

THE LIVING CHURCH

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New 2001-2002 Schedule of Conferences

2002

January 7-11

The Spirituality of the Preacher
Eugene Sutton

January 14-18

The In Between World:
Preaching and Interim Ministry
Peter d'Angio, James Blackburn,
Enrique Brown, Nancy Clark,
Anne Reed & Phil Sorenson

January 21-25

Preaching the Teaching of Jesus:
The Sermon on the Mount
David Buttrick

February 25-March 1

Delivering the Spoken Word
Gillian Drake & William Hague

March 4-8

Becoming Human:
The Enigma of the Son of Man
Walter Wink & June Keener Wink

March 11-15

Recovering the Practice
of Discernment
Frederick W. Schmidt

March 18-22

Justice, Truth & Love:
Winds or Windows?
Kortright Davis

April 1-4

Preaching Beyond
Colonial Anglicanism
Ian Douglas and Kwok Pui Lan

April 8-10

Belonging to the Church and
Living in Society
Peter W. Peters, Frederick B.
Williams, Carter Echols &
Michael Hamilton

April 15-19

Monastic City, Mystical Gospel
Herbert O'Driscoll &
Marcus Losack

April 24

The F. Donald Coggan
Memorial Lecture
Christian Proclamation and
Post-Christian Culture: Mission
Strategies Old and New
Michael Turnbull,
Bishop of Durham

April 29-May 3

Preaching from the Hebrew Bible
David Buttrick

May 6-10

Backroads of the Soul:
How the Journey Shapes the Sermon
Dan Moseley

May 25-31

The City of God for American Cities:
Reinventing the Urban Church
Relocated to Washington, D.C.
Johnny Ray Youngblood &
Douglass Bailey

June 3-7

Imagining the Gospel:
Poetry and the Preacher's Task
Ellen Davis & Roger Symon

June 12-14

Exploring the Visual Arts:
Expressions of Faith
Jacqueline Winter &
Christopher Calderhead

June 17-21

Annual Preaching Conference
for Deacons
Robert Ihloff & Robert Seifert

September 22-October 5

The Leap of the Deer:
A Pilgrimage to Ireland
Herbert O'Driscoll &
Marcus Losack

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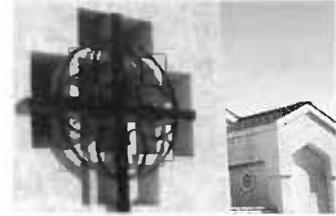
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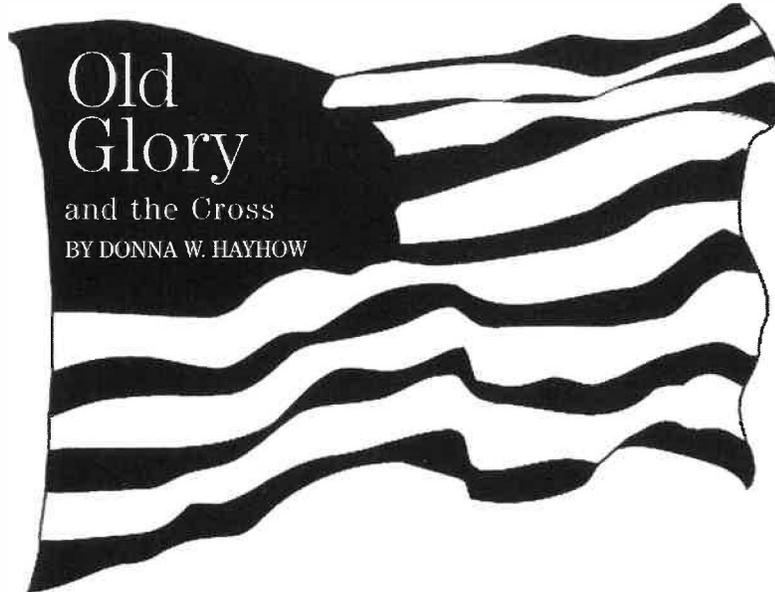
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SUNDAY'S READINGS

Jesus, the Fulfillment of Prophecy

'[T]hey shall obtain joy and gladness, and sorrow and sighing shall flee away' (Isaiah 35:10c).

The Third Sunday of Advent, Dec. 16, 2001

Isaiah 35:1-10; Psalm 146 (or 146:4-9); James 5:7-10; Matt. 11:2-11

The majority of biblical scholars agree that the prophet Isaiah is in fact two different people, writing in two vastly different times and addressing two different situations. Today's Old Testament reading, while technically a part of First Isaiah, focuses on themes of the second writer, whose work is widely agreed to begin with the book's 40th chapter.

The prophet, addressing a people held captive in Babylon, proclaims God's promise of restoration to their former glory. "The ransomed of the Lord," it is promised, "shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah 35:10).

The return of God's people to Israel, moreover, shall be accompanied by miracles reminiscent of those wrought by God in the course of the first Exodus. The desert shall again become a source of life-sustaining water (35:1b; cf. Exodus 17:4-6). The land of promise shall become a place of abundance (35:1-2a; cf. Exodus 3:17). The blind shall receive their sight, the hearing of the deaf will be restored, and the lame shall walk and even leap for joy (35:5-6a; cf. Exodus

4:11). The prophet truly does foretell a new Exodus and the establishment of an entirely new kingdom.

Christians have traditionally interpreted this passage as a foreshadowing of the coming of Jesus Christ into the world. For us, it is Jesus who leads us from bondage to freedom from sin and who continually sustains us with the bread of heaven and the cup of salvation (John 6:53-58; cf. BCP, p. 365).

One need not look far in the gospels to find examples of the Lord's answer to John the Baptist's followers' questions regarding the identity of Jesus. "Go and tell John what you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and the poor have good news preached to them" (Matt. 11:4-5). Jesus clearly is the fulfillment of the prophet's vision. He comes to lead all who will follow toward an entirely new kingdom — the kingdom of God himself.

This season of Advent teaches us to look forward in joyful anticipation to the arrival of that kingdom in which our Lord Jesus Christ shall reign forever. Our calling for the time being, in the words of James, is to "be patient ... until the coming of the Lord" (James 5:7a).

Look It Up

Who, ultimately, will be invited into citizenship in the kingdom of heaven? (John 1:12-13)

Think About It

The prophet Isaiah accurately foretold the coming of our Savior into the world. Who might be the prophets of our own time, and what might their message be to us?

Next Sunday

The Fourth Sunday of Advent

Isaiah 7:10-17; Psalm 24 (or 24:1-7); Rom. 1:1-7; Matt. 1:18-25

SHARPS, FLATS & NATURALS

Romantic Thunder

Erik Wm. Suter, organist
Washington National Cathedral organ
Pro Organo CD 7129

For organ enthusiasts who also like the effusions of the post-Romantic mid-19th century, *Romantic Thunder* (Pro Organo CD 7129) will be a treat. Organist Erik Wm. Suter plays three of the great virtuoso works of that era: Liszt's *Fantasy and Fugue on "Ad Nos,"* and *Prelude and Fugue on BACH*; and Julius Reubke's *Sonata on the 94th Psalm*. Mr. Suter plays the great, "10,650-pipe Æolian-Skinner organ of Washington National Cathedral," where he is assistant organist. Mr. Suter has an impressive list of achievements, including top place in a number of organ playing competitions, so he is equal to the demanding repertoire. So is the organ.

Liszt was a central figure in direct-

ing music toward a highly personal and intense subject matter, often pictorial; discursive longer forms employing a new thematic technique, "thematic metamorphosis;" and incredible technical demands on the performer. These permeate the organ pieces.

