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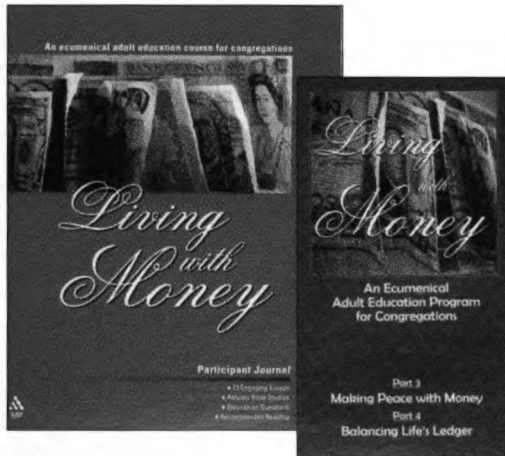
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Volume 226

Number 23

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

THIS WEEK

News

14 Bishops elected in three dioceses.

Features

19 Looking Back on 10 Years as a Priest

BY BOB HENNAGIN

20 When Clergy Depart
One Congregation's Response

BY SUSANNE THOMAS

Opinion

22 From the Editor
*No Matter the Reason,
They're Growing*

23 Editorials
Essence of Small Churches

24 Reader's Viewpoints
Not a Stepping Stone

BY JAMES A. KELSEY

Diaconate Is Foundational

BY STACY F. SAULS

27 Letters
Myth Repeated

Other Departments

4 Sunday's Readings

6 Books

37 People & Places

On the Cover

The Sacraments stained glass window at St. John's Church, Kirkland, Wash., designed by the Rev. Robert Dunn, a priest at the church in the 1980s.

Colleen Meacham 11/03

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SUNDAY'S READINGS

The Mighty Wind

...[they] began to speak in other languages... (Acts 2:4)

The Day of Pentecost, June 8, 2003

Acts 2:1-11 or Isaiah 44:1-8; Psalm 104:25-37 or 104:25-32 or Psalm 33:12-15, 18-22; 1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or John 14:8-17.

An American visiting in Egypt recently had the surreal experience of sitting in a room of locals all chattering in Arabic. It was surreal because even though they all knew the visitor was present, they also knew that he did not understand the language (and most of them did not know English) and there was no expectation for him to understand or even participate in the conversation. The visitor became a spectator as words flowed back and forth, laughter erupted, and people gestured as they spoke in what sounded like babble.

One might assume that our word "babble" had its origins in the famous tower of similar name but the dictionary says otherwise. It would certainly fit, however, as God confuses the common language of the human race so that as people try to speak to one another it sounds like babbling. God's concern was, of course, that the people were conspiring to be God, and so his remedy was to make them unable to communicate with one another.

Pentecost is the reverse of the tower of Babel. What God had done near the beginning of time he undoes in that upper room 50 days after Easter. No more is he worried about our trying to be God. Instead he wants to empower us to be able to spread the word of God around the world.

What a novel idea this must have been to the apostles, who had been steeped in a tradition of exclusivity.

God, they had been taught, was the particular possession of one nation, but now with the rush of a mighty wind and the appearance of fire, that notion is turned upside down. Not only are the apostles charged with spreading the word, but also they are miraculously empowered to do the same.

It would be easy to allow this unique experience of the apostles to distract us from the vision that is set forth. We are all charged with going into the world and telling others the story of Jesus, and we need to do so in their own language, that is, in a way in which they can hear and understand it.

In the late '60s, Clarence Jordan published "The Cotton Patch version of Luke and Acts," subtitled "Jesus' doings and happenings." He tells the story in the vernacular of the South:

"When Thanksgiving Day arrived, they were all gathered in one place. Then all of a sudden there came from the sky a rumbling like a tornado and it filled the whole house where they were gathered. And they saw forked flames as from a fire ... Everybody was bursting with Holy Spirit and started talking in whatever languages the spirit directed."

This is not free-spirited paraphrase, but an attempt to convey the story in the language of his people. We are not free to be spectators in the conversation in which we are called to participate and tell the story because we've been filled with a "rumbling tornado."

Look It Up

Genesis 11:1-9. How does Pentecost undo what happens at Babel?

Think About It

To whom is God calling me to tell the story of Jesus?

Next Sunday

Trinity Sunday, June 15, 2003

Exodus 3:1-6; Psalm 93 or Canticale 2 or 13; Rom. 8:12-17; John 3:1-16.

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Barbara Harris, Jim Fenhagen, Tom Long, Barbara Brown Taylor, Brian Blount, Michael Durall, Ellen Davis

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Preaching the Gospel of Justice and Hope in Uncertain Times

July 7-11, 2003

Bruce Epperly
Preaching the Healing
Stories of Jesus

October 9-12, 2003*

Embracing Differences:
Answering the Call to a
Ministry of Reconciliation
*This is the first of two
conferences in the COP
Reconciliation Project
for Laity.*

October 13-17, 2003

Frank Wade
Ancient Truths in a Modern
World: Biblical Preaching
for Today

October 20-24, 2003

Herbert O'Driscoll
The Art of the Homily

November 3-7, 2003

Walter Burghardt,
Ray Kemp, *et al.*
Preaching the Just Word

November 8, 2003*

Introductory Computer Skills
for Church Folks

November 15, 2003*

Barbara Brown Taylor
What's the Matter With
Preaching Today?

December 1-5, 2003

E. Lee McGee and
Thomas Troeger
A Feast for Preachers

January 11-15, 2004

Sue Anne Steffey Morrow
Tell me, what is it that you
plan to do with your one wild
and precious life?

January 15-17, 2004*

David Randell Boone and
Michael Durall
Beyond the Collection Plate:
Alleviating Anxiety About
Money in Church

January 24, 2004*

Intermediate Computing for
Church Folks

January 26-30, 2004

Donald Bitsberger, Gillian
Drake, Constance Fowlkes,
and William Hague
Delivering the Spoken Word

February 2-6, 2004

Margaret Guenther
The Sermon as Spiritual
Direction

February 9-13, 2004

John Westerhoff with
Caroline Westerhoff
The Preacher as Teacher

March 1-5, 2004

David G. Buttrick
The New Homiletic

March 8-12, 2004

John Howe
Evangelical Preaching

March 15-19, 2004

Barbara Harris
Prophetic Preaching

March 22-26, 2004

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Writing to Preach

April 26-30, 2004

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Two Voices

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Preaching the Gospel
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May 15, 2004*

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Church Folks

May 17-21, 2004

Susan Hedahl and
Lucy Hogan
The New Stained Glass:
Technology and
Proclamation

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The City of God: Reinventing
the Urban Church
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Preaching the Psalms

June 7-11, 2004

Martha Dewey and
Peter Hawkins
The Lively Word

June 11-14, 2004*

Bill Craddock, Jim Fenhagen,
and Gay Jennings
The Story that Transforms:
A New Vision of Lay Ministry

June 21-25, 2004

William Willimon
The Miracle of Preaching:
Putting Theology to Work

*All conferences marked with an asterisk have special fees. For more information visit www.collegeofpreachers.org. All conferences welcome registrations by laity as well as clergy, except Reconciliation Project conferences, which are designed for laity. Unless otherwise noted, registration for five-day conferences is \$750, which includes room, meals, and program fee. A commuter registration of \$450 for residents of greater Washington, D.C. includes meals and program fee. To register, contact COP Registrar Joan Roberts at 202-537-6381 or jroberts@cathedral.org, or register online at www.collegeofpreachers.org.

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BOOKS

Deacons and the Church

Making connections between old and new

By John N. Collins. Morehouse.
Pp. 168. \$16. ISBN 0-8192-1933-9.

It is generally accepted that deacons are servants — servants of Christ, servants of the church, servants of the people who make up the church and those outside it, especially those in need. And churches are increasingly recognizing deacons. In the Roman Catholic tradition of the three-fold ministry of bishops, priests, and deacons, the diaconate was normally a first step toward ordination to the priesthood. The Second Vatican Council proposed that the order of deacons could become a permanent ranking within the clergy, and indeed now there are some 30,000 permanent deacons in the Roman Catholic Church. Anglican churches have followed this pattern.

Many other churches, however, come from traditions which rejected the idea of deacons in the 16th century, at the time of the Reformation. In the 19th century non-ordained deacons began to emerge, primarily in Lutheran communities in Germany, spreading through central and northern Europe and to North America. Drawing inspiration from Acts 6, they established “motherhouses” of deaconesses to provide for those in need, acting primarily as social workers.

Questions are being asked about the function of deacons. This led Collins in the 1970s to embark on an extensive inquiry into the meaning of “deacon” and its derivatives in the early Greek-speaking church. His research not only in the historic church but also throughout the world resulted in the publication in 1990 of his book *Diakonia: Reinterpreting the Ancient Sources*.

Collins has shown that the diaconate in the early church had much wider responsibilities, including liturgical, than the post-Reformation churches assigned it. Paul uses a conventional Greek term *diakonia* to convey the idea that at the heart of the

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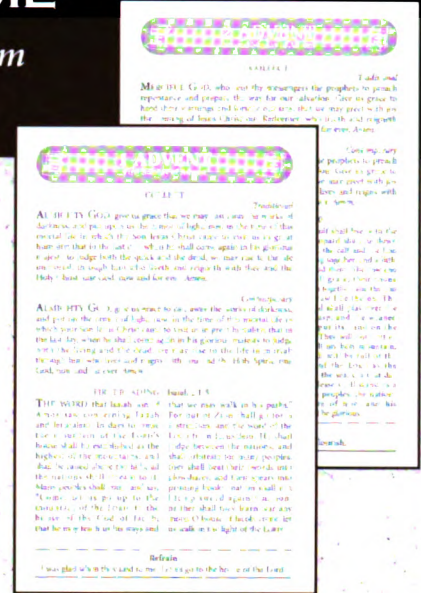
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Christian church there exists a sacred mandate to conserve and pass on the word of God, and for this God appointed apostles, prophets, and teachers. Paul committed his own life to *diakonia*, the task he had been given by the Lord.

This book offers much food for thought, for a more effective ministry of the churches. It also offers suggestions for individual deacons to discuss among themselves and to make recommendations to their congregations for an expanded diaconal role which would be beneficial, not only to the deacons, but also to the congregations they serve.

(The Rev.) Frances S. Ryan, deacon
Flagstaff, Ariz.

Mentoring

The Ministry of Spiritual Kinship

By Edward C. Sellner, Cowley.
Pp. 198. \$12.95. ISBN 1-56101-203-3.

In the years since Edward Sellner wrote this book the word "mentoring"



has vaulted to the heights of professional vernacular. The word may be (and often is) applied to a wide variety of practices including

apprenticeship, experiential learning, coaching, sponsorship, listening, companionship, and spiritual direction. This expansiveness contributes to the elusive quality of this word and gives the book a somewhat inchoate feel. The author does say that mentoring is a form of relationship, but relationship is difficult to quantify, as this book's struggle proves.

The chapters work best as individual essays, recommending the book as a valuable resource for a variety of settings.

Single chapters might be used to train lay visitors or peer ministers. Others would prove beneficial in vocational discernment; an essay on "C. S. Lewis as Spiritual Mentor" would well serve an adult study group exploring the role of literature in ministry (or studying Lewis himself). The chapter on "Dream Figures as Mentors of the Soul" would enhance a class on pas-



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toral counsel or spiritual direction, and more than one chapter addresses the role of aging and maturity, providing resources for an adult discussion group exploring life's passages.

The concluding chapter recapitulates the major themes of the book and could stand alone as a brief starter for conversation in a variety of settings.

Attempts to educate, equip and encourage the baptized for their ministries in the world have largely stumbled because of a failure to make clear that ministry is not so much about mastering particular (and professional) skills so much as it is about the cultivation and attention to the essential relationships of our lives. Starting from that premise and exploring its implications in the chapters of this book might move some closer to fulfilling their own missions.

*(The Rev.) Sam Portaro
Berwyn, Ill.*

**The West and the Rest
Globalization and the Terrorist Threat**

By Roger Scruton. ISIBooks. Pp. 187. \$19.95.
ISBN 1-882926-81-1.

For decades, it has been fashionable to believe that in the final analysis there really are no great fundamental differences between peoples and civilizations, and that some day soon we will all be "citizens of the world." Roger Scruton, an English philosopher and critic, shows in this book that this is not so, that there are in fact profound differences, going in their roots back to antiquity, between the West and the rest. Appropriately, in the aftermath of Sept. 11, 2001, he concentrates on the differences between the West and the Arab-Islamic world.

The author argues that the distinc-



tive character of Western civilization goes back to ancient Rome and the beginnings of Christianity. The Romans developed the concept of secular law, binding on everyone, regardless of religion. Perhaps the original expression of the idea of "separation of church and state" is found in one of the best-known verses in the Bible, Matthew 22:21. Such notions, Scruton writes, are alien to Islam.

Westerners, Scruton says, have lost their feelings of national identity, their sense of membership in a society with a common loyalty. Western countries therefore make little effort to assimilate immigrants. They are offered few

Westerners, Scruton says, have lost their feelings of national identity.

(Continued on page 10)

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BOOKS

(Continued from page 8)

opportunities to develop a sense of membership, and feelings of separateness among them are often actively encouraged.

Islam, on the other hand, “offers an unparalleled form of membership,” and “it has the singular advantage, in the modern context, of clarity.” Not surprisingly, then, Muslim immigrants’ attachment to their religion is enhanced, a religion which “rejects territorial jurisdiction and national loyalty.”

Dale E. Elliott
Lovington, Ill.

The Passionate Steward Recovering Christian Stewardship from Secular Fundraising

By Michael O’Hurley-Pitts. St. Brigid Press.
Pp. 169. \$19.95 paper. ISBN 0-9731378-0-0.

