

**Clergy Day - Tuesday, September 22, 2009**  
**St. Paul's Episcopal Church**  
**Salinas, CA**

Clergy and lay persons from throughout the diocese of El Camion Real were joined by the Bishops and representatives of the dioceses of Western Tanganyika and Gloucester for a day of sharing, worship, fellowship and discussion.

**10:00 AM**

**I. Ordained Ministry in the Anglican Diocese of Gloucester – The Rev. Canon David Hoyle**

Following an opening prayer by the Rev. Rachel Rosborough, Link Officer, Anglican Diocese of Gloucester, the Rev. David Hoyle, Director of Vocations, Formation and Ministry, Anglican Diocese of Gloucester, initiated a presentation on the history and changing face of ministry in his diocese. Setting the stage, Rev. Hoyle provided a comprehensive socio economic and cultural description of his diocese, and provided historical perspective for contextual reference. Consequently, it was made clear that although remaining primarily mono ethnic, the diocese Gloucester has and continues to undergo significant change over the many centuries of its existence.

The Rev. Hoyle used the ministry of the ordained as a point of focus and outlined its trajectory from its early beginnings to current-day realities. Having roots in a period where the culture of clergy was primarily shaped by a distinctive dress and training, it has now moved to one of professionalism, behavior, and the completion of particular tasks. This transition from “being” to “doing” is seen as a significant transition which has resulted in many challenges related to wellness and esprit de corps.

Along with a reduction in stipendiary clergy, the increase in the number of churches/parishes/communities/ benefices clergy are being held responsible for; parameters of competence, measurement, strategic planning, goals and objectives have all coalesced to making the role of the clergy more complex, difficult, and necessitating sharper focus on gift discernment and individualized placement decisions.

Therefore, while there is a push from clergy to exert autonomy and localized decision making processes, the National Church articulates a concurrent need to maintain and reinforce centralized authority – continuing to ask that clergy do things differently. In spite of the inherent conflicts and growing tensions, the diocese has seen an increase in the number of people called to Holy Orders (50 in 2009) and in the number of women called to ordained ministry (30 in 2009). It was also noted that the average age of a curate is now 42. Nearly all of whom have prior education and training in a secular field.

## II. Changing Nature of Ministry – An Historical Perspective

The Rev. Hoyle outlined a brief history of ministry throughout the ages to illustrate the fact that ordained ministry has been moving and changing over the centuries of the church's existence.

<u>Period</u>	<u>Ministry Focus</u>
<b>Didache</b>	To build community and keep it united
<b>I Clement</b>	To rejoice in variety, difference and giftedness while making space for change and encouraging all to openly demonstrate their unique gifts in the broader community
<b>Gregory Nazianzus</b>	To be called into public holiness
<b>John Chrysostom</b>	To be called into public purity
<b>Gregory the Great</b>	To be called into public authenticity <i>To be the author of your own teaching</i>
<b>George Herbert</b>	To be called into a whole way of life with many components and varying contexts
<b>Henry Parry Liddon</b>	To be called into a discipline
<b>Susan Dubner*</b>	To be called into relationship, holiness, Christ's way of life, challenge and change <i>To be known as one who told the truth about Christ</i> * <u>Preaching like a Woman</u>

The future projected by Herbert McCabe is one where the ordained minister is called into the kingdom in which there is:

1. A new community
2. Competition
3. A common vocation – to live the life of Christ

**11:00 AM**

**Liturgy – Bishop Michael Perham**

The Rt. Rev. Michael Perham initiated his presentation on liturgy by using bible study as a context for insight and direction. The scripture reading read by Bishop Perham was Isaiah 6:1-8. Please note that the material presented below can be found in greater detail in Bishop Perham's book entitled: A New Handbook of Pastoral Liturgy.

The difference between worship and liturgy:

**Worship** - Offering to God praise, honor, reverence and love. This is not something that is only in church. We are called to worship through all aspects and activities of our lives, in the company of others and when alone. Worship is big and never ends.

**Liturgy** – Subtle blend of word, song, gesture, movement and silence that enables the people of God to worship together.

**Principles of Liturgy**

- Beauty and holiness of God
- Earth is raised up to heaven – “Grasping on the heels of heaven”
- Move from guilt to cleansing
- Discover our vocation over and over again
- Propelled from worship to mission

**I.** Liturgy is the activity in which people of God enter into the mystery of heaven and the trinity. It is an encounter with the beauty and holiness of God. God turns it into a gift for teaching, conversion and fellowship.

