

PARISH ADMINISTRATION ISSUE

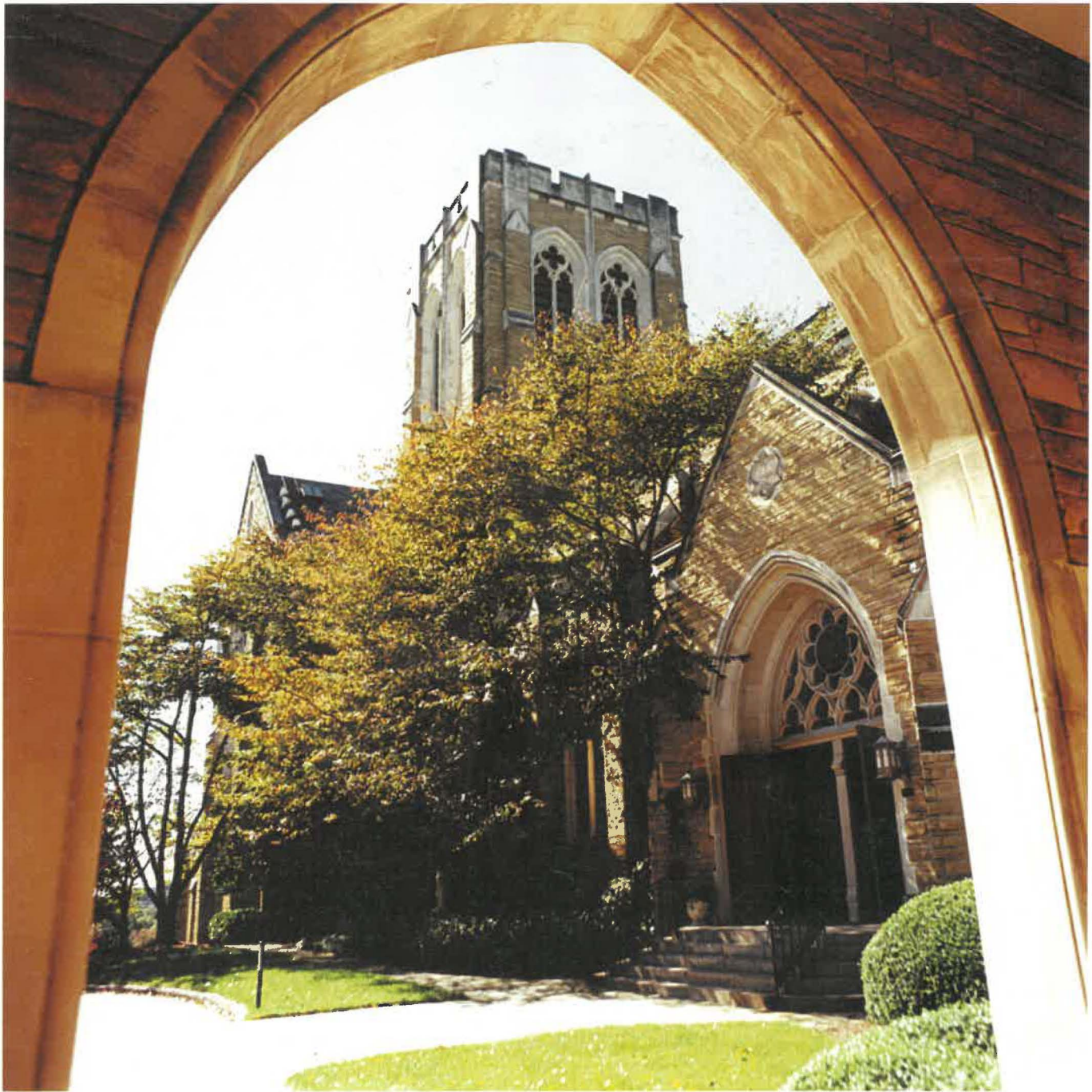
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At the Crossroads in Atlanta



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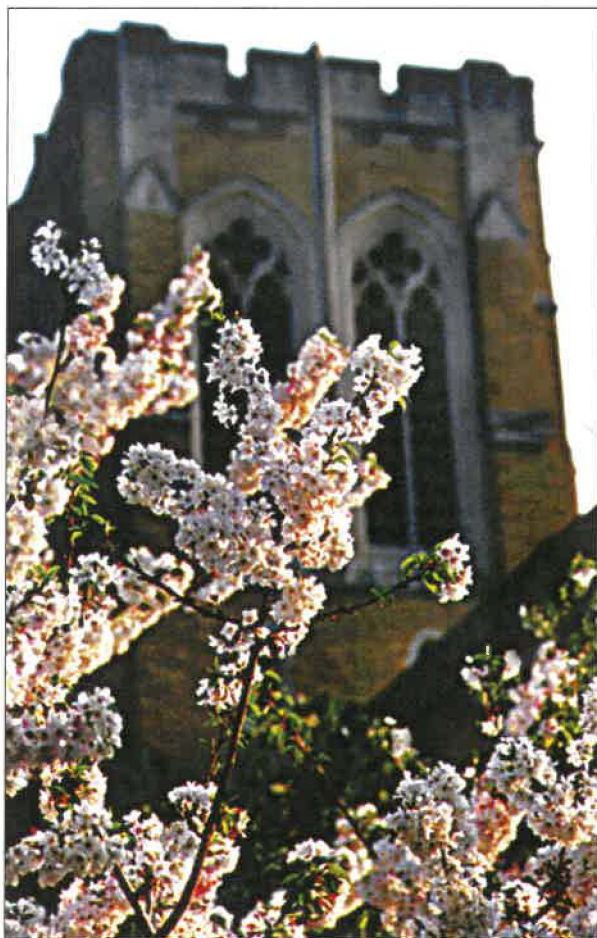
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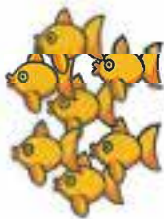


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SUNDAY'S READINGS

God Has Come

The Thirteenth Sunday after Pentecost (Proper 18)

Isaiah 35:4-7a; Psalm 146 or 146:4-9; James 1:17-27; Mark 7:31-37

It is rare that we find in the New Testament direct passages that clearly state that Jesus is God. The New Testament is usually subtle and indirect. New Testament writers frequently say things about Jesus that the Hebrew scriptures only say about God. We see this in Mark's gospel story. Jesus restores hearing to a deaf man and enables him to speak plainly. Such compassionate activity echoes what Isaiah says about God. When God comes, Isaiah tells us, "the eyes of the blind shall be opened, and the ears of the deaf unstopped; then the lame shall leap like a deer, and the tongue of the speechless sing for joy" (Isaiah 35:5-6). Mark's point is that when we see Jesus we see God. If Isaiah says that these things will happen when God comes, then God has come.

In spite of the miracles Jesus performed, he was rejected. In our self-righteousness we say that if we saw miracles like the healing of the deaf man, we would have faith. We would get the point. Would we? Miracles do not lead us to faith. It is the other way around. When we have faith we see miracles.

When we look at a sunset, can we see beyond the mere beauty of it? Do we realize that God is gracing our

evening? When we receive a comforting word in time of sickness or trouble, can we see beyond the caring? Do we realize that God is gracing even our time of trouble? When we wake up in the morning and feel like we have a new lease on life, no matter what the day before was like, that we can really begin anew, can we see beyond the confidence and happiness of the moment? Do we realize that God is gracing us into our day? James in his letter says that our faith should show in our actions. "...being not hearers who forget but doers who act" (James 1:25). In our actions we become miracles to others. We bring God to others. Then our faith has gone full circle.

Look It Up: The best expression of what Episcopalians believe is found in our worship. Read through the four eucharistic prayers starting on page 361 (BCP). Look for statements of God's acts. This is what happens when God comes. Also look for what is said about our actions. This would be our commission to be "doers who act."

Think About It: Are we missing mighty acts of God each day? How has God graced us this day? By our faith do we see God's miracles?

Next Sunday

The Fourteenth Sunday after Pentecost (Proper 19)

Isaiah 50:4-9; Psalm 116 or 116:1-8; James 2:1-5, 8-10, 14-18; Mark 8:27-38 or Mark 9:14-29

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Guarding the Holy Fire

The Evangelicalism of John R. W. Stott, J. I. Packer, and Alister McGrath

By Roger Steer.
Baker. Pp. 368. \$25.99

This excellent history of the evangelical tradition of Anglicanism should go a long way in dispelling the enormous ignorance that characterizes much of our American church in regard to this important part of the Anglican Communion. From Wycliffe and Tyndale, Cranmer and the prayer book, Latimer and Ridley, Hooker and Herbert, Whitefield and Wesley, Newton and Simeon in England; Devereaux Jarrett and Alexander Griswold, Philander Chase and Charles McIlwaine in America; to quite recent events in the Episcopal Church, and Lambeth 1998, and Archbishops Donald Coggan and George Carey, the story of Anglican evangeli-

calism is responsibly and even charmingly described.

Roger Steer has a wonderful feel for the telling anecdote. Once when George Whitefield was invited to preach to the 18th-century congregation of the indomitable William Grimshaw, the latter interrupted Whitefield's complimentary introduction: "For God's sake don't speak so," cried Grimshaw, springing to his feet at the reading desk, "I pray you do not flatter them. The greater part of them are going to hell with their eyes open!"

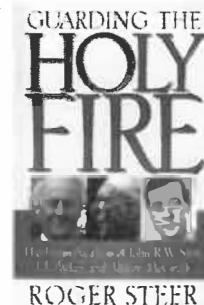
Overall the book's treatment is sympathetic and appreciative. However, there is no absence of criticism in a "warts and all" approach. Significant space is even given to James Barr's trenchant criticism of conservative evangelicals.

The decline of evangelicalism in America, until recently, accounts for much of the ignorance which this volume can correct. A symptom of this

ignorance is the assumption of most Virginia Seminary graduates that the motto of the school is William Sparrow's slogan: "Seek the truth, come whence it may, cost what it will." Actually the motto is: "And the Word became flesh" and "the Faith once for all delivered." It marks the transition from a religion of revealed faith to one of seeking faith.

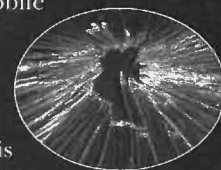
One regrets such omissions as William Meade and Sam Shoemaker. Philip Hughes' remarkable influence on Anglo-Catholics deserves attention. Space does not allow an adequate description of the author's tendency to treat justification as a matter of balance rather than depth. Yet these are small issues in this much-needed scholarly work.

(*The Rt. Rev.*) C. FitzSimons Allison
Georgetown, S.C.



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God, Humanity and the Cosmos

A Textbook in Science and Religion
By Christopher Southgate, Celia Deane-Drummond, Paul D. Murray, Michael Robert Negus, Lawrence Osborn, Michael Poole, Jacqui Stewart, and Fraser Watts.
Trinity International. Pp 449. \$35 paper.

In recent years, general interest in how science interacts with faith has increased markedly. And those inter-

actions are anything but static. Study of them has become a burgeoning sub-field or specialty within religion departments and at seminaries, and Anglican thinkers, particularly those in the United Kingdom, continue to play leading roles in the research and development of theology in light of contemporary science.

Mirroring this interest within the culture, adult education groups in a

widening circle of congregations of all faiths discuss the viewpoints of science and religion in such areas as health and healing, nature and stewardship, and genetics and ethics. *God, Humanity and the Cosmos* represents an important contribution toward promoting an ease and fluency in the current science-and-religion discussions.

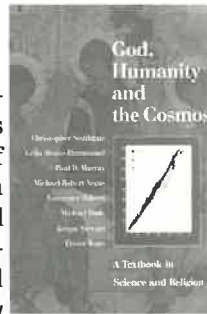
While it will find use primarily in undergraduate and seminary-level courses, this book is quite suitable for individual and parish reading, particularly for those with some prior experience in thinking about and discussing such matters.

A number of factors recommend it for wide usage. First of all, it is eminently readable, owing to the careful (and gender-inclusive) writing of an excellent group of authors, who also serve as editors for each other. Coordinating editor Christopher Southgate, who himself is trained in both biochemistry and theology, has gathered a team of writers, all of them British, and most with dual training in theology and one of the social or natural sciences. The often deadly theological lingo, a proven repellent for scientists venturing into discussion with theologians, is deftly avoided.

Secondly, the thorough index and use of cross-referencing allow readers to start anywhere their interest takes them. The first section provides historical and philosophical overviews, but readers might wish to plunge right into the discussions about "Dolly" and cloning.

Finally, the authors have built in a versatility to enable the book to be used in a variety of settings. The material is divided into four main sections, each of which can stand alone for the convenience of those teaching mini-courses or leading short-term discussion groups.

Religion and science have interacted for ages, and, to quote Wentzel van Huyssteen (Princeton Theological Seminary) from his foreword, religion continues to unfold in new and creative ways as a direct response to a culture so definitively shaped today by



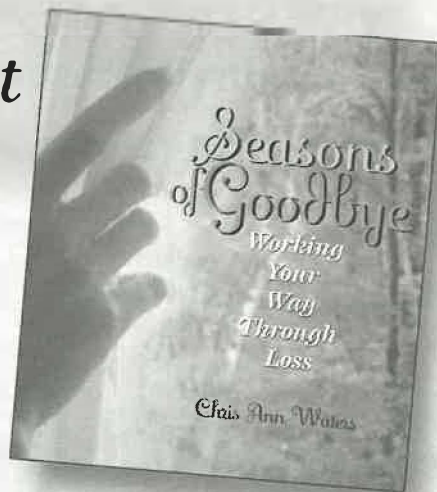
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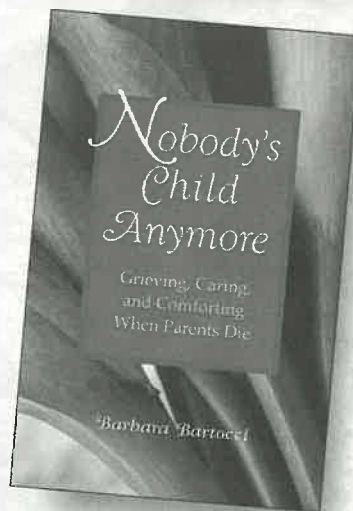


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Barbara Bartocci

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Four on Spiritual Life

LOVE ON THE MOUNTAIN: The Chronicle Journal of a Camaldolese Monk. By Robert Hale, O.S.B. Cam. Source/Hermitage. Pp. 203, \$14.95 paper.

