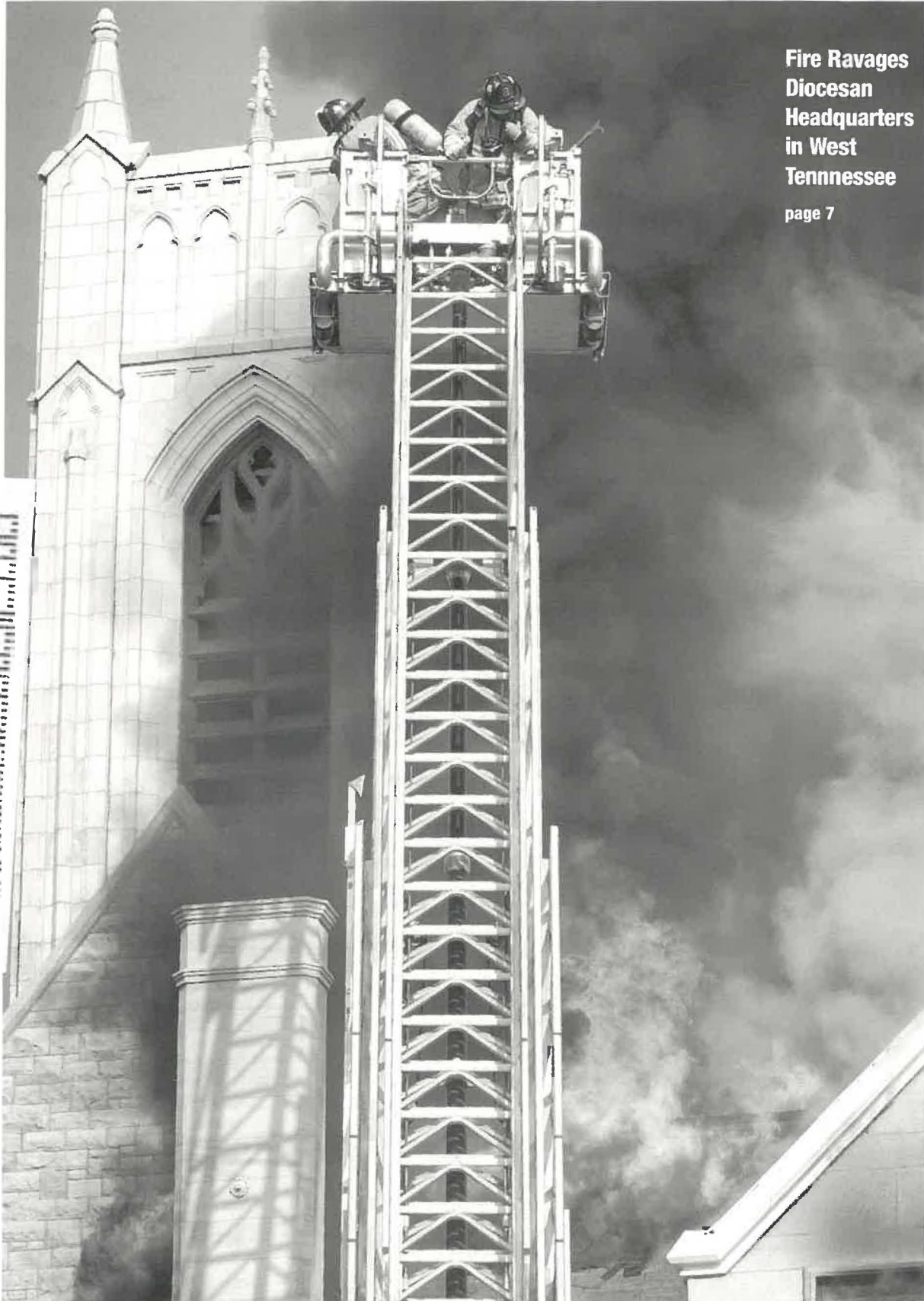


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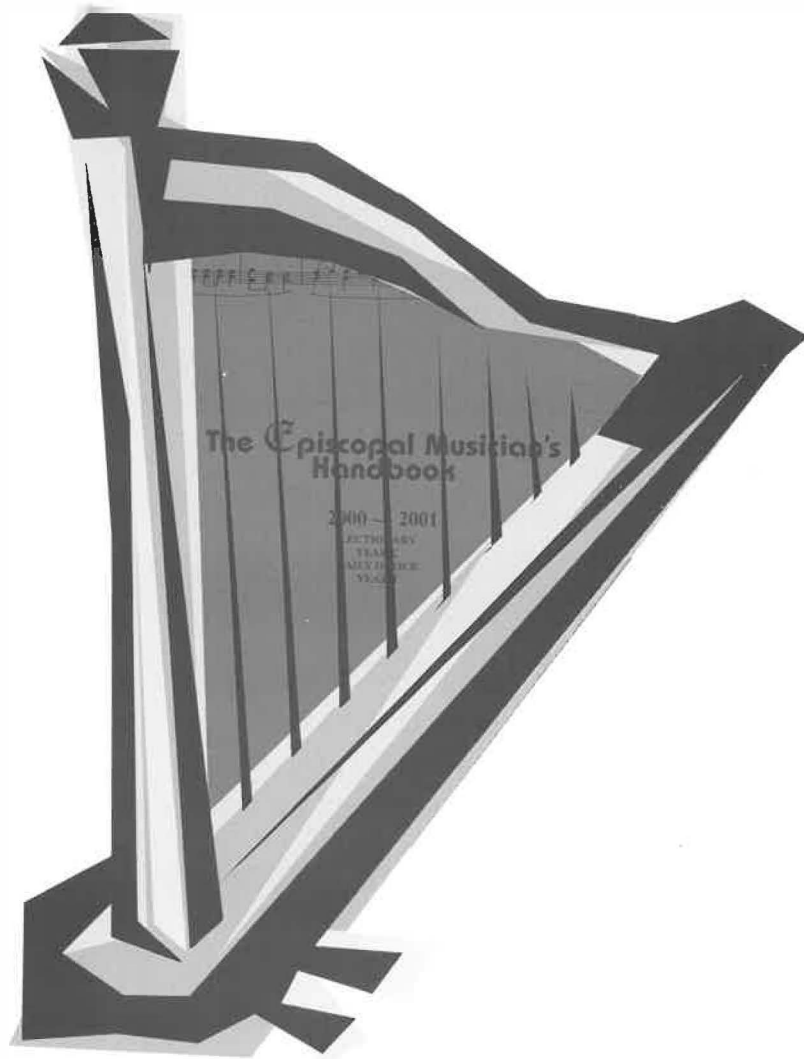
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On the Cover

Firefighters work to extinguish the flames coming from the Diocese of West Tennessee's headquarters, next to St. Mary's Cathedral, Memphis.

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Jim Weber photo/The Commercial Appeal

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Jesus Identified in Suffering

'Who do people say that I am?' (Mark 8:27)

The Fourteenth Sunday after Pentecost (Proper 19)

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

Jesus asks, "Who do people say that I am?" There are misunderstandings from the very beginning. These misunderstandings must have exasperated Jesus. So he asks his disciples, "But who do you say that I am?" Peter answers, "You are the Messiah." Finally someone gets it right. Then Jesus orders them not to tell anyone. In Jesus' day many people believed that the Messiah would be the one to put together an army and liberate the Jews from their oppressors. So if the disciples were to go all around town telling that Jesus is the Messiah, the people would think it is time to join the army. Jesus goes on to say he will suffer. Peter thinks that should not be. More misunderstanding. Jesus must have taken to heart what Isaiah wrote about the suffering servant, "I did not hide my face from insult and spitting" (Isaiah 50:6).