Many composers, beginning with J.S. Bach, have exploited a peculiarity of German terminology in which B connotes the note b-flat, while the b of English scales is called "H." The notes B-flat-A-C-B-natural yield a little motive. Liszt's process of thematic metamorphosis depends on establishing a motive that can be "transformed" into longer themes, with that initial germ motive supposedly assuring unity. The B-A-C-H theme is ambivalent as to key, which allows Liszt to range widely. "Ad Nos" is a chorale from Meyerbeer's

Le Prophète, from which Liszt derives a wealth of themes as needed. The fugues of both pieces, as elsewhere, are far from strict, but rather improvisatory and fantastic.

Reubke, son of an organ builder, was Liszt's promising pupil who died at the age of 24. The dark color of the 94th psalm is much in keeping with the sort of subject dear to Liszt. Reubke learned his lessons well, for

the kinship with the teacher's style screams from every bar. Oh yes, there is a Lisztian fugue, too.

Mr. Suter displays impressive technique. Do not look for subtleties of articulation as in baroque works; that's not what this is about. You are to be overwhelmed, as Berlioz said of the "Dies Irae" of his *Requiem*, "Crushed by a tremendous emotion."

F. Mark Siebert
Springfield, Ill.



IN A TIME OF UNCERTAINTY, PEOPLE OF FAITH COME TOGETHER TO

WELCOME THE
Prince of Peace

On Christmas Eve you and your loved ones are invited to a special holiday program and the first nationally televised joint worship service of the Episcopal Church in the USA and the Evangelical Lutheran Church in America, now in "full communion."

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MAY THE PEACE OF CHRIST BE WITH YOU.

Bishop Consecrated for American Churches in Europe

The Convocation of American Churches in Europe packed an ambitious agenda into Nov. 17-18. The community of Episcopalians in Europe consecrated its first elected bishop, enjoyed an audience with Pope John Paul II, and held its diocesan convention.

Before an overflowing, multi-national congregation at St. Paul's Within the Walls in Rome on Nov. 18, the Rev. Pierre Welté Whalon, bishop-elect, was presented by members of the convocation who represented the five European countries in which Episcopal churches are located: Belgium, France, Germany, Italy and Switzerland.

In addition to the Presiding Bishop, the Most Rev. Frank T. Griswold, who presided as chief consecrator, six bishops — representing not only five different countries, but five different churches either within the Anglican Communion or in communion with the Anglican Church — were invited to participate as co-consecrators.



Co-consecrators join Bishop Griswold in laying hands on Fr. Whalon.

They were: the Rt. Rev. John W. Howe, Bishop of Central Florida, where Bishop Whalon served prior to his election; the Rt. Rev. Jeffery Rowthorn, presently Bishop in Charge of the Convocation of American Churches in Europe; the Rt. Rev. Geoffrey Rowell, installed Nov. 1 as Bishop of Gibraltar in the Church of England; the Rt. Rev. Carlos Lopez-Lozano of the Spanish Episcopal Reformed Church; the Rt. Rev. Fernando Soares of the Lusitanian Church of Portugal; and the Rt. Rev.

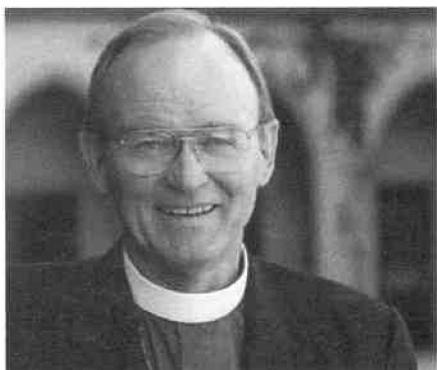
Joachim Vobbe, the Old Catholic Bishop of Germany.

At the conclusion of the service, the Canterbury Cross — which began its pilgrimage in Canterbury in August 1997 and since then has visited all of the churches and missions of the convocation as part of the 1,400th anniversary of St.

Augustine's journey to England — was presented to representatives from Emmanuel Church in Geneva, Switzerland. That church will be host for the 2002 convention.

On the morning before the consecration 220 members of the diocese were granted an audience with the pope. They were joined by participants of the Pontifical Council for Promotion of Christian Unity which had just concluded a week-long plenary session at the Vatican.

Nell Toensmann



The International Diplomacy Council (IDC) honored the Rt. Rev. William E. Swing, Bishop of California, on Nov. 14 for his work in forming the United Religions Initiative, a non-governmental organization associated with the United Nations that seeks "to promote enduring, daily interfaith cooperation, to end religiously motivated violence and to create cultures of peace, justice and healing for the Earth and all living beings." The IDC is a non-profit organization dedicated to advancing international understanding between the San Francisco Bay Area and people of other nations.

Planning Teams Will Assist 2020 Strategy Group

A new strategy group and several planning teams totaling 65 members are to assist the group charged with helping the Episcopal Church to double average attendance by 2020 [TLC, Nov. 11].

The 20/20 strategy group will consist of 13 members and will be comprised of members of the original 20/20 Task Force, several members appointed at large, as well as a number of members from the Standing Commission on Domestic Mission and Evangelism (SCDME), the group designated by Executive Council to coordinate the project. Executive Council has responsibilities at the national church level similar to the responsibilities a vestry has at the parish level.

The strategy group will be chaired by Sarah E. Lawton of the Diocese of California, who also serves as vice-

chair of the SCDME.

The strategy group will be assisted by a number of planning teams which will focus on the following strategic areas: new congregation development; revitalization of existing congregations; 20/20 leaders; General Convention 2003; funding; research; spirituality, prayer and worship; next generations; and communication.

Executive Council originally asked the Presiding Bishop and the president of the House of Deputies to appoint up to 10 additional members — particularly women of racial, national and sexual minorities — to the SCDME. However, the chancellor to the Presiding Bishop ruled that, in its present form, the Executive Council resolution could not be implemented according to the canons governing standing commissions.

BRIEFLY...

After weeks of delay caused by the Sept. 11 terror attacks, the Rev. **John Danforth**, Episcopal priest and former U.S. senator, made his first visit to the Sudan since being appointed special envoy by President George W. Bush. For more than 30 years, the country has been engaged in a brutal religious war between government-backed Muslims in the north and Christian rebels in the south.

The church's response to globalization and the future of Hispanic ministry in the 21st century were themes for a Nov. 12-14 conference of 60 clergy and laity in the Anglican Province of the **Southern Cone**. The conference provided much needed interaction and communication among participants who are widely dispersed throughout South America. An Internet list-serve will be established to continue dialogue and facilitate sharing.

In what is being interpreted as a significant shift in its attitude toward Americans, the **Russian Orthodox Church** has conducted special services for the victims of the Sept. 11 terrorist attacks. The services followed the Orthodox tradition of commemorating the dead on the 40th day when the soul finally leaves the Earth. The services seem to follow a pattern of a more conciliatory attitude toward the West, similar to the public one adopted by Russian President Vladimir Putin.

The **Salvation Army** has rescinded an order to offer health benefits for domestic partners in 13 Western states, a move the Associated Press said angered gay-rights groups. The announcement from the evangelical Christian organization came less than two weeks after it extended benefits in its Western Territory to all adult members of an employee's household.



St. Hilary's is moving from a converted four-car garage (behind house) to a 300-seat church.

St. Hilary's Church, Hesperia, Calif.

Small Church Succeeds with Ambitious Goal

Planting new Episcopal churches in high-growth population centers is a relatively new concept, as is the idea that leadership in new churches requires special skills.

St. Hilary's in Hesperia, Calif., is a case in point. When the church was founded in 1988, Hesperia, located in high desert country about 90 miles northeast of Los Angeles, was a new community in an area with a total population estimated at fewer than 100,000. An often-repeated story is that soon after the first vicar arrived, he asked the bishop's committee to give him at least six weeks' notice before they decided to close so he could arrange to receive his pension.