The Passionate Steward asks questions about our ideas of stewardship. Have we been so influenced by the world’s view of effective fund raising that we’ve forgotten what the body of Christ is all about? Is there room for honoring the widow for the gift of her mite or are we looking for the “A list” of wealthy big spenders? Are we more concerned with building the body of Christ or some edifice? If we are looking only for people to fill the square holes of our financial and committee needs without learning to value each member of the body of Christ as a gift to community, we might need to read this book and spend some time in prayer and rethinking of who we are and how we participate in God’s kingdom.

In considering the ministry in the body of Christ, O’Hurley-Pitts shows why tithing should not be the goal and standard for the Christian community. He says we need a radical re-evaluation of giving so that our goal becomes generous giving of time, talent, and finances in response to the God who has called us by name and is worthy of all praise and thanksgiving.

This isn’t a book I would normally have chosen to read, but I’m thankful



O'Hurley-Pitts shows why tithing should not be the goal and standard for the Christian community.

that I did read it because the questions O'Hurley-Pitts raised have been reverberating in my heart, forcing me to look at much more in my Christian walk and attitudes than merely stewardship of time, talent, and money.

I highly recommend this book for clergy, vestry members, stewardship and finance committees, and capital campaign heads, and for anyone in the body of Christ who wants to come to a deeper understanding of the call of God in our lives.

*Elizabeth Hudgins
Fairfax, Va.*

Christianity and the Religions

From Confrontation to Dialogue

By Jacques Dupuis, S.J. Orbis. Pp. 276. \$30.
ISBN 1570754403.



This is a book that can be read on numerous levels. For Christian believers who wrestle in their own minds about the efficacy of other religions, here is an opportunity to gain a working interfaith vocabulary and helpful intellectual constructs for deep exploration. The publishers asked for a readable book, and the author obliged. Dupuis' "scope is more pastoral than academic." At the same time it is emphatically centered so that the reader will not be lost. There is a generosity undergirding these pages that gives the novice ample reason to explore vast dimensions. The center is clearly the "constitutive uniqueness of Jesus Christ, the universal mediator of salvation."

This could be an excellent textbook for interfaith classes, from the expansiveness toward people of other faiths found in scripture and in the ancient church, to the thousand years of hardening positions and ever more strident



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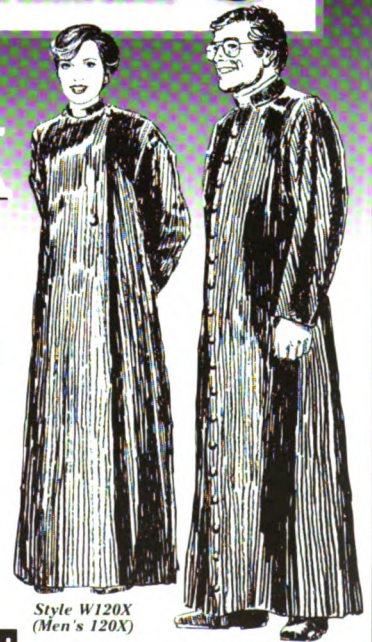
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words of exclusive claims, to the modern explosion of interfaith thinking. From a Christian perspective — ecclesiocentrism, christocentrism, theocentrism, regnocentrism and soteriocentrism, logocentrism, pneumatocentrism — it provides a comprehensive outline that has obvious application for the enter-

prise of learning.

Finally, as an Anglican and one involved in interfaith dialogue, I was fascinated to read between the lines of this leading Roman Catholic scholar. He quotes Josef Ratzinger before his introduction. He obviously was taken to task for three years after his last

interfaith book. He carefully attributes Roman Catholic councils and encyclicals and is keenly conscious that his words have been “called a qualitative leap which would open new horizons in ... the official teaching of the church’s magisterium.” He believes that “the official teaching of the church does not intend to fix rigid and frozen boundaries.” Dupuis lives the interfaith dynamic that he writes about.

*(The Rt. Rev.) William E. Swing
San Francisco, Calif.*

The Good of Affluence

Seeking God in a Culture of Wealth

By John R. Schneider. Eerdmans.
Pp. 233. \$24. ISBN 0-8028-4799-4.

Schneider’s thesis is that Christians ought to “delight” in the modern capitalistic material world. Poverty is not a virtue. Jesus was possibly a “builder”



whose family did quite well rebuilding the ancient capital of Galilee, Sepphoris. Although “greed” is a “sin,” Schneider has a hard time finding anyone in the Bible actu-

ally guilty of it. Salvation came to Zacchaeus in the parable of the talents “through creative and redemptive use of economic power.” Our obligation to help others materially depends on “moral proximity” so the family comes first in our charitable duties.

Foreign countries need “integrated systems of property law” more than Tom Dooley or Albert Schweitzer. That the sons of the rich will be “lucky” and continue to live well while many die in poverty doesn’t faze Schneider, whose God is the God of Thomas Hardy, awarding his favors randomly.

Schneider makes all these claims based on his reading of a few scholars all published since 1977 and no reference at all to the Church Fathers, except for a passing reference to their negative outlook on wealth. Wesley gets digs for being economically naive. The most annoying aspect of this book is that I suspect many

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contemporary "Christian" political thinkers really hold Schneider's views.

*John David Healy
Little Falls, N.J.*

Apocalypse Recalled

The Book of Revelation after Christendom

By Harry O. Maier. Fortress. Pp. 271.
\$18 paper. ISBN 0-8006-3492-6.

This is a commentary on the Book of Revelation with a difference. According to the author, the main purpose of Revelation is to call Christians to faithful discipleship. As such, he is able to relate various visions in Revelation to his own family's experience in Poland after World War II. This helps us to see Revelation as a challenge and warning to modern Christians. Revelation is not a time-line



for events leading up to the end of the age. Its interpretation should not be left only to modern fanatics or cult leaders.

The author explains the use of various literary or rhetorical conventions found in the Book of Revelation. The most interesting of these conventions is the use of irony. The inner meaning of a passage may therefore be the exact opposite of what the external words may say. The author also helps us to find playfulness and humor in the Book of Revelation.

Some of us may have to learn a new but interesting vocabulary. Such words as these are found: panopticism, semiotic, bricolage, homeostatic. All in all, this is surely one of the more exciting and enjoyable commentaries on the Book of Revelation.

*(The Rev. Canon) M. Fred Himmerich
Watertown, Wis.*

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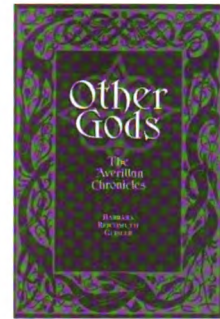


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Former Lawyer Elected in Diocese of Florida

Clergy and lay deputies to a special convention in the Diocese of Florida chose the Rev. Samuel Johnson Howard, vicar of Trinity Church, Wall Street, New York City, to be bishop coadjutor on May 16 in Jacksonville.

Fr. Howard, who was a lawyer prior to his ordination, achieved a majority in both the clergy and lay deputations on the fourth ballot from among a field of five candidates. On the first ballot he finished third among clergy and did not achieve the highest number of votes in that order until the third ballot. He was the favorite among the laity throughout.

In the written portion of his response to the diocesan search committee, Fr. Howard recounted how his presence at Trinity, Wall Street, just a few blocks away from the World Trade Center Towers, on Sept. 11, 2001, had deepened his spiritual faith. Fr. Howard was out of the country on a planned vacation and could not be reached for comment after the election.

A diocesan search committee nomi-



FLORIDA

Ballot	1		2		3		4	
	C	L	C	L	C	L	C	L
Needed to Elect							65	99
Brust	34	50	40	58	38	60	41	64
Howard	21	56	32	70	56	96	70	118
Mann	31	37	32	36	25	31	14	13
Martin	23	28	16	17	5	6	1	1
Palarine	18	26	9	15	5	3	3	0



Fr. Howard

nated Fr. Howard and two others: the Rev. Canon Ellis E. Brust, canon in the Diocese of Florida; and the Very Rev. Frederick E. Mann, dean of the Cathedral Church of St. James in South Bend, Ind. Two other candidates were nominated by petition: the Rev. Kevin E. Martin, director of vital church ministries at Christ Church, Plano, Texas, and the Rev. John R. Palarine, rector of Our Saviour, Jacksonville.

Bishop-elect Howard must receive

consent to his election from General Convention since the election occurred within 90 days of a scheduled meeting of that legislative body. A tentative consecration date of Nov. 1 has been announced.

Shortly before the election occurred, the current bishop, the Rt. Rev. Stephen Jecko, again said publicly that he has no intention to retire anytime soon. Bishop Jecko is 63 and will not reach mandatory retirement for another nine years.

South Carolina Bishops Call Colleagues to Special Meeting

The bishops of South Carolina have extended an unusual invitation for other bishops to join them on June 11 at a hotel near the Atlanta airport for continued conversation about proposed General Convention legislation on sexuality which according to Bishop Edward L. Salmon, Jr., was unresolved when the spring meeting of the House of Bishops adjourned early due to the start of the war with Iraq [TLC, April 13].



Bishop Skilton

position of the church universal. The question that we need to consider is how can we, who differ so deeply with the theological positions of the church, live out our faith as Episcopalians and part of our Anglican Communion? How can we help our church live its life within the existing tension and not seek the legislative answer to pastoral issues?"



Bishop Salmon

Successful passage of some form of same-sex commitment ceremony appears likely, either at the 74th General Convention this summer in Minneapolis or a General Convention in the future. Rather than "let the chips fall as they will," those who for reasons of theological conscience cannot accept that outcome and yet wish to remain loyal members of the church should be prepared, the bishops said.

Rather than just invite a handful of friends and sympathizers within the House of Bishops, Bishop Salmon said he and Bishop Suffragan William J. Skilton decided to issue the invitation to everyone, including the Most Rev. Frank T. Griswold, Presiding Bishop.

"We are pleased with the response so far," Bishop Salmon said on May 20. He added that the letter was not meant to be alarmist and that the church is not on the verge of self-destruction, and referred back to language contained in the letter.

"We do not believe that the church will self-destruct when legislation becomes a fact. What we do know is that, unless we figure out some way to address this, our church will continue hemorrhaging. Individuals will leave, some congregations will depart our family, and some dioceses will simply not accept the endorsement of this lifestyle."

Montana Picks West Virginia Priest

Of the five nominees for the May 17 episcopal election in the Diocese of Montana, the Rev. C. Franklin Brookhart was one of two with no previous connection to Big Sky Country. The lack of local roots did not prevent the rector of Lawrenceville Parish Church in Wheeling, W.Va., from being chosen bishop-elect. Fr. Brookhart led throughout and received the required two-thirds majority in both the clergy and lay orders on the third ballot at the Church of the Incarnation in Great Falls.

The three nominees with previous experience in Montana were: the Rev. William P. Baumgarten, rector of Christ Church, Kalispell, Mont.; the Rev. Christopher Brdlik, rector of Calvary, Summit, N.J., who was rector in Great Falls, 1977-81; and the Rev. Richard R. Burris, rector of St. Michael's, Norman, Okla., who was born in Lodge Grass, Mont. The fifth

nominee, the Rev. Warren C. Murphy, is rector of Christ Church, Cody, Wyo.

In the profile which Fr. Brookhart prepared for the Montana search committee, he noted that he had been chair of the standing committee when the diocese negotiated the retirement of its previous bishop. Despite the difficult conflict during the negotiation process, Fr. Brookhart said most seemed pleased with the eventual outcome. In addition, he was chosen to be head of the nominating committee when West Virginia elected its current bishop.

It is hoped the election will bring to a close for the Diocese of Montana a difficult chapter which began more than 10 years ago when the previous diocesan bishop, the Rt. Rev. Charles



Fr. Brookhart

MONTANA							
Ballot	1		2		3		
	C	L	C	L	C	L	
Needed to Elect						32	98
Baumgarten	10	28	8	23	7	13	
Brdlik	2	19	0	9	0	2	
Brookhart	22	65	28	80	34	104	
Burris	2	3	0	2	0	0	
Murphy	11	29	11	28	6	26	

(Ci) Jones, was accused of sexual misconduct that occurred prior to his 1986 installation. Bishop Jones resigned in 2001 after a Title IV ecclesiastical court found him guilty of conduct unbecoming a member of the clergy.

Assuming consent to the election is obtained from General Convention later this summer, a tentative consecration is scheduled for Sept. 27 in Helena.

Oregon Bishop-Elect Was Social Justice Officer

The Diocese of Oregon elected the Rev. Canon Johncy Itty as its ninth bishop from a field of six on the fifth ballot during a special convention May 17 at Trinity Cathedral in Portland.

The bishop-elect is canon residentiary of the Cathedral of the Incarnation in Garden City, N.Y. His ordained ministry has considerable experience in matters of social justice. Previously he was the social justice officer for the

Presiding Bishop. He also served as human-rights officer in the Anglican Communion Office at the United Nations from 1995 to 1998. He is a native of India who transferred from the Church of South India in 1995.

After the first ballot, which Canon Itty led by a narrow margin over the Rev. Howard Anderson, rector of St. Paul's Church, Duluth, Minn., the election quickly became a two-way race.

Fr. Anderson pulled ahead on the second ballot and retained his lead among clergy delegates until the fourth ballot. Among the laity, Canon Itty quickly established himself as the favorite. He and Fr. Anderson were among five candidates who were selected by a diocesan search committee. The



Canon Itty

other three candidates were the Rev. William Ellis, rector of Trinity, Bend, Ore.; the Very Rev. Canon Rebecca McClain, dean of Trinity Cathedral in Phoenix and canon to the ordinary for the Diocese of Arizona;

and the Rev. Kirk Smith, rector of St. James', Los Angeles. A sixth candidate, the Rev. Canon Linda Potter, canon to the ordinary in the Diocese of Oregon, was nominated by petition.