What can this mean for us? Who do we say Jesus is for us? Jesus wants us to take up our cross, a place of suffering. Perhaps we learn of Jesus in that

place. Jesus is not all about comfort. James, in his letter, finds Jesus to be the one who challenges him to action. In his example he condemns discrimination against the poor. The poor are often those who suffer. Maybe it is with the poor that we can find out who Jesus is.

Mother Teresa found Jesus in the poor, starving untouchables of India. We don't have to go to India to find what both James and Mother Teresa are talking about. Once when she was in the United States, Mother Teresa said that there are many ways to be poor. She said she has noticed, amidst the wealth and affluence in the United States, a chronic loneliness. That is poverty. That is suffering.

"I want you to find the poor here, right in your own home first," Mother Teresa said. "And begin to love there. Bear the good news to your own people first. And find out about your next-door neighbors. Do you know who they are?" This advice may lead to Jesus without misunderstanding.

Look It Up

The Hebrew scriptures depict God favoring the poor. With the use of a concordance look up the passages in the Bible that speak of the poor. What do they say to us about who God is, who Jesus is, and who we are in this relationship?

Think About It

Are we in touch with the suffering of those who are in closest proximity to us, such as our next-door neighbors? In light of this, who do we say Jesus is for us? Does our view of who Jesus is drive us to action as it does James?

Next Sunday

The Fifteenth Sunday after Pentecost (Proper 20)

Wisdom 1:16-2:1 (6-11) 12-22; Psalm 54; James 3:16-4:6; Mark 9:30-37

For Study & Service

By Travis Du Priest

TRANSFORMING
OUR DAYS



TRANSFORMING OUR DAYS: Spirituality, Community and Liturgy in a Technological Culture. By **Richard R. Gaillardetz**. Crossroad. Pp. 158. \$15.95 paper.

Just as our abundance of food makes it difficult to know anything about fasting, technical devices have affected the way we experience leisure. The author explores the many ways technology has reshaped our liturgy and our lives.

ARIANDJ HULTGREN



THE PARABLES OF JESUS: A Commentary. By **Arland J. Hultgren**. Eerdmans. Pp. 522. \$35.

The N.T. professor of Luther Seminary in Minnesota gives us close up readings of the enigmatic sayings of Jesus. He lays out his theories of interpretation, then looks at the parables classified according to Exemplary Behavior, Wisdom, Final Judgment, the Kingdom, etc. Includes a section on the Parables of the Gospel of Thomas.

THE MESSAGE: The Old Testament Prophets in Contemporary Language. By **Eugene H. Peterson**. Navpress. Pp. 568. \$21.

A new "Message" has arrived — another of Eugene Peterson's feisty renderings, this time of the O.T. prophets. Isaiah leads off: "Heaven and Earth, you're the jury. Listen to God's case ..." My experience with the N.T. Message is that even those who don't care for it, listen intently.

THE SEMINARY STUDENT WRITES. By **Deborah Core**. Chalice. Pp. 117. No price given, paper.

Not long ago a seminary student told me one of the goals she had set for the next academic year was to improve her writing skills. I think I'll pass this one on to her. Helpful on research papers and insightful on textual uncertainty and the variety of interpretations ambiguity yields.



BRINGING THE PSALMS TO LIFE: How to Understand and Use the Book of Psalms. By **Daniel F. Polish**. Jewish Lights. Pp. 176. \$21.95.

Presses the point that the Psalms

speak to our spiritual quests, "our desire to find God and our frustration that God often seems remote." Sections on the feeling of God's absence, sickness and giving thanks. By a rabbi in New York who frequently addresses Jewish and Christian groups.

BERNARD OF
CLAIRVAUX



Dennis E. Tamburello

BERNARD OF CLAIRVAUX. A Spiritual Legacy Book. By **Dennis E. Tamburello**. Crossroad. Pp. 136. \$ 16.95 paper.

An accessible introduction to Bernard of Clairvaux (1090-1153) and his key writings, including his mystical Sermons on the Song of Songs. By the religious studies teacher who wrote the popular Ordinary Mysticism.

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Primates and Others Gather in Reaction to General Convention Decisions

An invited group of primates of the Anglican Communion, bishops of the Episcopal Church, and representatives of various organizations met in Nassau, Bahamas, Aug. 21-22 to discuss the “pastoral crisis” engendered by General Convention’s passage of two resolutions: A045, enforcing the ordination of women, and D039, recognizing and supporting some relationships outside of marriage.

The meeting, hosted by the Most Rev. Drexel Gomez,

mission has stressed the need for consultation prior to action, and for charity and patience . . .”

The letter continues that Resolution D039 “seeks to normalize a new sexual ethic” and “shows no adequate respect for the warning against divisive teaching and practice issued by the primates’ meeting in March 2000.”

The coalition described the effects of these actions of General Convention as a “pastoral emergency in ECUSA”

which also “threatens the integrity of the Anglican Communion. It entrenches impaired communion.” Some “appropriate arrangement . . . for traditional Anglicans to exercise their ministry without let or hindrance” is urgently needed. “In the meantime, the pastoral emergency is so serious Episcopal visitations become necessary . . . this will involve the crossing of diocesan boundaries in appropriate circumstances.”

The Rev. Canon Bill Atwood, general secretary of the Ekklesia Society, said, “The wonderful news is the commitment to cooperation.” That the meeting attracted “leaders of such stature — theologians, ministry leaders, archbishops — shows it is untenable to say there is no crisis. A single province doesn’t have the authority, the competence, to make decisions unilaterally.” In particular, he said, such resolutions as those by General Convention are “devastating to bishops dealing with fundamentalist Islamics, for example.”

“Everybody’s talking,” he said. “There are some differences of opinion on timing, strategy, but these were the brightest theological minds in the Anglican Communion. The wording [of the letter] was not done lightly.” He stressed that the issues discussed were not personal but theological.

Prior to the primates’ meeting, the board the American Anglican Council “officially recognized the consecrations of the Rt. Revs. Charles Murphy and John Rodgers, Jr.” and affirmed the sanctity of marriage, while stating it “deeply regrets and deplores the ambiguity of Resolution D039 . . .” Chief operations officer Diane Stanton said the AAC seeks to provide “new orthodox structures for persecuted congregations, a parallel support system, without breaking canon law. We are not going to divide the church. We want to enable [those congregations] to stay in the Episcopal Church.” A statement from Bishop Stanton, president of the AAC board, says further, “We seek to explore a new orthodox structure within the Episcopal Church, and will work to unite orthodox Anglican bodies in the USA under the banner of mainstream Anglicanism.”

The coalition described the effects of these actions of General Convention as a ‘pastoral emergency in ECUSA.’

Archbishop of the Province of the West Indies, and co-sponsored by the Most Rev. David Gitari, Archbishop of the Anglican Church of Kenya and the Most Rev. Maurice Sinclair, Primate of the Southern Cone, was attended by American Bishops Keith Ackerman (Quincy), Jack Iker (Fort Worth), James Stanton (Dallas), Stephen Jecko (Florida), Edward Salmon (South Carolina), Robert Duncan (Pittsburgh), and Daniel Herzog (Albany). Bishop John-David Schofield of San Joaquin, who is recovering from surgery, sent a representative.