The church did not close. Today the area population is three times what it was in 1988, and church attendance has kept pace, rising from 38 the first year to 121 in 2000. Despite the impressive growth, St. Hilary's is still a small church.

Many small congregations struggle to support a full-time priest. Very few contemplate building a new worship space. St. Hilary's has done both in part because its current vicar is not ashamed to talk about money and a significant portion of the predominantly working-class congregation has bought into her stewardship message.

"People have written heroic

checks," said the Rev. Elizabeth Stingley, vicar. "They have also encouraged their friends and family members from around the country to contribute to the building fund."

In one of his final pastoral acts before retirement as Bishop of Los Angeles, the Rt. Rev. Frederick Houk Borsch was to dedicate a new \$588,000, 300-seat worship center at St. Hilary's on Dec. 2. The event brings a sense of closure to Bishop Borsch's episcopacy, because St. Hilary's was the first new mission he named after he became bishop.

Former Garage

Prior to its construction, the congregation had been worshipping in a converted four-car garage that now serves as the Christian education building. A remodeled two-bedroom ranch house remains the administrative office center. All but \$50,000 of the total cost is free of debt.

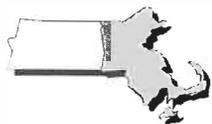
Ms. Stingley said her modified every-member-canvass approach is not unique. October is designated as stewardship month with each sermon devoted to the topic. Toward the end of the month, each household receives a pledge card along with a notice that if the card is filled out and returned, they will not receive a home visit from the canvass committee.

"They like that," she said.

AROUND THE DIOCESES

Background Checks

A task force in the **Diocese of Massachusetts** will consider whether to extend some form of background check to anyone seeking to join an Episcopal church.



A resolution calling for creation of the task force prompted lively and extended discussion prior to its adoption by clergy and lay delegates who met Nov. 2-3 on the North Dartmouth campus of the University of Massachusetts.

During the discussion period, some expressed doubt whether an organization founded on the principle of forgiveness should hold past life events against its own members. Others questioned whether the church was capable of managing such a sensitive matter effectively and efficiently.

Many of those who spoke in favor of the resolution said it was responsible and necessary for the church to have an institutional memory when the safety of others was at stake.

The resolution states that the task force should include among others: a lawyer, a feminist ethicist, a therapist with forensic training, and a member of the diocesan pastoral response team. Whatever recommendations the task force makes will be forwarded to the national church for consideration at the next General Convention.

"We have canons and policies that fairly effectively track clergy involved in misconduct when they change parishes or jobs or dioceses," reads an explanation accompanying the resolution. "However, we have no effective institutional memory or tracking system for lay people involved in similar misconduct when they transfer from one parish to another or when the lay and clergy

leadership changes in a parish ...

"When there has been a change in parish leadership, [the alleged offender's] transfer request can be processed without any information about their past misconduct (and potential current risk) being available or going to their new parish.

Similarly, there is no mechanism for transferring the information from one rector to successors in a parish. This can endanger individuals, and in cases of theft or embezzlement, it can endanger parishes."

In other business, a 2002 diocesan budget of \$6.8 million was approved.

Step Outside Safety Zones, Bishop Griswold Urges

By presenting its plan to double church attendance, the 2020 Task Force has unleashed the Episcopal Church for new work on God's project, according to the Most Rev. Frank T. Griswold, Presiding Bishop.

Bishop Griswold delivered the keynote address and closing Eucharist sermon at a national Cursillo seminar Oct. 26-28 at Camp Allen in the Diocese of Texas. Cursillo is a spiritual retreat and renewal movement designed to strengthen adult church leadership.

In both his keynote address and in his sermon, Bishop Griswold drew a

number of examples from scripture that showed God at work most powerfully when the community of believers steps "outside its institutional safety zones and opens itself to the driving motion of the Spirit in new ways..."

Cursillo, with its emphasis on piety, study and action, is one tool that can help participants deepen their relationship with Christ and open them to new ways of fulfilling God's mission, Bishop Griswold said. *Episcopal News Service contributed to this article.*

Iranian President Decries Misuse of Religion

Iranian President Mohammad Khatami was the keynote speaker Nov. 13 at a conference on religion and peace held at the Cathedral of St. John the Divine in New York City.

President Khatami told the panel of American interfaith religious leaders that they must wrest the language of belief away from those "who concoct weapons out of religions."

Along with numerous other heads of state, President Khatami was in New York for a special United Nations General Assembly session on dialogue among civilizations, a subject President Khatami first proposed in 1998.

"While terrorists purport to be serving the cause of religion and accuse all those who disagree with them of heresy and sacrilege, they are indeed serving the very ideologies they condemn," President Khatami told the cathedral gathering.

This form of nihilistic behavior tears at the very fabric of human existence, according to President Khatami, and the world's religious communities have a vital role to play, both as a safe haven and as a voice of reason, in the struggle to prevent religious belief from being used as a weapon.

President Khatami's remarks were echoed by the Rt. Rev. Mark Sisk, Bishop of New York.

"For too long, we in the religious community have been far too willing to allow those with the loudest voices to define the religious traditions that we each hold so dear," he said. "It is time - it is past time - when we should take this most treasured gift from those who use it for their own hate-filled purposes."

Episcopal News Service contributed to this article.

Children's Eyes Opened to Life on River Barges

The Mississippi River bred St. Louis, but like much of its population, the city has mostly turned its back on the river and struck out for the west, north and south. Yet the river rolls on, with barges, 15 or 20 at a time, propelled by tugs or towboats, carrying nearly half of all goods used in the United States from mines, fields and factories.

The people who keep those boats running are confined to them, doing hard, dirty, dangerous work, for four weeks at a time. While they can always see the shore, they can't get to it, or to their families, until their month-long shift is over. Meanwhile, they work 12 hours on, 12 hours off, seven days a week, all year long — Christmas and birthdays included — with the same 10-12 others, hauling lines, hefting cargo and maintaining equipment in freezing cold, broiling sun or driving rain.

Nowhere could the rough, sometimes brutal life of river mariners seem more distant than at St. Peter's Church in Ladue, Mo. St. Peter's is the quintessential suburban church — a simple, elegant, colonial-style building with clear light flooding through tall Palladian windows. Its people are elegant, too, affluent and well-dressed. Their children attend

private schools or public ones generally regarded as excellent.

But on a recent Sunday the worlds of river mariners and suburban churchgoers came together for a brief time, and it was one of those contacts that could change the lives of both groups.

On Oct. 28, the Rev. Jim Wilkinson, pastoral care coordinator and chaplain for Ministry on the Rivers, preached a story sermon "for children of all ages." After the sermon by Fr. Wilkinson, the Sunday school pupils gathered to hear Steve Butkovich, retired veteran of 35 years as a tugboat captain and even longer on the river, describe what that life is really like. He was aided by Karen Cox, project coordinator for Ministry on the Rivers.

Ministry on the Rivers is a program of the Seamen's Church Institute, an ecumenical, voluntary agency affiliated with the Episcopal Church. The river-based program was established after the realization came that people on the inland waterways suffered much of the same isolation and

fatigue, as much spiritual as physical, as their deep-water counterparts for whom the Seamen's Church Institute was founded in 1834.

In response to some general questions about river-based traffic, most of the children at St. Peter's weren't aware of ever having seen a barge, though they were pretty sure they had ridden in their families' cars across one nearby bridge or another. When asked if their parents traveled, some acknowledged that they did, for a few days at a time. "What if your dad were gone for a whole month?" asked Ms. Cox. "You might have to mow the lawn." "Nah," said a small boy, "the yard man does that."

