

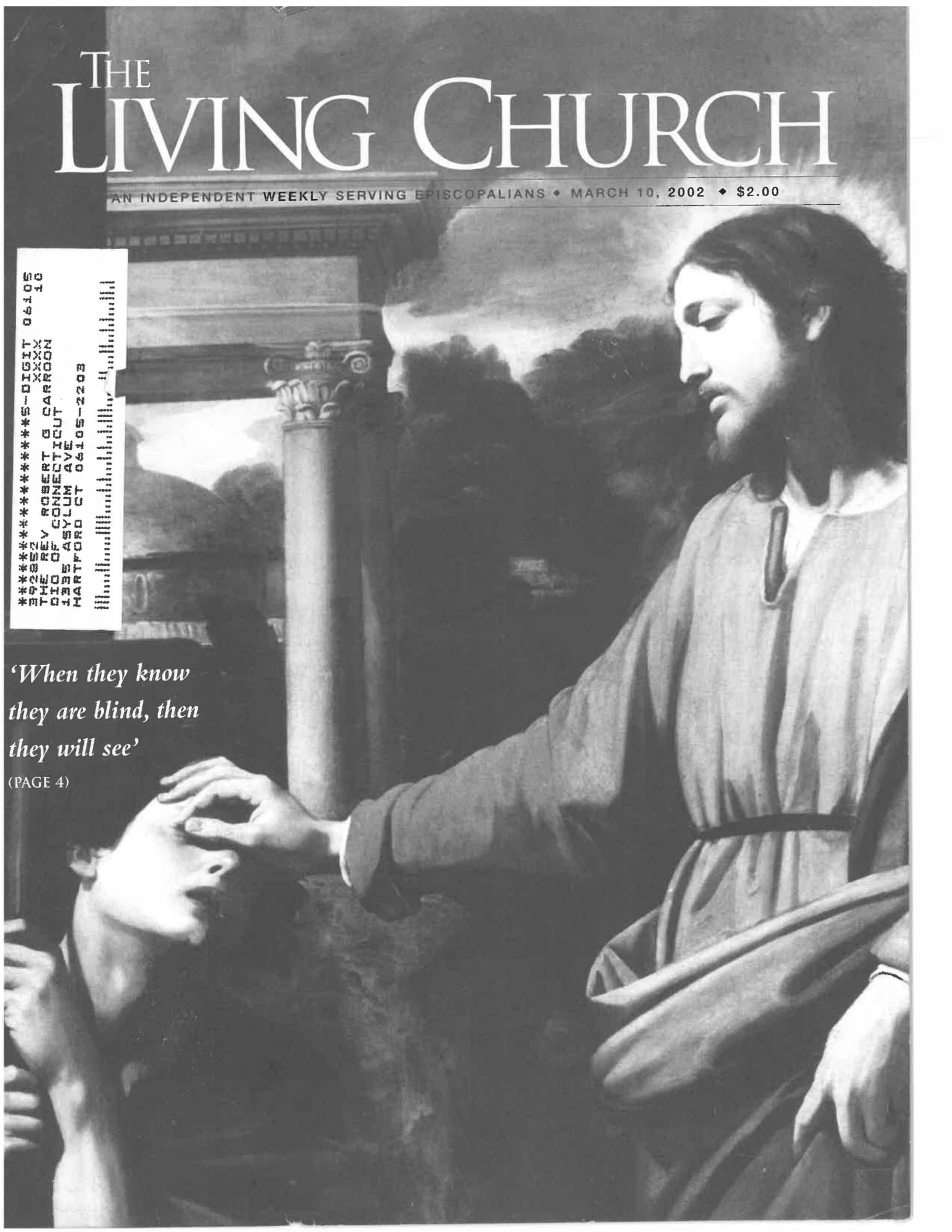
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*'When they know  
they are blind, then  
they will see'*

(PAGE 4)



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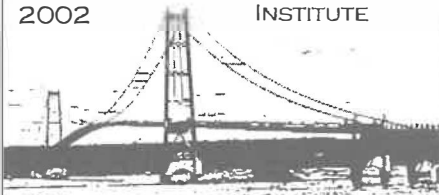
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## SUNDAY'S READINGS

# When the Blind See

'Since you claim that you see, your guilt remains' (John 9:41)

### The Fourth Sunday in Lent, March 10, 2002

1 Sam. 16:1-13; Psalm 23; Eph. 5:(1-7) 8-14; John 9:1-13(14-27)28-38

Jesus shows himself as the grand opportunist in this chapter of John. He uses the healing of a blind man to demonstrate how the spiritually blind can see. He offers the simple solution, "When they know they are blind, they will see."

God chose David as one who would see into the heart of God. In his enduring psalm, the 23rd, he spells out the signs of having spiritual sight: 1. We do not know the way and must follow Jesus; 2. we find no spiritual nourishment without his leading and feeding; 3. we would pursue wrong paths and destructive goals but for his guiding us; 4. we would face death in fear and despair without his presence; 5. those who trouble us would overwhelm us without his strength; 6. the only place of goodness is where God dwells.

To live with this frame of mind is to know one's own spiritual darkness. Then God opens our eyes, and we find that only in his light do we actually see light (Eph. 5:14, Psalm 36:9). Otherwise our spiritual profile comes out as darkness, sleep, shame, immorality, impurity, and greed (Eph 5:1-7). Or, as we used to say about ourselves apart from Christ, "There is no health in us."

The questions before us are these: What keeps us from recognizing our spiritual blindness? What feeds spiritual complacency?

It is a matter of conditioning. Does

advertising reinforce our reality or does the General Confession? Do we believe the credit-card promises of what we will receive, or can we believe that giving is the surer path to satisfaction? If we measure life's goals by the size of portfolios and lawns, then we are not seeing light. If we allow our comfortable life to satisfy, then we do not follow David's Shepherd.

On the other hand, if the Holy Spirit awakens us to our spiritual blindness, we will find hope. When we recognize our inabilities, our false posturings, our chafing even with our plenty, we are on the right path. That's when we look up and find that God knows, cares, and helps. That's when we discover the Father's kingdom wrapped in the priestly offering of his Son Jesus Christ in the sacrifice of himself for our sins. As we continually unwrap this, we discover the treasures of life — forgiveness, acceptance, and an identity grounded in a God who loves us.

If we see, our lifestyles will reflect it. We will have room for extreme generosity freely given, for bearing burdens of the downtrodden and forgotten, and for caring more for God's grace than our own reputation.

All because we know that "once we were blind, but now we see."

### Look It Up

Where are other blind people in the Bible, and what is conveyed through their appearances?

### Think About It

Which facets of our prevailing lifestyles reflect complacency, and which indicate spiritual sight?

### Next Sunday

#### The Fifth Sunday in Lent

Ezekiel 37:1-3(4-10)11-14; Psalm 130; Rom. 6:16-23; John 11:(1-17)18-44

## BOOKS

### Engaging the Spirit

*Essays on the Life and Theology of the Holy Spirit*

Edited by Robert Boak Slocum  
Church Publishing. Pp. 230. \$23.95 paper.  
ISBN 0-8986-9366-7

Here are 18 essays by 18 engagingly different scholars and theologians who represent, as the editor says, a "variety of disciplines and perspectives ... but it is the one Spirit whom we seek to discern and describe."

In a brief review, only a sampling is possible. The liturgical spirit is noted by Louis Weil and others. Wanda Zemler-Cizewski tells of a handful of men and women from the Benedictine tradition, unfolding for us "The Spirit, the Lord, the Giver of Life." Dean Alan Jones gets to the heart of much of it with a lyrical and almost Broadway injunction - Let's Fall in Love.

What a wonder to think with Charles Price, who gave so much to the church, on the question of the *filioque* clause. J. Robert Wright correctly and brilliantly speaks of the history of the doctrine of the Holy Spirit in the early church as "a development from experience to doctrine." How glorious it would be if all theology were, in fact, a development and reflection of Christian experience.

Dean Paul Zahl reminds us that in historical theology, Spirit is conceived as force field of heartfelt praise and worship (pentecostal) or authenticator of the sacraments (catholic), or as inspirer of the word, scripture's word, in the hearers (protestant), or even as "icon" (Orthodox). One longs for Bishop Leslie Newbiggin, of ever-blessed memory, to envision the four-fold cord brought together in one, each conception balancing and correcting and supplementing the other.