Organizations including Scholarly Engagement in Anglican Doctrine (SEAD), American Anglican Council (AAC), Ekklesia, Forward in Faith North America, and the Prayer Book Society were represented, as were bishops from Brazil, Singapore, and the “Continuing Anglican” churches.

A letter sent by Archbishop Gomez to Archbishop of Canterbury George Carey, Presiding Bishop Frank T. Griswold, and “the other primates of the Anglican Communion” detailed the concerns of “The Nassau Coalition.” Resolution A045 “mandating enforcement procedures,” the letter states, “constitutes a repudiation of the consensus of Anglicanism as expressed at the 1998 Lambeth Conference. It also ignores the recommendations of the Virginia Report and the Eames Commission.” The former document, subtitled *The Report of the Inter-Anglican Theological and Doctrinal Commission* and published in 1999, reads in part, “when decisions are taken by Provinces on matters which touch the life of the whole Communion without consultation, they may give rise to tension as other Provinces . . . reject what has been decided elsewhere. The Eames Com-



Jim Weber photo/The Commercial Appeal

Betty Tribble, a member of the cathedral parish, dusts off a portrait of retired Bishop Alex Dickson that was saved from the diocesan house next door to the cathedral.

Diocesan Offices in West Tennessee Sustain Heavy Damage from Fire

The headquarters of the Diocese of West Tennessee in Memphis sustained heavy damage Aug. 24 when fire spread through the century-old building.

Nearly 90 firefighters and 20 pieces of equipment fought the blaze and were able to prevent it from spreading to the adjacent St. Mary's Cathedral. The two-alarm fire collapsed the roof over the rear of the three-story stone building, which once served as a residence of the bishop. It now contains offices for both the diocese and the cathedral.

"Everything is gone," the Very Rev. C.B. Baker, dean of the cathedral, told the *Memphis Commercial Appeal*. "Books, notes, financial records, sermon materials, everything." A few persons were in the building when the fire broke out, but no one was injured.

The Rt. Rev. James Coleman, Bishop of West Tennessee, was out of town when the incident took place.

The newspaper reported that the diocese had begun renovating the

building, and workers removing paint from exterior window frames had used blowtorches.

R.S. Mosby, chief of emergency operations for the Memphis fire department, told the *Commercial Appeal* the cause of the fire was under investigation. He said firefighters found flames on the third floor and needed aerial equipment to extinguish them.

Some furniture, records and other items were removed by firefighters from the office building and taken to the cathedral.

Among the persons evacuated were children participating in an after-school program which was in its second day of operation in the basement of the cathedral. A parent who was picking up a child from that program around 4 p.m. was one of the first to report the fire.

Some water drained into the cathedral's basement, which was recently renovated.

Many Changes at School in Long Island

The George Mercer Jr. Memorial School of Theology, an institution in the Diocese of Long Island which has prepared students for the ordained ministry, is undergoing substantial change.

The Rt. Rev. Orris J. Walker, Bishop of Long Island, the chairman of the school's board of trustees, has named the Rev. Canon Juan M.C. Oliver as the director. Canon Oliver said his role would be similar to that of a dean. In addition, the school announced in a statement issued Aug. 28 it is "revisioning" its course offerings.

The changes appear to mean that most of Mercer's faculty have been dismissed, although some of them told TLC they were unsure of their status.

"Nobody has said anything to my knowledge that anyone was fired," said one faculty member.

"I haven't been told anything," said another. "All I know is I'm not listed as teaching in the fall."

Canon Oliver disputed those reports and told TLC there has been communication with members of the faculty. He said some faculty members were retained and others were not. He explained that Mercer's faculty members have never had tenure.

The school opened in 1955 as an institution where men of late vocation could study for holy orders. The following year Mrs. George Mercer, Jr. made a large bequest specifically for erecting the George Mercer Jr. School of Theology. During the next 20 years the school was accredited and granted a charter by the New York State Board of Regents.

In recent years the school's
(Continued on next page)

Newborn Left on Church's Porch in Makeshift Crib

"We are grateful she chose life," said the Rev. R. Brien Koehler, rector of St. Luke's Church, Fort Myers, Fla., of the unknown mother who carefully wrapped a newborn boy in towels, tucked him into a packing box, and placed the makeshift crib in the south transept porch of the church. "The doorway is 20 feet from a dumpster," he said, recalling other, grimmer events. "The baby was perfectly healthy — no alcohol, tobacco, anything. Apparently she made responsible decisions" during pregnancy as well as after.

The mother phoned St. Luke's about at 11:20 Monday morning, saying she had "no home and no money and couldn't take care of her baby. She said she left the baby by the door," the Fort Myers *News-Press* reported. "The secretary (Judy Kaser) took the call seriously. We have a dozen doors to the outside; it took lots of looking." That porch

door is little used and in an alleyway, out of sight from the street, but organist Bob Turner recalled seeing a U-Haul box there minutes earlier.

"The baby was asleep in a book box. We didn't unwrap him; we took him to [Lee Memorial] hospital, right across the street. He was about two hours old."

Little Luke, six pounds, four ounces and 19 inches long at birth, was hospitalized for two days, during which he was found to be in good health. He was transferred to Child and Family Services of Florida to be placed for adoption. "They've received 75-80 calls already," Fr. Koehler said.

A new Florida law states that someone leaving a newborn at a hospital or fire station will not be considered guilty of abandonment. Fr. Koehler said the police decided the anonymous mother "had complied with the spirit if not the letter of the



"Baby Luke" was found in good health.

law" and would not be charged. But St. Luke's would like to hear from her, to offer pastoral as well as medical care.

"In all the TV interviews we spoke encouraging words, let her know she'd find sympathetic ears here," he said.

Long Island School Undergoes Change

(Continued from previous page)

courses to prepare persons for the ordained ministry have been augmented by programs designed to prepare persons for lay ministries, especially to the elderly. Under the Very Rev. Lloyd Lewis, dean, courses were added to provide continuing education for clergy and laity along with seminars and study programs.

In the fall of 1999, Dean Lewis said he would resign, and he took a sabbatical leave in the spring of 2000. His resignation was effective July 31, and the following day Canon Oliver was named director. Dean Lewis has become professor of New Testament at Virginia Theological Seminary.

The statement released by the school announced, "For some time now the school has considered its mission to be the preparation of all Christians, lay and ordained, for their ministry as members of Christ's body. As the school begins a new chapter in

its history, we are eager to build upon and continue this understanding of ministerial preparation."

The statement outlines changes in four areas — publicity, distance learning, partnerships and varied course offerings. Among the changes: the offering of courses through the Internet, making the school better known, and projects in collaboration with other Episcopal and Lutheran institutions.

Beginning in January, Mercer hopes to offer introductory courses of varying length for parish teams in congregational development and the catechumenate, preparation of youth for confirmation, marriage preparation, Christian education for children, Journey to Adulthood, a new diaconal program and others.

Canon Oliver moved to Long Island from New Jersey, where he had been canon missionary. "I am excited about the possibilities the school has to offer," he said.

BRIEFLY ...

The Rev. **Julio Murray** was consecrated the seventh Bishop of Panama Aug. 19, the first bishop to be consecrated since the establishment of the Anglican Church of Central America by the General Convention of 1997. Bishop Murray has served the Diocese of Panama since 1988. Bishop Duncan Gray III, coadjutor of Mississippi, was the preacher.