A monastic aphorism is that God is to be sought and found in the ordinary experiences of life. In *Love on the Mountain*, Fr. Hale invites the reader to accompany him through everyday life at New Camaldoli Hermitage, Big Sur, Calif., where he serves as prior. Through near daily entries, the author gives a unique and revealing look into life as a monk, both its joys and its challenges. "Here at the Hermitage . . . daily life has been about getting the chores done, and moments alone, and moments with others, and agreeing and disagreeing, and prayer and rest. And beyond and within it all, Hermitage life and all Christian life are about the silent music. About love on the mountain. About the Beloved."



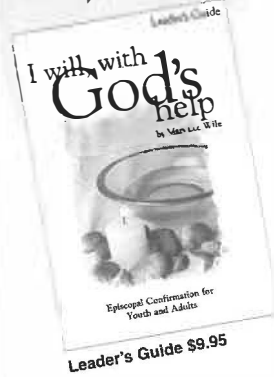
THE MYSTIC HEART: Discovering a Universal Spirituality in the World's Religions. By Wayne Teasdale. New World. Pp. 308. \$23.95.

Focusing on the common spiritual heritage of the world's great religions, Dr. Teasdale presents a program of mystical understanding which he terms interspirituality. The author begins with an exploration of the nature of spirituality and mysticism as they are expressed cross-culturally. He then outlines their commonalities to show that "the paths are many but the goal is the same." Drawing on his own experiences as a Christian sannyasa (renunciate), Teasdale follows this exploration by discussing the practical aspects of spiritual practice in a comprehensive and astute manner. Presented in this section are nine elements of a mature interspirituality: actual moral capacity, solidarity with all living beings, deep nonviolence, humility, spiritual practice, mature self-knowledge, simplicity of life, selfless service and compassionate



I will, with God's help

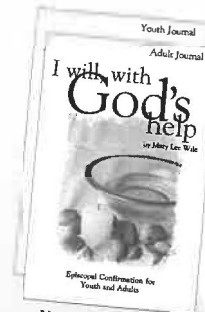
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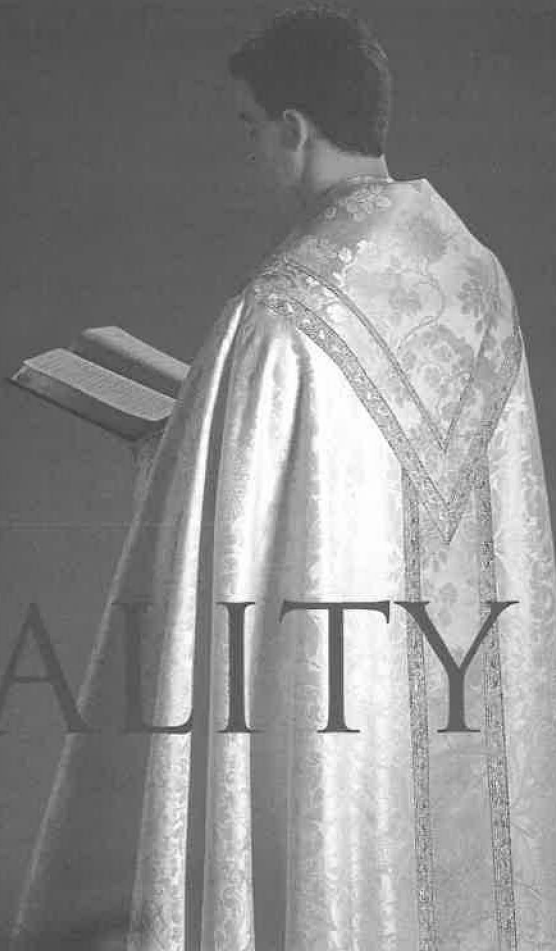
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action, and the prophetic voice.

The author also discusses "natural mysticism" which he describes as a spirituality of creation. Finally, Teasdale completes his text by proposing an outline for a global mysticism including a Universal Order of Sannyasa. Dr. Teasdale's book is well written, carefully thought out and inspirational. This is a must read for those interested — both pro and con — in interreligious dialogue.

FINGAL'S CAVE, THE POEMS OF OSSIAN, AND CELTIC CHRISTIANITY. By Paul M. Allen and Joan deRis Allen. Continuum. Pp. 198. \$24.95.

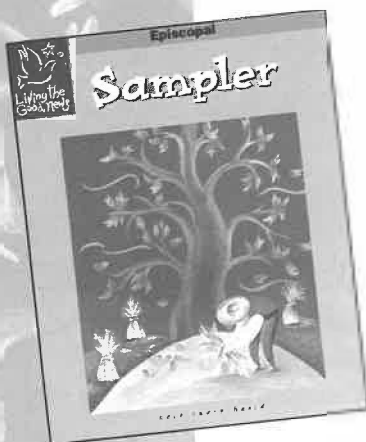
In the Celtic lands of Ireland, Britain and Brittany, the transition from the old religions to the new religion of Christianity was relatively peaceful. Many of the old traditions passed into the new through legends, songs, and certain devotions such as well dressing. In *Fingal's Cave*, the authors explore this transition beginning, in true Celtic fashion, with an account of the legends surrounding a sacred place, a cave on the island of Staffa (Scotland). From this starting place, they weave together the fabric of their text from threads as varied as the importance of place in spiritual enlightenment, the esoteric "secrets" of *Fingal's Cave*, and Columban monasticism. Both romantic and academic, *Fingal's Cave* is a good example of Celtic revivalism.

AT THE CORNER OF EAST AND NOW: A Modern Life in Ancient Christian Orthodoxy. By Frederica Mathewes-Green. Tarcher/Putnam. Pp. 279. \$23.95.

In *Facing East: A Pilgrim's Journey into the Mysteries of Orthodoxy*, Mathewes-Green discusses her family's conversion from the Episcopal Church to the Antiochian Orthodox Church. In this text she continues by critiquing American culture from the perspective of one deeply committed to the Orthodox faith. Interspersed between descriptions of the Sunday liturgy, subjects as varied as Christian rock, abortion, AIDS, women's issues, and Generation X are considered with



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an eye to presenting them against the background of Orthodoxy.

Her style is affable and self-revealing in such a way as the text reads somewhat like a collection of letters from a friend. Her portrayal of Orthodoxy is comprehensible for those of us with limited exposure to Eastern Christianity, which is her point. However, I find her explanation for an exclusively male priesthood to be unconvincing. She explains that the priest represents not just Jesus, the Incarnate Word, but also God the Father. A woman as priest would inevitably be thought of as Mother, which, in the author's estimation, would bring an undesirable shift in the meaning of the priesthood.

Mathewes-Green continues, "The all male priesthood has a spiritual meaning, but I would broaden from that to affirm other merely social reasons for giving men a distinctive visible role. In the dance between the sexes, these small recognitions accorded men, often mere formalities, contribute to a sense of dignified responsibility that

enables them to behave honorably toward women." I would have appreciated it had the author further clarified the Orthodox perspective on the shift women clergy would bring to the priesthood. Nonetheless, the book is engaging and sheds positive light on the attraction of the Orthodox faith.

*Br. Alex Kirby
Seattle, Wash.*

Mysteries of Faith

*The New Church's Teaching Series,
Volume 8*

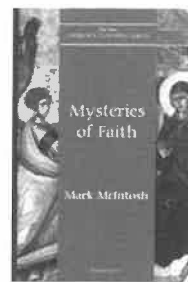
By Mark McIntosh
Cowley. Pp. 185. \$11.95 paper.

The publication of this book is one of the most hopeful signs in many years of a renewing Episcopal Church. McIntosh's book rests squarely and unapologetically upon the orthodox foundations of the Trinity, the Incarnation, and the Resurrection, and does so with a captivating and exciting style of writing. The reader needs to enjoy the text, page and page, savoring with the same care with which the book has obviously been crafted.

In the opening pages, McIntosh writes that "the deepest premise of this book [is] that *theology and spirituality are integrally related.*" He uses images of falling snow, Christmas gifts, tables laden with food, and people gathered together to explain that such things are the beginning of one's individual theologizing, "... longing to gaze upon the love at the heart of things."

He writes with obvious familiarity with the prayer book, using liturgical phrases almost conversationally. The book values experience, but not above the authority of revelation. It is a book which sees the interconnectedness of scripture and tradition in an exhilarating balance of logic, romance and practicality. For example, "All of us creatures are moments, words, tendernesses exchanged in the trinitarian loving that is God's life."

*(The Rev.) David Baumann
Placentia, Calif.*



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Forward in Faith in 'Hope of Glory'

The Most Rev. Maurice W. Sinclair, primate of the Anglican Church of the Southern Cone (South America) was the featured speaker at the national assembly of Forward in Faith North America (FIFNA), Aug. 13-17 in Riverside, Calif.

A series of talks titled Hope of Glory, based on the Letter to the Colossians, expressed St. Paul's vision and message of boundless hope while he was confined in a Roman prison, and drew parallels with the current position of orthodox Episcopalians at the beginning of this century, especially in regard to decisions made at the 73rd General Convention in Denver. Orthodox Episcopalians, he said, should be believing in hope, working in hope and living in hope.

The meeting included daily Eucharist and Evensong, with sermons at each service, and a healing service.

In addition to its routine business of elections, finances, constitutional matters and workshops, the assembly adopted a resolution opposing the

unwarranted and unprecedented intrusion into dioceses, mandated by General Convention, in pursuit of canonical obedience regarding ordination of women. An appeal was addressed to the meeting of Anglican primates in March at Kanuga Conference Center, asking for relief from General Convention A045, mandating licensing and ministry of female priests, in violation of the Lambeth Conference resolution 98-111.2

The meeting ended with a declaration by the council summarizing its actions in reaching out to the primates for help in maintaining catholic order.

"We feel already the answering pressure of friendship and mutual determination," the statement says. "Over the coming weeks and months, we believe that pressure will grow even stronger — until the Episcopal Church in the United States of America finds itself unable any longer to suppress orthodox witness to the faith of Jesus Christ."

The document also stated: "The 73rd General Convention provided

decisive evidence that the leadership of the Episcopal Church was willing to tolerate orthodox believers only on the terms of that leadership, where dissent is suppressed as politically incorrect. The primates' meeting last March gave the Episcopal Church a year to correct itself, and the next meeting in Kanuga has been asked for relief and rescue from the General Convention impositions. The leadership of Forward in Faith believes that the objectives of 'spiritual independence from a church that no longer takes with due seriousness the very gospel it exists to proclaim' may soon be accomplished."

The statement was signed by 14 persons, including the Rev. David L. Moyer, rector of Church of the Good Shepherd, Rosemont, Pa., and president of FIFNA, and three bishops.

Forward in Faith North America is the former Episcopal Synod of America which merged with the worldwide FIF organization.

Dorothy Spaulding

Bishop Mize, Founder of the St. Francis Academy, Dies at 93



The Rt. Rev. Robert H. Mize, Jr.

The Rt. Rev. Robert H. Mize, Jr., founder of the St. Francis Academy and a former bishop in Africa, died unexpectedly Aug. 17 at Nazareth House in Fresno, Calif. He was 93.

In 1945, as a young priest, he fulfilled a dream to create a home for adolescent boys who were in trouble with the law. Known as "Fr. Bob," his plan was for a priest to live with the youngsters and to participate in the rehabilitation plan, "therapy in Christ," founded on the love and forgiveness of God. St. Francis Boys Home was opened Sept. 26, 1945 in Ellsworth, Kan., and he served as the director there and at another facility in Salina, Kan., from 1945 to 1960.

Bishop Mize was a native of Emporia, Kan. He graduated from the University of Kansas and went on to the General Theological Seminary, receiving a master's of divinity degree in 1932. He was ordained to the diaconate in 1932 and to the priesthood later that year by his father, Bishop

Robert H. Mize of Western Kansas. He was a missionary priest in Western Kansas from 1933 to 1945.

Following his time with the St. Francis Homes, he became Bishop of Damara-land in the Church of the Province of Southern Africa in 1960 and remained in that ministry until 1968. He stayed in Africa until 1970 as assistant bishop of Matabeteland in the Province of Central Africa.

Upon his return to the United States, he was vicar of Trinity Church, Marshall, and St. Mary's, Fayette, Mo., from 1970 to 1973, when he returned to South Africa as a missionary to the Diocese of Botswana. He was vicar of St. Raphael's, Oakhurst, Calif., from 1977 to 1981, and assisting Bishop of San Joaquin from 1978 to 1989.

A book about his work with the St. Francis Homes, *Father Bob and His Boys*, was written by Emily Gardner Neal.

There are no immediate survivors.

Sewanee Church Music Conference in Its 50th Year



Barry Rose during rehearsal at Sewanee Music Conference.

Mary Landrum photo

Candidates for Bishop of Nevada Announced

The Diocese of Nevada has announced the names of four candidates for its election of a bishop, to be held during diocesan convention Oct. 13-15.

Those persons to be considered are: the Rev. David Fletcher, rector of the Parish of Lantz, Nova Scotia; the Rev. Richard Henry, regional vicar and the bishop's vicar for social ministry in the Diocese of Nevada; the Rev. Alan Scarfe, rector of St. Barnabas' Church, Los Angeles, and the Rev. Katherine Jefforts Schori, assistant rector of Good Samaritan, Corvallis, Ore.

The bishop-elect will succeed the late Rt. Rev. Stewart C. Zabriskie.

Archbishop Tutu Returns to South Africa

The Most Rev. Desmond Tutu, retired Archbishop of the Church of the Province of Southern Africa, ended his two-year sabbatical leave in the United States and returned to South Africa Aug. 17.

Upon returning from Atlanta, where he had been teaching and writing while receiving treatments for prostate cancer, the former primate said, "I want to come home to sleep."



Archbishop Tutu

Archbishop Tutu, 68, admitted he had been weakened by health problems.

"As you can see, I am a great deal more decrepit than I was two years ago," he said.

In Atlanta he had lectured in theology at Emory University.

"It's so wonderful to be back," he told reporters after landing in Cape Town. "It's enough to move one to tears."

The 50th annual Sewanee Church Music Conference was held in mid-July at DuBose Conference Center in Monteagle, Tenn., and at the University of the South in Sewanee. Filled to capacity, the conference attracted 157 organists, choir directors and choristers from many dioceses across the country.