Bishop-elect Itty will succeed the Rt. Rev. Robert Ladehoff, who has served since Jan. 1, 1986, and previously announced his intention to retire. Since the election occurred within 90 days of General Convention, consent to the election must be received from that legislative body. A consecration date of Sept. 20 in Salem has been announced.

OREGON												
Ballot	1		2		3		4		5			
	L	C	L	C	L	C	L	C	L	C		
Needed to Elect											55	114
Anderson	37	61	55	83	66	99	65	92	52	85		
Ellis	26	40	15	39	4	8	4	1	2	1		
Itty	42	69	50	82	61	112	64	130	73	137		
McClain	3	5	0	0	0	0	0	2	0	1		
Potter	20	26	11	9	3	2	0	1	1	2		
Smith	7	19	1	7	0	0	0	0	0	0		

General Seminary Approves New Education Complex

Trustees for the General Theological Seminary unanimously approved on May 13 the creation of the Desmond Tutu Center for Peace and Reconciliation as well as a new educational conference center to be located on the grounds of its Manhattan campus. The \$7 million project is part of a proposed \$38 million renovation of the seminary that includes 60 rooms for overnight guests and conference facilities as well as renovation and modernization of the library and housing facilities for faculty and students.

"This decision is truly historic," said trustee board chair the Very Rev. Robert Giannini in a prepared statement. "Besides providing the entire Episcopal Church with an educational conference center in the heart of our nation's most international city, this bold initiative will make it possible for General to undertake the kind of continuing education programs and con-



General Seminary photo

On the grounds of General Seminary.

ferences that are so critical to meeting the needs of the church in a changing world."

The expanded vision for service to the church will result in a better balance between its educational mission and a newly structured plan of fiscal responsibility. Funding is to be supplied by a combination of low-interest

debt and a five-year \$18 million capital campaign which has accumulated about \$7 million of its goal during the first year. It is projected that revenue from the completed educational and peace center will fund both operating costs and retirement of the debt incurred to construct it.

The Tutu Center will have a faculty-rank director and is expected to sponsor research, institutes and lectures that seek new understanding of the church's mission to promote peace and justice. The Most Rev. Desmond Tutu, Nobel laureate and retired Archbishop of South Africa, preached at the annual baccalaureate service which followed the May 13 meeting of the trustees.

Enrollment at the seminary is currently at full capacity and many of the campus educational and housing facilities need to be modernized, said the Very Rev. Ward B. Ewing, dean.

Two Kansas Nominees

Rather than creating a larger pool just to add names at the last minute, the bishop search committee in the Diocese of Kansas has produced a slate of two candidates — one fewer than the minimum authorized by diocesan convention two years ago in the resolution initiating the search — but one which all search committee members could endorse. The names were made public May 19, one week later than expected.

"The committee feels very good about both candidates," said Dave Seifert, communications coordinator for the search committee. There are lots of different ways to get to a godly result, he added. "We hope this is one of them."

Before releasing the names of the Rev. J. Blaney Pridgen III, rector of St. Mary's Church, Columbia, S.C., and the Rev. Dean E. Wolfe, vice rector at St. Michael and All Angels', Dallas, Texas, Mr. Seifert said that the chair of the search committee sought approval for the less-than-complete candidate list from the diocesan standing committee. Because release of the names was delayed pending consultation, the search committee decided to extend slightly the time when nominations by petition could be made, until May 27.

The election is scheduled for July 12 in Topeka.

A Cross-Cultural Exchange of Ideas

Representatives of Native American and non-native congregations in partnership with each other gathered, as is their tradition, over the weekend of the second Sunday of Easter for the 15th annual Paths Crossing. About 120 adults and nearly 50 teenagers came together in Tempe, Ariz. The conference was held at Cook College and Theological School, a Presbyterian institution which has trained many of the Native American leaders across the country — lay and ordained — not only Presbyterians but Episcopalians and others.

Sponsors of the gathering were an *ad hoc* partnership between Debbie Royals of the Pascua Yaqui tribe of southern Arizona, the Diocese of Arizona, the Native American Ministry Committee of the Northeast Regional Parish of the Diocese of Arizona, and representatives of the Navajoland Area Mission. Paths Crossing seeks to facilitate the cross-cultural exchange of ideas, projects and understanding between American Indian, Alaska Native Congregations, and non-Indian congregations of the Episcopal Church.

Using the resource, "An Anthology of Native American Services of Worship" (produced by what was the Office of Native American Ministries of the Episcopal Church), Ms. Royals, a student at Church Divinity School of the Pacific, and the Rev. Carol Hosler, regional missionary of the Northeast Regional Parish, planned the acculturated worship services, incorporating themes and motifs from Native American perspectives. A healing service incorporated smudging with sage as well as anointing with oil.



Blessing the Fleet

For those in peril on Lake Erie the Rev. Allen LaMontagne, rector of St. Paul's Church, Put-in-Bay, Ohio, and the Rev. Jeff Nordhaus, pastor of Mother of Sorrows Roman Catholic Church, Put-in-Bay, bless the fleet of pleasure boats and commercial ferries whose arrival on April 22 typically signals the start of Ohio's historic South Bass Island summer tourist season. In 1812 Admiral Oliver Hazard Perry defeated a British naval fleet in waters nearby.

Yukon Bishop's Offer Gains Support

Clergy and lay deputies to the annual synod in the Canadian Diocese of Yukon overwhelmingly passed on May 10 a resolution in support of their bishop's offer to provide alternative episcopal oversight to seven parishes in another diocese. The outcome further complicates what began as an internal diocesan division within the Anglican Church of Canada and was to be a major topic on the agenda of the annual gathering of primates May 19-26.

The decision last June to implement a liturgical blessing for same-sex couples by the bishop and synod of the Diocese of New Westminster is not just a disagreement about homosexuality, according to the Rev. David Short, a native of Sydney, Australia, and rector of St. John's, Shaughnessy, in Vancouver. St. John's is one of the largest Anglican congregations in Canada, and Fr. Short is one of 11 priests in the Diocese of New Westminster who have declared themselves "out of communion" with the diocesan bishop, the Rt. Rev. Michael

Ingham, and synod. In a recent interview with Anglican Media Sydney, Fr. Short said that when reduced to its most elemental form, it is a basic understanding of the gospel that is at the heart of the crisis.

"[Same-sex unions] is the issue that sticks up above the water," he said, "but it shows that there is an iceberg underneath. If we allow it to go ahead, it will sink the ship."

The rift between the group calling itself the Anglican Communion in New Westminster (ACiNW) and diocesan leadership has continued to grow during the past year, despite calls initially for "reconciliation" by the Canadian House of Bishops. Recently, however, the house condemned Bishop Buckle for interfering and sweepingly endorsed Bishop Ingham's one-year appointment of an "episcopal visitor" who would upon request serve as a chaplain to conservative parishes. The ACiNW unanimously rejected the offer as insufficient and insincere.

• More news, pages 34-36 •

Diocese of Mississippi Celebrates the Ministries of Black Churches

St. Andrew's Cathedral, Jackson, Miss., was filled for a festal Eucharist on May 4, the final event in a season-long series of celebrations focusing on the diocese's historically African American churches. These celebrations developed directly from the 2001 hearings sponsored through the Peace and Justice Ministries Office of the national Episcopal Church Center.

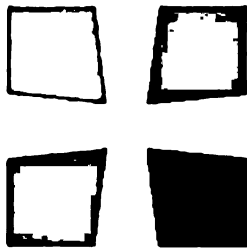
After two years of conversations and planning, churches and communities in Jackson, Okolona, Vicksburg and Greenville invited the entire diocese to participate in their spirituality and to watch as "A Celebration of Black Church Ministries — Closing the Gap: Reconciliation, Recognition and Renewal" brought into full view a largely neglected part of Episcopal Church history.

The celebrations unveiled the courageous acts of bishops, priests, and lay persons beginning with the ordination of the Rev. George H. Jackson on May 13, 1874, by the Rt. Rev. William Mercer Green, and inspiring generations of others, such as the Rev. Richard T. Middleton III, who is the fourth generation in his family to serve the Episcopal Church in Mississippi.

The weekend featured a music/choral workshop under the direction of Horace Boyer as well as a public banquet, where *Washington Post* columnist William Raspberry was the main speaker. Mr. Raspberry is a native of Okolona and a former member of St. Bernard's Church there.

At the banquet, awards were presented to the Rt. Rev. Duncan M. Gray III, Anita Parrott George and Mr. Raspberry. An award was also announced for the Rt. Rev. Alfred Clark Marble, Jr., retired Bishop of Mississippi. Bishop Marble was recognized and honored for his constant focus on racial reconciliation as a part of his ministry, which spanned more than 40 years in the dioceses of Mississippi and East Carolina.

Lauren Wilkes Auttonberry



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Artists to Enhance General Convention

As the 9,000 deputies gather for worship during the General Convention, they will be surrounded by not only the prayers of fellow Episcopalians, but by religious art created by Episcopal artists to enhance their worship. The Episcopal Church and Visual Arts (ECVA) asked artists to submit original works for the convention, art that is focused on the themes *receive, repent, reconcile and restore*, and *Engage God's Mission* (the convention's central theme).

ECVA, committed to encouraging religious art in the church, reminds people that they are humans created by God to enjoy and respond to beauty. Recognizing people's need to express their own response to God, ECVA urges those with creative gifts to glorify God in their work both for their own prayer and as a gift to others who may draw closer to God through their work.

The project grew out of conversations with artists stimulated by Phoebe Griswold and the Rev. Gordon Brewster, an artist himself and chair of the board.

ECVA's website (www.ecva.org) offers a registry of artists and a number of exhibitions geared to the seasons of the church year. The most recent exhibit, titled *Walking the Way of the Cross*, offers insights into the Stations of the Cross through block prints, silk appliqué, and photography, to name a few of the artistic genres.

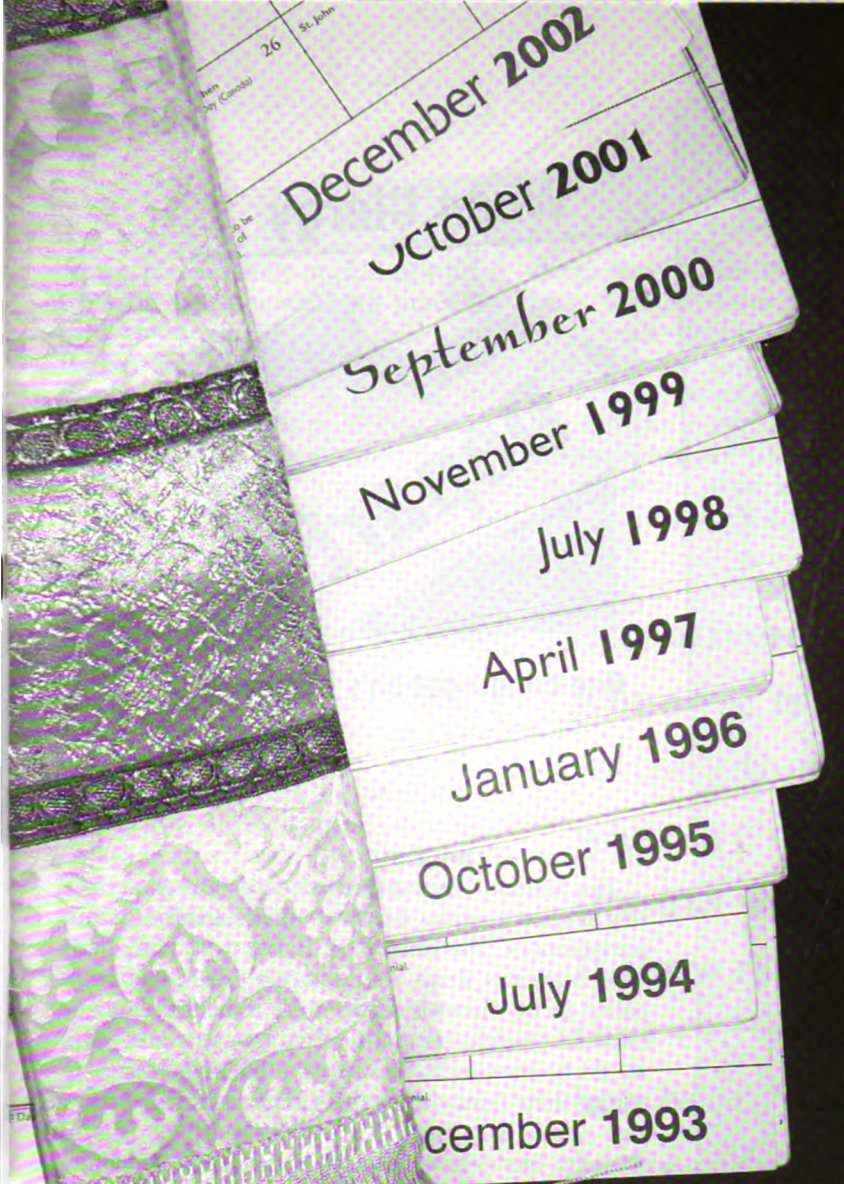
Among the works presented in the *Walking the Way of the Cross* exhibit are some silk appliqué pieces by Victor Challenor. There are also photographs taken by members of the Church of the Advent, Spartanburg, S.C., while they were on a mission trip to St. Paul's Chapel in New York City. The color photos of the area of Ground Zero are reminders that death is not so far away that we should not be aware of it and that Christ Jesus is in our midst both as the risen Lord and as the least of our brethren.