Here we have the Lord, the Spirit one with the Father and Son, One Lord, One Baptism, even One Spirit. Not so much, unfortunately, about One Faith.

(*The Very Rev.*) David B. Collins  
Woodstock, Ga.

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Before the committee can consider a candidate, we would need a **complete dossier and three letters of recommendation**.

We will begin final consideration in August and continue until the position is filled. The University of the South is an Equal Opportunity Employer. Women and minority candidates are encouraged to apply.

# Frustrated Tampa Church Waits for Answers

Battle lines appear to be forming between the Diocese of Southwest Florida and parishioners of St. Mary's Church in Tampa after an attempt to explain the clergy disciplinary process on Feb. 17 left many parishioners angry and frustrated.

Flanked by attorneys and a "pastoral care team" of clergy, the Rt. Rev. John B. Lipscomb, diocesan bishop, stood before nearly 400 parishioners to explain the disciplinary process now underway against the Rev. Kevin Donlon, the parish's popular rector. Bishop Lipscomb temporarily inhibited and barred Fr. Donlon from church property on Feb. 7 after eight church members, including the senior warden, filed a list of allegations more than 20 pages long. Bishop Lipscomb has also forbidden Fr. Donlon from discussing his situation in public.

Early on in the Feb. 17 meeting, Bishop Lipscomb acknowledged that the vast majority of the congregation strongly supported its rector. The bishop urged patience and understanding while the disciplinary process runs its course. "The truth will come to light, in its proper time," he said.

## Former Priest Wants to Sue Church

The Supreme Judicial Court of Massachusetts heard arguments on Feb. 4 over whether secular disputes fall outside the First Amendment protection that the Constitution normally provides to religious institutions.

James Hiles, formerly rector of St. Paul's Church in Brockton and Our Saviour in Milton, has accused the Rt. Rev. M. Thomas Shaw and the Diocese of Massachusetts of using a false charge of adultery to suspend and later remove him from the priesthood. Traditionally, internal church discipline has been immune from civil court oversight. Mr. Hiles' argument is that the courts should be allowed to intervene when the dispute does not involve religious doctrine or practice.

Last year an appeals court overturned parts of a lower court decision

But many in the audience expected more. "Right now the congregation is completely in the dark as to why he [Fr. Donlon] has been treated so harshly," Francis Bruno said. "Essentially he's put in the situation where he's guilty before he's tried. We need to get some answers from the bishop as to why he chose that particular course of action."

But answers were in short supply. Citing church canons, Bishop Lipscomb refused to discuss the allegations, only to say they do not involve financial misappropriation or any conduct involving children of the parish.

Ted Tripp, a Fort Myers attorney and president of the diocesan review committee, explained the generic chain of events that occur from the time allegations are filed to the time an ecclesiastical trial would be held. But Mr. Tripp refused to reveal any specifics about Fr. Donlon's case even to the point where he would "neither confirm nor deny" whether a special diocesan council review meeting occurred on Feb. 14.

Details of the case would only

become public, he said, when the committee either issues a presentment against Fr. Donlon or throws the case out. That process could take as long as three months, he said.



Fr. Donlon

Meanwhile, Fr. Donlon is preparing to defend himself against the allegations that could end his career as a priest,

according to Charles Nalls, a lawyer and canon law expert who has been retained to defend Fr. Donlon. Mr. Nalls is also the lead attorney in the recent, highly publicized dispute between Christ Church in Accokeek, Md., and the Rt. Rev. Jane Holmes Dixon, Bishop *Pro Tempore* of Washington. The congregation of St. Mary's has collected more than \$5,000 in a legal defense fund and gathered nearly 400 signatures on a petition. Bishop Lipscomb accepted the petition at the Feb. 17 meeting, but reminded the congregation that, "the life of our clergy, however, is not run by plebiscite."

The meeting ended abruptly when Bishop Lipscomb announced that the pastoral care team would be available for 45 minutes to separate the congregation into small groups for private discussions. Most parishioners objected, saying they wanted to continue the question-and-answer period as a group.

Bishop Lipscomb responded by ending the meeting. "I don't know what else we can do tonight in terms of talking about the process," he said. "As far as the allegations are concerned, we will not discuss them. At this point, this public portion of this meeting is adjourned. God bless you."

The discussion continued for at least two hours after the bishop left, with vestry members fielding questions and pledging to do their best to keep the parish running until the dispute is resolved.

*Jim DeLa*

## Bishop Borsch Named Interim Dean at Berkeley

The newly retired Bishop of Los Angeles is serving as interim dean of Berkeley Divinity School at Yale.

The Rt. Rev. Frederick Borsch, 66, stepped down as diocesan bishop Feb. 1. He received his undergraduate education at Princeton University and graduate education at the University of Oxford, the General Theological Seminary and the University of Birmingham. A specialist in New Testament studies, Bishop Borsch has previously taught at the University of Birmingham, Seabury-Western Theological Seminary, the General Theological Seminary, and the Church Divinity School of the Pacific, where he served as dean and

president from 1972 to 1981. Prior to his election as bishop in 1988, he was dean of the chapel and religious life professor of religion at Princeton University.



Bishop Borsch

Bishop Borsch brings extraordinary qualifications as a prominent Episcopal Church leader, scholar, administrator and pastor, said Christian R. Sonne, chairman of the board of trustees. "I can think of no person better equipped to lead Berkeley during this time of transition," he said.

Bishop Borsch follows R. William Franklin, who left Berkeley in December to work for the Diocese of New York after Yale auditors questioned his management of Berkeley's finances.

Auditors accused Dean Franklin of using the school's money for personal expenses and said Berkeley displayed a "nearly complete lack of internal controls." The Berkeley board of trustees investigated the complaints and concluded that Dean Franklin inherited an antiquated financial system and had done nothing illegal.

*The Boston Globe and Hartford Courant contributed to this article.*

## Smoke Causes Major Damage to Cathedral's Organ

A fire at Christ Church Cathedral, St. Louis, Mo., that broke out Jan. 28 was contained before serious damage resulted.

The fire that started in the maintenance shop of the 1867 cathedral building damaged little in the building, which was protected from the flames by solid floors and three-foot-thick walls. But it was hot enough to melt plastic. That produced a toxic black smoke that drove everyone from the building. No one was injured and firefighters arrived within five minutes.

"It was black as night, even after the fire was out," said organist/choir-master William "Pat" Partridge. "The firefighters were wonderful," he said, very careful not to inflict further damage. "But the windows don't open, and the fans that were brought in just spread the smoke at first."

The greasy, black film that covered everything created a problem for the 1965 Aeolian-Skinner organ.

Michael Quimby, whose organ shop in Warrensburg, Mo., will undertake the repair work, said, "Smoke is corrosive to tin and lead," metals in



Carol Bledsoe photo

A firefighter works outside Christ Church Cathedral in St. Louis, Mo.

many pipes. "It would cause pitting on the reed tongues if it's left."

The organ's five divisions will be taken apart, one at a time so the instrument is still playable. They will be trucked to the shop 200 miles away. There they will be dunked into

a solution of water and chemicals tailored to each metal's particular composition. Wooden pipes are scrubbed by hand. Following the procedure, the pipes will be taken back to St. Louis and reassembled. The instrument will then be retuned.

# Growth Can Be Messy, Bishop Griswold Tells Task Force

The initiative to double attendance by 2020 may require the Episcopal Church to think and act in previously unconventional ways, according to the Most Rev. Frank T. Griswold, Presiding Bishop. Bishop Griswold addressed the enlarged 65-member task force assigned to prepare an implementation plan for growth at its inaugural meeting Jan. 28-31 at Camp Allen, near Navasota, Texas.

"I want to tell you something about this whole 20/20 vision as we carry it forward," Bishop Griswold said. "It's going to be messy, and people who are frantic about tidiness – forget it. There are going to be ways it doesn't

fit the legislative process of General Convention and diocesan conventions. People are going to be upset because it isn't the church the way it's always been. Thank God. Just get ready for something bigger."



Bishop Griswold

Last fall the national Executive Council called for an expanded, more inclusive task force. Bishop Griswold and the Very Rev. George Werner, president of the House of Deputies, chose 65 people and

assigned them into nine program groups ranging from "spirituality, prayer and worship" to research, "next generations," and "funding."