After attempts to interest the children in the heavy hanks of cable that bargemen deal with, and a display of models and other equipment, Ms. Cox began to explain how families in churches, even as far from the river as St. Peter's, could help in the river ministry by collecting books and videos for the river men and by taking cookies and knitted scarves to them at Christmas. A plan for a field trip to make delivery of such things to the Alton Locks near St. Louis, which would have brought a reality to the presentation, was foiled by the newly stringent security provisions in place since the Sept. 11 terrorist attacks.

The St. Peter's effort was launched by the Rev. David R. Stock, assistant to St. Peter's rector, the Rev. James Purdy, and enthusiastically taken up by parishioner Katie McDonald. "We give so much to our kids," she said, "and they have no way of knowing that everybody doesn't live like they do. This is a way for them — even the smallest children — to give something to someone else as they pack cookies, and learn about a different way of life." And maybe next time they travel across the bridge and see a barge, they'll think about how the people on it live, and the distance between the barge and St. Peter's will narrow slightly.

'What if your dad were gone for a whole month?'

Ms. Cox to pupils at St. Peter's Church, Ladue, Mo.



Bonnie Freeland photo

Ms. Cox instructs the Sunday school pupils at St. Peter's, with Captain Butkovich at her side.

Virginia Benson

Aware of the Darkness

John Updike has written a beautiful story called "A Short Easter." It tells of the struggle of one man to find God in his life on an Easter Day which is an hour shorter because that Easter Day falls on the advent of daylight savings time. Last year, we also had a short Advent when the Fourth Sunday of Advent fell on Christmas Eve. That gave us only three weeks to prepare for Christmas. Do you remember having Advent 4 services in the morning and Christmas Eve services that night? Some have described it as the altar and flower guild nightmare. Many exhausted clergy found themselves giving four sermons that day.

This year we also have a short Advent, as Christmas Eve is the day following the Sunday of Advent 4. Is three weeks and one day enough time to prepare for the coming of the Christ Child? Is it enough time to try to empty ourselves of the defects and sins of our life so that we may make room in our hearts for the Christ Child? Is it enough time to contemplate the unbelievable availability of God to us by coming directly to us in human form?

It is not enough time. Even a lifetime is not enough time to try to prepare for and comprehend this miracle in our lives. So why try? My experience is that each tiny glimpse into the presence of God in my life somehow changes me more than I can understand, and I desperately long for that change.

One of my favorite paintings at the National Gallery of Art in Washington, D.C., best describes the journey we are called to no matter how many days we are given for this preparation. The painting is "The Penitent Magdalene," Magdalene at the Mirror, by Georges De La Tour. As you enter the main floor of the gallery, the painting is down the hall to the right in a room filled with early French artists. Mary Magdalene sits at a desk. Her left hand is touching the face of a skull elevated on a closed book. A burning candle or lamp almost hides the skull from view. Magdalene's chin rests on her right hand. She stares longingly into a mirror in front of her. She sees the reflection of the

skull in the mirror. What is the skull? Is it her inner self, her inner mind? Is it her humanness? She seems to feel it with her body, her hand. She cannot look on it. She seems to feel her humanness but cannot see directly into it. She only sees it most clearly in the mirror. She seems also to invite us to ask what parts of ourselves, our humanness, we see only in a mirror, or in others. She is telling us we may feel our humanness, but we are often blind to it except as it is reflected in a mirror or another person. What character defects, what faults, are seen so easily in others? Are they also in us — selfishness, control, self-centeredness? Her figure is mesmerizing. She asks us to be aware of what we see and to contemplate it. She asks us to make this new awareness a part of our prayers.

This is the call of the Advent journey. In order to make room for the Christ Child to enter our lives, we must shine a candle into our darkness. That darkness can often be seen only in a mirror, the mirror of others. Light is also not in the candle, nor is it in the flame, but in the burning. Advent is an active time of trying to be aware of our darkness that is daily keeping the white and holy light of Christmas from entering our lives. Give

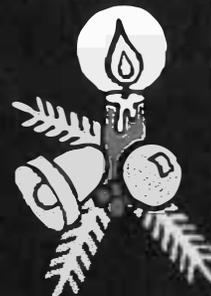
Did You Know...

The youth group at St. James' Church, Dallas, sold 22 tons of pumpkins during a fund-raising project.

Quote of the Week

The Rev. Richard Farr, vicar of St. Mary's Church, Henham, England, on why he banned yoga exercise classes from the church's parish hall: "We are here to tell people about Jesus and his exclusive claims. It seems completely inappropriate that we should give someone a platform who is advocating different spiritualities."

Advent is an active time of trying to be aware of our darkness that is daily keeping the white and holy light of Christmas from entering our lives.



thanks that this year we will have one more day than the last to make our pilgrimage to Bethlehem by the light of the candles of Advent.

Our guest columnist is the Rev. Joanna Seibert, a deacon at St. Margaret's Church, Little Rock, Ark.

What Children Can Give

It is encouraging to see so many of our congregations recognize that children have something to offer the rest of the church. Rather than use the well-worn phrase “children are the future of the church,” many parishes and missions are finding that children are anxious to become more involved in the life of the church in the present. In many places children have taken on a far greater role than their usual service as acolytes. They read lessons, they sing or play instruments, they are among the ushers, they teach Sunday school, and older teenagers even serve on vestries and search committees. Some congregations have gone so far as to have liturgies for children with young people doing everything but celebrating the Eucharist. Some have even preached sermons.

Rather than wring their hands when children step away from the church at age 16 or 17, leaders of some parishes have been intentional in their efforts to get more children involved. Vestries and rectors have tried to identify the needs of children and how churches or individuals can meet them. Some have been bold enough to ask what children can give to the rest of us. There are frequent instances in scripture where Jesus uses children as the models for developing relationships. Children have the ability to see things with a fresh eye, and perhaps to perceive something the rest of us might not see. They have much to give us.

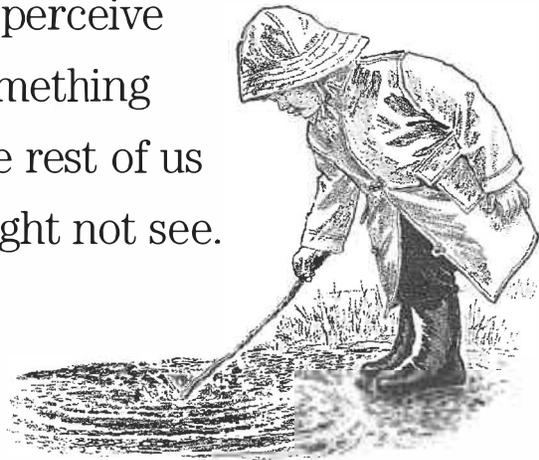
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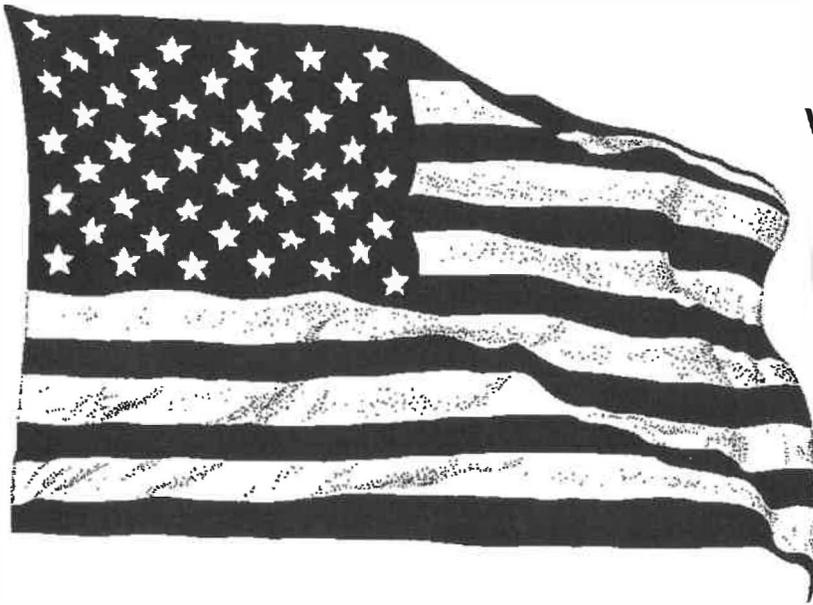
In recent weeks we have received several letters to the editor which have not been signed. In only one of these cases were we made aware of the author of the letter. It is our conviction that letters to the editor should appear with the writer's name. On rare occasions, there are cases when the name might cause embarrassment or other problems to the author, and in such cases we would withhold the name from the printed letter. Persons sending such letters to us should include a separate note indicating why they believe anonymity should be granted.