Many of the works in *Walking the Way of the Cross* are accompanied by words from various Stations of the Cross. All call people to a deeper commitment to the Lord.

From banners to icons, artists have submitted their work along with a brief statement explaining the relationship of the art to the theme of the exhibit. ECVA has chosen works from those submissions to put together exhibits with a spiritual focus. Possibly the most enduring strength of ECVA, however, is its registry of artists. One can search the registry and find biographical and contact information about the artists.

Each piece of art exhibited, while belonging to the artists, is available to the church for private, community, or education purposes, as long as they are not for profit, as long as the artist is credited, and contact information is presented. So while the delegates worship surrounded by the gifts of the artists who have been accepted for the convention, the rest of the church can view the on-line exhibitions.

ECVA urges
those with
creative gifts to
glorify God in
their work both
for their own
prayer and as a
gift to others.



Looking Back on 10 Years as a Priest

By Bob Hennagin

Today is the 10th anniversary of my ordination to the priesthood. It has been an amazing time with tremendous highs and equally tremendous lows. When I close my eyes I can see the faces of the people I have baptized, married and, sadly, buried.

I remember my first baptism. I was ordained on the Saturday before Palm Sunday. That week, the rector of a neighboring church became very ill and asked if I would take his Easter Vigil and baptize six children. The timing worked so that I could be back at my church in time to do that Vigil as well. I didn't know the names of these children. I had never seen them before. And now I was supposed to baptize them.

I called for the first name on my list and got

only a shake of the head by her father. So, I went to the next child who proceeded to kick me square in the ... well, you get the idea. I asked with a wince if the first child had returned, and received another head shake.

After three or four children, I asked again for the first child and was told (as was the entire congregation) that she was in the bathroom throwing up. When she emerged I positioned her carefully so that her head pointed away from me, and I proceeded to pour water over her.

The most wonderful baptism, though, was when I baptized my youngest daughter. My dad had died several years earlier and his remains were spread at sea. The day of his interment, I was walking on a Florida beach and for some reason went out into the water and picked up a shell. There's nothing mystical about the shell, other than it reminds me of my dad. I used that shell to pour water over Stephanie's head.

Marriages tend to be a little less memorable. At least no bride has ever thrown up or kicked me in the groin. At least not yet. I do have one marriage that still makes me laugh. I was in a very small town in northeast Texas where everyone knew everyone else. This was a situation where a well-known man was getting married and most of the city's society folk (at least those in that particular "camp") would be there. The rehearsal was Saturday morning for a mid-afternoon wedding. Well, I lost my voice. I could be heard about five feet away if you listened real close. One of the party suggested I go to "Doc" and get a shot or something. Doc was a well-known doctor in the area, but there were some questions about his adherence to standard medical practices and procedures.

I went to Doc and told him that we had this wedding in four hours and I didn't have a voice. Doc said, "He'll just have to get married another day, won't he?" I suggested that Doc tell the bride-to-be. He laughed and had me come into the back room. Before I knew it, I had been given a shot in the butt and handed a bottle of liquid that had a label bearing a long chemical name and nothing else on it. Doc said to take some then and some just before the wedding and I'd be fine.

Well, it looked like cough syrup so I took a tablespoon full. Right before the service, I took a little bigger dose. The wedding went fine. My voice was as good as new. Then I tried to walk back to my office. I made it about half way before I literally started careening off the walls. I asked someone to drive me to the reception, found my wife there, and asked her to take me home. It turns out that the "cough syrup" was phenergan, a

narcotic with a normal dose of half teaspoons, not the generous “glugs” I had taken. I have no memory of either the wedding or the reception. I’m told that my sermon was great and that the service went off without a hitch. I kind of miss ol’ Doc.

At a recent clergy day, the bishop asked us to reflect on what our ordination vows meant to us. As I reflected on that, I couldn’t help but recall a very sad and dark period in my ministry. The details aren’t all that important, and giving them here could cause hurt to other parties. Suffice it to say that I was accused (falsely) of child abuse. The allegations were given to both the state Department of Children and Families and to my bishop. As was appropriate, a disciplinary process under Title IV was started.

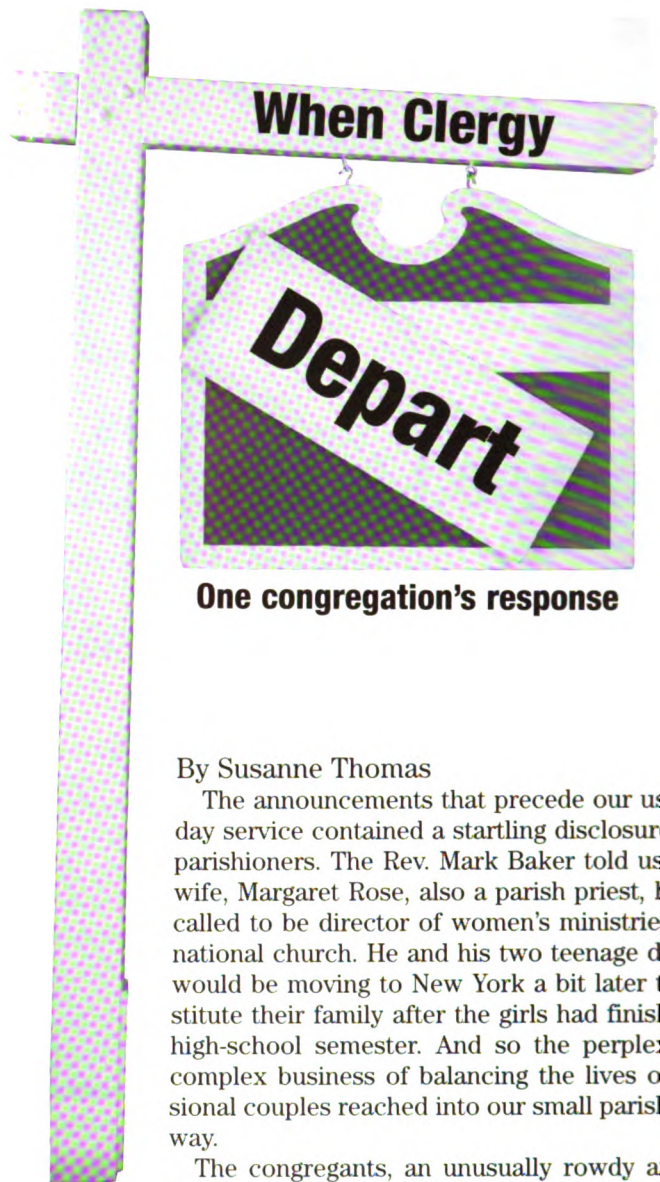
During the initial parts of the investigation I was given the option to accept a godly judgment from my bishop and then be done with it. I really did not want to put my family under the duress of an ecclesiastical trial, so I was leaning in that direction. Then I asked the bishop what the canonical charge would be. When he answered that it would be violation of my ordination vows, I broke down into tears.

“I have never broken those vows,” I whispered through my tears. Those vows were so important to me that I could not bear to be told that I had violated them. Sometimes you don’t know how important, how precious, something is until it is threatened. (As it turned out, the state cleared me and the bishop terminated the inquiry.)

What do my ordination vows mean to me? They reflect not only what I do, but what I am. I am a priest. I can never not be a priest. It colors all of my relationships. It guides all my decisions. I am bound by the expectations society places on clergy. I am reminded every day that my life is not my own. I live in a fish bowl. My wife and children live in a fishbowl. That gets aggravating sometimes. But there’s an up side to that “fishbowl life.” We have the opportunity to love and be loved by a tremendous number of people. My children (who never knew my parents or Kari’s father) have dozens of grandparents. We are a part of hundreds of families. Christ ministers to us in many ways.

It’s been 10 years since Bishop Jim Stanton of Dallas laid his hands on my head and asked God to “make him a priest in your church.” It’s been quite a ride so far. I can’t imagine being anything else. In the dark times as well as in the light, I am a priest. Thanks be to God. □

The Rev. Bob Hennagin is the rector of St. Hilary’s Church, Fort Myers, Fla.



One congregation's response

By Susanne Thomas

The announcements that precede our usual Sunday service contained a startling disclosure for our parishioners. The Rev. Mark Baker told us that his wife, Margaret Rose, also a parish priest, had been called to be director of women’s ministries for the national church. He and his two teenage daughters would be moving to New York a bit later to reconstitute their family after the girls had finished their high-school semester. And so the perplexing and complex business of balancing the lives of professional couples reached into our small parish in a big way.

The congregants, an unusually rowdy and vocal bunch even on a good day, reacted initially with stunned silence as the news sank in, but emotional outbursts from individuals quickly followed: “Father Mark, don’t leave!” shouted Mary from the back pew. “Father Mark, please don’t leave us,” implored another. And so it went for a short while until the second bombshell dropped: Deacon Gene Waller Owens would be leaving as well. The idea of this dual departure, reasonable in itself but emotional in its consequences, was motivated by the notion of giving the parish a fresh start. But with predictable pleadings for Gene not to leave us, too, the *zeitgeist* in our simple nave that morning turned somber and weepy.

The very contemporary cause of this upheaval is, of course, the predicament of the professional couple. It is a serious challenge to the (so to speak) white-collar world, not only of the church, but also to a host of establishments. Most notoriously, perhaps, is the case of the academy where couples often “split” one position, or commute impossibly long distances, or end up “splitting” quite literally because the spouse-without-offer has difficulty living with an ego that demands an equal-sized portrait alongside that of Socrates in Raphael’s “School of Athens.”

Assuming the clerical couple stays together and moves together, there remains the quandary of the parishioners. Congregants who respect, admire, and care for their pastor as the center

of the parish family must deal with a host of adjustments, both practical and emotional. The practical challenges are obvious, and range from directing the staff to keeping the church van seatbelts in clicking order. If the parish is fortunate enough to be self-motivating, its day-to-day business can carry on with a bump here or there. The psychological and emotional challenges, however, are just as real and often profoundly experienced.

Psychiatrists who work with clergy point to the frequent problem confronting many authority figures—that of idealization. As with other persons in positions of authority, clergy develop quasi-parental relationships with parishioners. These relationships range from providing spiritual direction and mentoring through educational programs, to comforting bedside visits to the sick. For parishioners with a strong ego structure, time assuages the feelings of loss that accompany the departure of a cherished clergy member. Parishioners with personality traits that are child-like in their dependency may feel out-and-out abandoned, suffer separation anxiety, and grieve deeply over the departure of their “Father.”

I personally searched widely for a church, for a community in Christ, for the fellowship of worship and (yes!) of play, and for extraordinary leaders like Father Mark and Deacon Gene of Church of the Holy Comforter, who believe in and practice what New Testament scholar Luke Timothy Johnson has described as “the process of learning Jesus” and of “living Jesus” in our everyday lives. Though a relative newcomer to the parish, I know that many other members share these concerns with me, and that their reactions stretch across the emotional range and pitch I have described.

Father Mark’s sheer, contagious energy and love for all has made this parish light up and hum. Deacon Gene, the compassionate organizer, kept the center from flying apart. Our

clergy have “learned” people as they have “learned” Jesus. And above all they have learned attentiveness, which Johnson describes as “alertness ... but also receptivity. It is a “leaning toward” the other. Attentiveness is present when we truly listen to the other person, when we contemplate the other person. It does not assume

theologian Dietrich Bonhoeffer with me in preparation for my confirmation. Many other parishioners at Holy Comforter have been drawn to the manifestation of their profound *caritas* and “cruciform living.”

When we are able to come to terms with the variety and intensity of our reactions to their unexpected depar-

**“Attentiveness is present
when we truly listen
to the other person,
when we contemplate
the other person.
It does not assume
that the other is already known,
has been “figured out.”
Instead, it assumes
that the other is always capable
of change and surprise ...”**

— *New Testament scholar Luke Timothy Johnson*

that the other is already known, has been “figured out.” Instead, it assumes that the other is always capable of change and surprise. The attitude of attentiveness contains within itself space for the other to remain other; it does not rush to change the other or to control the other...[It] is a mental and moral attitude that acknowledges and accepts the freedom of the other.”

I believe this center of quiet attentiveness to be an existential reality in the lives of our clergy, Mark and Gene. I have sensed it in Gene when she whispered to me several weeks in a row a concerned query about my upcoming surgery. I have seen it in Mark’s delight in reading the German

ture; when we are able to perceive how much they have given to us and to the Lord in their ministry, then we will be able to understand that their departure is also a new arriving for them as it is a new beginning for us. And when we come to understand that all of us are, indeed, “capable of change and surprise,” then perhaps we will find this same quiet center of attentiveness, both individually and as a parish, and begin to perceive the shimmer on the stone that manifests the light of the Lord’s creation. □

Susanne Thomas is a member of the Church of the Holy Comforter, Atlanta, Ga.

No Matter the Reason, They're Growing

Throw away all those pre-conceived notions you've had about churches that grow. The one that says using Hymnal 1982 and the Book of Common Prayer is cumbersome. And the one that claims churches in urban settings can't grow. And the one that says churches comprised mostly of older people will not grow. And the one that states that a growing church must have alternate worship services for young persons.

A recent survey conducted by the Standing Commission on Domestic Mission and Evangelism reveals that churches of all sorts can grow.

The standing commission set out to find the 10 fastest-growing congregations in the Episcopal Church. Based on the parochial reports filed by each congregation from 1996 through 2000, the commission measured the growth and ranked the churches. But the top four churches, which grew by as much as 1,200 percent during that period, don't appear on the list. Someone at the Episcopal Church Center felt the statistics were suspect, and the rector of one of the churches didn't want to participate in the survey. So, according to the parochial reports, the sixth fastest-growing congregation winds up as No. 1 on the commission's top 10 list.