Four Episcopal seminaries are among the more than 40 theological schools to receive a \$300,000 grant from the **Lilly Endowment, Inc.** to participate in a national program for using information technology in effective theological teaching. General Theological Seminary, the School of Theology at the University of the South, Virginia Theological Seminary and Trinity Episcopal School for Ministry are among the schools receiving grants.

'The setting free of the donkeys'

— the Bible in Christian Mission —

By Titus Presler

"We are that donkey spoken of by the Lord, 'Go and untie it!' It had been tied up outside the village. Stand up, Mothers' Union! Let us give thanks for this time we were given, the time in which we were blessed!"

The speaker was a woman named Mai Nyabereka, a shopkeeper, and she was preaching at midnight in the Shona language to several hundred people at an all-night vigil, or *pungwe*, organized by Anglicans on a tea plantation in eastern Zimbabwe. It was shortly after Easter, so the Palm Sunday gospel was still fresh in the memories of many.

"In the past we were not considered human beings, and some were even sold," she went on. "To be married to a man was to be sold. But with the coming of Jesus, we were set free. We were made righteous by Jesus, mothers. If it were not for Jesus, we would not be here, but Jesus came into our houses. I am thankful for experiencing the setting free of the donkeys that were in darkness and that are now moving by night, being freed from being sold."

The entire gathering of men, women, youth and children erupted into a Shona song, "Isn't it a mercy? It's the mercy, the mercy, the mercy of God."

What was going on? The Bible was being used in Christian mission. The people were invited into that story in such a way that it became a powerful revelation of what God was doing in their lives through Christ in the power of the Holy Spirit. Like donkeys, women had been humbled in Shona society, but like the Palm Sunday donkey, they were being freed by Jesus and now were bearing the Christ.

It was a mission moment because

the dusk-to-dawn vigil of preaching, praying and singing was organized not only to strengthen Christians, but also to reach non-Christians who come to the vigils, which have deep roots in Shona cultural life. It was a mission moment because the gospel was transforming the whole of people's lives: spiritual, emotional, marital, social, political. Later another woman exclaimed, "In coming here I also have been set free. Thank you, people of God!"

We sometimes take scripture for granted. Yet confidence that a revelation has been received from God has always been central to Christian faith and practice. Faith that this revelation has been reliably transmitted in the collection of documents we call the Bible has made Christianity a religion of the book for most of its history.

Sharing that book has therefore been central to Christian mission, from Jerome's translation into Latin in the fourth century to the work of Wycliffe Bible Translators today among many newly evangelized peoples. The Bible has been translated fully into almost 300 languages, and portions of it into more than 1,800 languages and dialects.

For any of us as human beings, hearing in our own language what we consider to be God's word means that we are hearing it through the thought forms of our culture, for language is perhaps the most detailed and subtle expression of culture. Thus the translation initiative in Christian mission has been a major way in which newly Christian groups have appropriated the gospel through their own culture, whether in Kerala or Kenya, Fiji or Peru. As they experience God saying "Yes" to their language and culture,

they are empowered to direct how their Christianity will be expressed in prayer, liturgy, community-building and outreach.

In Africa, Asia and Latin America that dynamic is producing explosive growth and remarkable forms of Christian life. The Bible has a central role in the mission vision and initiative that fuels this growth, for Christians are letting scripture permeate their lives so intimately in prayer and fellowship that they are able to offer compelling interpretations of what God is up to in their communities.

On a recent visit to Zimbabwe, I visited Ernest and Emily Matsanura at their home in the village of Ruwende. It was early afternoon and the sun was warm. As I entered the kraal, Baba Matsanura came out, shaking himself from a nap. When we went round to their verandah, there was Emily Matsanura stretched out, still slumbering, her head resting on her open Bible. □

The Rev. Titus Presler served in Zimbabwe as a missionary of the Domestic and Foreign Missionary Society and is rector of St. Peter's Church, Cambridge, Mass.



*When we went round to their verandah,
there she was stretched out, still slumbering,
her head resting on her open Bible.*



The Stole on the Outside

Did You Know...

Howard Wilder, age 96, is a regular usher at St. Germaine's Church, Hoodspport, Wash.

Quote of the Week

The Rev. Andrew Doyle, vicar of St. Francis' Church, College Station, Texas, writing in *The Catalyst*, on contemporary worship: "Despite what some believe, God did not write the Book of Common Prayer."

"Ronald," a reader in the Diocese of Colorado, posed a question in this space [TLC, Aug. 20] that brought some responses worth sharing. He asked why Presiding Bishop Frank T. Griswold, while celebrating the Eucharist, wears his stole outside the chasuble.

The Rev. Michael Shank, rector of St. Paul's Church, Sidney, and St. Paul's, Franklin, N.Y., says there are two answers. The first, he writes, is style. "Most vestment catalogs — except Almy — show about 40 percent of their eucharistic vestment sets with the stoles on the outside." He also provides a biblical answer. "The stole represents the yoke of Christ mentioned in Matthew 11 and partially quoted in the 'comfortable words,'" he writes. "Wearing the stole on the outside makes it easier to see this important religious symbol."

Laura Rico, of Los Banos, Calif., took a different approach. She saw photographs of Bishop Griswold preaching at General Convention and thought what he was wearing was a tippet, which is wider than a stole, and generally worn outside a surplice. "When I saw the color picture of him at convention [TLC, July 23], my eyes were drawn to (the tippet) again and again. It appeared to me that by the style of his garb he was deliberately invoking Cranmer and the English Reformation — the roots we all share."

The Rev. John Pahls, of Colorado Springs, takes the opposite view of the protestant emphasis, claiming the P.B.'s practice emulates Roman Catholic practice: "The wearing of the stole over the chasuble has become very popular in the Roman Church since the Second Vatican Council," he says. "So far as I can determine there is no documented prior historical precedent, East or West." Fr. Pahls mentioned that the canons issued from Vatican II specified that "all the vestments should be worn," but made the use of a

maniple optional. "Once the maniple receded from use, the stole came to be seen in some quarters as the sole remaining priestly badge. Wearing the stole over the chasuble fulfilled the canons while accomplishing the end of accentuating its priestly symbolism and making it highly visible."

The Rev. Steven Giovangelo, of Union City, N.J., agrees with Fr. Pahls, feeling the Presiding Bishop's ecumenical work with Roman Catholics has something to do with the decision. "The stole is worn on the outside as the symbol of priestly authority because the chasuble in and of itself is simply a traditional eucharistic vestment," he writes. "The stole, of course, is the sym-

bol of priestly authority and always has been, even in the Anglican tradition."

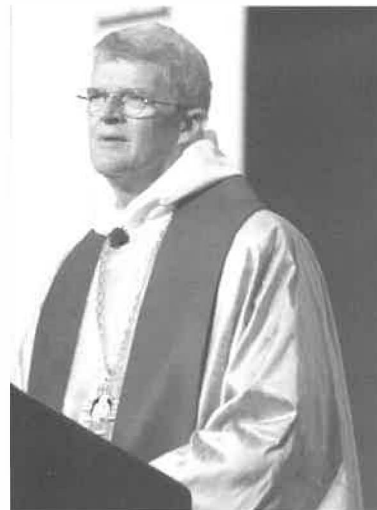
J. Patrick Peters, of Fallston, Md., notes that in the early church the stole was worn outside other vestments "as an outward sign of the priest/bishop's role in worship." He calls it a matter of personal preference, much like whether the chasuble is omitted completely.