Although participants quickly moved away from focusing on numbers, there was considerable agreement that an accurate method for collecting data was necessary and that the parochial report system as it currently exists was not the answer.

The entire group is not scheduled to meet again as it intends to accomplish the majority of its work by conference call, e-mail and the Internet. *Episcopal News Service contributed to this article.*

## BRIEFLY...

For the first time since its creation in 1934 someone other than a bishop will chair the Executive Committee of **Forward Movement Publications**. On Feb. 5, Margaret Graham Beers, of Washington, D.C., was elected to lead the governing body which is responsible for long-term strategic planning.

The Most Rev. Rémi Rabenirina, Archbishop of the Indian Ocean, has called for prayer and warned that **Madagascar** is on the brink of anarchy. Since Dec. 15, the country has awaited results of a presidential election. Despite evidence which suggests he lost, Didier Ratsiraka has refused to step down. Many expect that declaration of victory by Mr. Ratsiraka, who has been in office for the past 26

years, will spark a wave of violence and bloodshed.

Under intense pressure from the international community, the Supreme Court of **Sudan** has overturned a death-by-stoning sentence imposed under Islamic law on a Christian woman convicted of adultery. The Barnabas Fund, a British organization that monitors Christian persecution around the world, reported that the trial was conducted in a language that 18-year-old Abok Alfa Akok did not understand and that she was denied legal representation. Charges against her male accomplice were dismissed for lack of evidence.

The new Bishop of Kadugli, the Rt. Rev. Andodo Adam Elneel, has been elected by the Episcopal Church of the Sudan despite attempts by a dissi-

dent group to disrupt the proceedings, according to the **Anglican Communion News Service**. In the week prior to the election, supporters of the previous bishop, who was dismissed for disregarding a series of disciplinary actions, forced entry into All Saints' Cathedral, smashed furniture, destroyed office equipment and beat staff members almost to point of unconsciousness before police intervened to arrest the intruders. The consecration took place Jan. 25.

A new course to help married couples strengthen their relationships has been launched by **Alpha International**, the organization responsible for the Alpha course. The seven-session course has been pioneered at Holy Trinity Church, Brompton, London, where the Alpha course began, and has already been completed by more than 600 couples.



## Five Nominees for Suffragan in Diocese of Massachusetts

The Diocese of Massachusetts has announced a slate of five candidates for a June 1 bishop suffragan election to be held at the Cathedral Church of St. Paul in Boston. The new bishop will fill the position of the Rt. Rev. Barbara C. Harris, who retires in November.

The nominees are: the Rev. Alan G. Dennis, rector of St. John's Church,

Bridgeport, Conn.; the Rev. Gayle Elizabeth Harris, rector of St. Luke and St. Simon, Rochester, N.Y.; the Rev. Paula M. Jackson, rector of Our Savior, Cincinnati, Ohio; the Rev. Gale Davis Morris, rector of Good Shepherd, Acton, Mass.; and the Rev. P. Allister Rawlins, rector of St. George's, Hempstead, N.Y.

**Correction:** Because of incorrect information provided by a news source, the parish mentioned as holding an Epiphany procession in the Did You Know feature [TLC, Jan. 27] was misidentified. The parish was not Church of the Heavenly Rest, New York City, as reported.



# The Joy of Lent

By Nancy Miller

No sooner than we turn around from Christmas and skid through Epiphany, there is Lent. So has it been, and so shall it be. Spring is placed between winter and summer. Lent is there between Christmas and Easter. Just as there is joy in spring, there is joy in Lent if we have eyes to see it. But if we are not fully aware and we are not careful in our perception, there is a danger that Lent will be nothing more than a black hole between two favorite holidays.

Lent may be perceived as a downer. The weather isn't the greatest and nature appears dead and dried up. Nativity festivities are over and the triumph of the cross stands before us. If the only ways we look are backward and forward, we will miss the joy of the moment. Actually, to be truly alive, we need all three perceptions: the past upon which to build, the future to keep hope strong, and the present to appreciate the value of each minute. It is up to us to use or ignore the possibilities in Lent, this gift from God.

Lenten practices in the church have varied over time. In the early church, it was when new seekers, catechumens, learned the faith in preparation for their baptisms at the celebration of the Resurrection.

I am old enough to have seen changes. Some practices have diminished while others have increased. As a child, I was given a Lenten mite box to fill. The word mite, of course, referred to the widow's offering. It was a small

amount of money given to the temple treasury, but it earned for her the praise of Jesus because it was all she had. As children, we probably thought that the mite referred to a certain flexibility we had in our giving. We might or we might not give up our coins. It was suggested that we do without comic books (my favorite was Bugs Bunny), wax novelties, or 5-10-cent candies so that the pennies saved could be dropped one by one into the cardboard box. It was always for missions, whatever that might be. I never was too sure about that.

Then there came a time when the church downplayed denial in favor of positive action, "doing something." For a child, going to church every Sunday, being good and being nice had its benefits. Adults were happy. I guess God was too. The Sunday school put on a Lenten Elocution Recital and Tea, with the proceeds going to the Mite Box Collection. I still wonder if my reciting "A birdie with a yellow bill, hopped upon my window sill, cocked its shiny eye and said, 'Ain't you shamed you sleepyhead!'" was meant to be a spiritual call to action or a denouncement of sloth.

What is Lent for us now? A time to be gotten through quickly and with as little disruption to our personal lives as possible? If this is the case, we miss the valuable in-between time God has given us. We are squandering the present and forfeiting the gift.

Are we to be saddled with archaic

ideas? Do we discard the practices of the past or can we find some value in them? Each aspect — study, prayer, self-denial and action — has its place in our keeping of Lent. All should be present, but we are challenged to balance them creatively in the tension that is inevitably there, too.

It's not easy, and dangers do exist. Study and prayer that do not lead to a greater sense of individual mission are

**Lent may be perceived as a downer.**

fruitless. Both self-denial and activism, when taken to extremes, can lead to self-glorification, which has its own reward, not God's.

Lent is our opportunity to hollow out a time from the bulk of our existence and set it aside for God. We need to grow and learn how to practice our faith. We need to learn priorities and deny ourselves when that should be. We need to reach out in action, for "faith without works is dead" (The Epistle of James).

Lent is a time when we believers in Jesus can draw closer to our Maker. Here, if we will but realize it, is the joy of Lent. We come to God to listen and to be comforted, to learn our faith and try to live it, to fail, to repent and to be forgiven, to start over and to try again, putting our way aside and seeking God's better way.

*Nancy H. Miller is a communicant of Trinity Church, Cranford, N.J., and is licensed as a lay preacher in the Diocese of New Jersey.*



Left to right: Procession of Episcopal Bishops, Little Rock AK; group of youth visitors at G.C., Houston; women asking to be ordained priests at G.C.

# The Wave of the Times

## A 50-year love-hate relationship

By Harold R. Brumbaum

Having been in something of a love/hate relationship for fully half a century now (counting seminary), with that perplexing version of the Bride of Christ known as the Episcopal Church, it seems to me that it might be timely, while memory still serves, to traverse that history and see what if any learnings can be gleaned from it. Not that those olden days were notably better than these (by "olden" is here meant the era when dirty words didn't see

ness to tackle thorny issues and the readiness to tussle over them because (take the ordination of women, for one) what are seen in some quarters to be merely disciplinary or housekeeping matters are in others held to be substantive theological bones to pick.

To take a current case in point: the privilege of marriage in the church. In those beginning days, back in the '50s, when divorce still carried a stigma, remarriage in the church was an aspiration frequently denied (to the enormous distress

say, a country mile.

To take yet another instance of substantial change, consider our church's attitude, then and now, toward matters of social unrest. It was in the '50s and '60s that civil rights issues burned on our nation's doorsteps like Molotov cocktails at white heat, and within our church produced a textbook case of white guilt. You might then have found yourself in an all-white gathering assailed by a coldly furious black as "no-good honkies" — with a couple of tried-and-true Anglo-Saxon

**... consider our church's attitude, then and now, toward matters of social unrest.**

print and words like media, bacteria, data and fungi took the plural form of the verb). Not better by a long shot; but mercy, were they different. And those differences might be worth a look.

