochsner Clinic and served as its department head for many years. He was granted a sabbatical leave to attend seminary and graduated from Virginia Theo-

logical Seminary. He was ordained deacon in 1974 and priest in 1975, and has been a supply priest in the Diocese of Louisiana since that time. Dr. Moore is survived by his wife, Cuqui, two sons, and seven grandchildren.

The Rev. **John A. Spalding**, who spent most of his ministry in the Diocese of Panama, died Dec. 11 in St. Luke's Hospital, New York City. He was 73.

Fr. Spalding was born in Panama and educated at Church Divinity School of the Pacific. Following ordination to the diaconate in 1955 and to the priesthood in 1956, he spent the next 20 years as priest-in-charge of various parishes in Panama. He was a pastoral associate for Hispanic ministry at Trinity Parish, New York City, in 1975. He was rector of St. Andrew's, Evanston, IL, during the 1980s. He is survived by his wife, Pauline, two daughters, three grandchildren and three brothers.

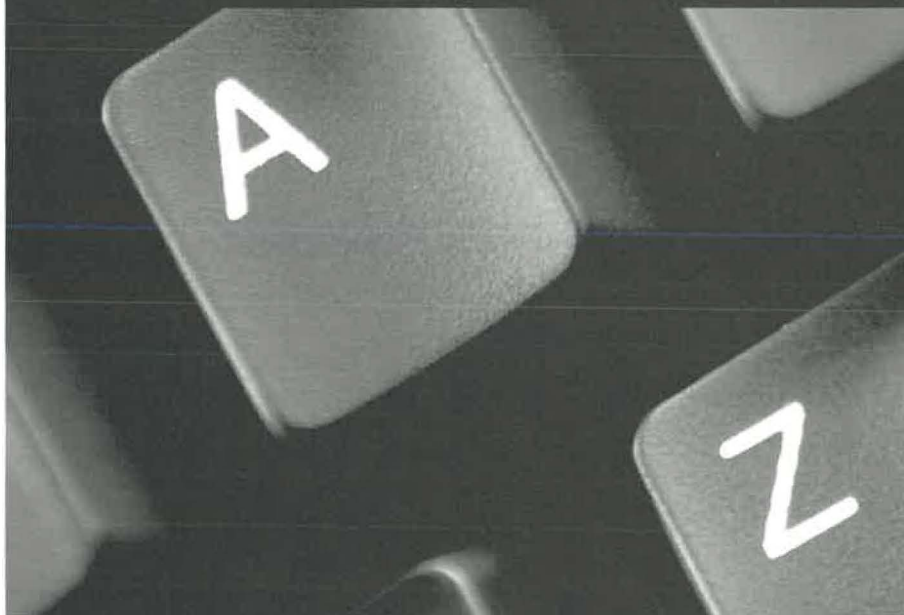
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www.stangustineuri.com
Sun 8 & 10; Wed Bible Study 7, 3rd Mon Taize 7

TENNESSEE

CHRISTIAN BROTHERS UNIV. Memphis
LEMOYNE COLLEGE
RHODES COLLEGE
UNIVERSITY OF MEMPHIS
BARTH HOUSE EPISCOPAL
409 Patterson St., Memphis, TN 38111
(901) 327-8943
The Rev. Dr. Samson N. Gitau, Ph.D., chap
sgitau@memphis.edu
<http://www.epistn.org/barthouse.html>
Programs: U of M: Tues-Fri MP 8, Bible Study Tues 7,
H Eu & lunch 11:30, Sun Eu & Dinner 6 Rhodes Col-
lege: Wed H Eu 6; Sun Compline 8 CBU: Th Noon
Prayer 12:30, LeMoyn-Owen: Fri Bible Study 12

TEXAS

TEXAS A & M UNIVERSITY College Station
EPISCOPAL/ANGLICAN COLLEGE MINISTRY
902 George Bush Dr., College Station, TX 77840
(979) 693-4245

www.txam.episcopalcollegeministry.org
amcanterbury@episcopalcollegeministry.org
The Rev. Sandi Mizirl, campus minister
Sun H Eu 8, 9, 11:15; Wed H Eu 6; Dinner 7; Contem-
porary Worship 8, Thurs H Eu 12:15