The original question, and the fact that many answers were received, is one of those examples that make the Episcopal

Church strangely unique. We've had them on these pages before, seemingly unimportant little issues which attract tremendous interest — whether to add Charles the Martyr to the church calendar, what to do with the filioque clause, how to regard C.S. Lewis. Meanwhile, matters which would seem to be important to the life of the church pass by almost unnoticed.

Would members of any other church have any interest in how a stole is worn? Would Roman Catholics care where the stole is worn? Would Lutherans be concerned? I don't think so.

David Kalvelage, executive editor



'... the style of his garb was deliberately invoking the roots we all share.'

We Just Report It

One of the most important tasks of this magazine is news reporting. In describing the role of THE LIVING CHURCH, we sometimes use the phrase “presenting the news and views of the Episcopal Church.” Sometimes the news we report isn’t what the readers want to read. Perhaps it’s sad news — a church fire or a death of a beloved person. On occasion it’s unfortunate news — a person in trouble, or a congregation leaving the Episcopal Church. At times it may be a matter of simply not wanting to read about a news event — strange pronouncements of a church leader or litigation filed by someone who’s unhappy. Occasionally, a reader will be so upset by a news article that it’s cause to cancel a subscription [p. 13]. We respectfully ask our readers to remember that we don’t make the news; we only report it. We try to do that as accurately and as timely as possible, and we attempt to exercise responsible judgment in doing so. Please don’t shoot the messenger!

‘Fr. Bob’ Will Be Missed

The ministry of the Rt. Rev. Robert H. Mize Jr. [TLC, Sept. 10] touched the lives of thousands on two continents. Unlike most of us, Bishop Mize lived to see his dream realized — the establishment of a home for adolescent boys in trouble with the law. Bishop Mize’s vision grew from the single St. Francis Home for Boys in Kansas to the St. Francis Academy, a residential, Christ-centered treatment facility now operating in eight states. Known affectionately as “Fr. Bob,” his pastoral ministry made a difference in the lives of countless young persons.

In Africa, as Bishop of Damaraland, he was a vocal opponent of the atrocities of the government, particularly apartheid in South Africa and Rhodesia, and eventually he was banned from Southwest Africa by the South African government. He preached a message of non-violence and spoke strongly against economic sanctions as not of the love of Christ.

Persons who encountered him in recent years found a bishop who exuded pastoral warmth, a kindly, gentle soul who loved his Lord and his church. May he rest in peace.

There’s a Time and Place

Alert television viewers spotted Bishop Jane Dixon, the suffragan of Washington, playing a prominent role during the Democratic National Convention in Los Angeles. Bishop Dixon reportedly is a longtime friend of presidential candidate and Vice President Al Gore and went to the convention, at her own expense, to take part in the festivities.

Unfortunately, Bishop Dixon was wearing a clerical collar, which raises questions about her role at the convention. She asked questions publicly of persons who presented positive stories about Mr. Gore’s candidacy. Her participation in a partisan political event while dressed as a member of the clergy can be confusing to say the least. Was she representing the Episcopal Church? Did her appearance indicate support of the church for Mr. Gore? Was her participation an episcopal act? Bishop Dixon should be free to support any political candidate she wishes, but not while wearing her collar.



He preached
a message of non-violence
and spoke strongly
against economic
sanctions as not
of the love of Christ.



VIEWPOINT

GOOD READ

By Emmet Gribbin

At the Good Friday service I attended the scripture passages were read by three clergy and not by lay persons. I found this most welcome, simply because clergy are generally better readers than many lay persons.

On page 322 of the 1979 Book of Common Prayer is this rubric: "Lay persons appointed by the celebrant should normally be assigned the reading of the Lessons which precede the Gospel..." There is no similar rubric in earlier prayer books so lay persons "normally reading the lessons" has become customary in many parishes only in the last quarter of a century.

For 10 years before I retired, I was on the diocesan staff and visited and officiated at services in many parishes. Since retirement I have continued trying to be useful, and last year held services in 11 parishes and was in the congregation at several others.

The poor quality of the reading by many lay persons caused me to try to do something constructive. I organized conferences for lay persons on "How to Read the Bible Aloud," and we held these in four areas of the Diocese of Alabama. Attendance at the one in Birmingham was 165 persons, a few of whom were clergy, but obviously lay persons there welcomed this opportunity to improve. We began Saturday mornings at 10, and after a free lunch adjourned about 2 p.m.

Assisting me were a university professor of public speaking, a priest with a master's degree in speech, several clergy who were excellent readers, and a student majoring in drama at the University of Alabama.

I won't summarize the several presentations, but the student and I did a sort of skit. I would begin reading a passage very poorly, and she kept interrupting me and suggesting how I could do better. Under her tutelage I ended up reading rather well. She then also read one

of the lessons for the following Sunday which illustrated how splendidly a 20-year-old might read. The skit also emphasized that everyone should not only welcome critical comments, but should actually ask to receive them.

Those present were divided into groups of six or seven, with one of the staff members or clergy in each as critics. Every person would read to the group the lessons for the following Sunday.

The advice we have continued to urge is, "Practice reading the passage several times. Read it so it makes sense to you. Slower. Louder." We also urged at the end of a reading to pause, look up at the congregation, and then say, "The word of the Lord." When there is no pause, "The word of the Lord" can seem part of the last biblical sentence. Once, at an ordination, I heard a lay person read the passage from Isaiah which ends, "Whom shall I send, and who will go for us? And I said, Here am I, send me." This reader made no pause so what we heard was, "Here am I, send me the word of the Lord."

I appreciate the values and significance of lay persons reading the lessons, and some read extremely well. In many parishes a printout of the lessons and gospel is included in the Sunday bulletin, and so instead of looking at the reader at the lectern, heads are bowed over the printed sheet. One wonders, however, whether the printed sheets are provided because it is expected that people would not really hear the Bible message from poor readers, or whether for all to have the biblical passages in hand would increase their understanding of the scripture passages.

In any case, this is a revival of what all previous prayer books before the present one did; that is they printed the epistle and gospel for every Sunday and feast days day the whole year.

I have heard many lay persons read the Bible very effectively. I remember one in the parish where I was priest associate. She was a 14-year-old then, and I heard her read a number of times through her teen years. She was loud enough, slow enough, and mysteriously caused everyone to pay special attention when she was at the lectern. I know an architect, a retired business man, a school teacher, and a social worker, all of whom read very well. Their participation in the Eucharist is helpful to all.

Not all clergy are good readers, but most should be for two reasons. One of these reasons was apparently implied at the Ordination of a Deacon in the older prayer books, but not the present BCP. The bishop would address the ordinand asking if he would do several things which the bishop said, "Appertaineth to the Order of Deacons," and one of these was "to read Holy Scriptures in the Church." The ordinand replied, "I will do so with God's help." The implication was that because the ordinand had theological training and intensive biblical study, he would be able to read the holy scriptures to the

**None of us, clergy or lay persons,
reads or speaks as well as we could.**

congregation with insight and understanding. One of the things he was being ordained to do was to read the Bible aloud in a church service.

Most clergy have had public speaking training either in college or in seminary, and this should enable them to read effectively. I know a clergyman, however, who went to the seminary after 10 years in business. His second parish was in Tuscaloosa. Aware that his speech and reading skills needed improvement, he began taking courses one at a time in public speaking at the University of Alabama. His effectiveness in the pulpit, lectern and reading the service markedly improved.