Keith Shafer, director of music and organist at St. Paul's Church, Augusta, Ga., planned and directed the conference. Mr. Shafer assembled a faculty headed by Gerre Hancock, organist and master of the choristers at St. Thomas' Church in New York City, and Barry Rose, one of Britain's most acclaimed choir trainers, having directed the choirs of three cathedrals - Guilford, St. Paul's and St. Albans. Paul Westermeyer, professor of church music at Luther Seminary in St. Paul, Minn., delivered a series of lectures on the functions of church music. The Rev. Cynthia Taylor, formerly canon pastor at the American Cathedral of the Holy Trinity in Paris, served as chaplain and led the morning Holy Eucharist services.

A highlight of the week was the "programme" given at All Saints' Chapel featuring *Saturday, 29 A.D.*, a drama for Holy Week, by Mark Schweitzer. It was an intensive dialogue sung between Pontius Pilate and his wife, Claudia Procula. Robert Delcamp, professor of music at the University of the South, presented an organ recital for the second half of the program. He was joined by Bruce Heim, French horn, in a composition by Gunther Marks, and he accompanied Susan Rupert, soprano, in five lieder by Hugo Wolf.

All Saints' Chapel was the setting of the major services of the week. The Choral Evensong on Thursday evening used the settings of the Magnificat and Nunc Dimittis by Roland E. Martin commissioned for this conference. Other works written especially for the anniversary conference by Mr. Hancock, Sir David Wilcocks and Bruce Smedley were premiered during the Sunday morning service.

Mary Fisher Landrum



The Rev. J. Carleton Hayden, chaplain at Howard University, baptizes the child of married students.

Campus Ministries Show Record of Success in Forming Leaders

The youngest person ever elected to Executive Council, 23-year-old Sarah Harte, credits campus ministry with making all the difference. And that is consistent with the findings of a new report on the status and impact of campus ministries in the Episcopal Church, *Ministry on the Frontier: the Contribution of Episcopal Campus Ministry to the Present and Future Church*.

Ms. Harte, a recent graduate of Northern Arizona University in Flagstaff, and a General Convention deputy in 1997 and 2000, was elected to Executive Council from the floor at the 72nd General Convention in Denver.

"Campus ministry empowered me to be a leader," she says, "to create a worship and fellowship environment that was safe and motivating to challenge myself and my peers."

"Sarah was very involved in the Canterbury group while at college and diocesan leadership as well," says the Rev. Allen Breckenridge, the new president of the Episcopal Society for Ministry in Higher Education (ESMHE) and Episcopal chaplain at the University of Arizona in Tucson.

There is a striking connection between campuses that have a strong ministry in place and the number of young leaders they provide, says the report's author, the Rev. Gurdon Brewster, retired chaplain at Cornell. "In the last two decades alone, the 20 chaplaincies involved in the study contributed at least 180 people to the national pool of ordained clergy." That is particularly telling when one considers that there are fewer than 300 Episcopal clergy under the age of 35.

Ministry on the Frontier follows the stories of 20 campuses which benefited from Episcopal Church Foundation grants from 1997 to 2000 to

It became clear how crucial campus ministries were to the development of younger clergy vocations, and youth leadership in the church in general.

undergird them with hands-on advice for financial viability. It was managed by the Episcopal Society for Ministry in Higher Education in collaboration with the Young Adult and Higher Education Ministries Office at the Episcopal Church Center in New York. Specifically, the grant provided basic fundraising skills to 34 campus ministry teams, and a second round of grants to 20 of

Campus ministries that received training and grants:

- Boston University
- Brown University
- Columbia University
- Diocese of Kansas College
- Work Commission
- Howard University
- Massachusetts Institute of Technology
- North Carolina State University
- Northwestern University
- Oklahoma State University
- Princeton University
- San Francisco State University
- Southwest Missouri State University
- Stanford University
- University of Arizona
- University of Chicago
- University of Florida

- University of Illinois
- University of Maryland
- University of Minnesota
- University of Oklahoma

Campus ministries that received basic training:

- Atlanta University Center
- Bowling Green State University
- Eastern Illinois University
- Harvard University
- Portland State University
- Southern Methodist University
- Tulane University
- University of California-Berkeley
- University of California-Davis
- University of Colorado
- University of Delaware
- University of Michigan
- University of Montana
- University of South Florida

(Continued on page 33)



At the Crossroads



St. Philip's Cathedral, Atlanta, serves diverse populations in a fast-paced world.

By Nan Ross

Every July 4, more than 50,000 runners competing in Atlanta's Peachtree Road Race thunder past the Cathedral of St. Philip.

The Very Rev. Sam Candler, dean of St. Philip's, standing curbside, gives as many of the runners as he can reach a sprinkle of holy water and shouts a friendly "God's blessings on you all!"

Joining Dean Candler are members of his cathedral parish, gathered for an outdoor Eucharist and picnicking. They provide drinking water and other words of encouragement for the runners.

In many ways, the road race symbolizes the mission of the Cathedral of St. Philip. The event draws its members outside the cathedral's Gothic stone walls to meet and serve diverse populations in a fast-paced world.

Nan Ross is the director of marketing for the Episcopal Media Center. She lives in Atlanta, Ga.

Dean Candler, who became the 10th dean of St. Philip's in October 1998, says he sees the cathedral serving four constituencies:

the parish itself, the city of Atlanta, the Diocese of Atlanta, and a broader national and international community.

"We have to have a relationship to all of these groups," he said recently. "The cathedral becomes a junction, a meeting place, for all of them."

Open daily 6 a.m. to 10 p.m.,



The Very Rev. Sam Candler, dean of St. Philip's, sprinkling runners with holy water as they go by.



We want to
be a real
model for
the church
not only
on how to
do it but
that you
can do it."

—Dean
Candler

the cathedral is a bustling place, playing host to numerous church and civic organizations, a preschool, a weekday cafeteria, a book and gift store, and offices of the Diocese of Atlanta. Morning and Evening Prayer are read daily, and Holy Eucharist is offered at noon each day. There are six Sunday services, including one in Spanish.

"It's non-stop," says Mary Hall, a member of the cathedral chapter and the choir.

"Sam has a strong desire for St. Philip's to be a place of hospitality, a place where all people are welcome. He's brought us a new level of energy and engagement."

"I like to have a lot of things going," Dean Candler says. "It's what energizes me."

The cathedral's membership tops 5,000, growing by more than 500 in just the last two years. There are several distinct congregations and many different communities, says the dean. "We try to be a place of vibrancy and passion while holding together such diverse communities. We thrive on diversity. We have the entire political spectrum here at St. Philip's, and I pray for a vision and an experience of the Episcopal Church that holds that diversity together. We want to be a real model for the church not only on *how* to do it but that you *can* do it."

He has assembled a staff of eight clergy and two lay canons to provide what he calls "a university of faith. We realize there are different ways to experience the Christian faith through education, theology, pastoral care and mission. Anyone on our staff has to have a pretty complex set of skills."

The staff stays connected by meeting for a "salon" at the rectory every Tuesday at 5 p.m. While they discuss the next Sunday sermon and parish life, their families, invited to come along, get together. The dean delights in these gatherings. "We always spend some time kidding each other and getting on each other's nerves."

For Dean Candler, a good cathedral has to have a strong parish. The roster of activities in the parish directory lists 98 different ministries and groups. Among the newest are the Wednesday evening God Talk for young adults, and Empty Nesters, launched by older adults whose children have grown up and left home.

St. Philip's is viewed as a major contributor to the local community, carrying out its mission to be "a servant institution." Cathedral Towers, a residential HUD facility, is on the St. Philip's property and serves seniors on fixed incomes. Cathedral Thrift House, sponsored by the Episcopal Church Women, is a short distance away in a popular shopping center.

The annual Cathedral of St. Philip Antiques Show and Sale, another ECW project, raises an average of \$150,000 for outreach programs. An additional sum — \$190,000 last year — is budgeted annually by the cathedral chapter for outreach. Grants are distributed as far away as Ecuador, where scores of parishioners have traveled to build a church and support residents of a rural community. Over the years, the people of St. Philip's have built 10 houses with Habitat for Humanity.

Its highly regarded music program, which involves eight



Junior Warden Stuart Gould and Dean Sam Candler in Ecuador looking over plans to build a new church in San Felipe.





St. Philip's and Big Bethel AME Church members build a house for Habitat for Humanity.

choirs, features a full schedule of concerts and related events. Evensong is sung every Sunday afternoon September through May, with the youth choir offering the service once a month. In July, a long-awaited set of pealing bells manufactured in France was installed in the bell tower.

Dean Candler is particularly proud of the exchange program that has developed lately with a predominantly African-American downtown Atlanta congregation of about the same age, Big Bethel AME Church. The relationship calls for pulpit swaps — “I’m learning how to preach for 30 minutes, and (their pastor) is learning how to preach for 10 minutes!” — and members of both churches built a Habitat house together and are opening their homes to one another.

St. Philip's was founded in 1846 and moved to the suburb of Buckhead in 1933. Today the cathedral is an urban church at the cross-

roads of a unique area connecting neighborhood and city. “This is an area that’s far more diverse than people can see from Peachtree Street,” Dean Candler says.

Despite the changing landscape, the cathedral will remain “a spiritual oasis where we can preach the word. It’s aesthetically beautiful. With our music, the nave itself is a beautiful instrument. This is a place where people can experience the transcendence of God.”

He believes that even though most Episcopal churches are much smaller, “There’s a place in the church for large parishes like the Cathedral of St. Philip, especially in terms of

their contributions, resources and talents.

“To guide us, it’s helpful to have the name of St. Philip, who was a deacon and an evangelist. He reached out to the stranger — the Ethiopian eunuch — explained the gospel and baptized him. We want to live into that name.” □

Despite the changing landscape, the cathedral will remain “a spiritual oasis where we can preach the word.”



St. Philip's conducts a 'Requiem for Homeless Persons Who Have Died' each year, inviting guests from Atlanta's homeless shelters to participate.

Conversation Going Nowhere

Did You Know...

St. Jude's Ranch for Children, Boulder City, Nev., has a building named for baseball Hall of Fame pitcher Dizzy Dean.

Quote of the Week

The Rt. Rev. Don Wimberly, Assistant Bishop of Texas, on no longer having to deal with a myriad of administrative chores as he did when he was Bishop of Lexington: "I've taken the Apollo 13 line, 'Houston, we have a problem!'"

I have long contended that I receive perhaps the most interesting mail of anyone in the Episcopal Church. I would have tried to claim honors as well for the most interesting telephone calls, but a few months ago the solicitors and sales people found my office number, so now it's almost like home. But the bizarre, the squirrely and the off-beats still come through almost daily. Get a load of this one.

"Mr. Kal-vel-loggy?" a man with a raspy voice asked after I had identified myself.

"That's how it's pronounced in Germany," I told him. "It's Kal-vel-age — just like it's spelled."

"Well, whatever," he replied. "I'm calling to tell you that you are without a doubt the most homophobic person I've ever encountered."

"Please tell me who this is," I said. "I'd like to know whether you have actually encountered me."

"It doesn't matter," he said. "It's the message that counts."

At this point in most calls like this, I usually tell the caller that unless he or she identifies him or herself, we are going to end the conversation. But there was something about this guy's voice that made me want to continue. Besides, I could smell a column. My plan for the column for this issue had fallen through and I was getting desperate.

"Your message has gotten through," I told him. "Now would you please give me some examples of my homophobia so I know what you're talking about?"

"All you have to do is pick up an issue of your magazine — any issue," he said. "Your homophobia is all over it."

Fortunately, my stack of TLCs is next to the telephone. I picked up the issue on the top of the pile. It was the most recent issue — Aug. 20.

"I'm looking," I said. "I can't find any examples. I can't even find the word homosexuality mentioned."

Instead I found an article about the

Maine Diner, a profile of Charles Fergus Binns, a column I'd written made up of short items, editorials about the General Convention's liturgy and keeping pledges up to date, and a Viewpoint article about a time when the church had more influence than it does now.

"Just listen to you," he said. "You're sooooo defensive."

"Defense was always my strong suit," I said. "My coach always assigned me to guard taller players."

My caller didn't think that was funny. He also didn't get it.

"The church has failed to approve same-sex blessings again," he noted correctly, "and you're one of the main reasons."

Huh? I was speechless, but only for a couple of seconds.

"Are you talking about our editorials?" I asked. "Are you really saying to me that the editorials which appear in our magazine have some influence on the Episcopal Church?"

"Yes, that's right ... editorials. You always

oppose us."

"Us?" I asked. "Who's us?"

"You know very well," he said.

I assured him I did not, and realized this conversation was headed nowhere.

"Look, I still don't know your name," I said. "If we're going to continue this conversation, I need to know whom I'm talking to."

He continued to ramble so I gave him the bit about ending the conversation in 30 seconds. He wouldn't wait. He slammed the phone down after about eight ticks.

As the conversation ended, I remembered the huge full moon I'd seen the previous night and it all came together.

Somehow I don't think this is what Presiding Bishop Frank T. Griswold had in mind when he emphasized we should be in conversation. Of course, he doesn't have to talk to characters like this one.

David Kavelage, executive editor



Healthy Parishes

During the past year, we have noticed that a number of bishops have written or spoken about the need to have healthy, thriving parishes. We couldn't agree more. Strong, vital parishes make strong, effective dioceses. For more than a quarter of a century this magazine has been supportive of parish life, for it is at the parish level that the most basic ministries of the church take place. Our parish churches are the places where the sacraments are administered and many of the pastoral ministries are carried out. The ministry of the laity, so vital in building up healthy parishes, is most effective in local churches.

In order to celebrate life at the parish level, we offer four Parish Administration Issues each year. These issues are sent free of charge to all non-subscribing clergy in the hope that not only will they find useful articles, but also that they will consider becoming subscribers to this unique magazine, the only independent weekly serving the Episcopal Church. We are also hopeful that the rest of our readers — those who have nothing to do with the administration of their parish — will find articles and advertising to their liking. We extend a greeting to those who are not regular readers of TLC, and we hope you will find it valuable.

Changing the Focus

As regular readers of this magazine know, for the past six years we have presented a series of articles titled Living Churches. This monthly series has profiled congregations in many dioceses. Some have shown steady or even astounding growth. Others have been involved in various exemplary ministries. Still others have a particular focus which makes them unusual. This series has presented examples of ministry which in many cases have proved to be worth emulating. Many parish leaders have told us they have found some elements of the series inspiring enough to do something similar in their own congregations.