VIRGINIA

THE COLLEGE OF WILLIAM Williamsburg
AND MARY
BRUTON PARISH CHURCH (757) 229-2891
331 Duke of Gloucester Williamsburg, VA 23188
The Rev. Sandy Key skey@brutonparish.org
Bruton Parish: Su H Eu 9, 11:15 & 5:30; (followed by
dinner) Wed "Popcorn Theology" 6 (Canterbury
Room-Bruton Parish) Wren Chapel: Tues 5

UNIVERSITY OF VIRGINIA Charlottesville
ST. PAUL'S MEMORIAL CHURCH
1700 University Ave. (434) 295-2156
E-mail: chaplain@estone.net
The Rev. David Poist; The Rev. Paula Kettlewell;
The Rev. Jonathon Voorhees, r
Sun H Eu 8, 10 5:30 (Student Service); Wed Canter-
bury Fellowship at Canterbury Episcopal House 5

VIRGINIA TECH Blacksburg
CHRIST CHURCH 120 Church St.
www.christchurchblacksburg.org (540) 552-2411
The Rev. Clare Fischer-Davis r
Sun H Eu 8:30 & 10:30; Wed Canterbury Fellowship 5:30

WASHINGTON

UNIVERSITY OF WASHINGTON Seattle
CHRIST EPISCOPAL CHURCH
4548 Brooklyn Ave. NE, Seattle, WA 98105
Deacon Mary Shehane, Chap
(206) 323-0300 ext 209 maryshehane@msn.com
Sun H Eu 8, 10, Mon Dinner/Scripture Study 6, Wed
Program Fellowship 8

WISCONSIN

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS HOUSE stfrancis@mailbag.com
The Rev. Virginia U. Lund, Chap
www.sit.wisc.edu/~st.francis
Sun 11

THE COLLEGE SERVICES DIRECTORY IS PUBLISHED IN ALL JANUARY
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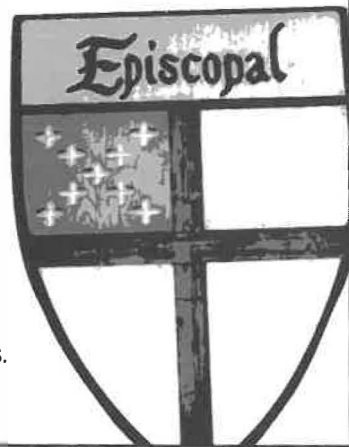
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To Parents and Friends:

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of the churches and clergy serving the area.



King of Peace

(Continued from page 11)

120. The do-it-yourself projects helped instill real ownership in the many members of the new congregation who volunteered.

"As I was holding a piece of sheetrock over my head and attaching it to the ceiling, I realized this wasn't Frank's church, but it was our church," said parishioner Mike Gross.

Although plans to start a pre-school center on Jan. 1 have fallen through, experience has convinced Fr. Logue not to underestimate the power of the Holy Spirit.

The present church building is a good case in point. Initially he had planned to obtain meeting space in town that would leave the house on the property free to double as office space and a chapel for weekday services. Affordable space proved impossible to find, however. Fr. Logue had to adapt his plans and the residential house that came on the 6.99-acre parcel which the diocese purchased for the mission just west of Camden County High School.

While King of Peace enjoys the advantage of being in Camden County — a steadily growing area whose population of 30,167 in 1990 grew to 43,664 in the 2000 census — it is still an Episcopal church in a town of 8,500 where Kings Bay Naval Base is the county's top employer. Fr. Logue had to adjust his knowledge from Church Planter Boot Camp which among other things discourages beginning worship services until one can reasonably guarantee attendance of 100. The idea behind that is that the first meeting would look like a success to the community. Fr. Logue checked with other planters and followed their advice to lower the number since he is in a small rural county. He decided 30 would be the number that would look like a success in Kingsland.

There were 34 for the first Eucharist held to celebrate the conclusion of the first "Question Your Faith" series Nov. 1, 2000. However, regular Sunday worship did not begin until Advent. Leading up to the first service, Fr. Logue had followed a definite plan of action, but kept flexible. He approached many people in a five-

mile radius of King of Peace when he arrived. His canvass of the widest variety of households was not necessarily to attract members but rather to verify data from Precept, a church demographics organization. The data matched exactly what he found, he said. That gave him confidence using the data to build the church.