When you join in saluting some couple on their golden anniversary and spot their wedding pictures on the sideboard, the likeness can be hard to discern, yet in this feature and that they remain recognizable. And similarly, for all the changes in our church certain constant traits persist — among them the willing-

and vexation of the families of first-time brides, in particular); and, with respect to the clergy, it could cripple an otherwise flourishing career. Nowadays, when the remarriage of people ordained and not is more commonplace than blue eyes, we find ourselves wrestling instead with the then-unthinkable question of whether a couple of the same sex can have their relationship blessed (which is, after all, the sole distinctive contribution that the church has ever afforded the nuptials of anyone). Indeed, that issue would not likely have arisen during those earlier days in any event, since, everyone being then accounted straight in that wonderful world of make believe, just about everyone behaved that way.

We have come, you might

expletives thrown in beforehand to get your attention — with often enough, from those pallid bodies squirming under that lash, the reply, "Right on!" Nationally, we hurried to South Bend and an extraordinary session of our General Convention to take a further whipping; then, in response, to devise a Special Program, entailing major funding, by way of recompense for our sins.

Closer to home, my diocese called as its new bishop a distinctly Anglo Anglo-Catholic who had gained renown for ministry in and to the ghetto, thereby demonstrating to our own satisfaction that our hearts were in the right place after all, and so helping to assuage our collective guilt. In other words, in selecting a bishop we sought out a culturally timely icon and surrogate





Left to right: Former Archbishop of Canterbury Runcie; Archbishop Carey and former Presiding bishop Browning; General Convention telecast: Presiding Bishop Griswold.

who might supply what we lacked and do the job for us. (Perhaps as a matter of clinical interest: exhibiting the same sort of need, we had earlier called to that office from New York a TV celebrity — the protestant answer to the mesmerizing Roman Catholic Bishop Fulton Sheen. Such was our sense of cultural inferiority Out West in those days as, like the Magi, we gazed in wonder toward the East).

Of late, however, this church of ours appears to have become more introspective, perhaps in fact introverted. Social concerns seem to have been eclipsed by personal, in-house affairs, like the care and management of our membership on the one hand and, on the other, an almost solipsistic concern for the old-time religion and getting right with the Lord. But suddenly we Americans of whatever color find ourselves caught up in a wave — a tsunami — of hatred from abroad which will not be allayed, and just perhaps, as happened at South Bend, our church will once again help summon our country to give heed to the grievances behind the anger and address them.

In such a retrospective exercise as this, some mention at least must also be made of liturgical change, if only as an instance of the home-truth that, as in a football game, every gain on one side of the ball occasions, on the other, a loss. So in “updating” the prayer book’s language we purchased currency at the cost of elegance. And if that change was, as averred, made in the name of accessibility, it is doubtful, to judge from recent bodycounts, that, clamoring to join our ranks, fresh hordes of infidels have stormed the gates because of it. What happened instead, it appears, is that older

people took the older idiom with them to the early service, with younger ones with children in Sunday school adopting the newer one, so that, like some immigrant household, our church has become linguistically bifurcated along generational lines.

What the past half century may prove to be most noted — or notorious — for, however, is the collapse of our church’s solidarity. If you wanted to install a plaque to

## We Americans find ourselves caught up in a wave — a tsunami — of hatred from abroad, which will not be allayed.

mark the *fons et origo* of that decline, you might well erect it in Wheeling, W.Va., where a bright and feisty prelate, charged with entertaining deviant doctrine, took on our House of Bishops, and they ran up the white flag. From that point on, a *laissez-faire* attitude toward belief systems has prevailed in our church, and a similar dismantling of the norms that once governed its behavior has perhaps inevitably followed.

One such milestone event was, of course, the ordination — some would say irregular; others, illegal — to our priesthood of a group of women, in Philadelphia, before the church had authorized such actions. Since then, in the name of conscience, freewheeling prelates here and there have been performing the unsanctioned ordination of frankly gay candidates, and doing so with impunity. This while certain of their colleagues, invoking the same privilege of conscience,

which had earlier sustained their objection to the priestly ministry of women, now see their jurisdictions threatened with reprisals. (What’s that, again, about a level playing field?)

Once a close-knit federation of dioceses, it appears that our church has become a congeries of petty emirates, each conducting its business by its own set of rules.

There may, however, be one helpful lesson to be culled from this tale. Unlike some of our co-religionists, we Episcopalians have never been able to place our utter reliance in an inerrant book, or, with some others, in an infallible pontiff. But we have instead come close sometimes to ecclesiolatry, to giving credence to the myth of a stable, unchanging, and ultimately trustworthy church. Yet if the past half-century has taught us nothing else, it must likely be to confirm what the Buddhists have been aware of for some little time now: the persistence of impermanence, the inevitability of demise. (Where are the snows, the lasses, the sinews, the church, of yesteryear?) And that perception, painful as it can often be to accept, may prompt us to look beyond our venerable, vexing institutions to the God who alone abides. A God who — as we gather together with our prayer books and hymnals and sacramental gear — keeps faith with us and, enacting one more miracle, instills that perplexing, wayward, yet beguiling Bride anew with life. □

*The Rev. Harold R. Brumbaum is a frequent contributor to TLC. He is a retired priest who lives in Nicasio, Calif.*

## Workbook Tells How to Be the Church

I have just finished reading one of the most unusual books I've ever encountered. It contains such eclectic topics as church history, recipes, crossword puzzles, customs in homes, a humorous quiz, and some practical advice on evangelism. The book is *To God Be the Glory: Growing Towards a Healthy Church*. Written by Bishop Keith L. Ackerman of Quincy and his wife, Jo, it's a workbook which could be used by clergy and laity.

Published last December by DoveTracts, Inc., of Quincy, Ill., it's a low-budget production with a plastic binding and see-through cover. Every time you think you've figured out the book's target audience, it changes directions.

"Its subtitle could be 'Dear Father: This is what everybody in the parish thought you already knew but now realize you never learned,'" Bishop Ackerman cracked in a telephone conversation the other day.

In one sense, he says it's directed toward clergy. "The average young priest doesn't have a clue about what to do," he said, referring to various pastoral tasks and lobbing some grenades at our theological seminaries.

And in another sense, the book is aimed at Christian families in their homes. "A cultureless Christianity has emerged," the bishop noted. "We have totally forgotten customs and traditions."

So Bishop and Mrs. Ackerman have included sections on such customs and traditions as Mothering Sunday, the Jesse Tree, prayers at the Advent wreath, Rogation Days, and even St. Lucy's Day. As you would expect from Anglo-Catholic authors, it's big on observances of holy days, why we observe them and how.

"Americans define holidays by whether Hallmark makes a card for it," Bishop Ackerman quipped.

The idea for a book like this came forth when he was rector of St. Mary's Church in Charleroi, Pa., during the 1980s. He noted that parishioners kept customs and traditions, but as young persons grew up, they weren't retaining those observances. The

book contains anecdotes from the Ackermans' days at St. Mary's along with his next stop as rector of St. Mark's, Arlington, Texas.

Finally, last summer, when the bishop's sabbatical leave plans changed, the Ackermans turned their attention toward writing the book (when he wasn't working out with the Peoria Chiefs minor league baseball team).

I found the sections on evangelism and liturgy particularly interesting. In evangelism, such topics as greeters, home visits and new-member assimilation are addressed. There's even a skit for an evangelism conference. The chapter on liturgy contains helpful explanations and hows and whys on various elements of the liturgy. There's a complete workbook for a confirmation class and marriage information forms.

"I'm convinced we're doing a dumbing down of church," Bishop Ackerman said. "We're saying that Gen. X doesn't deal with symbols and traditions. It's time we wrote about why we do what we do. This book is an attempt to say we didn't lose it, but we want to revive it."

The book probably will be useful to clergy, who could remove pages and make additional copies. Lay persons may find accounts of various observances in the home to be helpful.

"My greatest joy would be if a pastoral theology class in a seminary could use part of it," Bishop Ackerman said.

There's already a Volume II in the works. The bishop said he's been working on a section on how to conduct an every-member canvass, and such topics as cell groups, Bible studies, Sunday school and youth groups.

Noted author Jan Karon provides a positive comment at the conclusion.