Our letters to the editor continue to be popular with readers. We ask those who submit letters to the editor to keep them brief, for that will increase their chances of being published. Letters to the editor under 200 words stand a far greater chance of appearing in the magazine than those which run longer. We reserve the right to shorten any letters, just as we do with news articles or feature stories. In addition, we believe it is not fair to other writers, or to our readers, if we repeatedly print letters from one individual.

We are grateful to those who take the time to write letters. Because of the volume received, it is not possible for us to acknowledge every letter. Please know all of them are read. Letters to the editor and those not for publication are valuable in helping us keep in touch with our readers.

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VIEWPOINT

Old Glory and the Cross

By Donna W. Hayhow

The most powerful symbol in our country right now is the United States flag. It also speaks of a time past, when truly great statesmen, like Jefferson and Lincoln, weren't afraid to stand up for what they believed was right. It speaks of our freedom, which was won by the blood of our brave ancestors.

Since Sept. 11, Old Glory has appeared on automobiles, men's lapels, women's blouses, children's backpacks, and is seen flying from almost every house you pass. We call this patriotism, and for the most part, it is a good thing. In fact, until that first plane hit its target, shaking up our collective conscience, we were a country deeply divided over many issues, not the least being the man who is our president. Suddenly we are sticking together as never before. Perhaps the most positive aspect is the realization that we Americans really do have it good. We truly are lucky to live in this country, even with all its faults.

Displaying our flag is one way we can show our loyalty and our appreciation, but it has also raised an old issue in the church. In the past month, I have been asked by many, "Why can't we hang the flag outside of St. John's?" and "Why won't you let us carry the flag in the Sunday procession and display it by the altar?" I have also fielded criticism for not having patriotic hymns sung each Sunday.

It is true that many years ago, just about any Episcopal church would have had a United States flag up front. Some still do. Along with it, usually on the opposite side of the altar, would be the Episcopal flag. But, over the years, the church has discouraged this practice for good reason. The flag is a powerful symbol. Symbols are very important to our worship tradition in the Episcopal Church. Our symbols not only say something about what we believe, but they also teach us, at an unconscious level, what is important to our faith development. When we follow the cross into the church each Sunday, we are saying that Christ is coming into our midst. When we see the cross up front, we know that the cross of Christ stands at the center of our faith. When we follow the cross out of the church, at the end of our worship, we are saying that now, as we each go back out into the world, to do the work that God has given us to do, the cross of Christ goes before us, leading us, protecting us, empowering us. The cross speaks of a freedom won for us by the blood of the Son of God.

For Christians living in the 21st century, it is more important than ever that we not mix our symbols, thereby confusing what it is that we

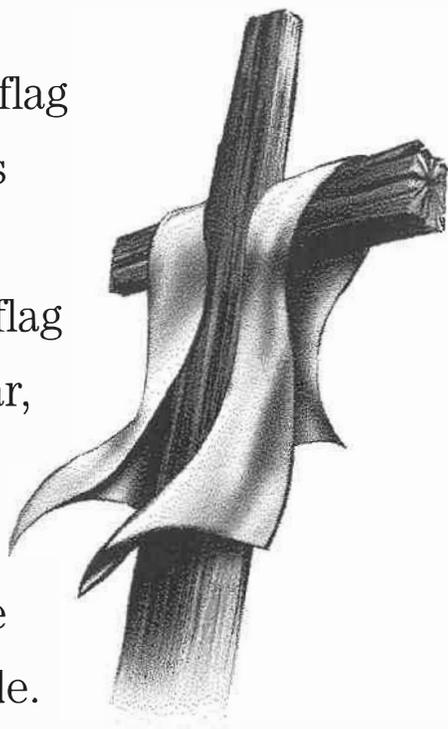
believe. The Rt. Rev. Vincent Warner, Jr., Bishop of Olympia, says, "The critical question for Christians in this moment is, 'What does it mean to be faithful and patriotic?'" We have a tendency in this country to confuse the two. It is not unusual for Ameri-



Our symbols not only say something about what we believe, but they also teach us what is important to our faith development.

cans to think they are Christians simply because they are Americans. I hear people say all the time that this is a Christian nation. Both assertions are misguided. Christians are made, not born. We become Christians by

When we carry the flag along with the cross during worship, and then place the flag right beside the altar, we say symbolically that the two are synonymous, maybe even interchangeable.



choosing to believe in Jesus Christ as our Lord and Savior. Then we submit ourselves to Christian baptism, as an outward and visible sign of our faith. Christianity is a choice, not a birthright.

Our country was founded not on Christianity, but upon the right of religious freedom. A goodly number of the signers of the Declaration of Independence were not Christians, they were Deists. Deists do not hold to a doctrine of the Trinity, or to any notion of a God who longs to be in intimate relationship with us.

We also need to pay attention to the fact that Christianity is soon to become a minority religion, not only in the world, but perhaps in our own country. Then there is the matter of public policies, social concerns for the poor, environmental policies, the mentally ill, the homeless, etc. Following in the events of Sept. 11, our own House of Bishops issued a statement of concern: "It is time to look at how our national interests are perceived in the rest of the world. Even some of our friends are questioning our commitment to the common good."

It seems that, over time, we have become a people who, given our power and wealth compared to all other nations of the world, have become arrogant and boastful. Seen from the outside, there is much for which we ought not boast. We are the

most violent country in the industrialized world. And without a common enemy on which to focus our anger and hate, we turn on one another.

So, while there is a lot to be proud of in being an American, we need to remember that as Christians, our "citizenship" is located elsewhere. Our identity is found in Christ and his cross, and that's where things can get sticky. Often, our Christian principles are going to conflict with many of the policies and principles of our American government and way of life. If that doesn't happen, then something is wrong with our understanding of what it means to be a Christian.

When we carry the flag along with the cross during worship, and then place the flag right beside the altar, we say symbolically that the two are synonymous, maybe even interchangeable. At the very least, we imply that one informs the meaning of the other. We might not consciously think that, but what we do with our symbols speaks of our unconscious beliefs, and they are what shape our behavior. We keep our patriotic symbols separate from our religious symbols in church, because we need to focus solely on the cross. After all, the flag isn't going to save us. □

The Rev. Donna W. Hayhow is rector of St. John's Church, Cuyahoga Falls, Ohio.



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LETTERS TO THE EDITOR

Unaddressed

In all of the editorializing and Letters to the Editor over the past months, at least one dimension of the Accokeek conflict seems to go unaddressed. Why would a vigorous opponent of the ordination of women accept a call within a diocese with an elected woman bishop and with whom said priest would be expected to be in a sacramental and collegial relationship?