By his talking with residents, seven out of 10 of whom are younger than 39, the vision for the new church grew. Fr. Logue told those he canvassed that he was starting a new church and whether they came or not, he asked what would they like to see in a church. Ministry to children took precedence.

King of Peace has started with a strong youth program, a monthly "Kids in the Kingdom Sunday" instead of a traditional Sunday school for which they do not have enough volunteers. Fr. Logue also has gathered a weekly prayer group at the church. There are a twice-monthly youth group, women's group, and weekly Bible study.

Parishioners also cite Fr. Logue's concern for their welfare as an outstanding feature at King of Peace. Fr. Logue sends regular attendees notice about service time changes. To those who have asked to be on the mailing list he writes a personal note. Members who ask a friend to church let him know so that he can follow up with a note also. The church places door hangers with service times around the neighborhood and has a banner that hangs at the church. They also join with Episcopal churches in neighboring towns, Christ Church in St. Marys, and St. Mark in Woodbine, for some events and advertising.

Among other communication tools the mission uses are a large ad in the local paper which is read by most local residents. Fr. Logue also writes a religion column that runs every other week in the paper. Since the column carries a photo of him in collar, he is easily recognized. In addition to positive responses from the column, he gets an opportunity to talk to people about church. A column he wrote on the Timothy McVeigh execution brought in a new member who was looking for a church that tackled tough issues openly.

Marcia McRae

CLASSIFIEDS

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com

POSITIONS OFFERED

RETIRED PRIEST who still wishes to serve. We are Saint James' Church, Boydton, and Saint Andrew's Church, Baskerville, two very small traditional parishes in south central Virginia, looking for a retired priest to live among us, provide Sunday services and limited pastoral care. We can provide a rectory with utilities, a small stipend and our good southern friendship and hospitality. For more information, contact **Willoughby Hundley, Jr.**, P.O. Box 66, Boydton, VA 23917 Phone (434) 738-6547. E-mail: jhundley@kerlake.com

PRIEST-IN-CHARGE: Ohio Valley Cluster, WV, looking for a full-time priest for a 3-5-year Bishop's appointment with option for election after 3 years. Comprised of four small congregations, this cluster has a full-time lay administrator and Canon 9 cleric. Need priest to lead in the continued work of revitalization — visioning, goal setting and implementation, relationship building, stewardship, pastoral care and liturgical leadership. Want a priest with enthusiasm for ministry. Contact: **The Rev. Cheryl Winter, Deployment Officer**, P.O. Box 5400, Charleston, WV 25361; cwinter@wvdiocese.org.

EXECUTIVE DIRECTOR, Episcopal House of Prayer, Collegeville, MN. An independent, self-sustaining ministry since 1990. We conduct some 75 public retreats and seminars annually and host additional vestry retreats, personal and small group retreats, plus lead many off-site presentations and seminars. Annual program revenues approach \$100K with annual fundraising of \$40K+ required to balance budget. Endowment of \$900K. We require at least 5 years since ordination and minimum of 5 years successful proven leadership in management role. Must have knowledge of and experience in leading and teaching a variety of forms of prayer, meditation and other disciplines from the Christian tradition. Open for applications until March 15, 2002. Position open August 2, 2002. CONTACT: **Doug Baker, Chair - HOP Search Committee**, 1821 Logan Ave. SO., Minneapolis, MN 55403 or dbaker@tcea.com

MISSIONER Combined Urban and Country Ministry seeks dynamic, organized, spiritually mature Missioner to lead a "shared ministry" in Williamsport, Pennsylvania. The Greater Lycoming Episcopal Area Ministry (GLEAM) consists of four parishes with strong, dedicated lay leadership, well-maintained churches and a sound financial base. If you are interested in leading a one-year-old "shared ministry" please send your resume and references to: **The Venerable Paul C. Donecker, Archdeacon, Diocese of Central Pennsylvania**, P. O. Box 11937, Harrisburg, PA 17108-1937

RETIRED RECTOR OR WORKING RECTOR needed to serve half time or less position at St. Clement of Alexandria Episcopal Church, Woodlake, CA, in the Diocese of San Joaquin. Small, but active and loving parish family. We have a thriving preschool and daycare program. Woodlake, a community of 6,600 primarily Hispanic, is located in the Sierra Foothills at the gateway to Sequoia National Park. Please contact: **St. Clement of Alexandria Episcopal Church**, 498 North Valencia Street, Woodlake, CA 93286, (559) 564-8811 or Fax (559) 564-0221 E-mail: Stclementsds@aol.com