To order a copy, send \$25 to DoveTracts, Inc., c/o Diocese of Quincy, 3601 N. North St., Peoria, IL 61604. CD-ROMs are available at the same price.

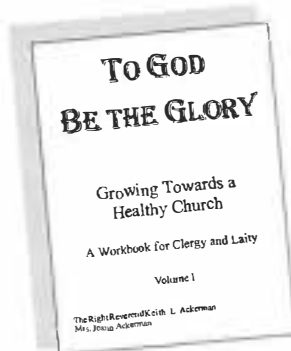
*David Kalvelage, executive editor*

### Did You Know...

**St. James' Church, Sonora, Calif., is built over an abandoned gold mine.**

### Quote of the Week

**The Rt. Rev. Bertram Herlong, Bishop of Tennessee, on the culture in which we live: [It] "is like a jewelry store broken into by a thief who didn't steal anything but changed all the price tags around, so that it is very difficult for people to tell what is really valuable and what isn't."**



**"This book is an attempt to say we didn't lose it, but we want to revive it."**

**— Bishop Ackerman**

## Helpful Information

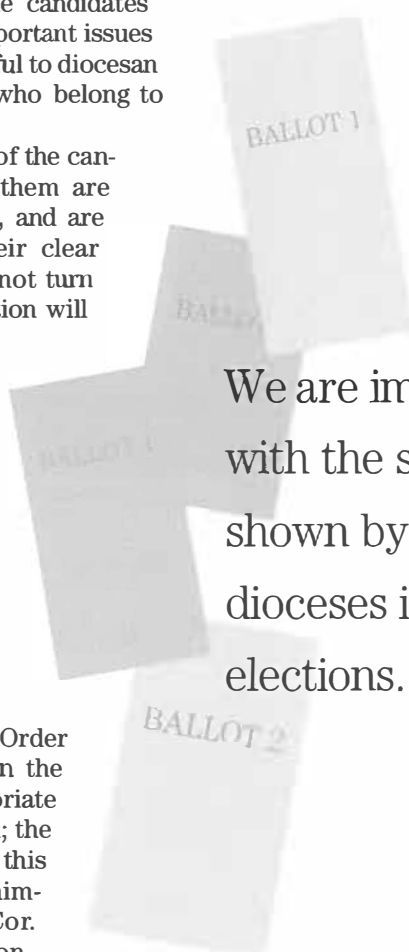
Nearly two dozen dioceses have held their conventions in recent weeks, and a larger number undertook the same process last fall. In most cases, dioceses went through the important business of electing deputies to the 74th General Convention, which will be held next summer in Minneapolis. We are impressed with the seriousness shown by many dioceses in these elections. In some places, diocesan newspapers published in some detail biographies of the candidates along with their answers to questions concerning important issues facing the church. Such information is certainly helpful to diocesan delegates, who may not be familiar with persons who belong to other congregations.

It has also been impressive to read the responses of the candidates for General Convention deputy. Most of them are highly informed about the church and its business, and are likely to be responsible deputies if elected. Their clear responses probably ensured that the elections did not turn into popularity contests. As usual, General Convention will have to deal with issues which may affect the future of the Episcopal Church. It is encouraging to know that committed, informed deputies will be doing that business.

## Forgiving One Another

One of the portions of scripture presented in the Order of Service for Noonday, that rarely used office in the Book of Common Prayer, seems particularly appropriate for Lent: "If anyone is in Christ he is a new creation; the old has passed away, behold the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation" (2 Cor. 5:17-18). Lent is certainly a season of reconciliation, and the mission of the church, according to the Catechism in the prayer book (p. 855) "is to restore all people to unity with God and each other in Christ."

Seeing as though each of us, lay and ordained, has been given the ministry of reconciliation, we are to be about God's ongoing work of reconciliation in the world and in the church. Reconciliation, and asking for forgiveness, can be easy when it involves people who live far away, or even those who have died. In other circumstances, reconciliation can be a struggle, especially when it involves members of our families, or others we see every day. The difficulty may be overcome when we remember we are called to share God's love and forgiveness with others, even those whom we have offended or those who have hurt us. As God forgives us, we must forgive others. During this season, when we strive to move closer to God, let us keep in mind that estrangement from one another keeps us from being reconciled to him. May we be serious about the call to extend forgiveness and reconciliation.



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with the seriousness  
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## VIEWPOINT

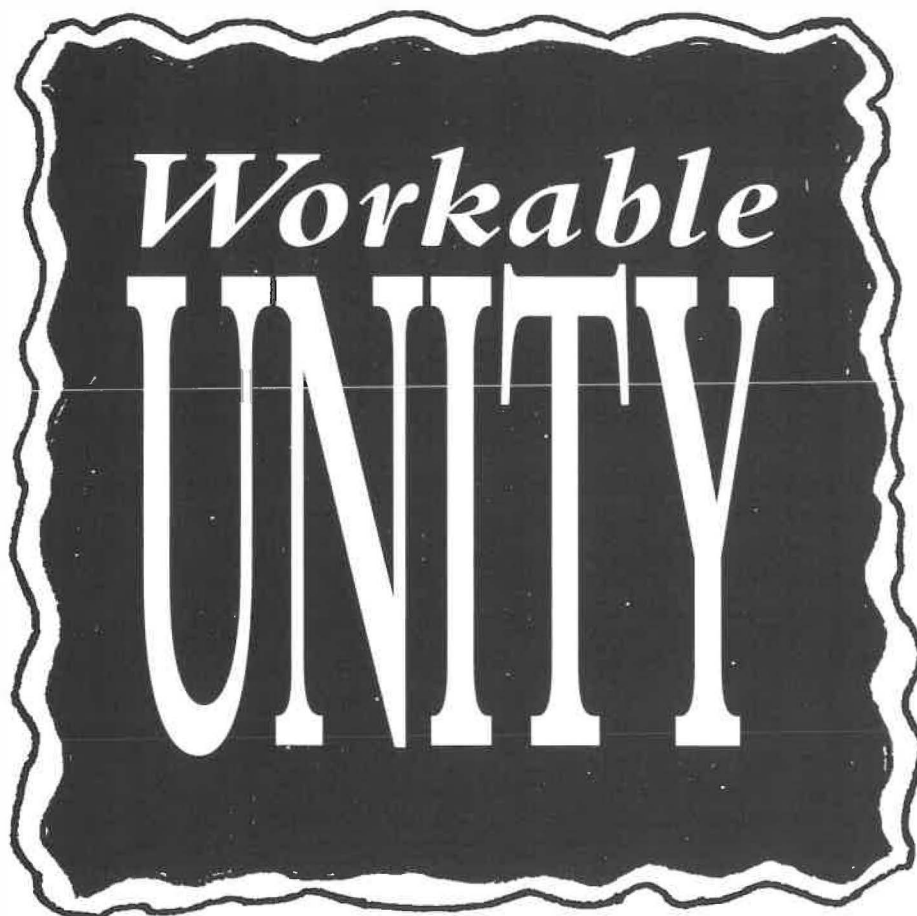
By David R. Bickel

Sustained pastoral care to those who are “estranged from others because of changes in theology and practice that they believe to be unfaithful to the gospel of Christ” is on the agenda for the House of Bishops’ meeting this month. The topic comes from last year’s primates’ meeting in Kanuga which called for pastoral care to “congregations that feel removed from their bishop.”

The primary concerns for sustained pastoral care deal with the ordination of non-celibate homosexual persons and the blessing of couples outside of marriage. These issues threaten the Episcopal Church’s membership in the Anglican Communion and are causing disunity in many parts of the church.

“Traditionalists” point out the scripture on sexual conduct in God’s plan, Sodom, the Law, Paul’s epistles, and Christ’s treatment of marriage. Traditionalists don’t see how God’s blessing can be given to conduct where there is scripture stating a contrary position, and where there are General Convention and Lambeth Conference resolutions re-affirming that position. “Modernists” say experience has shown that non-celibate people living outside of marriage can be leading moral lives in the spirit of Christ’s teachings. They believe scripture on the subject is being misinterpreted as it is historically conditioned to the Judaic culture of the times. And they feel one must take into account the overall love ethic of Christ, which the 2000 General Convention did in recognizing couples outside of marriage.