"Most of the churches were terribly surprised that they showed up on this list," said Howard M. Tischler, of Albuquerque, N.M., a member of the commission, who interviewed leadership at each of the 10. "They were flattered but surprised."

But wait a minute. It may not be so easy. After the Rev. Charles N. Fulton III, director of congregational development at the Episcopal Church Center, and a researcher looked over the list, they aren't in agreement that the parochial reports are an accurate reading of church growth.

"Some of this information was not recognized data," he said. "The real bottom line is it wasn't much of a sample. It's not a statistical reality."

I don't always understand statistics. I devour them, but I remember struggling with a statistics course in college. I do understand that two people who disagree can make the same numbers work for their benefit. But if a congregation has

more people in church now than it did five years ago, can't we say it's growing?

It depends upon to whom you're talking. Fr. Fulton might say the data doesn't work but he did admit that the findings would be put "in the midst of our research."

Back to the commission's findings. After the percentages of growth were calculated, interviews were held with the leadership of the top 10 congregations in an attempt to determine what made them grow. The answers were all over the lot and include some surprises:

- Four of the 10 are in urban locations.
- Eight of the 10 use Hymnal 1982.
- All 10 report their congregation has been willing to change.
- Seven of the 10 do not have "adult Sunday school."

- Nine of the 10 report they do not have a strong connection to the renewal movements.

- All 10 have no follow-up visits by clergy to visitors, and eight of the 10 have no follow-up visits by laity.

So why do they grow? Again, there is no pattern to the answers. One cited location, another said the community was growing, and others were more specific, mentioning particular ministries. Some cited clergy as being responsible.

Here are the 10 top-growing Episcopal churches based on Sunday attendance 1996-2000 as identified by the commission:

1. St. Augustine's Chapel, Vanderbilt University, Nashville, Tenn.
2. St. Margaret's, Lawrence, Kan.
3. Trinity, Elmira, N.Y.
4. Good Shepherd, Centennial, Colo.
5. St. Patrick's, Broken Arrow, Okla.
6. Holy Nativity, Panama City, Fla.
7. Incarnation, Highlands, N.C.
8. Grace, The Bronx, N.Y.
9. St. Mark's, Marco Island, Fla.
10. Zion, Manchester Center, Vt.

If you're a member of one of these churches, savor the moment. Rejoice and be glad! You've got more people in church now than you did five years ago. Do you really care what someone at national church headquarters thinks about this survey? Of course you don't. You're growing.

David Kalvelage, executive editor

Did You Know...

St. Andrew's Church, Las Cruces, N.M., has Greek and Russian Orthodox congregations worshipping in its facilities.

Quote of the Week

The Rev. J.I. Packer, Canadian Anglican theologian, quoted in *Christianity Today* on people who go to church for solace and strength: "The people you describe seem to treat the church as an ico cream parlor where you can go to get what you feel you need, and you go out feeling better because you got it."



St. Patrick's, Broken Arrow, Okla., is listed as one of the 10 top growing churches.

Essence of Small Churches

Most of the better-known congregations within the Episcopal Church are large parishes and cathedrals found in metropolitan areas. The vitality of those churches is to be admired, but they are not representative of the vast majority of Episcopal churches. Most of our congregations are small, with Sunday attendance of fewer than 100. They are found in small communities, urban neighborhoods and rural locations. In these churches some of our most creative ministries take place. Many of them are growing, and many offer vivid examples of how the laity can be involved in ministry.

This magazine has long upheld the importance of ministry at the parish level, particularly in small churches. That is one of the reasons for publication of this Parish Administration Issue, one of four we publish each year, which emphasizes life in parish churches. Life in small churches can be busy, with members often having a good understanding of mission and ministry, and showing a willingness to work hard in order to accomplish the tasks at hand. Many small churches are able to rise above such factors as small budgets, lack of staff, and scarcity of programs. Making the sacraments available and preaching the gospel can be the focus of congregational life no matter what the size of the church. We salute our small congregations and give thanks for the examples of ministry they set for the rest of the church.

The Spirit and Other Gifts

The reading from Paul's First Letter to the Corinthians appointed as the epistle for the Day of Pentecost is one of the most familiar of Paul's letters. In it we hear about gifts given by God the Holy Spirit to all who have been baptized. Each of us has been given a gift that will benefit the common good. It is up to us to determine how we should use those gifts. Our congregations have all the gifts necessary to carry out their ministries. There are persons with gifts of leadership, pastoral care, outreach, teaching, music, and whatever else is needed. The leadership of our churches needs to be able to identify and discern those gifts among the body and to put them to use.

Some of us have more gifts than others. Some are dormant, some active. But whatever gifts we have are from God. We are called to share those gifts with others. God's gift to us, the Holy Spirit, enables us to have the power and wisdom and courage to reach out with whatever gifts we have to one another. Let us not hesitate to use them.



“Well, we won’t be seeing them again until the children are baptized.”

Not a Stepping Stone

By James A. Kelsey

There is no question that my vocation to share in Christ's ministry was shaped and focused by the tumultuous '60s. Then passions' flames were fanned by struggles for civil rights, world peace, women's rights, and issues regarding human sexuality and personal freedom — a rejection of an institutionalized establishment in our society which I experienced as suffocating and morally bankrupt. My heroes were St. Francis, Gandhi, Martin Luther King, Jr., and Daniel Berrigan. In short, at the heart of my call into ministry and mission has been *diakonia* — personal faith expressed publicly, actively in servanthood, working for justice, human rights and peace.

So it was, following my seminary years, when I was ordained, I eagerly embraced the order of deacon — even though everyone had agreed that I was called to the presbyterate. I was happy to proclaim and preach and teach that servanthood rests at the heart of all ministry and that it is only fitting that before being ordained a presbyter, one must be ordained a deacon. How else would the presbyter or the church be reminded that at the heart of Christ's ministry is *diakonia*? I will admit that there were occasions after I had been ordained presbyter when I vested as a deacon and played the deacon's role in the liturgy as I assisted a presbyter colleague. "Once a deacon, always a deacon," you could hear me chant, as I tied the stole under my arm.

It was decades later that I came to understand the wider implications of that to which I had previously given but lip service: that all who are baptized are engaged in Christ's mission, not only the ordained. We all share in Christ's priestly ministry (we are a priesthood of all believers), and we all share in Christ's diaconal ministry as well (we are also a diaconate of all believers). It is by virtue of our baptism that we are servants, heralds of the good news, and agents of God's project (to echo that wonderful phrase from our Presiding Bishop). To claim that *diakonia* is the foundation of all ministry is one thing. But to maintain that we must ordain candidates for the presbyterate as deacons before we ordain them presbyters is to teach, by implication, that only the ordained share significantly in Christ's ministry and mission. The truth is that all of us, not just presbyters and bishops, are called to be fully Christ-like, which means we are called to be servants, heralds, and agents of Christ's love.

We do not ordain deacons to do the serving min-

istry to us or on our behalf. We ordain deacons so that we will be reminded who we all most fundamentally are as followers of Jesus. Deacons are sacramental signs, living reminders, and animators of that *diakonia* which we all share with Christ and one another, just as presbyters are living reminders and animators of Christ's reconciling ministry. Bishops remind us of the ministries of apostleship and evangelism and oversight which we all share as well.

As many of us have grown in our understanding of these things, we have been moving away from the assumption which undergirds our existing practice of "sequential" ordination (by which we ordain people as presbyters only after previously ordaining them as deacons, and we ordain bishops only after their having served as presbyters). It's like a career ladder or hierarchical progression of rewards and rank. This model of church leadership works against the claim made by many advocates of sequential ordination: that all ordained are first ordained deacons to communicate how much as Christians we value servanthood. A career ladder mindset always carries with it the implication that the executive who started out in the mail room didn't make a truly significant contribution until the more important promotions had taken place. This belittles servanthood, treating the order of deacon as an "inferior" order, as the 1928 prayer book ordinal called it. Those called to be presbyters are called to be present in the community in a different way than those who are called to be deacons.

But more important than all that has been said above is my growing respect for my sisters and brothers who are called to be deacons in our midst. My ministry is enriched by them. They are an inspiration to me in ways I could not begin to describe. They remind me who I am, and how I, too, am called to reveal the Christ within me. They remind me that acting on my faith is at the heart of all else we do. It is not because I was once, and for six months, ordained as a transitional deacon. It is because I am baptized that I share in Christ's life as a servant, and that I am called to share in the prophetic and interpretative task of *diakonia*. And the many others alongside whom I serve who never were ordained to that office are no less servants and heralds and agents for diaconal ministry than am I. When, as a presbyter, I used to dress up as a deacon in the liturgy, I was disrespecting the unique and irreplaceable role which these symbols of our shared servanthood play in our midst. I was also confusing the

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Diaconate is Foundational

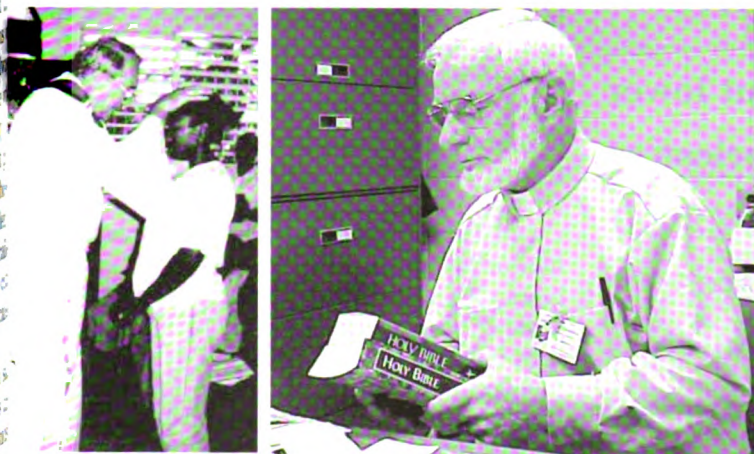
By Stacy F. Sauls

distinctive symbolism of the presbyterate and the unique role it plays in the life and mission of the church.

Indeed, *diakonia* is at the heart of ministry for all of us, not just the ordained. To treat the diaconate as a stepping stone toward the presbyterate both demeans those who are specifically called to be deacons and reinforces the notion that only the ordained are called to share fully in Christ's ministry. To treat the diaconate as a period of internship is to deny its distinct character — with its focus on our shared call to be active, outward-facing, caring, seeking the lost and the lonely. To insist that the diaconate must be worn by presbyters and bishops like an ecclesiastical undergarment is to deny the fundamental place of baptism (rather than ordination) as the basis for ministry in the church, and of the servant character of all the church's ministries. And to suggest that a bishop must first have been ordained a deacon in order to effect the ordination of another person to be a deacon suggests that it is the bishop alone, rather than God acting through the community of faith, who ordains the servants of the servants of God. These things I do not believe.

My liturgics professor used to say that the church is most truly itself when it makes Eucharist. That puzzled me greatly. Isn't it rather inwardly focused?, I wondered. Where's the service to the world?, I asked. The church, I thought, is most truly itself when it proclaims good news to the poor, feeds the hungry, and tends the sick. What does the Eucharist have to do with the mission of the church? The ministry of the deacon is the answer.

The truth is that the church, being fed by Christ in the bread and the wine, is not the only feeding that goes on in the Eucharist. The world is fed by Christ in an equally sacramental way as the faithful go about their ministries of humble service, *diakonia*, beyond the church building. It isn't only the priest who administers the sacrament. It is also the deacon who administers the eucharistic feast, the part that occurs at



Diakoneo photos

The ministry of deacons: Among the thousands of deacons in the Episcopal Church are the Rev. Bob Snow (left), a missionary in the Dominican Republic, conducting a healing service; the Rev. Zarina O'Hagin (right), of St. John the Baptist Church, Hardwick, Vt., at a peace rally in Washington; and the Rev. Roger Wood (center), a jail chaplain in Michigan.

To maintain the transitional diaconate is to continue to communicate a significant misunderstanding of the ministry we all share. To move to direct ordination will help us remember more clearly who we are, and what role each of the ordained offices plays in our life and work together in the world which Christ came to love into ever fuller life. □

The Rt. Rev. James A. Kelsey is the Bishop of Northern Michigan.

the door, the sending forth of the broken body of Christ in the broken humanity of the faithful. This insight is so important, in fact, that some of us name the whole event for the part the deacon administers, the Mass, which is derived from the deacon's pronouncement of the dismissal of the faithful to go into the world to love and serve.

The deacon is the essential corrective to understanding the church's identity in the Eucharist as being solely about the action that takes place at the altar, when the faithful literally have their backs toward the world outside the church's doors.

READER'S VIEWPOINT

The deacon, in the shape of the liturgy, redirects the orientation of the faithful from the altar to the door. The deacon effects *metanoia*, a changing of direction from inward to outward. The ministry of the deacon is what delivers us from the "presumption of coming to this table for solace only, and not for strength." The deacon's ministry is God's answer to our post-communion prayer that we might do the work God has given us to do. The deacon takes the faithful, now nourished with the body and blood of the Lord, and serves them to the world, making Eucharist on a larger scale than the priest, and in so doing, introduces the faithful to their risen Lord who is made known to them again, now in the hungry, thirsty, naked, sick and imprisoned. It is the deacon's pastoral purpose to lead the faithful to that connection.

The order of deacon is anything but lower in a hierarchy than the orders of priest or bishop or secondary to them or at all less important than they are. The ministry of deacons is of absolutely critical importance to who the church is. Deacons are so important to the life of the church, in fact, that I would not want there to be a single priest or bishop not grounded in being one.