None of us reads or speaks as well as we could. Let each of us ask for criticism, and let each of us seek to read the Bible aloud as well as we can. It deserves our best because it is indeed "The word of the Lord." □

The Rev. Emmet Gribbin is a retired priest who lives in Northport, Ala.

Their Name Proclaims . . .

It is good for the rest of us that the so-called "Anglican" Mission in America leaders [TLC, Aug. 27] are not willing to take responsibility for the consequences of their actions: "We are not recruiting parishes anywhere. We are receiving them. We can't control that."

It is unusual for leaders to admit to their irresponsibility, but their doing so may help the rest of us. While it is true that they cannot control the departure of parishes from the Episcopal Church, they do not have to provide a haven for them along with the false hope of a valid and regular affiliation with the Anglican Communion.

Their name proclaims their arrogance, since they lack authority from the recognized ecclesiastical structure in the Anglican Communion. They have also substantially narrowed the meaning of America, unless they are also pursuing parishes in Canada and Central and South America.

Their response to a rather peaceful and promising General Convention should surprise no one, since their avowed goal is to replace the present leaders of the Anglican Communion in this province with themselves. We can only hope that history will provide them with the neglect they so richly deserve.

*(The Rev.) Ernest McAfee, Jr.
St. Barnabas' Church
Garland, Texas*

The consecrations in Singapore [TLC, Aug. 27] were both irregular and illegal. The Archbishop of Canterbury does not recognize them. The House of Bishops has, appropriately, chosen to ignore them, but TLC serves as the public relations arm and patsy of Chuck Murphy and John Rodgers, ersatz bishops of the Anglican Communion, by affording them publicity and credibility they neither deserve nor have earned.

Please cancel my subscription and rest assured that St. Paul's, a healthy and vibrant parish in the mainstream of the Episcopal Church, will not be advertising in TLC in the foreseeable future.

*(The Rev.) William H. Stokes
St. Paul's Church
Delray Beach, Fla.*

The editorial, "Anglican Mission in America" [TLC, Aug. 27], uses the phrase, "the creation of a second Anglican province in North America," referring to

It is unusual for leaders to admit to their irresponsibility, but their doing so may help the rest of us.

the potential so-called "Anglican Mission in America." Are there not already at least two provinces? I think of our brothers and sisters in the Anglican Church of Canada as being in North America.

*(The Rev.) Andrew
MacAoidh Jergens
Cincinnati, Ohio*

Our brothers and sisters were momentarily overlooked. Ed.

Not on the Menu

Fr. Moore's point about applying the standard of excellence to everything we do in our parishes is well taken. However, there is another ingredient at the Maine Diner [TLC, Aug. 20], not found on the menu, but one that truly makes the difference.

Fr. Moore mentions it, but I am not sure he recognizes its significance. He writes that diners were, "waited on by an attentive and unfailingly courteous and





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LETTERS TO THE EDITOR

pleasant staff." Perhaps the reason this ingredient may have been overlooked is that cheerfulness and joy are not normally acknowledged as necessary to excellence. I am not one who visits five-star restaurants often, but on the handful of occasions I did the service and food were outstanding, while the "atmosphere" was, well, formal and reserved. Much like Episcopal worship.

I have had both "Maine Diner" experiences and "five-star" experiences in the Episcopal Church. The music and liturgy at the "five-star" churches was always flawlessly executed. Yet, I would leave thinking, "Glad I'm not on staff here!"

The reason people keep going back to the Maine Diner may have more to do with having fun than anything else. It is a place where the "unfailingly courteous and pleasant staff" exudes a sense of joyfulness that patrons experience while there.

A parishioner once warned me that "Episcopalians are not into emotionalism." I strongly disagree. Episcopalians love emotions. Upset the apple cart at most parishes and there is no end of bitterness, rancor, anger and even hatred. While visiting one large church in St. Louis, I turned to exchange the Peace with the person behind me who swiftly folded his arms as I extended my hand in greeting. Plenty of emotion there I'd say.

What Episcopalians are not "into" is joy. Unfortunately, joy is not a skill that can be learned like greeting or teaching. Joy is something we must first experience before we can

express it ourselves. And that requires neither "reinventing" ourselves nor "excellence," but rather inward death, emotional healing, and rebirth by the Spirit of Jesus, our Joy.

(The Rev.) Bennett G. Jones II
Christ Church
Cape Girardeau, Mo.

All Wrapped Up

I am writing with what I hope will be some helpful clarification to the editor's comment [TLC, Aug. 13] that the *Resources for Jubilee* booklet included offensive material. The booklet itself, which was carefully designed by our office as a gift of spiritual reading, did not include the material he referred to. The articles and picture referred to are in the magazine *Spirituality and Health*, a publication of Trinity Parish, Wall Street.

Representatives of Trinity offered to give a copy of the most recent issue of their magazine to members of the convention. We in the General Convention office did not review the issue before distribution, and certainly had no intention of appearing to approve or endorse everything in the issue. In order to facilitate getting both the magazine and the *Resources for Jubilee* on each table in the worship areas, we decided that they could be "wrapped" together by the printers as they were prepared for shipment. With 20/20 hindsight I now can see how one might think they were one and the same.

The simple fact is that we received

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CONTINUED ON NEXT PAGE

LETTERS TO THE EDITOR

a gift from one part of our church to be given to members of convention. The convention also received gifts from Recovery Ministries of water bottles, from the Church Periodical Club of candy, "the energy lift." I am grateful to the parish of Trinity Church, Wall Street, for its support of this new element of our General Convention. I hope this clarifies the matter.

*(The Rev.) Rosemari G. Sullivan
Secretary of General Convention
New York, N.Y.*

'Creative Pioneer'

I would like to elaborate on the death notice of the Rev. Samuel E. West, Jr. [TLC, July 23].

On Nov. 9, 1946, he co-founded Associated Parishes for Liturgy and Mission. His honorary degree from Seabury-Western Theological Seminary in 1968 acknowledged his seminal liturgical work with John Patterson and their colleagues on

prayer book revision.

Sam drafted AP's brochure, "Holy Matrimony and the Christian Family." Last winter I asked his advice on Vermont's impending same-sex union statute. With wisdom, he said, "Just don't let them call it holy matrimony."

Suffering from a variety of ailments, he asked on Saturday, June 24, "What's holding things up? Let's get going." A grandchild asked, "Go where?" "Home!" Sam replied. And so he did, at 6:35 the next evening. At his funeral service he was recalled as a "creative pioneer" who "cared mightily for the Episcopal Church" and served it "with an integrity and tenacity that understood its struggles and dilemmas."

*Alan O. Dann
Brattleboro, Vt.*

A Century Old

Two observances of the Queen Mother's 100th birthday were mentioned in a news article [TLC, Aug. 20].

I hasten to add a third which had a real transatlantic flavor.

The choir of St. Paul's Church, Greenville, N.C., was invited to be choir-in-residence at Gloucester Cathedral for the week of July 31 through August 6. During this time, the choir not only sang the daily Evensong, but also performed two concerts to celebrate the birthday. The culmination was on Sunday, Aug. 6, when there was a festal Evensong to observe this milestone. The choir sang on that occasion before a congregation of some 4,000, receiving great plaudits from many who were present.