In my association with the American Anglican Council of Washington for the past six years, I have become familiar with a “centrist” group, which I believe represents most Episcopalians. Centrists focus on the process of how a doctrinal teaching is deliberated upon and possibly changed. They recognize that to alter the character of conduct from sinful



*Alternative pastoral care will alleviate spiritual anxiety and help preserve the unity of the church.*

to righteous is a serious matter. Such a change should not be done on a *de facto* basis by individual bishops. Centrists point to bishops’ consecration vows to guard the unity of the church.

The importance of process in doctrinal disputes is what the Ecclesiastical Court held in its 1996 decision in the Bishop Righter case. Although acquitted because the court said irregular ordinations are not “core doctrine,” and the General Convention resolution against such ordinations was “recommendatory” and not “mandatory,” the court made some important findings. By defining doctrine to include “practice,” the court showed concern about *de facto* changes in doctrine. It admonished bishops against “unilateral acts,” which included “pronouncements” (such as the Koinonia Statement and others) and said “moral teachings” should be decided by the “whole

church acting in its corporate capacity.” This view was echoed by the Archbishop of Canterbury in South Carolina in 1999, when he warned against “unilateral action” and said once unity is lost it is difficult to restore.

Christ’s call for us to be in unity in his church is a tenet of our faith. When a moral teaching is changed by the whole church, there can be a degree of security that the action reflects the will of God. Through the community of representatives from all the dioceses at General Convention who have prayed about the matter, reviewed the applicable scripture, tradition and reason, and then debated it among themselves, there can be some assurance that the result is justified. To change a teaching based on scripture, General Convention should also provide a written explanation showing how the resulting teaching is grounded in scripture.

Centrists worry about a precedent being established by unilateral acts. There are many challenges coming to the church: euthanasia, infanticide, genetic engineering, cloning, partial-birth abortion, stem-cell research, and the Jesus Seminar pronouncements on the historical accuracy of scripture.

If bishops can unilaterally change teaching in their dioceses on sexual conduct, they will be able to do the same on these other issues. Centrists look upon dioceses where unilateral acts are practiced as "outlaw" dioceses separating themselves from the Episcopal Church. A patchwork quilt is developing that creates doctrinal contradictions depending upon where a person resides.

The bishops should agree to work toward a process which will help restore unity and discipline. The church's Theology Committee took under advisement an excellent proposal made at the 1997 General Convention. Resolution B-037 proposed a systematic procedure during the triennium to study a doctrinal issue. A revised version was drafted by the committee and can be under consideration for presentation at the 2003



*If bishops can unilaterally change teaching in their dioceses on sexual conduct, they will be able to do the same on other issues.*

acts are rooted in and reconciled to scripture, many fear the teachings of the faith are based on experience rather than scripture.

Without the safeguard of the entire church, many fear they will be accountable before God if a unilateral act is contrary to his will. Scriptural precedents for corporate punishment come from the flood, Sodom, Babel, the lost tribes, the exile, etc. Under Christ's commandment to love one's neighbor, some believe that when a child of God is in sin, there is a duty to help the person

who feel estranged from their dioceses because of unilateral acts cannot be resolved by mere words of assurance. My proposal to alleviate these concerns is twofold. First, alternative oversight should be allowed for parishes which cannot accept unilateral practices. This is particularly important to traditionalist Anglo-Catholic parishes in dioceses with female bishops.

Second, pastoral care must be extended to those who do not belong to parishes which have alternative oversight. On a day-to-day basis, these people need an official opt-out recording procedure on recognized issues where the diocese is acting contrary to, or without authorization from, General Convention. Clergy and parishioners could register their names if they wish to be in unity with General Convention and dissociate themselves from unilateral acts.

As the *via media* church which prides itself on being an intelligent expression of the faith, with God's grace, the current crisis is solvable. If the Elizabethan Settlement could resolve the catholic-protestant crisis, the bishops can resolve the present situation. A workable unity can be restored by agreeing on a process to resolve the doctrinal dispute and offering, in the interim, sustained pastoral care. □

*David Bickel is a member of All Saints' Church, Chevy Chase, Md.*

*Alternative oversight should be allowed for, first, parishes which cannot accept unilateral practice and, second, individuals who do not belong to parishes which have alternative oversight.*

convention. B-037 called for a moratorium on unilateral acts. The revised version does not. Assuming unilateral acts will not cease and the "whole church" will not be able to resolve this matter, there is now an urgent need for pastoral care.

Spiritual anxiety in unilateralist dioceses is acute among many parishioners. They worry about a disconnection between what is practiced in their diocese and the authority of scripture. With no written explanation as to how unilateral

come out of the sin. If the person cannot, one is to pray for God's great mercy. When bishops depart from this "tough love" duty, and even celebrate the conduct, people worry that their shepherds are leading persons away from godly obedience. Many have concerns about the impact to society from blessing couples outside of marriage. They question whether individual bishops have adequately considered the effects on the family unit and children.

The pastoral care needed for those

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## LETTERS TO THE EDITOR

# It's the Pension

I read with interest the article on the difficulty of finding clergy for small congregations [TLC, Jan. 20]. I have for a long time thought that one way to ease the shortage would be to make it possible for congregations and/or dioceses to pay pension assessments on compensation that is higher than is actually being paid. For at least some clergy, reluctance about serving in small congregations is not based upon concern about current income, but about one's pension.

Currently the Church Pension Fund allows clergy who leave full-time employment and have a part-time position to pay the difference between their new pension assessment and their previous assessment. When offered that option as I left a full-time position in 1991, I decided against it, since my payments would be in after-tax dollars. Instead I had part of my parish stipend paid into a tax-deferred annuity. If the parish had been given the option to pay the difference, I would be in a far better position now as I look forward to retirement in 10 years.

I believe that if the Church Pension Fund would allow such payments, it would encourage clergy to accept calls to congregations which offer exciting opportunities but low salaries.

*(The Rev. Canon) Daniel S. Weir  
St. Matthias' Church  
East Aurora, N.Y.*

David Kalvelage's article on clergy shortage is superb and addresses many true things about the difficulty of finding clergy in smaller parishes. Although this "clergy shortage" is real and complex, the article never deals with the basic cornerstone of the problem.

The major issue facing these smaller churches and some of our not-so-small parishes is the continuing refusal of the Episcopal Church to focus on the monetary areas of stewardship. When I was a young man, my Baptist relatives belonged to a church with 17 families, including lots of small children. They had a church building, a full-time minister, and a complete program. When asked how they could afford so much on so few families, my uncle said, "Why, all of our members tithe. Don't you?" This was 50 years ago.

I would suggest that the major problem in finding clergy in smaller churches is not limited just to the items mentioned in the article. It is more often the unwillingness of Episcopalians to give financially in a sacrificial way. Tithing, the minimum standard in our church, applies to our money. The average giving in the

Episcopal Church hovers between 2 and 3 percent of our income. If this figure was raised to 10 percent, these smaller churches would

become attractive to a full-time clergyperson simply because they would be paying a living wage. Let's quit talking only about the age of parishes, number of persons going to seminary,

etc. Let's talk about the poor stewardship in our church because it's a major factor.

*(The Rev.) Gene R. Anderson  
Roanoke, Va.*

Part of the solution for small churches is so simple that I am sure it will have trouble getting past the "brass." Our canons require that a priest retire at 72. This is, of course, against federal law, but our "always at the cutting edge" Episcopal Church is operating outside the law that others have to obey.

I am 78 years old. I am a better priest now than I was 10 or 20 years ago. I got out of seminary in 1969 and retired in 1992. Since then I have served as an interim rector in a parish of more than 500 persons plus a school with about 200 students K-12. I have supplied at





almost 40 different churches in my diocese. I promised the Lord that if he let me go to seminary in my 40s I would serve him as long as I was of sound body and mind. I also need the money since my church pension is only \$1,304.80 per month and my only other sure income is my social security of \$1,260 a month.

If the canon could be changed, there would be a lot of older priests who would love to take a call to some small parish or mission. These places would not pay retirement or health insurance, which is a large part of most packages. Such calls could be based on the fact that they would be in effect as long as the person was in good health.

*(The Rev.) William R. Richter  
Starkville, Miss.*

## Explanation Needed

I submit that we need to answer the question "Violent Religion?" [TLC, Jan. 6] in the context of the 20th century.