RECTOR: We expect that, with the right leadership, our parish membership should triple in size during the next five to ten years. The profile of the community outside our Holy Cross family closely mirrors us in lifestyle, income, needs and desires. It is with this recognition that we expect to share our faith in a strong, growing body of Holy Cross disciples. Check our profile at www.holy-crossredmond.org. If interested send resume and CDO profile to **Bob Hawes, Calling Committee**, Church of the Holy Cross, 11526 162nd Ave. NE, Redmond, WA 98052 or call **Bob Hawes 877-812-1551** or by email to bobhawes@gte.net.

CLASSIFIEDS

POSITIONS OFFERED

ASSOCIATE RECTOR: St. George's, a historic, strong, growing, program-sized parish, seeks an Associate Rector with minimum three years experience, who has a passion for the Gospel, and a willingness to witness to the faith that is within them. Experience in reaching the un-churched and contemporary music are preferred. The Associate will share in spiritual nurture, pastoral care, preaching, celebrating the sacraments, planning and teaching adult education, and developing children's liturgies, and be asked to develop seeker-friendly worship. Contact: **The Rev. Charles R. Sydnor, Jr., Rector**, at 540-373-4133, or Fax to 540-374-0923, or e-mail resume to rector1@infi.net, or to **St. George's Episcopal Church, 905 Princess Anne St., Fredericksburg, VA 22401**

RECTOR: Christ Church of Whitefish Bay is located on the shore of Lake Michigan in southeastern Wisconsin, a suburb of Milwaukee, and is home to a 1,000-member parish drawing from several communities. We value Eucharistic-centered worship and related traditions, Christian formation, service within our community and beyond, and welcoming new members into our parish life. We are seeking a rector who will maintain these core values, share our vision for spiritual growth, and empower our strong lay leadership in its ministries. Fellowship between clergy and parishioners is important to our parish family. We are energized by the anticipation of the spiritual leadership which only a rector can provide. Inquiries to: **Paulie McCown, 5428 West Parkview Drive, Mequon, Wisconsin 53092**, e-mail: pmcco@wi.rr.com

FULL TIME RECTOR: Christ Episcopal Church. Our parish of 148 families is located in Warwick, a national historic district, in the scenic Hudson Valley of New York state, only fifty miles from New York City. We are seeking a priest who will share our strong sense of fellowship and our focus on worship, good sermons, spiritual growth, and Christian education for all ages. Our historic Carpenter Gothic church was built in 1866. The parish has a beautifully renovated rectory should the candidate choose to live there. To learn more about us, please visit our website at www.christchurch.org or contact **Elizabeth Hurd, Search Committee Chairperson, 5 Clark St., Warwick, NY 10990; (845) 986-5216; e-mail ehurd@warwick.net; fax (845) 986-5207.**

RECTOR: Holy Trinity Episcopal Church, Gainesville, Florida, seeks an energetic rector for a corporate-sized church in our University of Florida community. Our multi-generational congregation values liturgy, music, and tradition. We have an active lay ministry. We wish to expand our role as a downtown church; enhance outreach, education, and fellowship; extend programs for families and singles; and support lay ministries and evangelism. Strengths of our new rector should be preaching, spiritual guidance, and pastoral care. We want someone with strong communication skills and proven administrative experience. Please visit our website at HolyTrinitygfv.org. We offer a highly competitive salary package with full benefits. If interested, please send resume and CDO file to: **Jim Salter, Chair, Search Committee, Holy Trinity Episcopal Church, 100 NE 1st Street, Gainesville, FL 32601** or by email to james@salterlaw.net.

CURATE: The Church of the Transfiguration ("The Little Church Around the Corner"), New York City, wishes to appoint a curate in the first half of 2002. Interested parties should address inquiries about the particulars of this post to **The Rector's Office, 1 East 29th Street, New York, New York 10016**, or call (212) 684-6770.