*David E. Crean
Greenville, N.C.*

To Our Readers

We appreciate your letters to the editor of THE LIVING CHURCH. All letters are subject to editing and should be kept as brief as possible.

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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.

To Parents and Friends:

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.



PEOPLE & PLACES

Appointments

The Rev. **Laura Ahrens** is rector of St. James', 25 West St., Danbury, CT 06810.

The Rev. **Russell Burchard** is rector of Christ Church, 311 E Church St., Martinsville, VA 24112.

The Rev. **Charles E. Chatham** is rector of St. Alban's, Box 743, Wickenburg, AZ 85358.

The Rev. **Cristina Condit** is priest-in-charge of St. Stephen's, Box 366, Morganton, NC 28655.

The Rev. **Carolyn Dukenski** is vicar of St. Peter's, 1 Dutton Rd., Oxford, CT 06478.

The Rev. **Frederick Engdahl, Jr.** is rector of Grace, Box 477, Rice Lake, WI 54868.

Ordinations

Deacons

Arkansas — **Dwayne Larry Bauman**, vicar of St. Alban's, Stuttgart, and St. Peter's, Tolleville, AR.

California — **Lynn Mrocakowski Baird, Jessica Hansen Fellows, Amelia Ann Hagen, Louis Harrigfield, Mark William Henderson, Kathleen Lesley McCloghie, Vivian Gail Powell, Joanne Marie Sanders, Anne Fuller Wall.**

Colorado — **Susan Elizabeth Betts, Spencer David Carr, Patricia Lynn O'Bryan Green, Christopher Allen Johnson, Nancy Lee Malloy, Nancee Lea Martin-Coffey, Stacy Timothy Tafoya, Eric William Zolner.**

Northern California — **Jim Richardson**, Trinity Cathedral, 2620 Capitol Ave., Sacramento, CA 95816.

Southern Ohio — **David Bruce Bailey**, Ascension, 2709 McGee Ave., Middleton, OH 45042; **Becky Robbins-Penniman**, All Saints', Box 421, New Albany, OH 43054; **Bruce Alan Smith**, 2151 Dorset Rd., Columbus, OH 43221; **Mary Vidmar**, deacon-in-charge of St. Luke's, Saylor Park, OH.

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.

Western North Carolina — **Meghan Froelich, Alexander H. Hanks.**

Resignations

The Rev. **Alice L. Downs**, as interim rector of St. Luke's, Metuchen, NJ.

Retirements

The Rev. **Gary C. Farmer**, as chaplain of St. Giles' Chapel, Deerfield, NC.

The Rev. **Dede Jamison**, as chaplain at Stanford Hospital, Palo Alto, CA.

The Rev. **Gilbert Larsen**, as rector of Christ Church, Sharon, CT.

The Rev. **W. Douglas Thompson**, as rector of Christ Church, Eureka, CA; add. 1431 S St., Eureka, CA 95501.

The Rev. **Gary Waple**, as deacon in the Greenbrier River Cluster in the Diocese of West Virginia.

Changes of Address

The Rev. **Carl T. Cannon**, 12409 Lake Valley Dr., Clermont, FL 34711-6719.

The Rev. **George Markis House**, 109 Occoneechee Tr., Henrico, NC 27842.

Next week...

A Worship Style for Generation X

CLASSIFIEDS

BOOKS

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

NEEDLEPOINT KITS

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd.**, P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.

NOTICE

FREE THRONE. Need a place for a bishop to sit? Trinity Church, San Francisco, has a throne we're not using anymore, and we'd love to find it a good home. Ormate high Victorian gothic, 1860's ear, dark-stained softwood. Topped by a semi-baldachin with bishop's mitre finial. Footprint approximately 3 x 5, height about 10 feet. Contact: **Richard Turley** at (415) 775-1117 for more information.

POSITIONS OFFERED

WANT TO BE PART of a vital church leadership team? Looking for opportunities to learn, grow and minister with teens? Seeking an environment which is friendly, open, tolerant, inclusive, Gospel centered and energizing? We're it! Lots of opportunities for liturgical involvement as well. Check us out. We'll send the full description. Is God calling you to be with us? Listen up. Contact: **St. James Episcopal Church in Alexandria, LA**, at tunkle@cox-internet.com

POSITIONS OFFERED

YOUTH MINISTRIES DIRECTOR: Full-time. Coordinates diocesan programs (grades 5-12) for the Episcopal Diocese of Western Michigan. Administers summer camp program (grades 3-12), diocesan policies, procedures. Creates/oversees communication network for youth and for adult volunteers at parish, deanery, diocesan levels. Resource person, able to recruit/train leaders. Works collegially with diocesan ministry leaders. College degree and youth ministry training or experience. Salary \$30-35,000 benefits. EOE. Attn: **Bishop's Office**, 2600 Vincent, Portage, MI 49024-5653 by September 29.

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

CANON FOR MISSIONS sought for dynamic cathedral of 3,300 members. This priest would oversee a large and growing outreach ministry within the local community and beyond, to as far as Cange, Haiti. Responsibilities would include oversight of a substantial budget, work with the Cathedral Missions Committee and representation on local outreach and diocesan boards. A sharing in the liturgical and pastoral life of the cathedral will also be expected. Applicants send resume and CDO profile to: **The Very Rev. Philip C. Linder, Trinity Cathedral, 1100 Sumter St., Columbia, SC 29201.**

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

RECTOR: Church of the Resurrection in beautiful Austin, TX, an orthodox/conservative parish with 'high church' liturgy. Seriously consider Hispanic or bilingual Anglo. Family church, yearning to be program. Exceptional outreach, functioning well. Excellent campus and facilities. Send resume and letter to: **James Baker, Senior Warden, 2008 Justin Lane, Austin, TX 78757.**

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

RECTOR: Is God calling you to be St. Mark's rector? Located in downtown Gastonia, NC (15 miles west of Charlotte), a 2000 All-America City, our parish is seeking a rector who is a person with a vision that will inspire and motivate us to do God's work. Our new rector will inspire us through sermons that relate the Gospel to our everyday lives. He or she will help empower us through delegation and help heal us as a faithful pastor, counselor and crisis minister. The person we call will be compassionate, committed to Christian education, be able to communicate with people of all ages, and have a great sense of humor. St. Mark's is a parish of 400 plus members that strongly supports one another, is financially solid, values the wisdom and expertise of our older members, is active in its community and that is full of parishioners with a broad array of gifts, talents and leadership skills. We seek growth in both worshippers and facilities and a more diverse congregation. If you are someone that feels a calling to our parish, please send a letter of interest, resume and CDO profile (if available) to: **Search Committee, St. Mark's Episcopal Church, 258 W. Franklin Blvd., Gastonia, NC 28052.**

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

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

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.**

YOUTH DIRECTOR: St. Andrew's Church in downtown Tampa, Fla., seeks an energetic youth director with strong community building skills. We are a growing church with youth from many areas and need someone who can help foster Christian relationships among teens from different towns and high schools and develop service/outreach programs. The ability to lead by Christian example; to organize and implement youth programs including trips, service projects, meetings, spiritual growth opportunities and to communicate with the parish, staff, parents and other churches are important. Mail resume or contact: **The Very Rev. Stephen Ankudowich, Rector, St. Andrew's Church, 509 E. Twiggs St., Tampa, FL 33602. (813) 221-2035.** E-mail at: StAndTampa@aol.com.