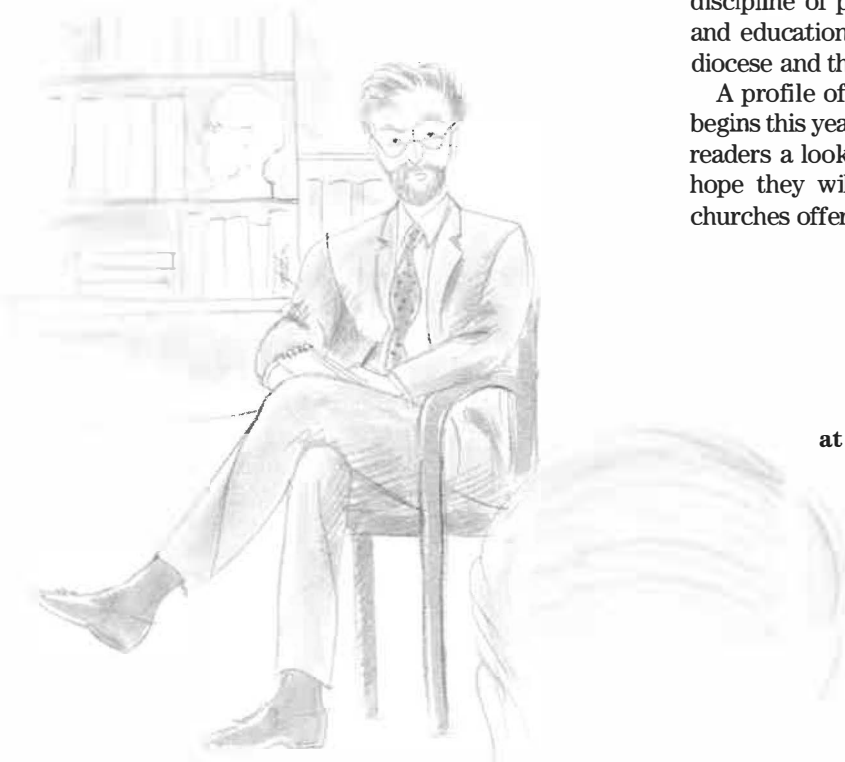
The series has been on hiatus for a few months while we've considered how to improve it. During that time, we decided to change the focus of the series for a year and present monthly articles which profile American cathedrals. It's caused us to change the name of the series, but only for a year. Living Cathedrals, which begins in this issue, will examine how churches carry out their roles as cathedrals, and how they function as the mother church of the diocese. This is not the first time we've changed the focus of our series. In 1998, the Year of the Small Church, the Living Churches' emphasis was on small congregations.

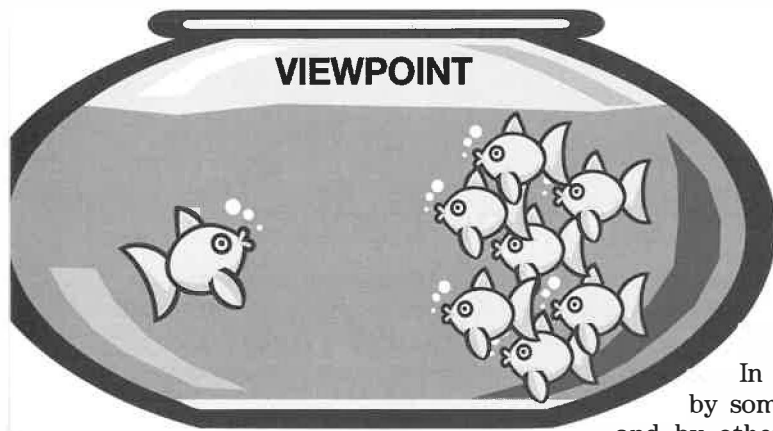
Cathedral churches have particular roles to fill which are different than parishes churches. They are the bishops' churches, places where the bishop's seat, or cathedra, is found, and places from which the bishop takes the episcopal ministry throughout the diocese. Because of their relationships to bishops, cathedrals have a particular vocation to prayer, sometimes offering daily Eucharist and the Daily Offices to model for the rest of the diocese the church's daily discipline of prayer. Cathedrals often are centers of music and education, presenting programs for the benefit of the diocese and the city in which they are located.

A profile of the Cathedral of St. Philip in Atlanta [p. 13] begins this year-long series. We are pleased to share with our readers a look at a variety of American cathedrals, and we hope they will appreciate the particular ministries these churches offer.

**Let's see ... you're searching for an identity,
at odds with yourself, feel that no one understands
you, and try to be all things to all people.**

How long have you been an Episcopalian?





The Meaning Is Muddled

Finding a way to explain church policy to others may leave one swimming in circles.

By Elizabeth Eisenstadt-Evans

Recently a colleague tore a page out of his *New Yorker* cartoon calendar and stuck it on my office door. Here's the scene: two parental-looking fish in a bowl surrounded by scores of little minnows milling around aimlessly. "I guess we'd be considered a family," one perky-finned creature says to the other. "We're living together, we love each other, and we haven't eaten the children yet."

If these two short-lived but clearly domesticated breeders want the *Good Housekeeping* seal of ecclesiastical approval on their relationship,

they may now turn to our church. In a resolution viewed by some as a compromise and by others as a dodge, the church's General Convention approved recognizing both married couples and those living in other "life-long committed relationships."

In the hardball jockeying for position and the expedient coalitions formed over hot-button sexuality issues, the Episcopal Church isn't much different from other mainline denominations. Both the Presbyterian and the Methodist churches have struggled for years over whether to ordain non-celibate homosexual persons and whether to invoke God's name in blessing gay unions. At judicatory meetings this year, these bod-

ies rejected both options.

For the time being.

Unfortunately, we in the Episcopal Church are neither totally protestant or wholly catholic, confessional or noncredal, lay-led or strictly hierarchical. Thus we had to say something that would please all sides. The question I am left with is, frankly: What on earth did convention say?

Values endorsed by the resolution at convention [TLC, Sept. 3], a product of long hours of negotiation among the church's bishops, priests and lay people, included fidelity, monogamy, mutual affection and respect, and honest communication. Promiscuity, exploitation and abusive relationships were condemned. Even the most hardcore humanist would find nothing offensive here.

But I'm not a hardcore humanist. As a parish priest, I have to find a way to explain church policy to my flock. And I'm clueless.

Maybe it would be healthier for our elected representatives if, for once, they could, for once, find it in their hearts to be a little offensive.

If there is anything consistent about Episcopal Church polity, it is a devotion to the ephemeral and elusive idea of an *esprit de corps* that keeps its more unruly members, liberal and conservative, from jumping ship. They won't bail water when it seeps between the cracks, but they won't lighten the load by leaving either.

Yet in steering its relatively small (2.5-million-person) canoe between the rocks of threatened schism or indiscriminate tolerance, the church has ended up in a swampy morass of theological muddle. And that's putting it kindly.

Take the word "recognize" (please).

What does it mean to "recognize" these o-so-committed non-marrieds? Wave at them in the Acme? Invite them over for dinner? Ask them to come to the altar rail for commissioning at a Sunday morning service?

Coming to Faith in Christ is a Journey

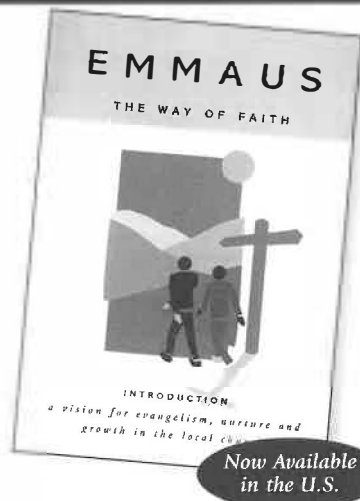
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is a comprehensive course designed to welcome people into the Christian faith and expand outreach in the community. Modeled on the example of Jesus in the story of the Emmaus Road, *Emmaus* has been extensively field-tested in the United Kingdom and can help churches to:

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- Accompany newcomers on their journey of faith

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And what does approval of this resolution imply about the church's traditional understanding of marriage?

The line between a church ceremony between heterosexual couples where promises are made and God's blessing invoked, and a similar service of blessing for homosexual or heterosexual couples becomes so blurred as to be almost meaningless.

Some bishops were reportedly surprised, however, to discover that the "recognition" resolution they did embrace included not only gay couples but couples in heterosexual relationships.

In a press briefing, one bishop said he personally didn't approve of people living together outside of marriage. Nor should the approved resolution be interpreted as encouraging that state of affairs (my words). But, of course, the General Convention didn't explicitly endorse such relational blessings. Instead, it turned a deliberately blind eye to the fact that such blessings are going on wherever there are liberal bishops willing to look the other way.

In an attempt to clarify the issue around the blessing of the unweds, some would argue that indeed, we do bless horses, dogs and elephants. Why not do that, at a minimum, for our brothers and sisters in Christ?

Has it ever occurred to anyone that maybe we should be more disciplined, instead of less so, about invoking God's approval? God's grace is probably outrageously generous, but we broken creatures need help in ordering our priorities.

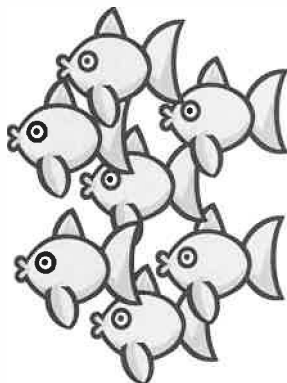
We need to consult the best theological thinkers, ancient and modern. We need to wrestle and parse the meaning of God's holy word, the

Hebrew and Christian scriptures. We need to listen to the voices in our midst that are in pain. And we need to order our priorities and set some common boundaries.

Instead, we seem to disintegrate into a mushy stew of feel-good, please-everyone rhetoric, which, closely examined, means absolutely everything. Or absolutely nothing.

For all of its devotion to the middle way, the Episcopal Church still holds an uncomfortable mirror up to our brothers and sisters in protestant denominations.

None of us can survive for long in a sea of equivocation and evasion. Unity should be one value among many.



None of us can survive for long in a sea of equivocation and evasion. Unity should be one value among many. Truth, justice and the creative and constructive love of God for God's children must be part of the foundation on which we build.

If mainline religious leaders have the theological literacy and patience to map out the territory in which these controversies get debated before we jump in, there is hope that all sides in these contentious discussions will lay down their arms and listen to each other. But in the rush to get past hurt feelings and make peace, we end up hiding our weapons instead of discarding them.

In the process, we risk looking not only inarticulate, but a little silly. And increasingly irrelevant in a culture hungering for solid food, not gruel.

Presiding Bishop Frank T. Griswold said after the final vote on the sexuality resolutions that the bond of "communion has in no way been broken. In fact I think it has been deepened."

Maybe you had to be there. □

The Rev. Elizabeth Eisenstadt-Evans is associate at Church of the Good Shepherd, Paoli, Pa.

Virginia Theological Seminary's Second Annual JOHN HINES PREACHING AWARD

Virginia Theological Seminary invites all preachers—bishops, priests, deacons, and laypersons—to submit one sermon for the John Hines Preaching Award. The sermon must have been delivered in the Episcopal Church to a congregation between I Advent 1999 and the last Sunday after Pentecost 2000. The prophetic voice that characterized Presiding Bishop John Hines' own ministry should be central within the sermon. The sermon must be received by the John Hines Preaching Award Committee by December 31, 2000. The name of the award recipient will be announced in Spring 2001.

The recipient of the John Hines Preaching Award will receive \$2,000.00.

For further information or to submit a sermon, write or call the Rev. Robert Burch, Director of Development and Church Relations, Virginia Theological Seminary, 3737 Seminary Road Alexandria, VA 22304
1-800/941-0083
Send email to
BBurch@vts.edu



'It Doesn't Matter'

I am an Episcopal priest who, under the terms of the interim agreement, has been living the call to common ministry since the beginning of this year. I have read with great interest the articles and letters which have appeared about this subject, but I do not recall having read one written by

someone who actually knows what it feels like to share in worship and service in the Lutheran Church.

The Rev. Jeffrey Steenson's article [TLC, July 30] caused me to write this letter. At the end of the article he quotes the Rev. J. Robert Wright as saying, "Not that we ignore the past,

but the emphasis is on the future." Those words ring so true each Sunday morning as I worship and celebrate the love of God with my Lutheran brothers and sisters. Nothing in our weekly worship is concerned with whether or not bishops are in historic lineage. Nothing in our celebration is concerned with whether or not we have deacons and the Lutherans do not. The congregations I have served as a supply pastor and interim have been gracious and open to the differences. They have been extremely tolerant when in the middle of a service I fall back into an "Episcopalism." The most common comment I have heard is: "It doesn't matter, it's all the same." I am continually overwhelmed by their hospitality and acceptance.

Most of the people who sit in the pews of my Lutheran parish on any given Sunday morning care very little about how bishops or pastors are ordained, or any other political issue. (I would guess most Episcopalians might agree.) They are more interested in having a pastor to share with them in the work and ministry of the church, and having a good bishop to lead the church as a whole.

As a priest who has been given the grace-filled opportunity to serve in a different part of the universal Church of Christ, I pray that we will not allow man-made politics and egos to work against the divine call for us to worship and live as one family in Christ. This is our future.

*(The Rev.) Sonnie Fish
Holidaysburg, Pa.*

The Real Purpose

In following the General Convention, I have learned my concept of the church is largely, although not completely, wrong. I had always believed the mission and purpose of the church was to bring souls to Christ and, in response to his command, to heal the sick, feed and clothe the poor, comfort the lonely and soothe the dying. In short, to feed his sheep, to love and care for others as he first loved us. In furtherance of that goal, General Convention approved an understanding



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with the Lutherans, and ARCIC seems to be making progress as well. Splendid.

Based on the amount of convention time spent debating various topics, however, it is apparent the primary mission of the church is to define and regulate sexuality and sexual behavior, and to make sure our branch of what should be an undivided, holy, catholic and apostolic church doubles its sectarian membership. Perhaps these two main themes are related in some way? How could I have been so blind all these years? I will be sure to ask all those I deal with whether their sins are sexual, or something less important like dishonesty or want of charity or such. I will certainly try to get in step with General Convention. On the other hand, Rome and Jerusalem are looking ever better to me... Or, where are George Whitfield, William Temple, etc., et al, when you need them?