ASSISTANT/ASSOCIATE RECTOR: St. James' is a historic 240-year-old, active program-sized parish located in a small New England city with easy access to the amenities of New York City. We are seeking an enthusiastic priest or transitional deacon who is a spiritual leader committed to developing our growing youth ministry and children's ministry programs. The assistant/associate rector will be engaged in key facets in growing the spiritual life and fellowship of our diverse parish. The position includes preaching, sharing pastoral care ministries and the collaborative creation and implementation of adult Christian education programs. St. James' welcomes those interested to contact us at: **Dr. Laura Ahrens, Rector, St. James' Church, 25 West Street, Danbury, CT 06810 (203)-748-3561** or welcome@st-james-parish.org.

POSITIONS OFFERED

PART TIME RECTOR: St. Christopher's parish in Cheyenne, Wyoming, seeks a part-time rector. A city with a strong tradition of railroads and cowboys, and is also the state capital and the site of Warren Air Force Base. St. Christopher's is a pastoral-sized congregation, debt free, recently refurbished plant, broad churchmanship, strong, energetic lay leaders and poised for growth. For more information contact **Floyd Foresman, St. Christopher's Episcopal Church, 2602 Deming Blvd., Cheyenne, WY 82001**.

RECTOR: Christ Church in Port Jefferson, NY, is seeking a rector. We are an eclectic, AAC-affiliated, traditional parish on the historic north shore of Long Island. Our members are loving, Christ-centered and enthusiastically embrace the renewal movement within the church. We are seeking a Spirit-filled pastor with a strong biblically based theology to join our family and lead us in our relationship with Christ. Send replies to: **Search Chair, Christ Church Episcopal, 127 Barnum Ave., Port Jefferson, NY 11777** E-Mail: MRMACHINE@aol.com

FULL-TIME RECTOR: St. Michael's Episcopal Church, Ridgecrest, California — St. Michael's is a small parish in sunny California located north of Los Angeles in the Upper Mojave Desert — three hours north of the traffic and three hours south of the year round activities of Mammoth and June lakes (fishing, hiking and skiing). We are a caring, traditional Eucharist-centered congregation seeking an enthusiastic spiritual leader — a priest with vision and pastoral skills with a gift for scriptural preaching and teaching and who has a heart for children and youth (our future). Our desire is for a Spirit-led pastor who will guide us along Christ's path in this time of secular uncertainty; who will challenge and strengthen us through Christ-centered worship and education. We have active lay ministries that include powerful intercessory prayer groups, hospital visitation and a growing Cursillo community. We have on-going newcomer's classes as well as the ALPHA course and a variety of lay-led Bible studies. If you feel called to come to the desert where He promised that "the glory of the Lord would be revealed" (Isaiah 40:5), send your resume to **St. Michael's Episcopal Church, Attn: Search Committee, 200 W. Drummond Ave., Ridgecrest, CA 93555** or e-mail to stmich@ridgenet.net. For more information about St. Michael's visit our website at www.stmichrc.org.

FULL-TIME RECTOR: Setauket, New York. The historic Caroline Church of Brookhaven is a program-sized parish located in the beautiful suburban village of Setauket on Long Island, fifty-five miles east of New York City. Our worship services are traditional, Eucharist-centered. We look for a rector to provide leadership for our ministry. For more information, see our web site at www.carolinechurch.net and please send letter, CDO profile and resume to: **Mr. Karl Soderstrom, Search Committee Chairman, P.O. Box 1342, Stony Brook, NY 11790-0994**.

DIRECTOR OF YOUTH / PARENT MINISTRY: Episcopal Church of the Ascension, Clearwater, Florida, seeking full-time, dynamic, passionate (lay or ordained) leader for relational youth/family ministry. Challenge is to create and expand ministry for spiritual development of middle/high school youth. Ideal person will have love for teenagers and be open to lead contemporary Christian music. Will also minister to parents in parish. Bachelor's degree or 3 years experience with youth required. Send resume with references to: **Talma Pilato, 3257 Nick's Place, Clearwater, FL 33761**. Email: spilato1@tampabay.rr.com

DIRECTOR OF CHILDREN'S MINISTRIES: Rapidly growing parish looking for a part-time Director of Children's Ministries. Director will work with clergy and parish staff, volunteer teachers and parish families to develop and carry out the goals of the Christian education program for children (ages 4 to 11). We are looking for someone who feels called by God to care for the spiritual development of our children in a compassionate, creative, and energetic way. Please send resumes to: **The Rev. Maryetta M. Anschutz, Christ and Holy Trinity Church, 55 Myrtle Avenue, Westport, CT 06880**. Phone (203) 227-0827 Fax (203) 227-2878. E-mail Maryetta@snet.net.