Additionally, although the case continues to be made that this conflict has something to do with an attack on traditionalists within the church, it seems to me that the presenting issue is Fr. Edwards' refusal to promise not to lead Christ Church out of the Episcopal Church. Under these circumstances (the 30-day argument notwithstanding) would any bishop, regardless of position on the theological spectrum, approve such an election? Though I'm not ordinarily given to conspiracy theories, it appears to me like the Diocese of Washington and Bishop Dixon were "set up."

*(The Rt. Rev.) Sanford Z.K. Hampton
Assistant Bishop
Diocese of Olympia
Seattle, Wash.*

He Missed It

The answer to the question David Kalvelage asks in his column, "How does one wage reconciliation?" [TLC, Oct. 28], is, of course, answered in the House of Bishops' pastoral letter. In fact he quotes that answer: "We are called to self-examination and repentance: the willingness to change direction, to open our hearts and give room to God's compassion as it seeks to bind up, to heal, and to make all things new and whole."

Mr. Kalvelage claims to have read the letter three times, and yet he writes that he shares "the bishops' conviction that reconciliation and peace, not aggressive military action, are the most desirable outcomes of the war against terrorism." Is it possible that he misread it three times? The letter is chock full of just the "leadership, healing, comfort



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and hope” he missed precisely because the bishops are convinced that “reconciliation and peace” can only be the “outcomes” if they are also the means of waging this “war.”

Far from being “confusing and even misleading” in naming the document as they do, the bishops are echoing the familiar call of the post-WWII peace movement to “wage peace, not war.” Appearances to the contrary sometimes, the church is, of course, the original peace movement under the leadership of the Prince of Peace. Thankfully, those who share that Prince’s leadership today seem to be in harmony with their commander-in-chief.

*(The Rev.) Dennis Wienk
St. Thomas’ Church
Bath, N.Y.*

Still Valid

I am writing in response to the letter submitted by the Rev. Ernest Neckermann, which bore the title “Not a Valid Position” [TLC, Nov. 18]. Fr. Neckermann fails to understand that Bishop Iker’s position was once accepted by our own General Convention as a “valid theological position,” and that the only thing that has changed over the years is that such a position has been gradually pushed aside more so by resolution than by revelation.

If theology is asking the question, “What do you want?” who’s to say that Bishop Iker didn’t also ask God the very same question? (Which I am sure he has). The invalid position comes not from Bishop Iker, but rather from those who fail to understand and respect the deeply held beliefs of our brother and sister Episcopalians who are still very much a part of this church.

*(The Rev.) Christopher Keough, OSF
Pewaukee, Wis.*

A Historic Event

On Sept. 7, I attended the installation of the Rev. Dean W. Nelson as Bishop of the Southwest Synod of the Evangelical Lutheran Church in

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LETTERS TO THE EDITOR

America (ELCA). I was asked to participate as an Episcopal layperson by leading one of the intercessions, together with other lay persons of other churches. (I am a member of the Ecumenical Commission of the Diocese of Los Angeles and was asked to participate by the Rev. Mark Price, ecumenical officer of the local ELCA synod.)

Printed in red in the service bulletin was the following rubric: "Three

bishops in historic succession join the presiding bishop in the laying on of hands in conformity with the canons of the Council of Nicea." Sure enough, besides two Lutheran bishops in historic succession, there were four Episcopal bishops participating in the laying on of hands. These were: the Rt. Rev. John Bruno, Bishop Coadjutor of Los Angeles, the Rt. Rev. Chester Talton, Bishop Suffragan of Los Angeles, the Rt. Rev.

Robert Anderson, Assisting Bishop of Los Angeles (formerly Bishop of Minnesota), and the Rt. Rev. Edward Mackenzie, Assisting Bishop of Los Angeles.

This was the "historic first" in living out the CCM full communion agreement between the ELCA and the Episcopal Church. This installation predates that of the ELCA's presiding bishop by approximately one month [TLC, Oct. 28].

*P. Raymond Gallie
Woodland Hills, Calif.*

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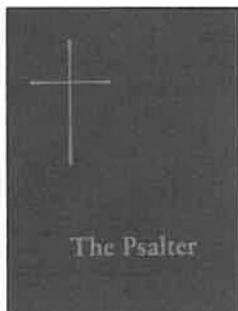


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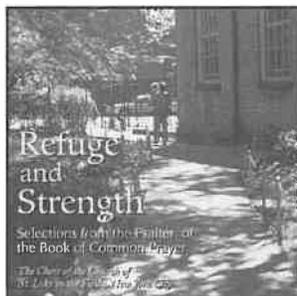
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Our Mission Is ...

The Rev. James E. Flowers [TLC, Nov. 4] dogmatically informs us that "forgiving one who is not repentant is not just inappropriate, it is blasphemous." Further, in regard to Sept. 11, "it is not an option for Christians."

At times like this, I wish in my moments of anger and outrage that this were so. But then I am confronted by the memory of Christ hanging on a tree, looking out over his supremely unrepentant accusers and executioners and saying, "Father, forgive them for they know not what they do." That act of forgiveness not only saves his first-century tormentors; it saves me, both in my own ignorance and in my willfulness.

We will not defeat terrorists — or overcome sin — by reverting to the self-righteous anger of a modern-day Torquemada. Our mission is to help the world see the whole truth of God's love and know the transforming power of Christ's forgiveness and grace.

*(The Rev. Canon) John E. Lawrence
Trinity Church
Newport, R.I.*

LETTERS TO THE EDITOR

Please send your letters

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PEOPLE & PLACES

Appointments

The Rev. **Roger Ard** is rector of St. Peter's, PO Box 5553, Rome, GA 301625553.

The Rev. **Mary Busse** is associate at St. Peter and St. Paul, 1795 Johnson Ferry Rd., Marietta, GA 30062.

The Rev. **Irv Cutter** is rector of St. James', 3129 Southmore Blvd., Houston, TX 77004.

The Rev. **Chris Epperson** is associate at All Saints', 634 W Peachtree St. NW, Atlanta, GA 30308.

Deaths

The Rev. **William Henry Kirk**, 92, long-time community leader in the East Harlem neighborhood of New York City, died Oct. 19 in Branford, CT. He had lived in Hamden, CT, in recent years.

Fr. Kirk was a native of Newcastle, PA. He graduated from Amherst College and the Episcopal Theological School. He was ordained deacon in 1935 and priest in 1936 and served for a time in the Diocese of Missouri, first as curate of St. Peter's, St. Louis, 1935-37, then as minister-in-charge of Grace Church, St. Louis, 1937-44. He was rector of St. John's, Buffalo, NY, 1944-47. Following time as director of the building fund at Virginia Theological Seminary, he became executive director of Union Settlement, which provided services to East Harlem residents, serving there from 1949 until his retirement in 1971. He was closely involved with the settlement's College Readiness Program, which assisted more than 9,000 young persons in getting their degrees. He is survived by three daughters, Serena Kirk, Bangor, ME; Susan K. Semple, and Judy K. Fittsimmons, Cambridge, MA; a sister, Dr. Elizabeth K. Rose, Kennett Square, PA; nine grandchildren and six great-grandchildren.

The Rev. **E. Elbridge Morrill, Jr.**, Lt. Col. USAF, Ret., retired priest of the Diocese of the Rio Grande, died Oct. 19 in Tucson, AZ, where he resided. He was 88.