If the deacon is this important to the mission of the church, why on earth would we ever want the priest

door. Priests who are not also deacons at heart all too easily see the point as filling the pews every time the church doors are open. The truth is that the church's life is in getting the people out of the pews and into the world. The truth is that we cannot be the church without the door. God forbid that even a priest, indeed especially a priest, lose sight of that.

There are arguments about direct ordination, for and against, related to the development of our orders of ministry in the early church and the implications of direct ordination for ecumenical relations. They are noteworthy, but they do not get to the heart of the matter. The heart of the matter is that the church's very life depends on the priest's ministry being balanced by the deacon's. That will be all the more difficult to accomplish unless the priest's own spirit is balanced by the reality neither forgotten nor overlooked that he or she, too, is a deacon, even before being a priest.

Now to be sure, the practice of the diaconate is in need of some reform. We have, for a long time and perhaps from nearly the beginning, skirted over the diaconate for those on their way to priesthood as if the diaconate didn't matter. The reason for reform, though, is not that the current situation diminishes the deacons who are not going to be ordained priests, but that it deprives priests of a grounding in being deacons that is an essential balance for the church's very life. Reform is needed, but eliminating the diaconate for those we anticipate also ordaining priests is not the way to do it that would best serve the mission of the whole church.

Ordaining someone deacon before ordaining him or her priest does not necessarily imply hierarchy, that priesthood is somehow an advance beyond diaconate. It does imply, properly understood, foundation. Priesthood is founded on diaconate. Both are founded on baptism. Foundation in the diaconate no more implies the hierarchical superiority of priests than does foundation in baptism imply the hier-

archical superiority of any of the ordained.

Reclaiming the ministry of deacons as a full order is a laudable goal. The question is how. Having priests actually be deacons is a better idea for the good of the church than either having them be so only in form (our current practice) or not at all (direct ordination). A truly substantive diaconate, both for those anticipating and not anticipating ordination to the priesthood, is a better idea because it better serves the church being truly what it is, the presence of Christ in a world very much in need. The church, after all, is most truly itself when it makes Eucharist—at the altar, at the door, and beyond. □

The order of deacon is anything but lower in a hierarchy than the orders of priest or bishop or secondary to them or at all less important than they are. The ministry of deacons is of absolutely critical importance to who the church is.

presiding at the altar not to be grounded in the deacon's ministry at the door? If the church's eucharistic identity is absolutely dependent upon the action at the door to complement the action at the altar, why would we want to run the risk that one presiding at the sacrament of the bread and wine not be grounded in the sacrament of the body of Christ served to the world incarnationally in the persons of the faithful?

Without grounding in the diaconate, the very real danger exists that the presider will be completely out of balance, thinking that the only point of it all is what happens in one part of the rite, the part at the altar. I fear priests who know that the church is most truly itself in the Eucharist, but lose sight of the fact that the point of it all has to do with the laity going out the

The Rt. Rev. Stacy F. Sauls is the Bishop of Lexington.

Myth Repeated

Bishop Swing wrote an article on what he called a "myth" [TLC, May 11], that we are not at war with Islam. It is ironic that he repeated an unsubstantiated urban myth in his article.

The Department of Defense has done a careful, intensive study on the aftereffects of the depleted uranium weapons used on Iraqi armor in the 1991 Gulf War and found no health problems among Iraqis or anyone else resulting from the presence of the depleted uranium slugs fired at Iraqi armor. The myth circulating on the internet tells irresponsible tales of the dangers of radioactive dust lingering from those projectiles. The level of radioactivity from them is, as reported on the Defense Department Internet site, barely above the background radiation levels. Additionally, depleted uranium is so heavy that its dust particles can't linger in the air. Bishop Swing should do more than just read internet urban myths. He should consult the physicists and medical doctors who conducted the study.

*(The Rev.) John W. Price
Chaplain (Colonel)
U.S. Army, retired
Houston, Texas*

Thanks to Bishop Swing for his clear statement of the dangers created by a belief in the righteousness of United States policies.

Another compelling myth with a false premise is that only those who speak in support of national leadership are patriots. Our country was founded by people who cried out loudly and clearly against injustice and intolerance. Jesus was not afraid to challenge authority. Disciples and early church leaders did too. We do ourselves and our democratic principles great damage by keeping silent.

Thank God for those who will speak out.

*Judith Hoy
Palm Harbor, Fla.*

In his essay Bishop Swing suggests American armed forces are carelessly strewing Southwest Asia with danger-



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Put Your Energy Savings Where Your Mission Heart Is

St. James Episcopal Church of Leesburg, Virginia is doing just that. The church is now saving an average of \$850 per year by just replacing incandescent light bulbs with compact fluorescent lamps. A total of \$857.06 was saved in 2002, compared to 2001. St. James is now using this energy savings to help support **SOLAR LIGHT FOR AFRICA (SLA)**.

Your church can also conserve energy, save money, and help the people of Africa by donating the green power energy savings to **SLA** so they can make use of God's gift of the sun by installing solar power and light in

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ous radioactivity: "Radiation forever on Muslims."

I worked with Bishop Swing on the National Commission on Health and Human Affairs in the 1980s and hope his assertion about radioactivity is based on deceitful information supplied to him. He listened attentively when I presented medical information which did not support some others' views.

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*John B. Weeth
La Crosse, Wis.*

Reading "A Myth: We Are Not at War with Islam," caused me "to tremble," "am scared," and "worry" about Bishop Swing's conclusions. He seems not to remember the last 100 years of slaughter, genocide and murder perpetrated by evil rulers on millions of innocent people.

The real myth of many of our church leaders is that if we do not notice evil, evil will go away. Are we to go again through the obvious with Bishop Swing?

*(The Rev.) William R. Harper, Jr.
St. Stephen's Church
Norfolk, Va.*

They're Not the Same

Regarding the commentary in Sunday's Readings for the Fifth Sunday of Easter [TLC, May 18,] the first words in subsection 7 under the topic Philip in my *Interpreter's Dictionary of the Bible* (1962) read as follows:

"Philip the evangelist (Acts 21:8). This Philip should not be confused with Philip the apostle (6 above). He appears first as one of the Greek-speaking Christians set apart to perform certain administrative tasks in the Jerusalem community (Acts 6:5) ... He instructed and baptized a non-Jew [Acts 8:26-39] and preached in every city from Ashdod to Caesarea on the sea (vs. 40)."

The last mention of this amazing man is in connection with St. Paul's last trip to Jerusalem. The salient passage is as pregnant with meaning as the "We Passage" context is poignant. "Leaving the next day, we reached

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LETTERS TO THE EDITOR

Caesarea and stayed at the house of Philip the evangelist, one of the Seven. He had four unmarried daughters who prophesied" (Acts 21:8-9 NIV). The zeal and boldness of Philip the Deacon had much more in common with Paul than did the apostle with the same name. I am on record with accusing the latter of being "the first Episcopalian" because he was such a bean counter (John 6:5-7) and reluctant evangelist (John 12:20-22).

*(The Rev.) David Clemons
Grace Church
Wheatland, Calif.*

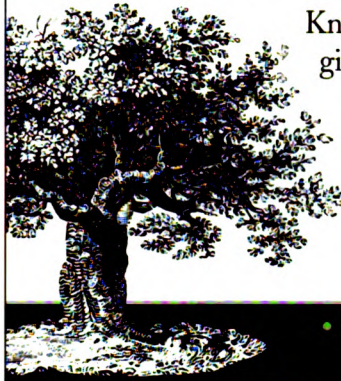
It's About Sex

While generally in agreement with Stephen Bancroft's article recommending against liturgies for a homosexual imitation of marriage [TLC, April 27], I find that he muddies the waters by claiming that traditionalists maintain that homosexuality per se is sinful. Similarly, I have seen letters in this space arguing that those who disapprove of "same-sex unions" do so because they think that the homosexual inclination is chosen. I have never met anybody who, to my knowledge, believes any such thing. Homosexual inclinations are neither chosen nor sinful. Sodomy is sinful. Fornication, including homosexual fornication, is sinful. To say so is not to give primacy to theology over love. Good theology is what love looks like in the real world.

In his letter, Ian Snider [TLC, May 4] makes a similar mistake. He claims that refusing to invent new forms of marriage means treating homosexual Christians as "lesser," ignoring the quality of their relationships. He is quite wrong. This debate is not about relationships. It is about sex — or more particularly sodomy. Invoking God's blessings on same-sex friendships, absent sexual content, would hardly raise a stir. Which is probably why this is not what people like Mr. Snider are asking for. No, we're being asked to bless sodomy — not simply those who might engage in it but those who will. We are being asked to explicitly invoke God's blessings on

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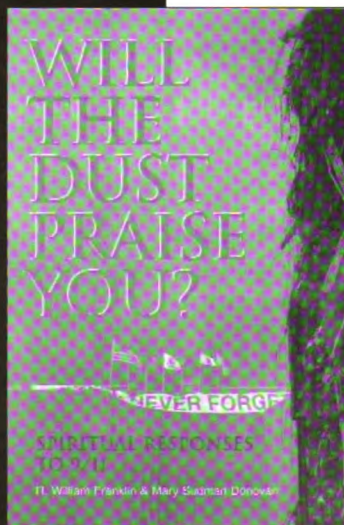
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LETTERS TO THE EDITOR

their doing so. There is no scientific evidence to support this contention nor any warrant in scripture or the Holy Spirit's leadership of his church over the last 2,000 years. Either the church has always been wrong — where is the evidence? — or God has changed his mind — and how would we know that?

*Daniel W. Muth
Prince Frederick, Md.*

Extending Welcome

I appreciated the comments on being a welcoming congregation [TLC, May 11]. When I was in college in Austin, Texas, nearly 30 years ago, I visited a church in Houston for a performance of Handel's Messiah. In the parish hall following the concert, the organist/choirmaster came up to me and introduced himself to me. I was impressed that this man could visit lots of people in that crowd, but he came up to me, a newcomer.

When I moved to Houston to attend law school I joined that church. I later learned that this organist/choirmaster was assigned for that evening as a "roamer" to greet new people. This person has since served in five other churches in five other cities. I have moved five times as well. We are still lifelong friends.

*(The Rev.) Canon Neal O. Michell
Canon Missioner
Diocese of Dallas
Dallas, Texas*

"Greeting Visitors: the Ongoing Challenge" is only half the story. Although it is somewhat stressful of me to approach a stranger, I have as a visitor often initiated conversation with individuals at coffee hour or in the narthex of their church. I have never failed to be richly rewarded by this tactic. "It takes two to..."

*Philip Hart
Hobe Sound, Fla.*

Encouraging Developments

Thank you for the hopeful article and editorial regarding Anglican-Roman Catholic cooperation [TLC, April 27]. As a Roman Catholic monk

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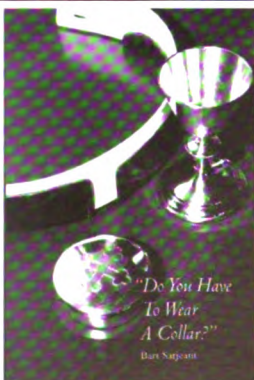
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and priest dedicated to the reconciliation in diversity of our two sister churches, I am always heartened by such encouraging developments. Four of the five ARC-USA proposals listed concern the bishops of both churches. That is fine and important, but it is also the case that so much good will has been built up at the grassroots level over these last decades, and so much can thus be done between parishes, religious communities and groups, and simply friends. The former director of the Anglican Centre in Rome, Harry Smythe, used to exhort any and all: "Do you wish personally to advance things? Go out and befriend someone of the other Church." Such friendships at all levels, and the initiatives that develop from them, can bear much fruit.

*(The Rev.) Robert Hale, O.S.B., Cam.
Incarnation Monastery
Big Sur, Calif.*

Valuable Resource

Thank you for the article on Project Canterbury [TLC, May 4]. This certainly is a valuable resource for the Anglican Communion, and one that will advance the witness and mission of the church on many frontiers. Mr. Mammana is to be commended most heartily for his initiative and the enthusiasm with which he brings forth Anglican treasures, old and new. He is an individual of exceptional gifts and much industry. With aspirants to holy orders like this, the future of the church is bright indeed.

*(The Rev.) Charles R. Henery
Nashotah House
Nashotah, Wis.*

Great Experience

In thanking you for calling timely attention to our Investment Committee's recent statement counseling congregations to maintain a prudent asset allocation [TLC, May 4], may I say two things? First, the entire statement can be found on our website (www.dioceseny.org). Second, as controller, I am staff support to the committee, but its

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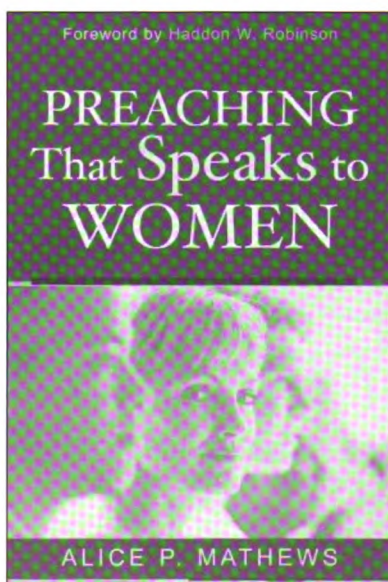
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chair, Ms. Sherrill Blalock, and its members are investment professionals of great experience, acumen and faithful commitment to the church and its mission.

*(The Rev.) Gerald W. Keucher
Diocese of New York
New York, N.Y.*

Other Than that...

TLC receives numerous theological nit-picking letters. How about a different kind of dudgeon for a change? Two of the following observations are grammatical and the third biblical. All concern the same sentence.

A caption on page 7 of the May 18 issue tells us that "Archbishop Williams submitted to a lengthy interview which covered virtually every topic from miters to the Christian heroes which (1) include the penitent thief ... and Jonah, the Old Testament prophet whom (2) the Bible says was swallowed by a whale."