POSITIONS OFFERED

ASSOCIATE RECTOR: Fast-growing pastoral/program size parish in suburban Milwaukee seeks full-time priest associate to share Adult Ed/Discipleship, new program development and pastoral care of membership. St. Bart's is an Alpha parish; our mission statement is Matthew 28:18-20 (The Great Commission). We are eucharistically centered, multi-generational, traditional and contemporary in music, involved in diocesan and community ministries. Nice stipend and benefits. Check us out on the web at www.execpc.com/~stbarts. Send resume and letter of interest to **The Rev. Christopher Keough, OSF, St. Bartholomew's Episcopal Church, N27 W24000 Paul Court, Pewaukee, WI. 53072**.

RECTOR: Church of The Good Shepherd, Cashiers, NC. Are you the shepherd God has chosen to lead our flock? Our intimate, historic church is situated on a highland plateau in the Blue Ridge Mountains. We are a vigorous, caring parish active in outreach to community needs. We live in an area of robust growth of new mountain homes and a year round paradise of scenic splendor. To submit a resume and obtain a parish profile, contact: **Search Committee, Church of The Good Shepherd, P.O. Box 32, Cashiers, NC 28717** www.goodshepherdofcashiers.com

FULL-TIME PRIEST for Good Samaritan Episcopal Church located in the beautiful Northwest, in the new city of Sammamish, located 20 miles east of Seattle, WA. We are a diverse, rapidly growing, eleven-year-old mission that is preparing to move into our brand new sanctuary in spring 2002. We are a progressive thinking parish with energy, passion, scenery, outdoor recreation, and extensive lay participation. Children are involved throughout; all that is missing is a priest to lead us and help us grow our church. Please send inquiries with CDO profile to: **Call Committee, Good Samaritan Episcopal Church, PMB 114, 704 228th Ave NE, Sammamish WA 98074**. Email: GoodChurch@aol.com, Web site:

DIRECTOR OF CHRISTIAN EDUCATION. The Chapel of the Cross, an active parish adjacent to the University of North Carolina at Chapel Hill, seeks a lay person for a full-time position (beginning no later than July 1, 2002) to direct a thriving education program for all ages. Professional training and degree preferred. Competitive salary and benefits. Detailed job description available upon request. Contact **John Nelson, Search Committee Chair, c/o Chapel of the Cross, 304 East Franklin Street, Chapel Hill, NC 27514** (nanjonel-son@worldnet.att.net).

PART-TIME RECTOR: Energetic shepherd sought for the care of enthusiastic flocks in Truth or Consequences and Hillsboro in the Diocese of the Rio Grande. Pastoral care and community involvement are priorities for this part-time position. A terrific place to put down roots! Contact **Warden Allan Neuls, P.O. Box 134, Caballo, NM 87931 (505) 743-2062** E-mail: neuls@riolink.com.

FULL TIME RECTOR: St. Anne's is a welcoming program-sized parish in Jacksonville, North Carolina, home to Camp Lejeune Marine Corps Base and New River Air Station, located on the North Carolina coast. Seeking a priest with preaching and pastoral skills, a vision for growth and outreach, and exciting liturgies. Send resume and CDO profile, or write for our parish profile and further information to: **John T. Carter, Jr., Search Committee Chair, P.O. Box 766, Jacksonville, NC 28541**, Call (910) 455-1215 or Fax (910) 455-4702.

WANTED

Black Clergy Cloaks, cassocks, surplices, stoles, chasuble, altar hangings, altar ware, communion kits etc. For use in churches in Newfoundland and Labrador. Also, clergy and seminarians for short/long term assignments. Contact: **St. Paul's, 390 Main St., North Andover, MA 01845**.

IN SEARCH OF: 16.5 acres paid for. Building soon. Searching for a 7 foot altar, pulpit, eagle lectern, baptismal font. Do you have any no longer wanted/needed/used items? Please contact: **RBowman310@aol.com**

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