*(The Rev.) Bob Woods
St. Peter's Church
Kernville, Calif.*

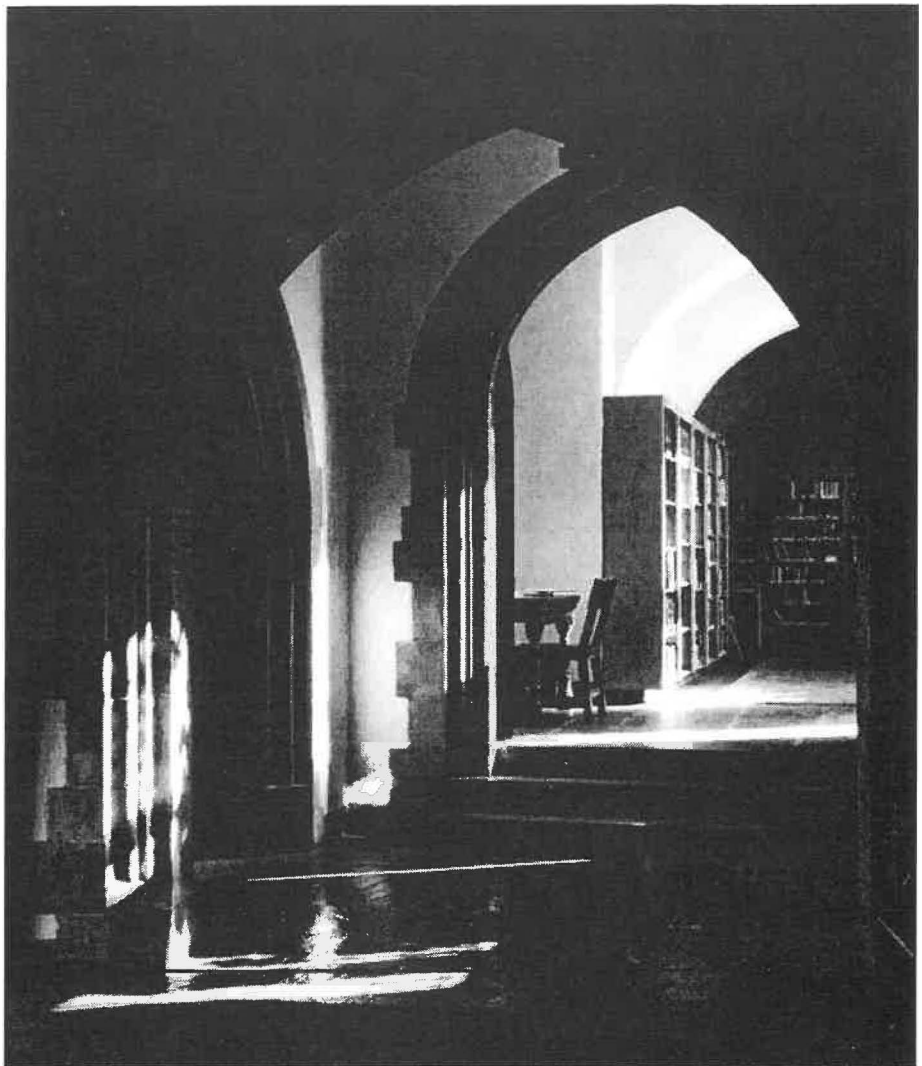
A Practical Issue

Geoffrey Little's article, "Intercultural Churches" [TLC, Aug. 13], was a decent beginning to a topic that is becoming less a theoretical discussion and more a practical issue in average Episcopal congregations. Even in rural Oklahoma, our congregation had occasion to use services of the prayer book in Spanish, French and Cherokee, as well as in English. Now, in a metropolitan area, our parish keeps Spanish Books of Common Prayer as well as copies of the Eucharist and Prayers of the People in Japanese available for parishioners and visitors ... And they get regular use.

Thanks for starting what I hope will be a deeper discussion not only of multi-lingualism but also multi-culturalism within the Episcopal Church in the U.S.A.

By the way, the three Chinese characters actually read "Japanese language" rather than simply "language."

*(The Rev.) William Winston
St. Anne's Church
Fort Worth, Texas*



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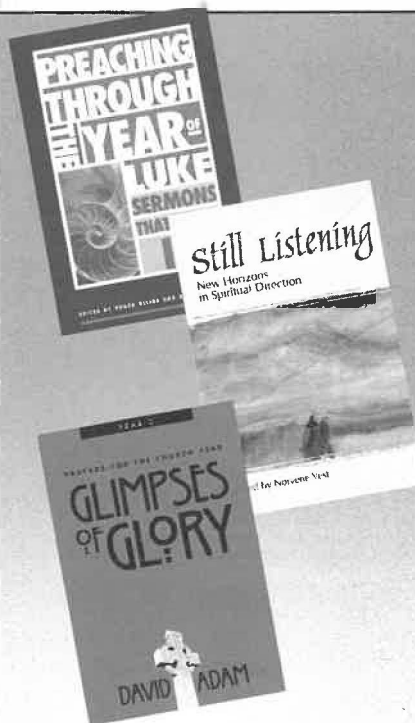
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LETTERS

It Doesn't Add up

The Rev. Jim Workman states in his letter [TLC, Aug. 13] regarding the votes by orders on the eighth resolve of D039 at General Convention that a majority of divided and negative votes, "as registered by my ears, came from dioceses in the old South." I would suggest he have his ears checked. By my count there were 19 no or divided votes from clergy of the "old South" and 20 no or divided votes by laity from the "old South." There were a total of 53 clergy no or divided votes cast and 56 lay no or divided votes cast. Thus, less than 50 percent of the no or divided votes in both orders came from the "old South." Even if you add no and divided votes from the various Texas dioceses (not usually considered "old South") you have numbers that are less than 50 percent.

(The Rev.) Stan Runnels
St. John's Church
Laurel, Miss.

Secret Sin

It was certainly attention grabbing for the Rev. Bob Libby to begin his article about heterosexism [TLC, July 30] by asserting that the word does not appear in any dictionary, nor is it recognized by a computer spell check. Sorry, Bob. I own two dictionaries (*Random House Webster's College Dictionary*, 1991; *Encarta World English Dictionary*, 1999) that define the word essentially as does the Rev. Ian Douglas of Episcopal Divinity School.

Those convention deputies offended by the word "heterosexism" have got their "ity" confused with their "ism." God made heterosexuals, as such, good. That is their "ity." But those straights practice their "ism" who condemn gays as bad. Heterosexism is those straights' secret sin. Secret sin such as traditional moral teaching sug-

**Those convention
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by the word
"heterosexism"
have got their "ity"
confused with
their "ism."**

gests we confess before we even know about it and implies that we come to name it and then refrain from it.

That some straights were hurt by the word "heterosexism" may help them appreciate how their heterosexism hurts gays and lesbians.

*(The Rev.) John E. Lamb
Philadelphia, Pa.*

Brave New Church

Regarding the decisions at General Convention, I was sorry to read that the church will take action to bring the three "holdout" dioceses into compliance with the enforced acceptance of women priests.

With the vote at convention, I take it as the final step to sweep clean the church's past identity in preparation for the "broad and spacious center." But what the laity must now accept if they will, and the ordained because they must, is the public advocacy for a "woman's right to choose," the other unwavering stand of the brave new church in its crusade to bring good news to a troubled world.

*Cynthia Grantz
Rockford, Ill.*

It's Tiring

Thank you for the editorial concerning the use of non-BCP elements at the Sunday Eucharist at General Convention [TLC, Aug. 20]. It really is tiring that "Rite III" is used at times not authorized by the rubric on p. 400.

Furthermore, I wrote Bishop Griswold last week, noting that Hispanics had complained of not having liturgies in their language. I wrote that none had been provided for me either, namely Elizabethan English, with the total absence of Rite I.

It is as though the historic half of the BCP is being amputated to make room for the transplantation of supplemental elements. Would then Rite I be allowed only insofar as it would fit the p. 400 rubric?

*(The Rev. Canon) Michael T. Malone
Diocese of South Carolina
Charleston, S.C.*

Doing the Best We Can

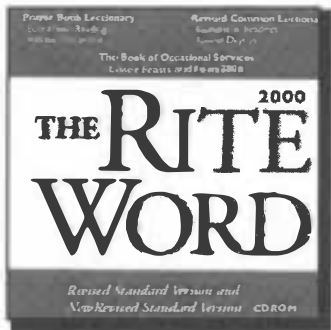
We derive many good lessons from the Maine Diner [TLC, Aug. 20]. I am bothered by the advertising cliché "striving for excellence." Most of us do good work, even produce superb performances. Noting the human experience of sin, the radical imperfectability of the human condition, excellence and

perfection elude us. Most of us feel guilty enough for our failures to have excellence prescribed as a Christian virtue. Doing the best we can may not be the American way, but it is closer to human possibility — even with the power of the Holy Spirit.

*(The Rev.) Robert Warren Cromeey
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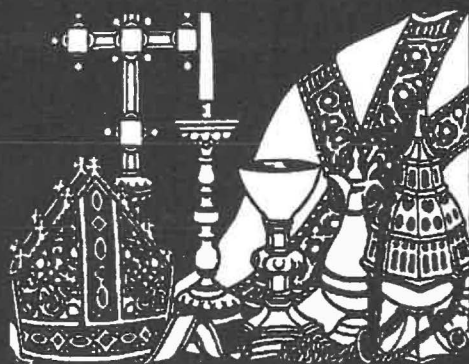
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Some Advice for Search Committees

By Timothy K. Vance

Perhaps because I have been ordained for more than 10 years, or because I am one of the few clergy ordained at a fairly young age, or because of some other numerical indicator known only to God and the Church Deployment Office's computer, I now receive a large volume of mail from churches seeking a new priest. I would like to say a few things to those search committees.



1. Be reasonable. Many requests I have received from search committees aren't. I recently received a letter from a congregation informing me of its search process and telling me that the CDO had sent my name as a possible match. The letter asked me to respond to 10 essay questions, each of which would have required one to two pages, and to return the responses within two weeks. The letter arrived on my desk during Holy Week.

From other congregations, in first letters, I have been asked to supply videotapes, sermon manuscripts, written references, bank statements and even tax returns. A more reasonable first step would be to determine if the cleric in question has any interest in the position. The tone that is set in an initial contact says much.

2. Do some sorting before asking for written responses. Any first letter from a congregation that seeks more than a resume or CDO profile is asking too much. Do your initial sorting based on that information. Given the sheer volume of letters I receive, it is not feasible to give detailed answers to essay questions for every letter. I am glad to put some time into the process, once a



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congregation has done the same.

3. Use the Church Deployment Office's (CDO) profile. Any first contact should include the congregation's CDO profile. This simple document contains a wealth of information that most clergy know how to read. It allows one to size up a congregation, comparing apples to apples and oranges to oranges. Yet, nearly half of the letters I receive from congregations do not include the CDO profile. Other information and profiles are also welcome, but these should be sent in addition to the CDO profile.



4. Remember that the discernment process is mutual. Be as willing to answer questions as you are to ask them. One congregation I spoke to this year asked many detailed questions to which I responded in writing. However, my questions about the congregation and the community were met with silence. My written questions were not even acknowledged. When I reiterated my questions at the conclusion of a telephone interview with the search committee, I was informed, "We're not doing that yet."



Since a search process is the first contact your new priest will have with your congregation, details are important.

The next day I withdrew from that search process. The process of discernment is mutual, and the flow of information must go both ways. Information about the community, including such things as housing

(Continued on next page)

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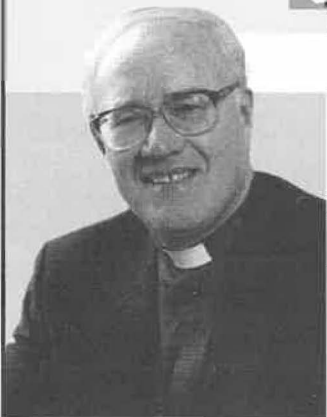
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—The Rev. Dr. Walter
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(Continued from page 25)

costs, recreational opportunities and school systems should be sent. All of these things are important elements to a call.

5. Keep everyone informed about your process. Many times I have been contacted by a congregation, and have sent a reply, only to hear silence in



return. Months go by with no correspondence, and I later read of the filling of the position in THE LIVING CHURCH. This happens far too frequently. Keep each person in the search process informed at every step along the way. Tell everyone involved of the stages the search will go through, the time line for completion of the search, and the steps that will occur along the way.



6. Offer to reimburse for costs incurred during the search. One would think this would go without saying, but experience

shows otherwise. Having recently been on the short list of candidates for a position in my own diocese, I drove to the parish for an overnight visit — a 250-mile round trip. Given that the other candidates came from out of state, and were presumably reimbursed for their travel, I would have expected the same. No offer to pay for my travel expenses was ever made. Search processes can involve a large capital outlay on the part of the candidates. Timely reimbursement of any expenses should be a priority. Meals, mileage, airport parking fees, shuttle service to the airport should all be reimbursed.

A search process is the first contact your new priest will have with your congregation. By attending to the details of this encounter, and by exhibiting Christian hospitality, a solid groundwork is laid for a long and fruitful relationship between priest and people. □

After more than seven years as rector of a church on the West Coast, the Rev. Timothy Vance recently became rector of St. Paul's Church, Salem, Va.

The Parish: Called to a Particular Place

By Thomas Davis



Episcopalians have a unique and special opportunity. The basic unit of Anglicanism is not called the “church” but the “parish.” Actually, there is much confusion about this term. The word “church,” I think, should only be applied in two ways. It should refer to a building — to St. James’ Church on Piney Mountain Road, for instance. And it should apply to a whole entity as in the Roman Catholic Church, the Lutheran Church, the Episcopal Church. We often use the word church when we really mean to use the word parish.

In Anglican tradition, as in all the churches which have been national churches, the word parish applies to a piece of geography. The word diocese is still geographic even though we have

been threatened from time to time with the creation of extra-territorial dioceses. A bishop is the chief pastor of an area; he or she can tell where that area begins and where it ends and therefore where jurisdiction and responsibility end and begin.

Episcopalians, however, do not adhere to parish boundaries very well. We can be enrolled as communicants wherever we choose to be enrolled. And priests are able to follow and care for their people wherever they live regardless of boundaries. Some clergy do think that they can marry or bury anywhere in town or city as long as they do not do it in the church building which is in the jurisdiction of another priest. In fact, I am as much forbidden to officiate at a

wedding in the Episcopal church in the next town from me as in the Methodist church there unless the rector or vicar of that place approves of my being there.