POSITIONS OFFERED

RECTOR: Gifted with talents for leadership, preaching, teaching and pastoral care? Love traditional worship, liturgy and English cathedral music? Consider the challenge of All Saints, Richmond, a large suburban parish with active lay ministries and thriving programs. Send CDO profile and resume by 11/1/00 to: **Carolyn Hedges, Search Committee Chair, All Saints Episcopal Church, 8787 River Rd., Richmond, VA 23229.**

CHRISTIAN EDUCATION DIRECTOR needed for our God and neighbor loving, welcoming and growing multi-staff downtown parish in one of the most desirable communities in the Southeast. Seeking a lover of Christ, who is creative and motivated, to spread knowledge of God's Kingdom to preschoolers through adults. Present program in place lead by enthusiastic volunteers. Qualified Christian educators please apply for this full-time position by resume and cover letter to: sthaddeus@peoplepc.com or by FAX (803) 648-2991, or mail to: **The Rev. Leon Clement Mozeliak, St. Thaddeus Episcopal Church, 125 Pendleton St., SW, Aiken, SC 29801.**

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: stalhbansbexley.org

ST. STEPHEN'S CHURCH, program size parish, seeks an organist/choirmaster. Please send resume to or contact: **The Rev. Dr. Jacob W. Owensby, P.O. Box 4207, Huntsville, AL 35815-4207;** E-mail: revdrjake@aol.com. Phone (256) 881-7235.

CLERGY ASSOCIATE FOR CHRISTIAN FORMATION (new position) needed to facilitate parish formation ministry for children, youth and adults in growing residential parish of 1,200. With a strong history of innovative, comprehensive formation programs, this parish is looking to add an experienced priest to enhance the effectiveness of the leadership team (which currently includes two priests and a deacon) with specific oversight of the formation ministry of the parish community. He or she will also share in the community's preaching and liturgical life, as well as perform other priestly functions as they arise. This position requires a mature perspective, someone who functions equally well as leader and follower, administrator and participant. The person must possess excellent skills in the Christian formation/education arena, have strong organizational qualities, manage effectively human and financial resources, and recruit and build strong volunteer resource groups. For complete position description and application, contact: **The Rev. Michael A. Bullock, Rector, St. Martin's-in-the-Fields, Columbia, SC 29206; (803) 787-0392; FAX (803) 782-5658.**

FOR SALE

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

TRAVEL/TOURS

ATTENTION CLERGY: Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018; (800) 486-8359 or FAX (212) 736-8959.** E-mail: holytours@worldnet.att.net Web site: journeys-unlimited.com

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DISNEYWORLD VILLAS—Deluxe 2-6 BR. Full kitchen, w/d, pool, Jacuzzi, tennis, cable TV, private telephone, screened patio, BBQ. From \$99. Brochure/reservations (863) 427-0195.

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CHURCH DIRECTORY

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The Rev. W. Neal Moquin, SSC, r
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

CRIPPLE CREEK, CO

ST. ANDREW'S 367 E. Carr
The Rev. Todd Sermon (719) 689-2920
Sun H Eu 9:30

HARTFORD, CT

CHRIST CHURCH CATHEDRAL
Corner of Church & Main Sts.
http://www.cccathedral.org (860) 527-7231
The Very Rev. Richard H. Mansfield, D.D., Dean; the Rev. Wilborne A. Austin, Canon; the Rev. Annika L. Warren, Canon; the Rev. David A. Owen; the Rev. Linda M. Spiers, c; James R. Barry, Canon Precentor
Sun Eu 8, 10:30. Daily Eu 12 noon

WILMINGTON, DE

CATHEDRAL CHURCH OF ST. JOHN 10 Concord Ave. at Market St. (302) 654-6279
The Very Rev. Peggy Patterson, D.Min., Dean; the Rev. David Sheehan, the Rev. Peter Huiner, ass'ts; Darryl Roland, D.M.A., Canon Precentor, Organist & Choirmaster
Sun Eu 7:30, 10:30 (Choral). Tues Eu 12:10. (H/A)

WASHINGTON, DC

CHRIST CHURCH, Georgetown Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire, the Rev. Marguerite A. Henninger
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
The Rev. Kirtley Yearwood, M.D., r (202) 333-3985
Sun H Eu 8, Cho Eu 11. Wkdys MP 7:30; Wed H Eu 12:10; Fri Noonday Prayer 12:10

ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus
The Rev. Andrew L. Sioane, r
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 www.stpauls-kst.com

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, Assoc r; the Rev. Beverly Ramsey, d Youth & Christian Ed; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10. Sat Eu 5

AUGUSTA, GA

CHRIST CHURCH Eve & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r (706) 736-5165
Sun Masses 8 & 10 (Sung). Wed 6:30

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.

CHICAGO, IL

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

ST. PAUL'S PARISH (CHICAGO WEST SUBURBAN) 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

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL
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The Very Rev. Robert Giannini, dean
Sun Eu 8 & 10; 10 Christian Formation

BATON ROUGE, LA

ST. JAMES (Founded 1844) 208 N. 4th St. (225) 387-5141 Internet: http://www.stjamesbr.org
The Rev. Fred Fenton, r; the Rev. George Kontos, sr. assoc.; the Rev. Robin Whitlock, assoc; the Rt. Rev. Robert Witcher, Bishop-in-Residence; Helen Campbell, Dir. of Lay Min.; Lou Taylor, Dir of Christian Ed.; Chris White, Dir. of Youth Min.; Dr. David Culbert, organist-choirmaster, Mike Glisson, Headmaster, St. James Sch; Maureen Burns, Pres., St. James Place retirement community
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377
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

LENOX, MA

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

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes
The Rev. Paul Cook (816) 842-0985
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland
1 mile off Strip (702) 735-7655
H Eu Daily (ex Sat)

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

SANTA FE, NM

HOLY FAITH (505) 982-4447 311 E. Palace
The Rev. Dale Coleman, r; the Rev. Logan Craft, c, the Rev. Robert Dinegar, Ph.D., assoc.
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

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www.stmvm.org
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat) Sat only 12:15. EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

NEW YORK, NY

ST. THOMAS 5th Ave. & 53rd St. (212) 757-7013
www.salnthomaschurch.org
The Rev. Andrew C. Mead, r The Rev. Canon Harry E. Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph E. Griesedieck, c; the Rev. Robert H. Stafford, asst
Sun Eu 8, 9, 11, Cho Ev 4. Wkdys MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Cho Ev & Eu 5:30. Cho Eu Wed 12:10. Sat Eu 10:30

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CALVARY www.calvaryppgh.org 315 Shady Ave.
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin H. Williams, the Rev. Leslie G. Reimer (412) 661-0120
Sun H Eu 8, 12:15, 5. Sung Eu 10:30. Ch S 9:15. Ev (2S, Oct-May) 5. Mon, Thurs H Eu 6; Tues & Fri 7; Wed 7 & 10:30

SELINGSGROVE, PA

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129 N. Market
Sun Mass 9:30. Weekdays as anno

WHITEHALL, PA

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ST. STEPHEN'S 3900 Mechanicsville Rd. Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, asst (512) 882-1735
The Rev. James R. Murguia, c
Sun 8, 9 & 11. Weekdays as anno

DALLAS, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v; the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
Sun Eu 7:30, 9, 9:15, 11:15, 5. Daily Eu 7 & 12 noon. Daily MP 6:45, EP Mon-Fri 6 (214) 521-5101

TRINITY

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FORT WORTH, TX

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TEXAS CITY, TX

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