1. The use of "which" rather than "who" implies subhuman or inanimate heroes.

2. Here the relative pronoun should also be the nominative "who," the subject of "was swallowed;" the entire clause is the object of "the Bible says."

3. The Bible speaks only of a "large fish" as the aquatic creature that swallowed Jonah.

*Priscilla C. Martin
Providence, R.I.*

Another Mystery

I was surprised that the article on church-connected mysteries [TLC, May 4] omitted the most recent book by P. D. James, *Death in Holy Orders*, which takes place in an Anglican seminary. I understand that P. D. James is an active parishioner at All Saints', Margaret Street, one of the premier Anglo-Catholic parishes in London.

*Ray Saari
San Francisco, Calif.*

Editor's note: See TLC, July 1, 2001.

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Two ninth-grade members of St. Martin's-in-the-Field Church in Columbia, S.C., witnessed debate on April 3 in the state legislature on a bill they initiated. Justin Smith and William Alexander participate in a YMCA-sponsored Youth in Government program through their church. Last December they drew up a CD-text-book bill while participating in a mock government exercise.

Appearing before a House education committee, the boys gave testimony and introduced a videotape and scale which indicated that the average student book bag weighs 32 pounds and may be causing health problems. The boys said some schools have begun using books on computer discs and they wanted to encourage the practice locally.

During the hearing process several lawmakers raised objections which caused consideration of the bill to be postponed indefinitely.



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Participation by the Very Rev. Richard Martindale helped the 15 members of St. Mark's Pro-Cathedral raise more than \$650 for the American Cancer Society. Dean Martindale said a conspiracy among choir members helped ensure that he become involved after he issued a challenge to the congregation that "for the right price even I could be persuaded to help soak the way to a cancer-free America."

Dean Martindale said immediately after the conclusion of the service on March 23 a member of the choir casually approached him to inquire how much it would cost to get him into the hot tub. In a moment of distraction, the dean told THE LIVING CHURCH that he couldn't imagine anyone donating \$150 and so named that sum. Unbeknownst to the dean, however, various choir members had taken up a collection even before the service ended and were easily able to produce the requested amount.

Afterward, the dean said it was fun and even though there was some snow on the ground when the event began in the morning, he was able to stay warm. Ms. Wilke's decision to include the radio broadcast ensured maximum exposure and tipped off much of western Nebraska to the youth program at the pro-cathedral.

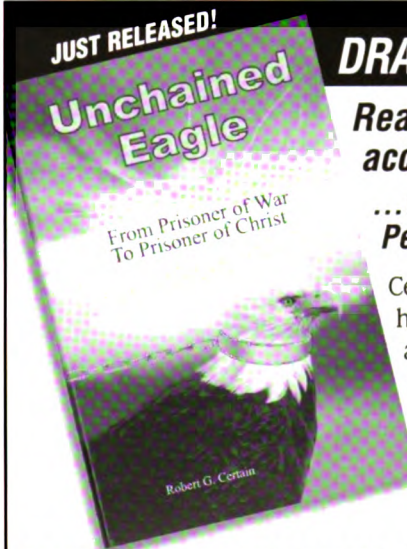
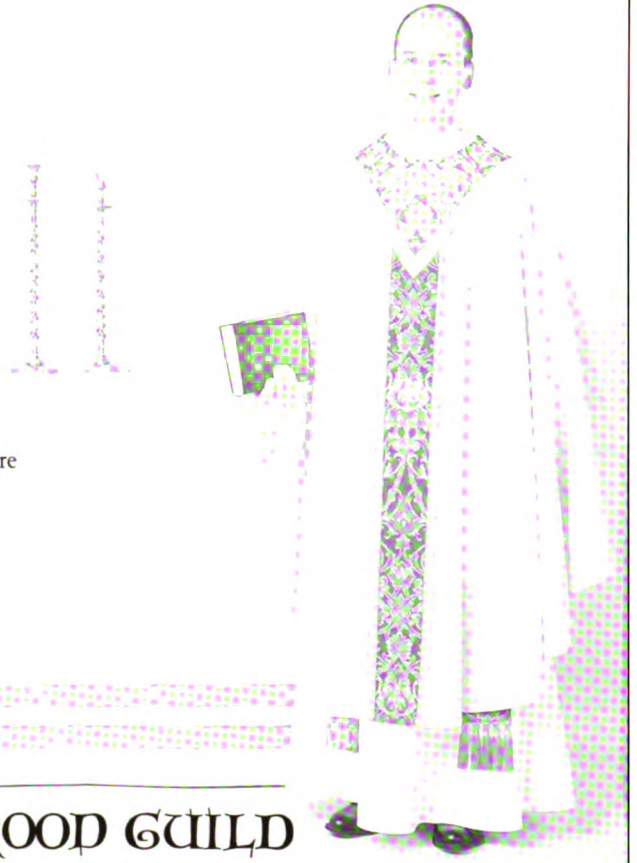
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(ECMC) that have helped to transform the Episcopal Church's view of foreign and domestic missions.

It was held during Easter Week with almost 1,000 Episcopalians and other Anglicans from at least 30 nations on six continents, including 12 bishops,

many of whom were presenters. Many of those attending were missionaries, some who had returned to the United States just to attend the conference. Trinity Episcopal School for Ministry cancelled classes, as it had three years before, so that the faculty and student body could attend. There were also substantial representations from Virginia Theological Seminary and Nashotah House.

Several speakers and workshop leaders were unable to attend at the last minute, due to a number of rea-

At least 30 nations were represented at the fourth New Wineskins conference.

sons, including concern about the SARS quarantine in Singapore, but others were able to step in and fill the spaces.

The keynote address on God's Global Mosaic was given by the Rev. Paul-Gordon Chandler, CEO of Partners International, soon to leave as an appointed missionary as rector of St. John the Baptist Church in Cairo, Egypt, and assistant to the Bishop of Egypt and North Africa.

There were plenary sessions on unreached peoples, South East Asia, the persecuted church, cities, youth, South America, Africa and justice. Conferees had the opportunity to choose among more than 60 workshops on all aspects of mission, from domestic inner-city missions to the persecuted church to short-term missions to micro-enterprise development to New Age. Among other things, conferees were told that "If you are not a missionary, you are a mission field."

There was a parallel missions conference for high school and college youth titled Re-Mix, sponsored by Rock the World Youth Mission Alliance.

(The Ven.) John Park

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Appointments

The Rev. **Nancy Baum** is missioner for congregational development in the Diocese of Michigan, 4800 Woodward Ave., Detroit, MI 48201.

The Rev. **Verna Fair** is priest-in-charge of Grace, Sterling, and St. Luke's, Dixon, IL; add: 707 1st Ave., Sterling, IL 61081.

Ethan Flad is editor of *The Witness*, PO Box 1170, Rockport, ME 04856.

The Rev. **Dwight Helt** is rector of St. John's, 235 W Duffy, Norman, OK 73070.

The Rev. **W. Jarrett Kerbel** is rector of St. Mary's, 306 S Prospect Ave., Park Ridge, IL 60068.

The Rev. **Shariya Molegoda** is priest-in-charge of St. Mary's, 519 Commercial St., Provincetown, MA 02657.

The Rev. **Patricia A. Murphy** is deacon at St. Paul's, 7515 W 102nd St., Overland Park, KS 66212-2504.

The Rev. Canon **Nan Peete** is canon for ministry in the Diocese of Washington, Episcopal Church House, Mt. St. Alban, Washington, DC 20016-5094.

Maureen Shea is director of the Office of Governmental Relations for the Episcopal Church, 110 Maryland Ave., NE, Suite 309, Washington, DC 20002.

The Rev. **Richard O. Singleton** is interim ecumenical and interfaith officer in the Diocese of Michigan, 4800 Woodward Ave., Detroit, MI 48201.

The Rev. **Laura Truby** is priest-in-charge of Redeemer, 40 Center St., Elgin, IL 60120.

The Rev. **Tony Welty** is assistant at St. Mark's, 320 Franklin St., Geneva, IL 60134.

Ordinations

Priests

El Camino Real — **Suzanne E. Watson.**

Georgia — **George Bowers.**

North Carolina — **Tina Diane Britt.**

Virginia — **S. Paul Rowles**, rector of Emmanuel, Woodstock, and St. Andrew's, Jackson, VA; add: P.O. Box 116, Edinburg, VA 22824.

Deacons

Fort Worth — **Joshua Whitfield.**

Kentucky — **Suzanne Barrow, William J. Watson III**, rector of Grace, 216 E 6th St., Hopkinsville, KY 42240.

Southern Virginia — **Diane P. Carroll, Susan M. Copley, David M. Copley, Constance M. Jones, Sarah D. Odderstol.**

West Virginia — **Sr. Julian Hope.**
Western North Carolina — **Drew Baker, Jeanne Finan, Wesley Shields.**

Retirements

The Rev. **Steve Norcross**, as interim rector of St. John's, Olympia, WA.

The Rev. **Alan K. Salmon**, as rector of Christ Church, Riverton, NJ.

The Rev. **Scott Trull**, as rector of St. Mary's-by-the-Sea, Point Pleasant Beach, NJ.

Corrections

The Rev. **John Bonner III** is rector of St. James', 347 S Central Ave., Alexander City, AL 35010.

Deaths

The Rev. **Elwyn Dudley Brown**, 85, rector emeritus of Christ Church, Rockville, MD, died May 7 of congestive heart failure at Goodwin House West in Falls Church, VA.

Fr. Brown was a native of Rochester, NY. He graduated from Hobart College and Episcopal Theological Seminary and was

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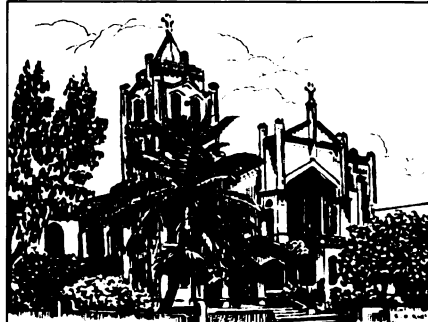
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PEOPLE & PLACES

ordained deacon and priest in 1950. He was priest-in-charge of St. Luke's, Fairport, NY, 1950-53, and rector of that parish from 1953 to 1957. He was rector of St. John's, Mt. Rainier, Washington, DC, for the next 13 years. He served as rector of the Rockville parish from 1970 to 1984, when he retired and was named rector emeritus. He was active in the Diocese of Washington as a member and president of the standing committee and member of the diocesan council. He was a past president of the Washington Episcopal Clergy Association. During World War II he served with the Army in Europe and was awarded a Bronze Star. Fr. Brown is survived by his wife, Agnes, two daughters, Sharman, of Silver Spring, MD, and Priscilla Carey, of Arlington, VA; a son, Craig, of Olney, MD; six grandchildren and a sister.

The Rev. **John Ledyard Fletcher Slee**, a retired priest of the Diocese of Olympia, died May 8 at Columbia Lutheran Home in Seattle, WA. He was 84. Fr. Slee was known as a civil rights advocate and was a chaplain to two National Football League teams.

A native of Hamilton, Ontario, Canada, Fr. Slee was a graduate of Cornell University. He served in the U.S. Army during World War II, then pursued his theological education at Berkeley Divinity School at Yale. Following ordination in 1951, he served churches in the dioceses of Pittsburgh, Chicago, Oklahoma and Los Angeles. He had a long career ministering with American Indians and promoted legislation for their civil rights. He was chaplain for a time to the Los Angeles Rams and the Pittsburgh Steelers. Surviving are a son, Ledyard; a daughter, Elizabethann, and a granddaughter.

The Rev. **William H. Ralston**, 73, rector emeritus of St. John's Church, Savannah, GA, died May 11 in St. Joseph's Hospital, Savannah. Fr. Ralston was rector of St. John's for 25 years and was well known for his defense of the 1928 Book of Common Prayer.

He was born in Middlesborough, KY, and educated at the University of the South and the General Theological Seminary. He earned doctorates from the Episcopal Theological Seminary in Kentucky and King's College. He was ordained deacon in 1954 in the Diocese of Lexington, and priest the following year. Fr. Ralston was a tutor at General Seminary, 1954-56, and chaplain and lecturer at Trinity College, Toronto, Canada, 1957-60. From 1962 through 1966 he was assistant professor of philosophy and religion at the School of Theology of the University of the South. He was priest-in-charge of St. Magdalene's Church, Fayetteville, TN, 1967-68, priest-in-charge of St. James', Eureka Springs, AR, 1973-74, and served at the Savannah parish from 1974 until his retirement in 1999. "He was a man who stood for the essentials of the

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Christian faith," said the Rev. Michael Carreker, his successor as rector of St. John's. He was appointed an American Fellow at St. Augustine's College, Canterbury, and was associate editor of *The Anglican Digest* in the 1970s. He was a founder and member of the board of the Society for the Preservation of the Book of Common Prayer.

The Rev. **Frank S. Doremus**, professor of homiletics at the Episcopal Theological Seminary of the Southwest for 28 years, died April 5 in Austin, TX. He was 87.

Fr. Doremus was a native of Augusta, GA, and a graduate of Furman University, Virginia Theological Seminary and the Seminary of the Southwest. Following ordination to the diaconate in 1943 and to the priesthood in 1944, he served a number of congregations in Georgia and Texas. He joined the faculty of the Seminary of the Southwest in 1957 and remained there until his retirement in 1985. He was acting dean for a time as well as sub-dean for three years. He is survived by his wife, Betty; daughters Jean Grubb, Elizabeth Manning, Terry Doremus, Catherine Rains and Ellen Mahanay; six grandchildren; four great-grandchildren; and a sister, Helen McKagen.