There are many people who live in the parish where I serve who are not Episcopalians and there are Episcopalians living here who are enrolled in another parish, some of them in distant places and from very long ago. They are still part of my parish, and while I would not intrude upon the religious preferences of people who live here, I would feel a responsibility and an opportunity should anyone who lives in this parish’s boundaries ask for something I can give.

It is part of our heritage that we are the outcropping of the Episcopal
(Continued on next page)



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(Continued from page 27)

Church, even of the Anglican Communion, on this particular landscape. We are not the established church in this place; we do not have peculiar or particular rights or privileges here. But as clergy of other communities of faith have sometimes reminded me, Episcopalians have a unique opportunity because of our heritage. We do not think of ourselves as the pastors of a gathered body of people who worship in a church building alone, but as ministers of Christ in a community. We share responsibility for the spiritual life of that community with clergy of other communions, of course. Some of those clergy will share our notion of responsibility for a whole community. Some of them will assume that the church they serve is a gathering of like-minded people and is not particularly attached to the place where their building is located.

Some parishes, like Trinity in New York City, have more than one church building. Some parishes have a school, a retirement home, a campus ministry, or a soup kitchen.

If my sense of parish is correct, then we need to abolish the false distinction between parish and mission churches in the canons. Mission congregations serve geographical areas; new housing developments, for instance. And independent, self-supporting parishes have a mission, a special focus, to their ministry. Whether the ministry of a Christian community is subsidized by a larger parish or by the diocese in which it functions, or by the endowments inherited from the past, or by the Sunday offerings, has nothing to do with the ministry of that community. There are heavily endowed parishes with a tiny remnant of people clinging desperately to a building they love, and there are vibrant and healthy new congregations impoverishing their ministry by a desperate struggle to become "self-supporting." The church is universal and the parish is the place where people worship and serve and live. □

The Rev. Thomas Davis is the interim rector of St. James' Parish, Greenville, S.C.

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The Rev. **Virginia Dabney Brown** is associate at Christ Church, 601 E Walnut St., Springfield, MO 65806.

The Rev. **Rob Bruschi** is rector of Holy Trinity, 325 Gold St., Juneau, AK 99801.

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The Rev. **Linda Kerr** is associate at Redeemer, 5603 N Charles St., Baltimore, MD 21210.

The Rev. **John Keydel** is assistant to the bishop for congregational development in the Diocese of Michigan, 4800 Woodward Ave., Detroit, MI 48201.

The Rev. **Kevin J. Moroney** is chaplain/tutor of the Church of Ireland Theological College and priest vicar of Christ Church Cathedral, Dublin, Ireland; add. 59 Woodside, Dodder Park Rd., Rathfarnham, Dublin 14, Ireland.

The Rev. **Benjamin Newland** is assistant at Grace and Holy Trinity Cathedral, Box 412048, Kansas City, MO 64141.

The Rev. **Kevin Pearson** is assistant at St. James' Cathedral, Wabash Ave. and Huron St., Chicago, IL 60611.

The Rev. **Lawrence Perry** is rector of Trinity, 2301 Hoyt Ave., Everett, WA 98201.

The Rev. **Steven Randall** is rector of St. Timothy's, 200 Ingleside Ave., Catonsville, MD 21228.

The Rev. **Lou Scales** is associate rector of St. Paul's, 605 Reynolds St., Augusta, GA



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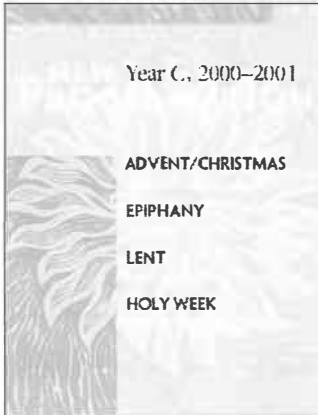
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PEOPLE & PLACES

30901-1431.

The Rev. **Thomas Taylor** is vicar of St. Paul's, 220 E Macken Ave., Crescent City, CA 95531.

The Rev. **Jacqueline Thomson** is assistant at St. Anne's, 1700 Wainwright Dr., Reston, VA 20190.

The Rev. **Joyce Tompkins** is assistant at Trinity, N Chester Rd. and College Ave., Swarthmore, PA 19081.

The Rev. **Lynn Bleich Weber** is rector of Atonement, 97 Highwood Ave., Tenafly, NJ 07670.

The Rev. **Richard Wrede** is rector of All Saints', 213 Madison Ave., Lakewood, NJ 08701.

Ordinations

Deacons

Georgia — **Sally Lufburrow**, St. Peter's, 3 W Ridge Rd., Savannah, GA 31411.

Pennsylvania — **Barbara Allen**, All Souls' Church for the Deaf, Box 27459, Philadelphia, PA 19118; **Nancy Deming**, Cathedral of St. Saviour, 3723 Chestnut St., Philadelphia, PA 19104; **David Fredrickson**, Trinity, Box 387, Buckingham, PA 18912; **Jacqueline Ponce**, St. John's, Kensington, Philadelphia, PA.

Priests

Alaska — **Michael Curran**, **Bob Young**.
Olympia — **B. Kim Forman**, All Saints', 5150 Cloverdale Pl. S, Seattle, WA 98118; **Deborah Heathcock** (for East Carolina), St. John's, 114 20th Ave., Olympia, WA 98501.

Resignations

The Rev. **Richard H. Schmidt**, as rector of St. Paul's, Daphne, AL.

Retirements

The Very Rev. **Richard A. Bower**, as dean of St. Paul's Cathedral, Syracuse, NY.

The Rev. **Paul A. Perrine, Jr.**, as rector of St. Luke's, Merritt Island, FL; add. 7815 Winona Rd., Melbourne Beach, FL 32951.

Next week...

Mission Moment

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The Rev. Tony Pompa
Assistant to the Bishop
The Diocese of Virginia
110 W. Franklin St.
Richmond, VA 23220



COLLEGE SERVICES DIRECTORY

ALABAMA

Tuskegee Univ. Tuskegee
ST. ANDREW'S 701 Montgomery Rd.
 The Rev. Liston A. Garfield, r
 Sun 11, Wed 12 noon

Univ. of Alabama Tuscaloosa
CANTERBURY CHAPEL & STUDENT CENTER
 The Rev. Kenneth L. Fields, r & chap
 Sun 8, 10:30, 6; Wed 10; Thurs 6; Dinner Sun

COLORADO

Univ. of Colorado Boulder
ST. AIDAN'S 2425 Colorado Ave. (303) 443-2503
 The Rev. Neysa Ellgren campus minister, the Rev. Don Henderson, r
 Sun 7:30, 10, 5 Eu, 6:15 meal. Wed Pizza, Bible Study 6
 www.emcub.org

Univ. of No. Colorado Greeley
EPISCOPAL CAMPUS MINISTRY 330-1877
 719 21st St., Greeley, CO
 Sun 5:30 H Eu, meal, study

DELAWARE

Univ. of Delaware Newark
ST. THOMAS'S PARISH 276 S. College Ave.
 The Rev. Thomas B. Jensen, r, the Rev. R. John Brockmann, assoc & univ v
 Sun Eu 8, 10:30, 5:30. Wed 9

DISTRICT OF COLUMBIA

Howard Univ. Washington
ANDREW RANKIN CHAPEL 6th St., NW, at Howard Pl.
 The Rev. John Carleton Hayden, Ph.D. (202) 238-2686
 Sun H Eu 7:30, 10, St. George's Church 2 St., NW at U
 MP/Bible Study Mon, Thurs, Fri 10:15 Rankin
 Tues Bible Study & Supper 7 Rankin
 Wed H Eu Bible Study, noon Medical College, Room 200
 Tues EP 6 Bible Study Howard Center, Suite 818
 Mon-Fri H Eu 12 noon St. George's Church
 (202) 806-4641 (FAX) Fathercarl@webtv.net

George Washington Univ. Washington
ST. PAUL'S, K STREET
 2430 K St., NW - Foggy Bottom Metro/GWU Campus
 The Rev. Andrew L. Sloane, r; the Rev. Edwin Barnett, c
 Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol); 6 Sol Ev & B.
 Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book HDs; 12
 noon also, Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP
 6:15 (ex Sat); Sat MP 9:15, EP 6

FLORIDA

Florida State Univ. Tallahassee
CHAPEL OF THE RESURRECTION
 655 W. Jefferson (850) 222-4053
 The Rev. John Beach, chap
 Sun 8:30, 11, Wed 6; Thurs 12:30. www.rugehall.org
 E-mail: jbeach@atlantic.ocean.fsu.edu (John Beach)

Jacksonville Univ. Jacksonville
ST. LUKE'S 2961 University Blvd., N. (904) 744-2133
 The Rev. Kenneth M. Roach, univ. chap & r
 Sun 10

Univ. of Florida Gainesville
CHAPEL OF THE INCARNATION 1522 W. University Ave.
 The Rev. Nancy Tiederman (352) 372-8506
 Sun Eu 11; Wed Eu 12:15 chapman@juno.com

Univ. of Miami Coral Gables
 1150 Stanford Dr.—on campus
 The Rev. Frank J. Corbishley, chap
 Sun H Eu 8, 10. Supper 5:30, H Eu 6. E-mail fcorbishley@miami.edu

GEORGIA

Emory Univ. Atlanta
EMORY EPISCOPAL CENTER
 1227 Clifton Rd. Atlanta 30307 (404) 377-0680
 The Rev. Nancy Baxter, chap
 Sun H Eu 10:30; Mon H Eu 6 with healing; Tues 12 noon
 prayer & simple fare; Wed 5:30 H Eu; Thurs 5:30 H Eu followed
 by Canterbury Supper. Mon-Fri 8:30 MP.
 nbaxter@emory.edu

GEORGIA

Georgia College & State Univ. Milledgeville
ST. STEPHEN'S 220 S. Wayne St. (912) 452-2710
 The Rev. C. K. Robertson, r
 Sun H Eu 8 & 10

Georgia Tech & Georgia State Atlanta
ALL SAINTS' 634 W. Peachtree St. (404) 267-4276
 The Rev. Thomas Morris, chap
 Sun 5:30 Eu, 6:30 supper; Wed 7 Journey in Faith. E-mail
 thomasmorris@allsaintsatlanta.org

ILLINOIS

Northern Illinois Univ. DeKalb
ST. PAUL'S (815) 756-4888
 The Rev. Mark Geisler
 Sun H Eu 8 & 10:30

INDIANA

Purdue Univ. West Lafayette
EPISCOPAL CAMPUS MINISTRY
 545 Hayes St. 47906-2947
 The Rev. Peter J. Bunder, c
 E-mail: sheep@goodshp.org
 http: www.goodshp.org
 Sun HC 8:30, 10:30, 7

Univ. of Notre Dame
 St. Mary's College
 Indiana Univ.
 Bethel College South Bend
THE EPISCOPAL CATHEDRAL OF ST. JAMES
 (219) 232-4837 117 N. Lafayette Blvd.
 Downtown on NW corner of Washington & N. Lafayette
 The Very Rev. Frederick Mann, Dean, Deacon Joseph
 Illes; Deacon Janice Miller
 Sun H Eu 8, 10:15, 6; SS 9; Adult Ed 9:15; H Eu Wed 12:05,
 Fri 12:05. Call for transportation

IOWA

Grinnell College Grinnell
ST. PAUL'S 6th & State (515) 236-6254
 P.O. Box 365, Grinnell, IA 50112-0365
 stpauls@pcpartner.net
 H Eu Sun 10, Thurs 12:15; MP daily 9. Canterbury on Cam-
 pus: Thurs 6-6:55 Steiner 305

KENTUCKY

Western Ky. Univ. Bowling Green
CHRIST CHURCH 1215 State St. (270) 843-6563
 The Rev. Mark Linder, r; the Rev. Bruce White, chap
 Sun H Eu 8, 10. Mon Healing Eu 5:15. Thurs H Eu 10

LOUISIANA

Louisiana State Univ. Baton Rouge
ST. ALBAN'S CHAPEL Highland & Dairyplace
 The Rev. Patrick L. Smith, chap
 Sun 10:30, 6; Wed dinner & Canterbury 7

MARYLAND

Univ. of Maryland
EPISCOPAL/ANGLICAN CAMPUS MINISTRY
 2116 Memorial Chapel College Park 20742
 The Rev. Susan Astarita, v/chap (301) 405-8453
 Ev/H Eu 1st Sun/Dialogue Sermon; Biblical Study & Dinner
 Fri 5; Youth & Service Ministry. FAX (301) 314-9741. E-mail:
 astacom@wam.umd.edu. Campus Episcopalian Newsletter

MASSACHUSETTS

Smith College Northampton
ST. JOHN'S 48 Elm St.
 The Rev. Judith Stevens, r
 Sun HC 8 & 10. Student Fellowship—Tues noon HC & Lunch

MICHIGAN

Central Michigan Univ. Mt. Pleasant
ST. JOHN'S 206 W. Maple 773-7448
 The Rev. Dr. Gordon F. Weller, r; the Rev. Nancy Casey
 Fulton, d
 Sun HC 8 & 10; Wed 7; 1st Wed 7:30

MICHIGAN

Michigan State Univ. East Lansing
EPISCOPAL MINISTRY AT MSU 800 Abbott Rd.
 The Rev. Allen Kannapell, chap
 Sun Eu 8 & 10:30. Eu & Dinner 5
 E-mail: emmsu@pilot.msu.edu

Univ. of Michigan Ann Arbor
CANTERBURY HOUSE (734) 665-0606
 721 E. Huron St., Ann Arbor, MI 48104
 The Episcopal Center at the Univ. of Michigan
 The Rev. Matthew Lawrence, chap
 Sun 5. E-mail revml@umich.edu

Wayne State Univ. Detroit
EPISCOPAL/LUTHERAN CHAPLAINCY 687 Student Center
 Jenny Gale Tsering, chap jenny.tsering@wayne.edu
 (313) 577-8306
 The Rev. Morsal Collier, ass't chap (313) 577-8305

MINNESOTA

Univ. of Minnesota
UNIVERSITY EPISCOPAL CENTER (612) 331-3552
 317 17th Ave., SE, Minneapolis, MN 55414
 The Rev. Janet Wheelock, chap
 Sun Eu 6. World Wide Web: http://www.umn.edu/rac/uec