A native of St. Louis, MO, he served in the U.S. Army Infantry and Air Corps, and later with the Air Force. During World War II he served in England and was awarded the Bronze Star and the French Croix De-Guerre. Following the war he graduated from the University of Missouri, returned to active duty at the School of Aviation Medicine, and graduated from the University of California. He worked with the Utah Public Health Department, with the Department of Defense in Japan and the Far East, and with the U.S. Public Health Service in Cincinnati, OH. He studied for the ordained ministry at Xavier University and Hebrew Union College and was ordained deacon in 1969 and priest in 1970. He was vicar of All Saints' Church, Grants, and St. Philip's, Belen, NM, 1971-72, then retired to Tucson in 1972. He served as a chaplain at St. Mary's Hospital, Tucson, and in many churches in the Diocese of Arizona. Fr. Morrill is survived by his wife, Genevieve, a sister, Juanita Wilkinson, Nashville, TN; and a brother, Howard, Carrollton, TX.

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Christmas Reflections

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RECTOR: Church of The Good Shepherd, Cashiers, NC. Are you the shepherd God has chosen to lead our flock? Our intimate, historic church is situated on a highland plateau in the Blue Ridge Mountains. We are a vigorous, caring parish active in outreach to community needs. We live in an area of robust growth of new mountain homes and a year round paradise of scenic splendor. To submit a resume and obtain a parish profile, contact: **Search Committee, Church of The Good Shepherd, P.O. Box 32, Cashiers, NC 28717 www.goodshepherdofcashiers.com**

RETIRED OR WORKING RECTOR needed to serve three days each week in the combined parishes of St. John's, Deadwood, SD, and Christ Church, Lead, SD. These parishes are three miles apart and share alternate Sundays for the celebration of Eucharist. In the Diocese of South Dakota, we are a hard working and responsible group of committed laity who have seven years of experience in ministry with a retired priest. Ministry is supported by an active deacon who visits shut-ins and nursing homes and assists at the Liturgy. Nestled in the beautiful Black Hills, we are near colleges and Interstate 90. Rectory, utilities, medical insurance and a substantial financial package are available to the person who would enjoy ministry in two adjoining small communities. For more information see our web site at <http://christchurch-lead.com> or <http://saintjohns-deadwood.com> Telephone **Robert Thrall at (605)722-3022**, write to: **Christ Church Episcopal, PO Box 675, Lead, SD 57754**

ASSOCIATE RECTOR: Fast-growing pastoral/program size parish in suburban Milwaukee seeks full-time priest associate to share Adult Ed/Discipleship, new program development and pastoral care of membership. St. Bart's is an Alpha parish; our mission statement is Matthew 28:18-20 (The Great Commission). We are eucharistically centered, multi-generational, traditional and contemporary in music, involved in diocesan and community ministries. Nice stipend and benefits. Check us out on the web at www.execpc.com/~stbarts. Send resume and letter of interest to **The Rev. Christopher Keough, OSF, St. Bartholomew's Episcopal Church, N27 W24000 Paul Court, Pewaukee, WI. 53072.**

FULL TIME RECTOR: Christ Episcopal Church. Our parish of 148 families is located in Warwick, a national historic district, in the scenic Hudson Valley of New York state, only fifty miles from New York City. We are seeking a priest who will share our strong sense of fellowship and our focus on worship, good sermons, spiritual growth, and Christian education for all ages. Our historic Carpenter Gothic church was built in 1866. The parish has a beautifully renovated rectory should the candidate choose to live there. To learn more about us, please visit our website at www.christchurch.org or contact **Elizabeth Hurd, Search Committee Chairperson, 5 Clark St., Warwick, NY 10990; (845) 986-5216; e-mail ehurd@warwick.net; fax (845) 986-5207.**

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Classifieds

Frequency	1-2x	3-12x	13-25x	26x+
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CLASSIFIEDS

POSITIONS OFFERED

FULL TIME RECTOR: If we build it, will you come? St. Andrew's Episcopal Church, Albany, NY, is a dynamic, urban, Eucharist-based church, founded on traditional Anglican worship, stewardship to the community and pastoral care to all people. We are moving toward the growth of our parish in members and faith by helping all who enter to repent and believe the good news, remember Christ, rejoice in the power of the resurrection, and reflect God's gracious light in everything they do. We seek a rector who will lead us in worship, develop Christian education for all ages, and build on our deep commitment to quality music in our liturgical life. Our priest should be strong in pastoral care, preaching, teaching, and outreach. If you join us on this exciting journey, we will support you with talents, financial resources and hard work. Send your CDO Profile to: **The Rev. Canon Mary Chilton, Episcopal Diocese of Albany, 68 South Swan Street, Albany, NY 12210.** For more information about St. Andrew's, visit our website at <http://www.standrewsalbany.org>

FULL-TIME RECTOR: St. James' West Bend, WI, is a small to mid sized, historic parish in the state's fastest-growing county (45 minutes from Milwaukee). We seek liturgically centered rector to work with us in ministering to each other and the community. Preaching, pastoral care and Christian education for all ages are important. We value active lay ministries and joyful fellowship. Send resume and CDO profile to: **Leslie Bruss, Search Committee, St. James' 148 S. 8th Ave, West Bend, WI 53095.** Visit www.stjameswb.org, e-mail: office@stjameswb.org

ASSOCIATE RECTOR: Dynamic parish seeks energetic priest with management skills to be Associate Rector/Director of Programs and Ministries. See our website for complete job description for this innovative position: http://www.churchofadvent.org/ver312/Jobdesc/Assoc_rect.htm.

BI-VOCATIONAL PRIEST: St. Andrew's Episcopal Church, Glasgow, Kentucky, is located in a beautiful vacation area of rural South Central Kentucky, a city of approximately 14,000. The congregation seeks a priest-developer to help bring the church to a parish status. A packet outlining social, geographic, educational, and employment opportunities will be sent upon request. Send inquiries to: **Nan, Secretary, St. Andrew's Episcopal Church, 910 Columbia Ave, Glasgow, KY 42141** or call **Georgine** at 270/651-6325 or **Larry** at 270/646-3339.

DIRECTOR OF CHURCH SCHOOL: St. Luke's Parish, Box 3128, Darien, CT 06820. Phone: (203) 655-1456. Fax: (203) 655-7716. Email: judy.barnett@saintlukesdarien.org. St. Luke's Church, Darien, CT, is looking for a director for its church school starting in January. A person with appropriate experience to direct and supervise the Christian education program for children from Baptism through grade 5. The part-time position requires 19 hours per week, including Sunday mornings. Further information, please contact **the Rev. Wanda Pizzonia**.

FULL TIME RECTOR: Holy Trinity Church, a family-sized parish located in Memphis, Tennessee, seeks an experienced, energetic spiritual leader. We have a richly diverse, highly devoted communicant body faithful to the greater glory of God and his ministry through Christian leadership in our community. We have beautiful worship facilities situated on a 5-acre campus near a vibrant university community. Our 100-year-old parish is located in the heart of a thriving metropolis. Memphis is a flourishing city that offers a multiplicity of museums, theatres and other cultural attractions; as well as claiming home to St. Jude Children's Research Hospital, the Liberty Bowl, and the Memphis in May Festival.