## PEOPLE & PLACES

### Appointments

The Rev. **Samuel W. Buice** is rector of St. Peter's, Skidaway Island, 3 W Ridge Rd., Savannah, GA 31419.

The Rev. **D. David Clemons** is vicar of Grace, 610 Third St., Wheatland, CA 95692.

The Rev. **David L. Gable** is rector of Grace, 138 Passaic Ave., Rutherford, NJ 07070.

The Rev. Canon **Karen Hall** is canon missionary of the Diocese of South Dakota, 500 S Main Ave., Sioux Falls, SD 57104.

The Rev. **Charles Hefling** is acting editor of the *Anglican Theological Review*.

The Rev. **R. Christopher Heying** is vicar of St. Stephen's, Wichita Falls, and St. John's, Burkburnett, TX.

The Rev. **Mark McDonald** is rector of Epiphany, 303 W Main St., New Iberia, LA 70560-3642.

The Rev. **Victoria Geer McGrath** is rector of All Saints', PO Box 415, Millington, NJ 07946.

The Rev. **Dee Ann de Montmollin** is assistant at St. Thomas', 5690 SW 88th St., Coral Gables, FL 33156.

The Rev. **Gene Paradise** is associate at St. Luke's, 435 Peachtree St. NE, Atlanta, GA 30308.

### Ordinations

#### Deacons

**Kansas** — **Deborah S. Burns**, Trinity, 1011 Vermont St., Lawrence, KS 66044.

**West Tennessee** — **Brent Cameron Powell**.  
**Western Louisiana** — **Belle Rollins**.

Exactly how do we explain the millions of people deliberately, carefully, and efficiently slaughtered (makes the World Trade Center losses infinitesimal in comparison) by "Christian" nations of the West, starting with their own young (a whole generation of English, German and French young men in World War I) and expanding across the world in World War II and since — more than 1 million in Vietnam alone? We American Christians keep acting and thinking as if these events took place in another world. But they didn't.

*(The Rev.) David Rivers  
Philadelphia, Pa.*

## It's a Choice

I am sure most of us know that we bless hounds, cars, ships and, yes, hunt riders asking for safety and use in accordance with God's will [TLC, Dec. 30].

How can we bless same-sex marriage when mortals have a choice: sin or no sin, chastity or not chastity, regardless

of heterosexuality or homosexuality or whatever? And of course people can be chaste and share apartments, although some may say it is the appearance of evil that will weaken the brother or sister who doesn't understand. When will the church stand up rather than genuflect to the world and the next fad that comes along?

*Pat Casedy  
Baltimore, Md.*

## She Was First

The obituary notice for the Rev. John William Pyle [TLC, Jan. 13] most usefully summarized his long, faithful and productive ministry. It was unhappily incorrect, however, in listing his survivors. Those readers who knew John and Cassie Pyle should know that Cassie, who had a distinguished career in international education, preceded John in death.

*(The Rev.) Spencer Carr  
St. John the Baptist Church  
Granby, Colo.*

### Priests

**Albany** — **Michael I. Gorchov**, rector of St. Luke's, 50 William St., Catskill, NY 12414.

**Northern Indiana** — **Ted Neidlinger**.

**Western Louisiana** — **Susan Wright Bell**.

### Resignations

The Rev. **James L. Brown**, as deacon at St. Michael and All Angels', Mission, KS; add. 7315 Players Club Dr., Concord, OH 44077.

The Rev. **Bambi Smithers-Koeniger**, as associate at St. Paul's, Chatham, NJ.

### Deaths

The Rev. **William H. Baar**, 82, who spent 57 years in the ordained ministry, died Jan. 5 at his home in Oak Brook, IL.

He was a native of Oak Park, IL, a graduate of Carthage College, Chicago Theological Seminary, Yale Divinity School and Seabury-Western Theological Seminary. He was ordained a Lutheran pastor in 1945, and served as a Naval chaplain during World War II. In 1954 he was ordained to the Episcopal priesthood. Fr. Baar served as rector of St. Elizabeth's, Chicago; St. George's, Venice, Italy; Emmanuel, LaGrange, IL; St. Elizabeth, Glencoe, IL; and Emmanuel, New Haven, CT. He also served as the Lutheran chaplain at Yale for one year and the Episcopal chaplain at the University of Chicago for six years. He was the chairman of the Board of Examining Chaplains of the Dio-

cese of Chicago for 25 years, and for 15 years he served on the national Board of Examining Chaplains. Throughout his ministry he worked for the unity of Episcopal, Roman Catholic and Orthodox churches. He was a former member of the Living Church Foundation. He is survived by his wife, Katherine, and five children.

The Rev. **Noel Foderingham**, 81, who served Holy Cross Church in Decatur, GA, died Jan. 4 at Odyssey Hospice in Decatur of complications from Alzheimer's disease.

A native of Barbados, Fr. Foderingham moved to England in 1955 to train for the Church Army. From 1958 to 1977 he served at rural churches in Jamaica. Following theological education at United Theological College in Jamaica, he was ordained in 1979. He served congregations in Jamaica until 1983, when he moved to the United States to take a position at St. Mark's Church, Brooklyn, NY. He is survived by his wife, Allison, four daughters, Monica Foderingham-Brown, of Lithonia, GA, Ann Marie Senior, of Montclair, NJ, and Winsome Foderingham-Williams and Joan Foderingham, both of Albany, NY.; a son, Andrew, of Brooklyn, and five grandchildren.

### Next week...

## Parish Administration Issue

# 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**

## CHURCH FURNISHINGS

**TRADITIONAL GOTHIC** chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (931) 598-0208 or (888) 598-0208.** Visit our website: [oldcraftwoodworkers.tnco.net](http://oldcraftwoodworkers.tnco.net)

## POSITIONS OFFERED

**RECTOR:** St. Mark's-on-the-Mesa Episcopal Church is seeking an experienced, energetic Rector with the vision to lead our growing church in traditional and contemporary worship, spiritual growth, education and community outreach. St. Mark's is a Bible-based, family oriented church with close to 1,000 members. If interested, please send a resume to: **Search Committee, St. Mark's-on-the-Mesa Episcopal Church, 431 Richmond Pl. N.E., Albuquerque, New Mexico 87106** Visit us at our website at [www.stmarksonthemesa.org](http://www.stmarksonthemesa.org), or E-mail [jparkes@unm.edu](mailto:jparkes@unm.edu).

**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.rz.com**

**SCHOOL HEADMASTER:** St. John's Christian School, a 200-student private pre-school through eighth grade school affiliated with St. John's Episcopal Church in Roseville, CA, is seeking a school headmaster. Position requires valid administrative and K-8 elementary credentials, three years administrative experience, five years classroom teaching experience, and Master's Degree. Competitive salary and benefits package. Call **(916) 782-1772** or E-mail [jallard@hence.com](mailto:jallard@hence.com) for information.

**ASSOCIATE RECTOR:** 50+ very active teen-agers and 60 other children seek an associate rector to foster personal relationship with Jesus Christ in small community on central coast of California (LA Diocese) near Vandenberg AFB. For more information, contact the rector of St. Mary's, **Richard Reynolds, at PO Box 1082, Lompoc, CA 93438-1082; Phone (805) 733-4400; E-mail: fatherfuzz@juno.com**

**RECTOR:** Trinity Episcopal Church, Lawrence, Kansas, seeks an energetic rector for our pastoral/program-sized parish. Our beautiful, historic church is located in a college (University of Kansas) community of 80,000 forty miles west of Kansas City in wooded, rolling hills. Our diverse membership values liturgy, music and tradition. We have a vibrant church family, a strong diaconate, an active lay ministry, a debt-free facility and a growing endowment. We wish to expand education for youth and adults and develop parish growth through programs for singles and families. In a new rector our parish seeks pastoral care, spiritual guidance, and inspirational preaching. Strong communication and administrative skills are required. Send resume to: **Patricia Henshall, Chair, Search Committee, 737 Republic Road, Lawrence, KS, 66044.** For more information please visit our website at [www.episcopal-ks.org/trinity](http://www.episcopal-ks.org/trinity) or E-mail: [vljohnst@ku.edu](mailto:vljohnst@ku.edu)