MISSOURI

Northwest Missouri State Univ. Maryville
ST. PAUL'S 901 N. Main St.
 The Rev. Canon Julianne Sifers (660) 582-5832
 Sun H Eu 9; Wed 6:30

NEBRASKA

Hastings College Hastings
ST. MARK'S PRO-CATHEDRAL 422 N. Burlington
 The Very Rev. Richard J. Martindale, Dean 462-4126
 Sun Eu 8, 10. Eu: Mon 7; Tues 7; Wed 10; Thurs 12:10; Fri 7

Univ. of Nebraska Lincoln
ST. MARK'S ON THE CAMPUS 1309 R
 The Rev. Dr. Don Hanway, v & chap (402) 474-1979
 Sun Eu 8:30, 10:30, 5. Tues 12:30

NEW HAMPSHIRE

Univ. of New Hampshire Durham
ST. GEORGE'S Main St. at Park Ct. (603) 868-2785
 The Rev. Michael L. Bradley, r
 Sun Eu 8 & 10. 4th Sun: 5 Univ. Eu

NEW JERSEY

Princeton Univ. Princeton
The Episcopal Church at Princeton 53 University Pl.
 The Rev. Dr. Stephen L. White, chap (609) 252-9469
 E-mail: swhite@princeton.edu
 Sun 10 Eu at Univ. Chapel. Wed 5:30 Eu, Supper, Program

NEW YORK

Univ. at Buffalo Buffalo
ST. ANDREW'S Main St. at Lisbon
 The Rev. Peter Arvedson, Ph.D., r
 Sun H Eu 8, 10. H Eu Tues 5:30, Thurs 9:30

NORTH CAROLINA

East Carolina Univ. Greenville
ST. PAUL'S 401 E. 4th St.
 The Rev. Charles T. Dupree, chap (252) 752-3482
 Sun 8 & 10:15 Holy Eucharist, Wed 5:30 Episcopal Student
 Fellowship Holy Eucharist/Supper

OHIO

Bowling Green State Univ. Bowling Green
ST. JOHN'S Cor. E. Wooster & Mercer
 Sun H Eu 10 (419) 353-0881

Kent State Univ. Kent
CHRIST CHURCH 118 S. Mantua St.
 The Rev. Robert T. Brooks, r 673-4604
 Sun 8 & 10, 5 (Canterbury Club Eucharist). Wed H Eu 11:30.
 Bobbrooks@gwis.com http://www.ne-ohio.net/ckent

CONTINUED ON NEXT PAGE

COLLEGE SERVICES DIRECTORY

OHIO

Miami Univ. Oxford
HOLY TRINITY 25 E. Walnut St.
 The Rev. Grant Barber, r
 Sun 7 & 10:30 (8 & 9:30 summer), Wed 12:10 in chapel

PENNSYLVANIA

Lehigh Univ. Bethlehem
CATHEDRAL CHURCH OF THE NATIVITY 321 Wyandotte St.
 The Very Rev. William B. Lane (610) 865-0727
 Sun H Eu 8, 10:30, Wed H Eu with anointing 9:30, Sat H Eu 5.
 Daily Office 9, 12, 5 wkdys. World Wide Web:
<http://www.nativitycathedral.org>

Susquehanna Univ. Selinsgrove
ALL SAINTS'
 129 N. Market (717) 374-8289
 Sun Mass 9:30. Weekdays as anno

Univ. of Pennsylvania Philadelphia
ST. MARY'S 3916 Locust Walk
 The Rev. James H. Littrell, chap (215) 386-3916
stmaryshv@aol.com
 Sun Eu 8, 11, 10:10, Tues, Thurs Eu 12:15, Wed Eu 6. Canterbury Club 2d Sun 4 meal

RHODE ISLAND

Johnson & Wales Univ. Providence
Grace Church 175 Mathewson St.
 The Rev. Robert T. Brooks, r (revbobbros@aol.com) (401) 331-3225
 Sun Eu 8, 10. Wed noon Eucharist/lunch

Univ. of Rhode Island Kingston
ST. AUGUSTINE'S 35 Lower College Rd.
 The Rev. Dr. Jennifer Phillips (401) 883-1111
 Sun 8 & 10 Eu, Wed 7 Bible Study, p.m. Taize

VIRGINIA

Hampden-Sydney College Farmville
Longwood College
JOHNS MEMORIAL CHURCH 400 High St. (804) 392-5695
 The Rev. Edward Tracy, r; the Rev. Dr. William Blotner, chap
 Sun H Eu 10:30

Mary Washington College Fredericksburg
TRINITY CHURCH
 The Rev. Kent D. Rahm, r
 Aun H Eu 8, 9:15, 11. College class 10:15

Norfolk State Univ. Norfolk
GRACE CHURCH 1400 E. Brambleton Ave.
 The Rev. Harold T. Cobb, Jr., D.D., r
 Sun H Eu 8, 9:30, 11. Canterbury Fellowship Tues 6

Virginia Military Institute Lexington
 Washington & Lee Univ. Lexington
R.E. LEE MEMORIAL (540) 463-4981
 Sun H Eu 8:30, 10:30, 5. Canterbury Fellowship Sun 5:45

Virginia Tech Blacksburg
CHRIST CHURCH 120 Church St. (540) 552-2411
 The Rev. Clare Fischer-Davies, r; the Rev. Jack F. Wilcox, Jr., chap

WASHINGTON

Univ. of Washington Seattle
CHRIST CHURCH—Canterbury
 4548 Brooklyn Ave. NE, Seattle 98105
 The Rev. Mary Shehane, chap
 Sun H Eu 8, 10, 11:30, Wed 11:30, 7. Program Wed 8. Sun 6:30 H Eu. (206) 633-1611. E-mail: maryshehane@msn.com



The College Services Directory is published in all January and September issues of THE LIVING CHURCH.

To the Clergy:

If your church serves in a college community, and your listing is not included, please contact the Advertising Manager for information on rates.

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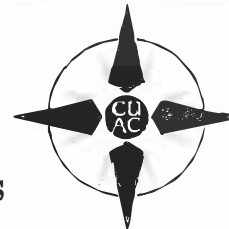
The churches and chaplains listed in this directory welcome the names of students. Don't forget to write the students providing them with the names and addresses of the churches and clergy serving the area.



REFER TO KEY ON PAGE 19



The Association of Episcopal Colleges



Clarkson College *Omaha, NE*
 101 South 52nd Street
 The Rev. Pettigrew Hamilton
 St. Luke's Chapel, Clarkson Hospital
 Wednesday 10:00 Eu and Healing

Hobart College *Geneva, NY*
 The Rev. Lesley Adams
 St. John's Chapel 315-781-3671
 Sunday Eu 5:30
 Tuesday Compline 10:15
 Wednesday Eu 5:10

Kenyon College *Gambier, OH*
 The Rev. Stephen Carlsen 740-427-2187
carlsen@kenyon.edu
 Harcourt Parish in the Church of the Holy Spirit,
 the Chapel of Kenyon College
 Sunday Eu 10:30
 Wednesday Eu 5:00
 Friday Eu 12:15

St. Augustine's College *Raleigh, NC*
 The Rev. Philip Wiehe, Interim Chaplain
 Historic Chapel of St. Augustine's
 Sunday Eu 8:00 Gospel Eu 11:00
 Tuesday Noonday Prayer
 Wednesday MP 12:00

St. Paul's College *Lawrenceville, VA*
 Rev. Laughton D. Thomas, Chaplain
spmcanligan@telpage.net
 St. Paul's Memorial Chapel
 Sunday Eu 11:00

The University of the South *Sewanee, TN*
 Rev. Thomas Ward, Chaplain
 The Rev. Annwn H. Myers, Assoc.
 The Rev. Bude Van Dyke, Asst.
 All Saints' Chapel
 Sundays Eu 8:00, 11:00, 6:30
 1st Sunday Ev 5:00
 Sunday-Thursdays Compline 10:00
 Monday-Friday Eu 7:30, MP 8:30, EP 4:30

Bard College *Annandale-on-Hudson, NY*
 The Rev. Bruce Chilton, Chaplain
 Chapel of the Holy Innocents
 Sunday Ev 6:00,
 Monday-Friday MP 7:45

St. Augustine College *Chicago, IL*
 1333 West Argyle
 Chapel of Divine Wisdom

Voorhees College *Denmark, SC*
 The Very Rev. Emmanuel Johnson, Chaplain
 St. Philip's Chapel
 Sunday Cho Eu 9:00, Eu 10:00
 Tuesday Eu 11:00

Cuttington University College
Bong County, Liberia, West Africa
 Epiphany Chapel
www.cuttington.org

Trinity College of Quezon City
Quezon City, Philippines
 The Rev. Dixie Taclobao, Chaplain

To receive a Guide to Episcopal Colleges call or write to: Hal Clark, 815 Second Avenue, New York, NY 10017 tel 212.716.6148 email hclark@dfms.org or visit www.CUAC.org

(Continued
from page 12)

those campuses for ongoing consultations, primarily through Holliman Associates, Inc., a national fund-raising group.

That approach emerged as it became clear how crucial campus ministries were to the development of younger clergy vocations, and youth leadership in the church in general.

In the view of George Fowlkes, president of the foundation at the time of the grants, "The reduction in attention to campus ministry in the last decades has had a long-term debilitating effect. We didn't think it through..."

Princeton University chaplain, the Rev. Stephen White, agrees. "If the Episcopal Church is really serious about doubling its membership by the year 2020 ... campus ministries are the best investment the church can make to raise up leaders — lay and ordained — for the new century."

It is clear that a great deal of unrecognized creativity has been bubbling up from the college ministries. The Rev. Cathy Chittenden-Bascom gathers faculty and students at Kansas State focusing on prayer and sensi-



The Rev. Nancy Tiederman (left) recruits at the "faith fair" at the University of Florida.

tivity to ecological issues. She calls it the Quiet Garden program.

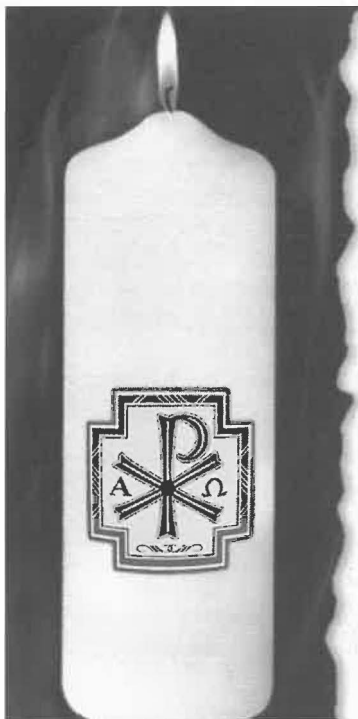
And the Rev. Jane Gould of MIT

coordinates a Technology and Culture Forum that has been the centerpiece of Episcopal Chaplaincy at MIT for decades now. "This ministry exists on the margins of the church and the institution where incredibly important issues of mutual interest are raised and thoughtfully discussed."

As a result of the project, the initiative of campus ministries to deepen their own support has produced fruitful results. Both Archbishop Desmond Tutu and General Colin Powell, for example, served as honorary campaign chairs for a Howard University chaplaincy drive.

The bottom line for Caleb Loring, III, an ECF board member from the Diocese of Massachusetts, is clear: "We must take seriously Christ's command to teach and preach the gospel world-wide. That means no corner of any society should be left untouched, especially our college campuses where young people hunger for the presence of Christ."

(The Rev.) Leonard Freeman



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

CATECHUMENATE

CHRISTIAN FORMATION: A Catechumenal Process for Today (formerly *Christian Formation: A Twentieth-Century Catechumenate*) by the Rev. Canon William Blewett, Ph.D., and Lay Canon Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, discipleship and renewal. Highly commended by bishops, priests, seminary faculty, laity. Spanish edition available. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Rd., Copper Canyon, TX 75077. (940) 455-2397 or (817) 430-8499.

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NOTICE

THE DIOCESE OF CALIFORNIA and Episcopal Church Archives are microfilming all available issues of the *Pacific Churchman* (the diocesan publication). Natural disasters have destroyed some copies. We need issues from Volumes 1-4 (1867 to 1870), the issue of January 1, 1882, and all of Volumes 22-23 (1887 to 1889). If you have any of these, or know where they might be located, contact: Fr. John Rawlinson, 1540 - 12th Ave., Oakland, CA 94606. Or e-mail jmrawlinson@compuserve.com.

POSITIONS OFFERED

TRURO CHURCH seeks priest with "God's heart for people" to fill associate rector for parish life position. Person must desire to lovingly build a community in which there are no strangers. Person must have demonstrated leadership skills in pastoral care activities and programs; ability to plan and lead worship services; and ability to help parishioners find and carry out their own ministries. Truro is a mission-focused church in the renewal tradition with an active, growing congregation. Located just outside the nation's capital in Fairfax, VA, we reflect the wonderful diversity of people who live in and around Northern Virginia. For further information please contact: Tony Niles at aniles@erols.com or send resume and sermon tape to: Search Committee, Truro Church, 10520 Main St., Fairfax, VA 22030.

CHURCH OF THE HOLY TRINITY (Episcopal), West Chester, PA, is currently looking for an organist/choir master. This is a full-time position in suburban Philadelphia. Please send resumes and references to: 212 S. High St., West Chester, PA 19382.

FULL-TIME RECTOR WANTED. St. John's Chapel has begun the prayerful endeavor of finding a rector for this historic parish located in central California in the Diocese of El Camino Real. We are committed to traditional values, using the 1928 BCP exclusively. We are looking for a priest who wants to be an integral part of this 108-year old church on the Monterey Peninsula. St. John's serves over 190 communicants. We are seeking an enthusiastic priest who has a vision for growth with an emphasis on pastoral care. If you or someone you know has an interest, please contact St. John's Search Committee via (831) 375-4463; FAX (831) 375-4350; e-mail: stjohnschapel@redshift.com

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

PRIEST ASSOCIATE for downtown program-sized parish. Primary responsibility will be sustaining a pastoral ministry to elderly and infirm parishioners: visiting them, coordinating lay visitors and drivers, organizing fellowship events for parish seniors. Additional responsibilities will be as celebrant and occasional preacher at midweek and Sunday Eucharists as part of a three-person clergy staff, as well as general pastoral ministry and support of lay leadership. Patience, humility, team spirit and a sense of humor essential. Contact: **Andy Fiddler, Rector, Trinity Church on the Green, 129 Church St., Suite 705, New Haven, CT 06510.** Telephone: (203) 624-3103. E-mail: afiddler@snet.net

VICAR: All Saints, Farmington, Missouri (about one hour southwest of St. Louis) is seeking a vicar to join us in the growth of this 21-year old, cohesive congregation. Farmington is about 15,000 people and growing fast. The church serves an area of about 50,000 people. Demographic studies show Farmington to be among the fastest-growing communities in Missouri. The city has almost as many jobs as citizens. Employment comes from four stable sections: Manufacturing, State of Missouri (large prison and state hospital), Service, and Medical (two hospitals and nine nursing homes). We have completed a successful interim process and are ready to welcome a woman or man who is looking for the excitement of church growth. Check our profile at the clergy placement office or give us a call at (576) 756-3225.