We seek a dedicated and tenacious spiritual leader who is strong yet compassionate. Our new rector should be an enthusiastic leader, who believes in strong discipleship through evangelism. We offer a highly competitive salary package with full benefits. Please submit resume and CDO profile to: **Joy Martin, Chair, Search Committee, Holy Trinity Episcopal Church, 3749 Kimball Avenue, Memphis, TN 38111,** or email to jmartin@ftb.com. FAX: (901) 523 - 5153

POSITIONS OFFERED

DIRECTOR OF COMMUNITY LIFE: The Church of the Holy Comforter in Kenilworth, Illinois, is looking for a Director of Community Life (DCL), sometimes known as the Director of Religious Education in other parishes, to start no later than June 2002. We are a vibrant and healthy corporate-sized parish of approximately 1,000 parishioners on Chicago's north shore lakefront. The principal responsibilities of the position include leadership of newcomers and new members ministry programs, all fellowship programs and all formation programs (youth, adult and pre-school). This position includes direct supervision of the Director of All Things Bright & Beautiful, our 10-teacher, 80-student Christian pre-school serving the parish and wider community. The successful candidate will possess a dynamic blend of experience, enthusiasm and competence. The DCL will work with a four-member clergy team, three other lay persons and several active vestry members to build and maintain an active Christian community within the parish. Compensation will be competitive and commensurate with the successful candidate's experience and qualifications. For more information, please visit our website at www.holycomforter.org. Send inquiries to: **John Campbell, 1219 Forest Ave., Wilmette, IL 60091,** FAX to (847) 251-0221, call (847) 251-0589 or email to jfc1219@aol.com.

RETIRED RECTOR OR WORKING RECTOR needed to serve half-time or less position at St. Clement of Alexandria Episcopal Church, Woodlake, CA, in the Diocese of San Joaquin. Small, but active and loving parish family. We have a thriving Preschool and Daycare program. Woodlake, a community of 6,600 primarily Hispanic, is located in the Sierra Foothills at the Gateway to Sequoia National Park. Please contact: **St. Clement of Alexandria Episcopal Church, 498 North Valencia Street, Woodlake, CA 93286, (559) 564-8811** or Fax (559) 564-0221 E-mail: Stclementsdy@aol.com

PART TIME RECTOR: St. Christopher's parish in Cheyenne, Wyoming seeks a part-time rector. A city with a strong tradition of railroads and cowboys, and is also the state capital and the site of Warren Air Force Base. St. Christopher's is a pastoral-sized congregation, debt free, recently refurbished plant, broad churchmanship, strong, energetic lay leaders and poised for growth. For more information contact **Floyd Foresman, St. Christopher's Episcopal Church, 2602 Deming Blvd., Cheyenne, WY 82001.**

DIRECTOR OF YOUTH / PARENT MINISTRY: Episcopal Church of the Ascension, Clearwater, Florida, seeking full-time, dynamic, passionate (lay or ordained) leader for relational youth/family ministry. Challenge is to create and expand ministry for spiritual development of middle/high school youth. Ideal person will have love for teenagers and be open to lead contemporary Christian music. Will also minister to parents in parish. Bachelor's degree or 3 years experience with youth required. Send resume with references to: **Talma Pilato, 3257 Nick's Place, Clearwater, FL 33761.** Email: spilato1@tampabay.rr.com

RECTOR: Christ Church in Port Jefferson, NY, is seeking a rector. We are an eclectic, AAC-affiliated, traditional parish on the historic north shore of Long Island. Our members are loving, Christ-centered and enthusiastically embrace the renewal movement within the church. We are seeking a Spirit-filled pastor with a strong biblically-based theology to join our family and lead us in our relationship with Christ. Send replies to: **Search Chair, Christ Church Episcopal, 127 Barnum Ave., Port Jefferson, NY 11777** E-Mail: MRMACHINE@aol.com

RECTOR: St. Luke's Episcopal Church, Merritt Island, Florida. We are a small suburban community in the shadow of the space center, seeking a faithful priest centered in the Anglican tradition to preach God's inclusive and unconditional love. We value eucharistic-centered worship and want to reach out to our community to share the promise of Jesus. Please send resumes and inquiries to: **The Rev. Canon Ernest Bennett, 1017 E. Robinson Street, Orlando FL 32801-2023**

POSITIONS OFFERED

RECTOR-FULL TIME: We are a theologically open, energetic, outreach oriented parish with a historic church building in downtown Pocatello, Idaho. We seek a priest to support ongoing outreach and help us build children's programs. See Parish Profile at <http://gemstate.net/users/trinity>. Contact **Trinity Church Search Committee, Box 1214, Pocatello, ID 83204** or trinitypoc@aol.com

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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.

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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, Inc., 120 Sylvan Avenue, Englewood Cliffs, N.J., 07632; 800-486-8359; FAX (201) 228-5211; E-mail: holytours@farandwide.com** Web site: www.farandwide.com

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CHURCH DIRECTORY KEY

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; HG, 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.

CHURCH DIRECTORY

PHOENIX, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
www.allsaints.org email: cblack@allsaints.org
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carozzi, r; Bishop Burrill, Bp-in-Res; Fr. Lierle;
Canon Long; Fr. Monson; Fr. Wilson; Fr. Mitchell; T. David-
son, dcn; Dr. Plotkin, Rabbi-in-Res; S. Youngs, Dir. Mus; J.
Sprague, Yth; K. Johnstone, v; E. Young, Head of School.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 T, Th,
F; LOH: Sun 11:10 & Wed 7 & 10; Ev: 7 1st Sun Oct — Apr

AVERY, CA

ST. CLARE OF ASSISI (Calaveras Big Trees) Hwy. 4
The Rev. Martin L. Bowman, v 209-795-5970
Sun Mass 10 (Sung)

CARLSBAD, CA

ST. MICHAEL'S-BY-THE-SEA 2775 Carlsbad Blvd.
The Rev. W. Neal Moquin, SSC r
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

ASPEN, CO

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Sun 8, 10

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http://www.cccathedral.org (860) 527-7231
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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. Daily Eu 12 noon

WASHINGTON, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A.
Henninger Steadman
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; Wed HU 12:10; Confessions by appt

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

STUART, FL

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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
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Eu 10. Sat Eu 5

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erti, Canon James E. Rasnick, r-e, The Rev. Grant R. Sherk, p-
r, The Rev. John F. Magnum, p-i-r, Mace Graham, org-ch
Sun Eu 8, 10; Thur Eu/Healing; Fri Eu 12:10; H.D. 9:40 Mat. 10:00 Eu

AUGUSTA, GA

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

CHICAGO, IL

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ascensionchicago.org

Sisters of St. Anne (312) 642-3638
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10. Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
Rosary 9:30 Sat

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ST. PAUL'S PARISH (CHICAGO WEST SUBURBAN) 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
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Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacra-
ment of Reconciliation 1st Sat 4-4:30 & by appt

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30 Brimmer Street Email: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, c;
the Rev. David J. Hogarth; Carrie Reiger, Pastoral Asst for Youth
Work Web: www.theadvent.org
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri,
Mass 7:30; MP 9; 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

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Eu 5:30. Tues and Thurs Choral Ev & Eu 5:30. Choral Eu Wed
12:10. Sat Eu 10:30

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4:45. M-F: Mass at 12:15 & 6:20; MP 8:30, Noonday Office 12; EP
6. Sat: Mass at 12:15, Noonday Office 12; EP 5. C 11:30-12, 4-5

ASHEVILLE, NC

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H Eu Sun 8, 9, 11:15. Wed noon, 5:45 (828) 274-2681

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337 Charlotte St. at Macon stmarysparish@main.nc.us
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The Rev. Ned F. Bowersox, r 700 S. Upper Broadway
The Rev. Frank E. Fuller, asst www.cotgs.org
The Rev. Margarita Arroyo, c
Sun 8, 9 & 11:15. Weekdays as anno

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6:45, EP Mon-Fri 6 (214) 521-5101

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Sun Eu 7:45, 9, 10:15, 11, 6; Ch S 10, 5 Contemp. Youth Serv;
Tues Noon Eu in Spanish; Wkday Services; Sat 6 Taize Eu.

MILWAUKEE, WI

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Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in
Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F;
12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

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