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Next week...

On Doing the Right Thing

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Grocery Store Bible Lesson

By Bob Wyatt

It was 2:30 on a Sunday afternoon. Tired after a long week and not yet home from church, we stopped at the local supermarket, hoping just to pick up a few things and get home for some much-desired rest. As we reached the front of the line, preoccupied with our thoughts and barely looking at the cashier, he asked, "Paper or plastic?"

"Paper."

He then asked, "What was the lesson today?"

"What?"

"What was the lesson? What was the sermon on?"

"Oh ... uh ... wait a minute ... it was good ... uh, just give me a minute."

Quietly, with a smile on his face, John, the cashier, waited to hear what he would get for an answer. The smile was genuine, and we could tell that John really was interested. Slowly at first, with John showing unlimited patience, the conversation unfolded. It ended as John handed over the receipt, simultaneously finishing a short testimony on his belief in the Trinity, and specifically in the power of the Holy Spirit.

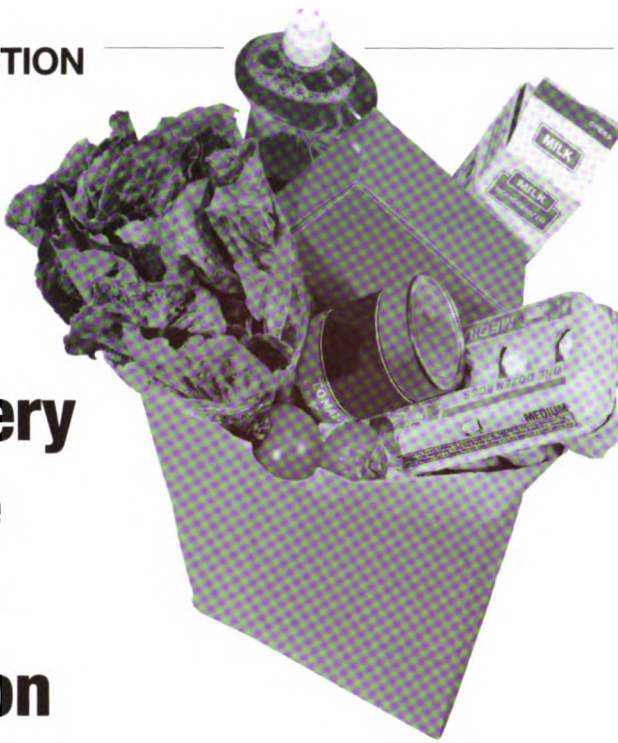
John showed a simple, uncluttered love for Jesus. It was infectious. And, it was displayed openly and proudly, right there at his place of work. More than just Lori and I were touched by John. It was apparent, by their smiles and comments, that several others were also affected.

On this day, we were being gently reminded to be ever vigilant, always prepared. Opportunities to share Christ can happen when and where you least expect them.

Once I recognized the opportunity, and finally answered John, Lori and I, for the most part, remained silent. We let John lead the conversation. He was good at it. As we left, I could tell that the folks behind us were already sharing their stories.

Jesus was seen in all his glory that day — right in the middle of a grocery store. This miracle came about simply because someone who loved him was comfortable talking about him at his place of work. I may teach people about evangelism, but on that day, I was the student. □

Bob Wyatt is the former evangelism coordinator for the Diocese of Maryland.



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FULL-TIME YOUTH MINISTER: Prince George's County, MD. Four suburban Episcopal parishes within a 6-mile radius are looking for a full-time youth minister to lead a collaborative ministry for students ages 12-18. The youth minister will organize inter-congregational events and worship services, assist parish youth leaders, and support youth in their spiritual development. We seek someone committed to Christ, with three years experience required; bachelor's degree preferred. A sense of humor and adaptability may be necessary for survival. Position begins August 2003. Please send resume to: **St. Andrew's Episcopal Church, 4512 College Ave., College Park, MD 20740. E-mail: kmwogon@comcast.net.**

FULL-TIME RECTOR: St. Paul's Episcopal Church, Frederiksted, St. Croix, United States Virgin Islands; Diocese of the Virgin Islands; Traditional in our worship and liturgy is in search of a rector. Contact the **Chairman of the Search Committee at P.O. Box 745 Frederiksted, St. Croix, VI, 00841** or call (340)772-0818 or fax (340)772-5949. Office hours Monday thru Friday 10 am - 4 pm.

CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME RECTOR: Almighty God, thank you for those who hear our prayer for a priest. We are a small, merged (2 churches) parish, with Hispanic ministry a possibility. Our members work well together to maintain a beautiful facility. St. Nicholas Church is located in Racine, Wisconsin, on the shores of Lake Michigan. Milwaukee is a half-hour to the north and Chicago is an hour to the south. Colleges, universities, museums, libraries, and many other cultural opportunities are abundant in our area. You will be welcomed. Submit inquiries to Senior Warden **John Maranger** at patjohnm@excecpc.com or **5720 Cambridge Circle #3, Racine, WI 53406**.

FULL-TIME RECTOR: St. Paul's Church, Grand Forks, North Dakota, seeks an energetic, joyful priest with a passion for doing the Lord's work - an enthusiastic motivator with creative ideas for a small parish with a will to grow. We seek a person with a gift for organization who will lead the parish in fulfilling spiritual needs through worship and ministry. He/she should be prepared to renew or develop programs that complement parish traditions and address the many and varied needs of the congregation and community. St. Paul's is one of the oldest churches in Grand Forks, a beautiful family-oriented university community with excellent schools, health care, recreational, and cultural opportunities. *Application review will begin June 10, 2003.* Apply to: **Tina Andres, Chair, Search Committee, St. Paul's Episcopal Church, 319 South Fifth Street, Grand Forks, ND 58201.** E-mail: StPaulsearch@yahoo.com.

PART-TIME RECTOR: St. Mark's Church, Woodbine, GA; a small coastal community; 45 minutes to Jacksonville FL International Airport, 20 minutes to the diocesan conference center. Average annual snowfall zero. Our historic sanctuary is 103 years old, of tabby construction. The congregation is friendly, family oriented, with 25 to 30 regular attendees. We are seeking a vicar to lead worship, provide spiritual guidance, encourage growth, and expand community outreach. Address inquiries to **Joel Williams, P.O. Box 626, Woodbine, GA 31569.** Phone (912) 882-1720. E-mail: joelwilliams@tds.net.

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ASSISTANT RECTOR FOR CHILDREN AND YOUTH MINISTRIES: Christ Church, Frederica, is located on beautiful St. Simons Island, GA. It is a parish of around 1000 members and enjoys a rich history, having been established by Charles Wesley in 1736.

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DIRECTOR OF CHILDREN AND YOUTH CHRISTIAN FORMATION: Calvary Episcopal Church in Batavia, Illinois, seeks a committed individual who desires to share the Christian faith with the children and youth of our parish. We seek a person willing to build on an already established program for pre-school through high school, capable of researching curriculum options and of developing and implementing special programs for young people's spiritual growth. Part-time position requires up to nineteen (19) hours per week, including one Sunday service. Salary negotiable. Previous experience is desirable. Complete job description available upon request. Contact: **The Rev. Michael D. Rascic, Rector, (630) 879-3378.** E-mail inquiries and/or resume: Calvary@quixnet.net; FAX: (630) 879-3593. Position begins September 2003.

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POSITIONS OFFERED

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POSITIONS WANTED

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 priest; The Rev. Brian D. Johnson, asst priest
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 Thurs 7 (Sol); Sat 9:30 (Low)

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 EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12

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 Henninger Steadman; the Rev. Lyndon Shakespeare, asst r
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 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10).
 Mon-Fri MP 7:30, Noonday Prayers 12, EP 6, H/A

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 noon also. Sat Mass 9:30, C 5-5:30. MP 6:45 (ex Sat), EP
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 Ferdinand Saunders, pastoral assoc.
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 ish Mass): Daily Eu 10 (except Sun), Wed 7:30, Thurs 5:30;
 Daily MP 8:30 (except Sun); Daily EP 5:15

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 Grant R. Sherk, p-i-r, the Rev. John F. Mangrum, p-i-r,
 Mace Graham, org-ch
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 Mat. 10 Eu

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 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-
 10:50 Rosary 9:30 Sat

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 Eu: M and F 12:15 Tu and Th 5:30, W and S 9:30 (W: HS).

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 & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30 Sat Eu 10:30.
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Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon, 6; Sat MP 8,
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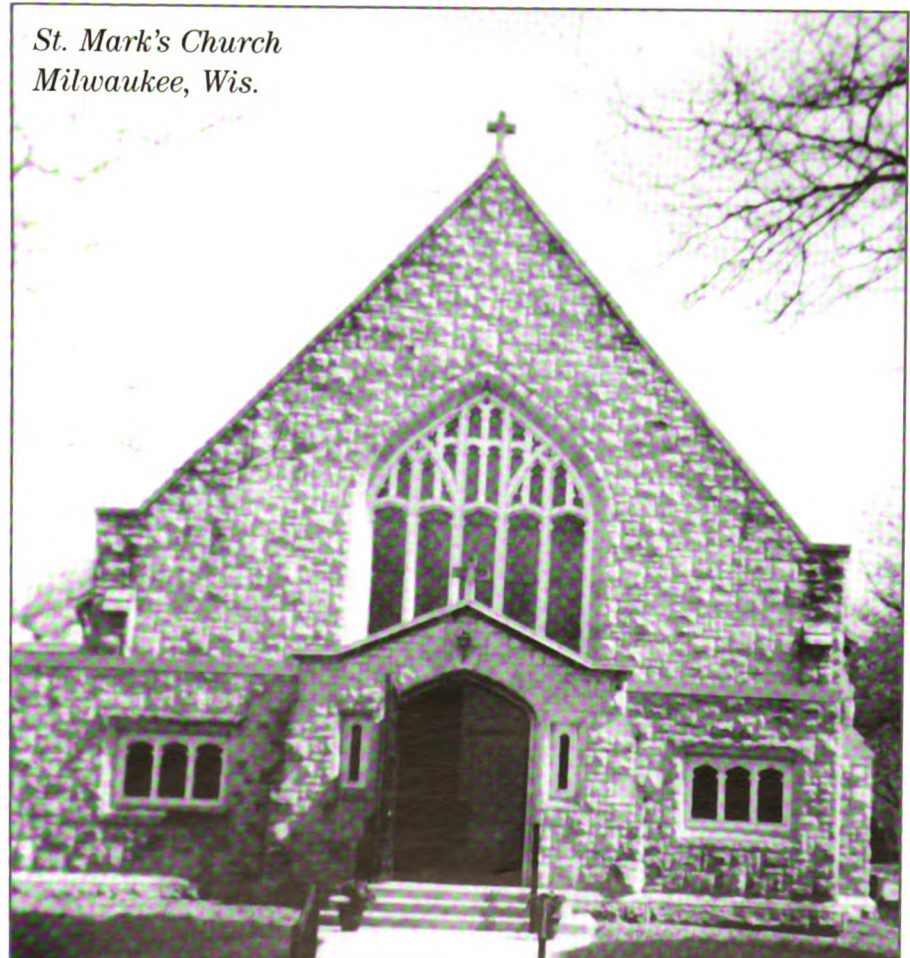
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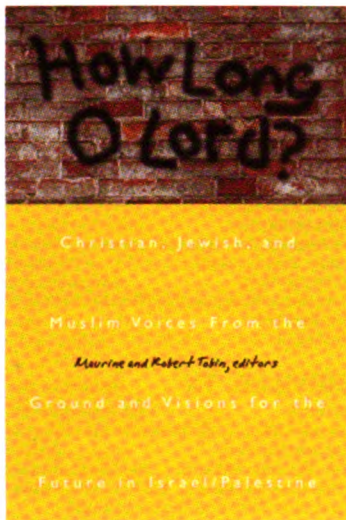
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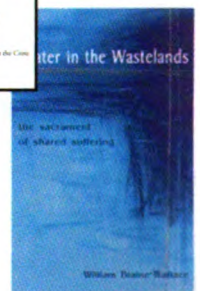
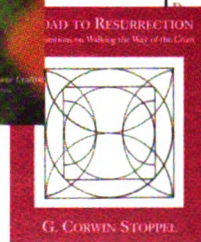
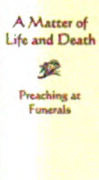
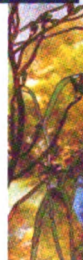
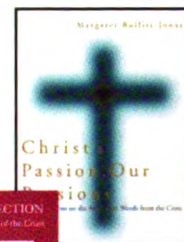
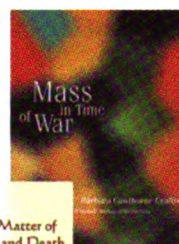
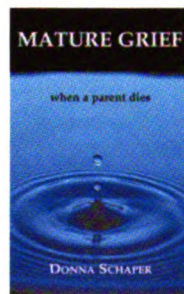
"The cycle of death and hopelessness in the ongoing Israeli-Palestinian agony, shrouded by a fog of media distortion, has left many Americans confused and numbed. We yearn to hear fresh voices with some clear answers to the vexing questions that torment us. How did things go so awry when, only a few years back, peace seemed so close? What can we here in the U.S. do to help end the torment? For anyone who wrestles with these questions, this superb collection is required reading. It is fair and factual and lucid. It cuts through the fog and in doing so sheds light on some hopeful new possibilities for justice and peace in the holy land."—HARVEY COX, Victor S. Thomas Professor of Divinity, Harvard Divinity School, author of *Common Prayers: Faith, Family, and a Christian's Journey Through the Jewish Year*, and Hillel Faculty Fellow at Harvard.

CONTRIBUTORS INCLUDE:

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