BUSINESS OPERATIONS MANAGER for Episcopal publisher. Provide leadership in growing company. Business/financial education and/or experience. Computer skills a must. Resume, salary requirements to: **LeaderResources, P.O. Box 302, Leeds, MA 01053.**

FULL-TIME MUSIC AND ARTS ASSOCIATE for large, mission-minded church with vibrant, blended, Christ-centered worship. Work closely with rector and music and arts director in planning, directing and accompaniment. Music and arts ministry includes Royal School of Church Music training. Take part in regular worship life and help shape new initiative in music and arts instruction. Need organ and piano skills and administrative experience. Church plans to expand with additional services, renovations/additions to church campus and installation of 85 rank E.M. Skinner/Aeolian-Skinner organ. Salary: \$35,000-\$40,000, generous benefit package. Address letter of inquiry with resume and references to: **Alan Bonsall, Music & Arts Associate Screening Committee, Truro Episcopal Church, 10520 Main St., Fairfax, VA 22030. (703) 273-1300, ext 220. Fax (703) 591-0737. E-mail gjakulski@truro.org. Web site: www.truro.org**

HISTORIC MIDDLE TENNESSEE CHURCH with growth potential seeks caring spiritual leader with strong preaching and teaching skills. Rectory (exceptional), stipend and benefits package. Will consider retired part-time priest. For profile send resume and CDO profile to: **Search Committee, Elaine Drake, 100 Vine St., Shelbyville, TN 37160** or e-mail rossandelaine@juno.com

CHRIST CHURCH, FREDERICA, ST. SIMONS ISLAND, GEORGIA. Full-time organist-choirmaster for this historic church and parish of 900. Seeking a classically-trained organist and choral conductor. Choirs consist of adult choir, children's choir and handbell choir. Two of three Sunday services require music. Our search is for an individual skilled in traditional Anglican music and the appropriate use of certain contemporary music—someone willing to explore the immense potential of a new state-of-the-art Allen organ (MDS-81-S). Rehearsals are in the parish hall which offers a Steinway grand. The responsibilities include funeral, wedding and other special services music throughout the liturgical year. The responsibilities also require the successful candidate to live on this idyllic island, significantly remote from urban problems yet sufficiently close to every cultural and secular need of the day. The fortunate musician will have excellent communication skills, along with loyalty to and mutual support of the rector. Salary is negotiable within the upper range of similar Episcopal parishes nationally and will include health insurance and pension. Inquiries, resumes or C.V.s and references should be directed to: **The Rev. Douglas Renegar, Christ Church, Frederica, P.O. Box 21185, St. Simons Island, GA 31522. (912) 638-8683. (912) 638-4030 (FAX).** Please do not send tapes.

POSITIONS OFFERED

PRESIDENT-ELECT. The Saint Francis Academy, an affiliate of the Episcopal Church, is an ecumenical, not-for-profit, multi-corporate, behavioral healthcare provider with programs in eight states. Our approach of Therapy in Christ implements a variety of ministries for healing children, youth and families in spirit, mind and body so that they may live responsibly and productively with purpose and hope. Our continuum of care for children, youth and families ranges from early intervention activities to intensive residential programs. We are accredited with commendation by the Joint Commission on Accreditation of Healthcare Organizations (JCAHO). We are seeking an Episcopal clergy person for the position of President-Elect. This individual will carry forth our primary goals: model healing through Therapy in Christ; maintain a secure financial base; ensure quality staff and programs; promote and market The Saint Francis Academy as a leading provider of behavioral health care. Responsibilities of the position are: To be a strong spiritual leader and skilled administrator who will continue to build an effective management team. To oversee the raising of significant monies to further build our ministries. To be a creative and articulate visionary who will inspire us to move forward in an ever-changing, behavioral healthcare environment. To passionately communicate to congregations, institutions and other constituencies our successes and commitment to God's children and their families. Please respond by mail with cover letter, CDO profile and resume to: **Secretary of the Search Committee, The Saint Francis Academy, Inc., P.O. Box 1340, Salina, KS 67402-1340.**

INNOVATIVE YOUTH MINISTRY STARTING in Auburn, CA. St. Luke's Parish is searching for a full-time youth minister with appropriate qualifications and experience to work with the teen members and prospects of the Episcopal and Lutheran communities in Auburn. Ample compensation will include benefits. For more information about this new ministry, please contact: **Fr. David Clemons** at (530) 885-2316 or send a resume with references to: **Youth Minister Search Committee, 124 Orange St., Auburn, CA 95603.** The FAX number is the same as the church number and the e-mail address is: stluke@pacbell.net

TEACHER OF HOMILETICS. The Episcopal Theological Seminary of the Southwest, Austin, TX, seeks a teacher of homiletics starting in the fall of 2001. Candidates will have an advanced degree in homiletics or experience in the teaching of preaching with demonstrated expertise in theological communication; should be knowledgeable in the field of hermeneutics and familiar with diverse modes of sermon construction; able to contribute to the collegiality of a seminary faculty in scholarship, worship and theological development, and be committed to a multicultural approach in training for ministry and interdisciplinary teaching. Preference will be given to candidates with any of the following additional qualifications: a personal background that would add cultural diversity to the curriculum, competence in a related academic area; expertise in such areas as the church's mission, lay education and the educational use of electronic media, etc. A full-time tenure-track position—starting rank and salary will be commensurate with qualifications and experience. Women and members of ethnic minority groups will be actively recruited. Applications should include a letter addressing the main qualifications listed above, a curriculum vita, and four letters of recommendation to be sent by October 15, 2000 to: **Professor William C. Spong, Chair, Homiletics Search Committee, Episcopal Theological Seminary of the Southwest, P.O. Box 2247, Austin, TX 78768-2247.** Visit the seminary at www.ets.edu.

MUSIC DIRECTOR/ORGANIST. St. Alban's Episcopal Church, Bexley, Ohio, seeks a part-time organist and director of music for suburban Columbus parish of 600 communicants. Two Sunday services. Adult choir with professional section leaders, children's choir, handbell choir. Two-manual, 24-rank Austin organ (1975). Seek accomplished organist with strong choral and directing skills, exceptional interpersonal and administrative skills, enthusiasm, sense of humor, appreciation of Anglican music and liturgy. Competitive salary and benefits. Position open January 1, 2001. Send resume and cover letter by Oct. 1, 2000 to: **The Rev. Timothy O. Carberry, 333 S. Drexel Ave., Columbus, OH 43209. FAX (614) 253-8191. Website: stalbanshexley.org**

POSITIONS OFFERED

COORDINATOR FOR YOUTH MINISTRY. For a growing suburban parish of 1,200 with a strong history of innovative, comprehensive programs for persons of all ages. The youth coordinator will work with the associate for Christian formation in the development and implementation of programs for youth from 6th grade through young adults. This person will facilitate the Sunday morning educational program, fellowship programs based on Journey to Adulthood, sports programs, retreats, service projects and other youth components of parish and diocesan programs. The coordinator will spend maximum time with the young people both in the parish and in the community and be able to give wise counsel to youth as in times of decision or crisis. Background check required. For complete job description and application contact: **The Rev. Michael A. Bullock, Rector, St. Martin's-in-the-Fields Episcopal Church, 5220 Clemson Ave., Columbia, SC 29206; (803) 787-0392. FAX (803) 782-5658.**

ALL SAINTS', ATLANTA, GA, seeks an associate rector. This priest will work closely with the rector to supervise clergy and other program staff in implementing the ministries of the parish. He or she will have direct responsibility for parish life programs, newcomer ministry and all groups associated with worship. The successful candidate will be an extrovert with an intuitive understanding of southern culture. While every applicant will be given full consideration, the position is ideal for someone seeking a second curacy with the hope of becoming rector of a large parish in the future. For a position description or to apply, please write to: **Bert Clark, Advisory Committee Chair, c/o All Saints' Episcopal Church, 634 W. Peachtree St., NW, Atlanta, GA 30308.** For more information about the parish go to www.allsaintsatlanta.org

CHAPLAIN/MISSIONER: James Madison University Campus Ministry in the Diocese of Virginia. Check out the listing at www.thediocese.net/Deployment/positions.htm

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VOCATIONS for formational new Franciscan Second Order Poor Clare Community, weaving past tradition into creative fresh expression. Seeking deeply contemplative women called to solitude within community in the spirit of Francis' "Rule for Hermits." Contact: **The Rev. Judith Schenck, 280 Idaho Hill Rd., Marion, MT 59925. (406) 854-9308. E-mail: jmonk@centurytel.net**

WANTED

THE ANGLICAN BREVIARY (Frank Gavin Liturgical Foundation). Any reasonable price. Call: (218) 753-3270 or write **Fr. George Porthan, Box 446, Soudan, MN 55782.**



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Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

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Sun Eu 8, 10:30. Daily Eu 12 noon

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Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (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

ST. MARY'S, Foggy Bottom
728 23rd St., NW 1 block south Foggy Bottom/GWU Metro
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Sun H Eu 8, Cho Eu 11. Wkdays MP 7:30; Wed H Eu 12:10; Fri Noonday Prayer 12:10

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HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6 www.stpauls-kst.com

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ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
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KEY — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r.em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
The Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1604
www.stpaulsparish.org
The Rev. Thomas A. Fraser, r
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

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Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

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30 Brimmer Street Email: office@theadvent.org
Web: www.theadvent.org <http://www.theadvent.org/>
The Rev. Allan B. Warren III, r; the Rev. Charles L. McClean, Jr., the Rev. Benjamin J. King; the Rev. David J. Hogarth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, MP 7; Mass 7:30; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

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TRINITY PARISH 88 Walker St. (413) 637-0073
The Rev. Edward Ivor Wagner, r
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP 7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

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H Eu Daily (ex Sat)

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The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

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Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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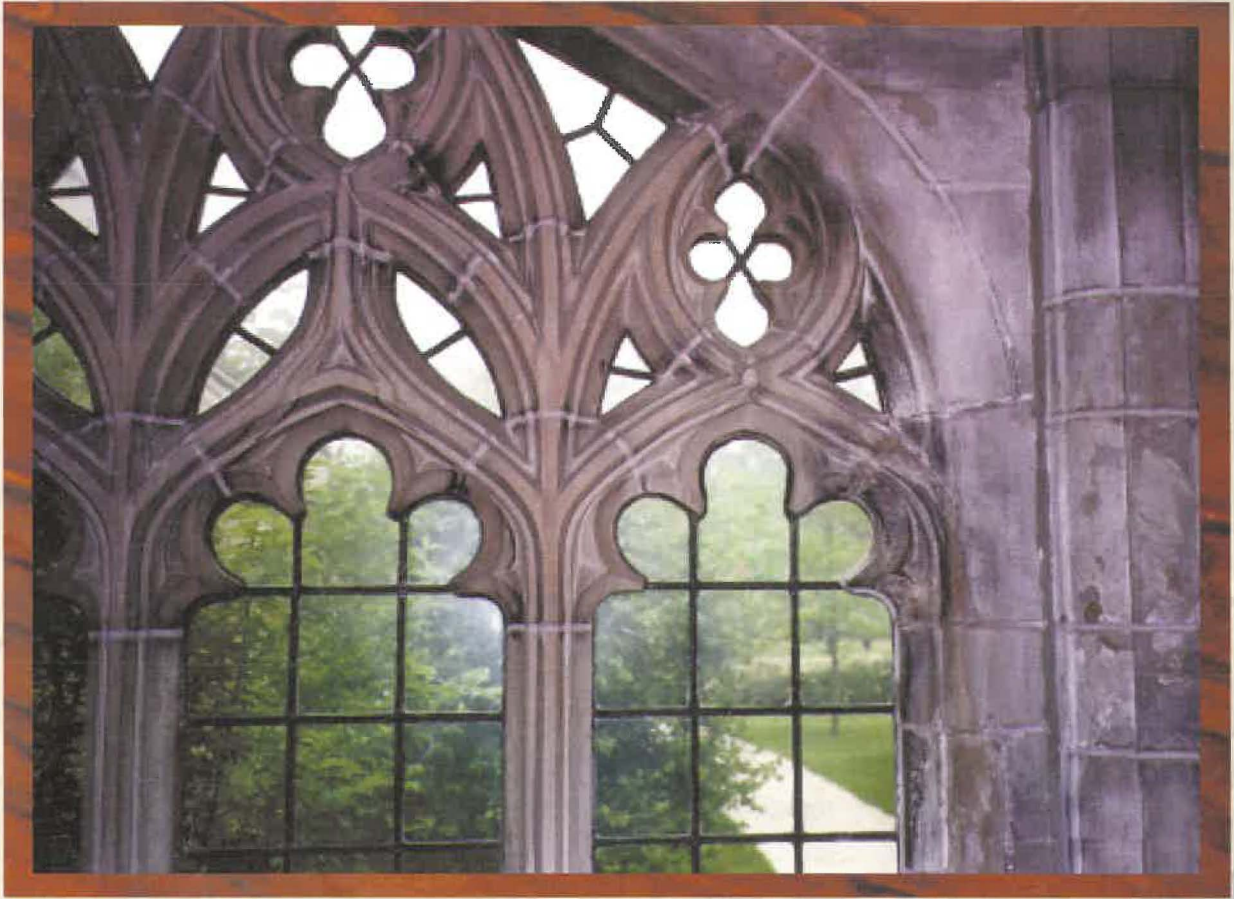
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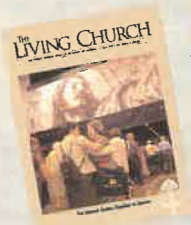
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