**RECTOR:** St. Ambrose Episcopal Church, located in one of Ft. Lauderdale's oldest and prettiest neighborhoods, is seeking an experienced rector. St. Ambrose is a self-sufficient pastoral congregation, ready to evolve into a program ministry for the new century. St. Ambrose was able to burn its mortgage several years ago due, in part, to a successful Pre-School/Day Care Center and housing a Developmental Center for Physically Challenged children. We are searching for an individual who will lead us to increased membership, deeper spiritual growth and development of Church programs. St. Ambrose is poised and ready to "lift the bushel" and let our light shine. If you are interested in learning more about our unique parish, please send your resume and CDO profile by April 21, 2002 to: **Search Committee, St. Ambrose, 2250 SW. 31 Avenue, Ft. Lauderdale, FL 33312. Attn: Tom Harman.**

## POSITIONS OFFERED

**FULL TIME RECTOR:** Mt. Vernon, IN. A pastoral-sized congregation in the Diocese of Indianapolis, St. John's is located in SW Indiana in a thriving agri/business community, 20 minutes driving time from a metro area. We are a growing church family of 160 members with about 20% of that number under the age of sixteen. We have an active, dedicated group of lay leaders, are debt free with significant investments that support a strong outreach program. We seek a rector who will conduct meaningful worship services, who will teach us and help us teach our children, who will be our pastor and help us care for each other and our community. A rector who will assist us in equipping ourselves for our ministries. **Contact: The Rev Canon Richard Halladay, 448 Freeman Ridge Road, Nashville, IN 47448 E-mail: stjohns5445@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.holycrossredmond.org](http://www.holycrossredmond.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 E-mail to [b.hawes@attbi.com](mailto:b.hawes@attbi.com).

**FULL-TIME RECTOR:** Episcopal Church of the Transfiguration, Saluda, NC. Originally formed to serve the spiritual needs of a summer community in this small town in the beautiful NC mountains, Transfiguration has grown into a year round, vibrant community of faith. We seek a rector for our mostly mature congregation with an average Sunday attendance of 83. Our church values traditional Anglican worship, a high level of lay participation, warm fellowship, service and leadership in the community. We are looking to deepen the ministry of our parish for the years ahead. Please send resume and profile to **Search Committee, Episcopal Church of the Transfiguration, P. P. Box 275, Saluda, NC 28773.**

**FACULTY POSITION:** Nashotah House, a seminary of the Episcopal Church USA, seeks to fill a full-time position with primary expertise in Liturgics, rank open. An earned doctorate is expected, secondary competency to teach in either historical or ascetical theology is highly desirable. The successful candidate will have a commitment to the Anglican liturgical heritage as reflected in the 1979 Book of Common Prayer and an appreciation of and respect for the Anglo-Catholic ethos of the seminary. This position involves teaching required courses in the history and practice of liturgy as well as overseeing the daily worship in the seminary chapel. Ability to work collegially with a small but diverse faculty is essential. Letters of application, including a CV and four reference letters (one from an ecclesiastical referee), should be sent to the attention of: **The Academic Dean, Nashotah House, 2777 Mission Road, Nashotah, WI 53058.** Deadline for applications is April 15. Women and minorities are encouraged to apply.

**FULL-TIME RECTOR:** "I have called you by your name..." (Isaiah 43:1). St. Michael & All Angels Church is located in the scenic and historic Buffalo/Niagara Falls region of Western New York State just minutes from the Canadian lakeshore and metropolitan Toronto. We are prayerfully seeking the priest whom our Lord has already chosen. This warm multi-generational congregation is committed to Jesus Christ as Lord and Savior. A program-sized parish, St. Michael's is blessed with rich traditions, a well-maintained and equipped facility on an urban/suburban border, and a vigorous call to outreach. In the process of updating its strategic plan, St. Michael's is called to expand its role in the community through the further development of its youth and healing ministries. Its next rector must have vision, gifts for scriptural preaching and teaching, and a heart for youth ministry, as well as strengths in church growth, evangelism, and leadership development. If the Lord is speaking to you, please send your resume and CDO profile to: **Michael Stroh, Search Committee Chairman, 24 Beard Avenue, Buffalo, NY 14214** or E-mail: [hmstroh@aol.com](mailto:hmstroh@aol.com).

**RECTOR:** St. Andrew's Episcopal Church, Tacoma, Washington, overlooking beautiful Puget Sound. Close to mountains and ocean. A medium-sized parish with a fantastic outreach program. We seek a caring, dynamic, spiritual, challenging pastor who will work with a strong lay ministry to take our community to new levels. Inquiries: **Search Committee 7410 S 12th Street, Tacoma, WA 98465** or [standrew@telisphere.com](mailto:standrew@telisphere.com), Web site [www.telisphere.com/~standrew](http://www.telisphere.com/~standrew)

## POSITIONS OFFERED

**ORGANIST/CHOIRMASTER:** 10 minute commute. Spectacular sunsets. Amber waves of grain — where the deer and antelope play — 23 rank M.P. Moller organ and enthusiastic choir. **St. Matthew's Episcopal Church, Pampa, Texas. Contact: Bill Ragsdale (806) 665-8046, www.stmatt.pamp.com**

**FULL TIME ASSOCIATE:** The Episcopal Church of Our Savior, Palm Bay, Florida, is seeking a dynamic full-time person, ordained priest, or transitional deacon, who will be interested in congregational development, and ministry with children and youth. For information, or to apply, send resume to: **Church of Our Savior, 1000 Jersey Lane NE Palm Bay, Florida 32905**

**YOUTH MINISTER:** Large Episcopal parish is seeking an enthusiastic, motivated and committed Youth Minister. This person must demonstrate a successful experience working with youth, grades 6-12, and their families. College degree and knowledge of the Anglican tradition preferred. Competitive salary and benefits. Please send cover letter, resume and references to: **Search Committee, Christ Episcopal Church, 601 E. Walnut, Springfield, MO 65806** or FAX **417-866-1301** or e-mail [cec@atlascomm.net](mailto:cec@atlascomm.net). Position now open. For complete job description, address inquiries to: **Mary Kay Ross**

**CURATE AND DAYSCHOOL CHAPLAIN:** St. Stephen's Episcopal Parish and School, located in the heart of the Coconut Grove section of Miami, minutes from Biscayne Bay. Areas of ministry include Christian Formation for children, adults, and youth (including the on-going development of "Journey to Adulthood"); Outreach; supervision of the Day school chapel program; and sharing in the liturgical and pastoral ministry of the parish. If you love Anglo-Catholic liturgy, progressive theology, and an inclusive philosophy, St. Stephen's is the parish community for you! Send resume and CDO to: **The Rev'd. Wilfred Allen-Faiella, Rector, St. Stephen's Episcopal Church; 2750 McFarlane Rd.; Coconut Grove, FL 33133. E-mail: revwaf@seds.org**

## FOR SALE AND RENT

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (850) 562-1595.**

**BOOKS:** The Anchor Bible Commentaries: 65 volumes. Mint condition. \$650, plus shipping. Great present for church library, ordination, parish priest, serious scholar. Call **(910) 452-2454** or E-mail [noell@worldnet.att.net](mailto:noell@worldnet.att.net)

## SUMMER PROGRAMS

**CDI — Deer Isle Clinics for Parish Leaders & Consultants:** Leadership Clinic, July 9 - 12, 2002; Consultant Clinic, July 16 - 19, 2002. Reflecting on the practice of leadership or consulting. Learning from your own experience. Each clinic is no larger than five people. The schedule allows plenty of room for recreation and leisure. For more information: **Robert A. Gallagher, odet@downeast.net** or **207-348-6492.**

## TRAVEL/TOURS

**PILGRIMAGE** to Saints and Shrines of England, June 24 - July 8. Led by the Rev. Dr. Arnold Klukas, parish priest, spiritual director, and art historian. Overnight stays in Canterbury, Lincoln, Durham and Holy Island. Daily worship. For brochure call **(412) 563-4260** or E-mail [awklukas@juno.com](mailto:awklukas@juno.com)

**STILLPOINT MINISTRIES — Black Mountain, NC:** Celtic Pilgrimage to Iona, Lindisfarne, Whitby and Durham June 14-17, 2002. Leader is the Rev. Dr. Elizabeth Canham. For brochure call/fax **(828) 644-0381.** E-mail: [ejcpers@aol.com](mailto:ejcpers@aol.com)

## VOCATIONS

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