**II.** Liturgy is to be prayed. An undercurrent of prayer should flow below its every word and action. “Let us Pray” is a call to prayer, not a call to posture. Personal prayer has an important place in liturgy. “Let us Pray” It is an invitation to go deeper into prayer, with the Collect drawing the prayers together. Liturgy therefore is an activity of deep and ongoing prayer that is both personal and corporate

**III.** Liturgy is the offering of the whole person of God – Laos – participating, encouraged and helped by the ministry of Bishop, Priest and Deacon. Within the context of the liturgy, it is the gathered community that celebrates. Everyone is therefore the celebrant.

**IV.** Liturgy draws on scripture and tradition but is always something creative and new, with the potential of surprise of the Holy Spirit.

**V.** Liturgical action is as important as liturgical text and worshipers need to learn to respond to its language. What we do with our hands and bodies has meaning.

**VI.** The presider, by her/his presence, attentiveness, word and gesture anchors versus dominates. With the appropriate use of eyes and voice, the presider creates unity, enables security, ensures direction, remains intent on worship, and keeps the ladder steady (earth to heaven) allowing angels to ascend and descend.

Midway through Bishop Michael's presentation, the gathered community celebrated liturgy together. Bishops Michael, Gerard and Mary presided. Liturgy was followed by lunch, during which time we were entertained by a trio of musicians and a dancer who performed an English folk dance that originated in region of Gloucestershire.

At 2:00 PM, the Rev. Jerry Drino presented copies of the *Icon of the Martyrs of Sudan* to Bishop Michael and Gerard. Rev. Drino described the commissioning and official presentation of the finished piece. The icon was first presented at General Convention, where the date of April 16<sup>th</sup> was officially added to the church calendar as a feast day in remembrance of the 5 million Sudanese women, men, and children who have been persecuted and killed. The Icon was then presented to Trinity Cathedral on Sunday, September 20, 2009, and will subsequently be installed in the cathedral in Sudan.

## **2:30 PM**

### **Church Planting – Bishop Gerard Mpango**

Evangelism and church planting has three major components:

- 1. Conviction:** Belief in God revealed in Jesus Christ. The Good News is that God invites us into relationship now and in the world to come. What is needed is our conviction, our desire to spread the gospel and the Holy Spirit will do the rest.
- 2. Commandment:** The first two commandments are to be followed together. The love of neighbor comes out of our love for God and God's love of us.
- 3. Commission:** We have been commissioned to share the good news of Jesus Christ.

The vision of the Anglican Diocese of Western Tanganyika is to plant a church in every village. Currently, the diocese plants approximately 2 churches each month for a total of 24 – 30 new churches each year. However, “because we are called to be faithful,” and “if you feed the sheep well, they will breed on their own”, the Bishop asks that each person works on one person each year. Church planting is therefore:

- Done one person at a time
- Initiated by lay evangelists

- Grounded in love
- Intentional and focused
- Strategic

In the diocese of Western Tanganyika, a lay evangelist goes out initially to form a community. That is followed by a choir or presentation to the group, discussion, prayer services and projects where God's love in action can be realized. Once the community grows to approximately 200 members, a priest is assigned and parish status is established.

The diocese of Western Tanganyika currently has approximately:  
400 congregations  
270 Parishes

Annually, it ordains approximately:  
12 Ordinands

The area's religious mix is approximately:  
55% Christian  
25% Muslim  
20% Other

The diocese of Western Tanganyika does not currently ordain women to any order.

Bishop Mpango's presentation was followed by a lively question and answer period during which time offers were made to provide funding for church planting projects in the diocese of Western Tanganyika, and for individuals to serve as instructors in their theological education processes.

A presentation to Bishop Mpango was made by a young girl who heard a recent sermon during which the story of Sadiki was told. She was so moved by the story that she saved \$100.00 from her allowance to give to Sadiki so that he would not feel alone in the world. Like Sadiki, she too has epilepsy.

#### **4:00 PM**

#### **General Convention, Same Sex Unions, and Marriage Task Force**

A discussion was held to review General Convention Resolutions D025 and C056. The Rev. David Breuer and Dorothy Fuller, delegates to General Convention, gave a thorough report of the history of the resolutions, the process of voting, and their ultimate mandates. For the benefit of our visitors, the delegates also spoke briefly about General Convention protocol and the demographics of attendees who have voting privileges.

Following the discussion about General Convention and the two resolutions named above, two couples from the LGBT community, Dorothy Fuller and Gil Grady and Jeff

Diehl and the Rev. Rob Keim, told their stories about their lives as lesbian and gay persons in the church.

The final presentation was made by the Rev. Ernest Boyer, Chair of the Diocesan Marriage Task Force, announced the formation of said committee at the request of Bishop Mary, and briefly articulated their objective to look broadly at the institution of marriage within the evolving contexts of church and cultural.

Discussion of the above presentations ended at 5:30, at which point visitors and the planning team went to a local Mexican Restaurant for dinner.

*Submitted by The Rev. Michael E. Reid, Wednesday, September 23, 2009*