

# THE LIVING CHURCH

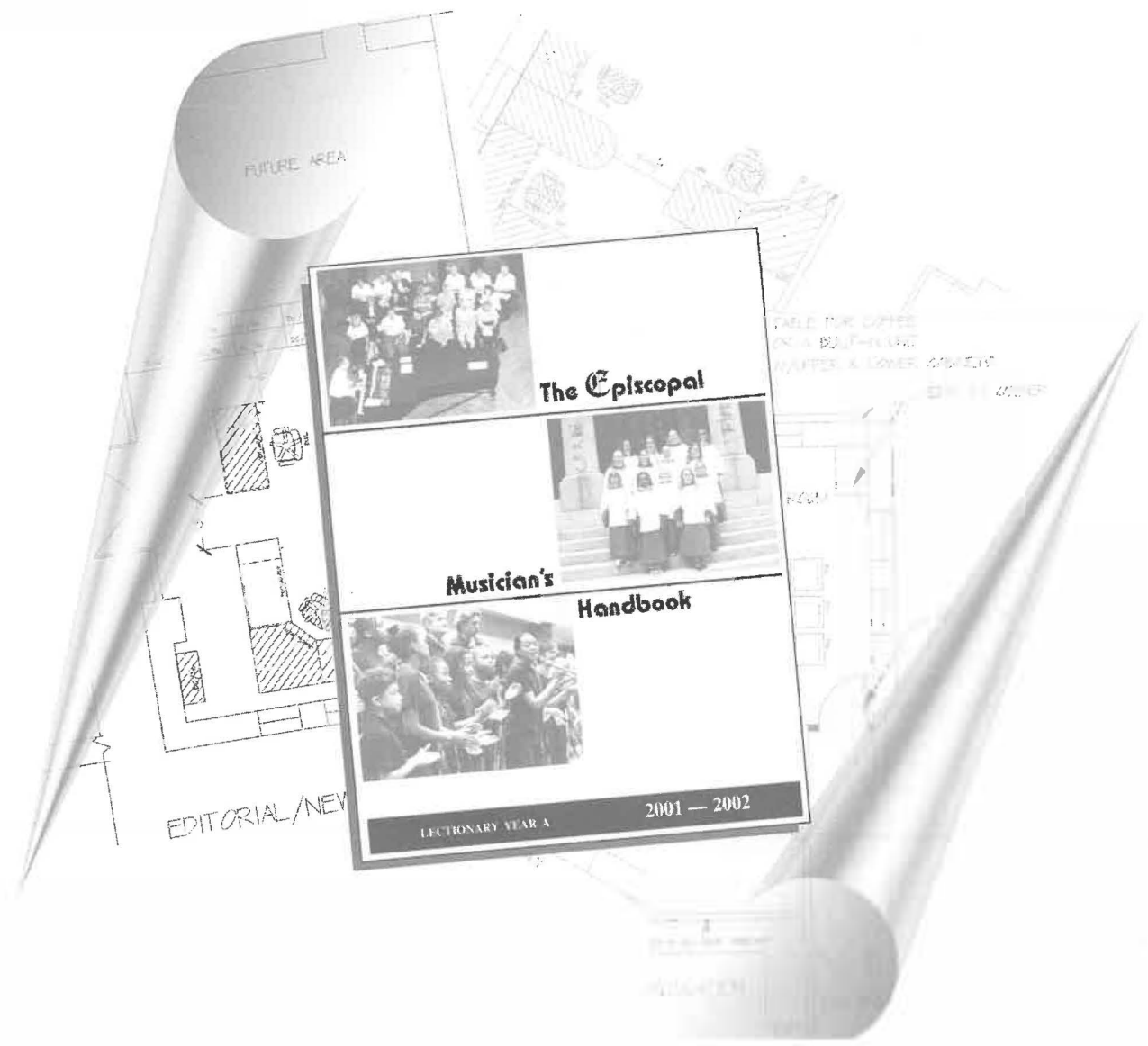
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Volume 222 Number 16



## The Spirit of Giving

*Outreach-minded Church of the Redeemer in Sarasota, Fla., puts hands to work in a Dominican Republic village*

BY PATRICIA NAKAMURA

**The Cover**  
Photos of Outreach in the Dominican Republic by Chuck Miller and Marshall Pepper

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BY HOOKER CAMPBELL

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## TRAVELING?

TAKE ALONG YOUR TLC FOR  
THE CHURCH DIRECTORY  
GUIDE. (SEE PAGE 23)

## SUNDAY'S READINGS

# Last on the List

*'A week later...'* (John 20:26)

### The Second Sunday of Easter (Thomas Sunday), April 22, 2001

Acts 5:12a, 17-22, 25-29 or Job 42:1-6; Psalm 111 or 118:19-24; Rev. 1:(1-8)9-19 or Acts 5:12a, 17-22, 25-29; John 20:19-31

Thomas was the last of the apostles to believe that Jesus had risen from the dead, but he was not a doubter. It merely took a special kind of trigger or catalyst to release the marvelously deep and mature faith that was within him.

No one else anywhere in the gospel had the faith that led the believer to proclaim, "My Lord and my God!" These words are more moving, more mature than Peter's earlier confession, "You are the Messiah, the Son of the living God" (Matt. 16:16).

Thomas' weakness was neither doubt nor failure to love, but the inability to release the faith into active life. For that reason, the key words in this account are "a week later." It was certainly no coincidence that when Jesus appeared to the apostles, "Thomas ... was not with them" (John 20:24).

It was God's will that Thomas not be present when Jesus appeared. Thomas then had to remain with the community for an entire week before he saw the risen Jesus. Everyone else had seen Jesus risen and probably could talk of nothing else during that

week. Thomas must have felt pulled in two directions: unable to believe unreservedly that Jesus had risen, yet unable to leave the community of love and friendship he had known for two or three years, in which he had seen remarkable things. By remaining in the community in spite of his inability to bring his faith to the surface, he was brought in that fellowship to the point where he could make his magnificent proclamation: "My Lord and my God!"

Thomas was treated uniquely in the revealing of the risen Jesus. Like Thomas, no one else believed that Jesus had risen until they had seen him with their own eyes — not the women at the tomb, not Peter or the other apostles, not the disciples on the road to Emmaus. But only Thomas is called to build his faith by being a member of an entire believing community before he himself sees Jesus and is able to believe.

Being last on the list may well be a testimony to the faith God knew was within him, for he was then chosen by Jesus as the encourager of "those who have not seen and yet have come to believe."

### Look It Up

Job's experience of God (Job 42:5) is quite similar to Thomas', yet Job's response (Job 42:6) is quite different from Thomas'. What makes the difference, and why is it significant?

### Think About It

Has there been a time when you had faith but could not put it into practice? What prevented it? If not lack of faith, was it lack of courage? Lack of confidence? What was the result?

### Next Sunday

#### The Third Sunday of Easter

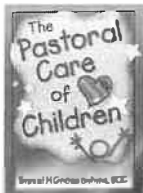
Acts 9:1-19a or Jer. 32:36-41; Psalm 33 or 33:1-11; Rev. 5:6-14 or Acts 9:1-19a; John 21:1-14

**Taking Care of Each Other**

By Travis Du Priest

**THE PASTORAL CARE OF CHILDREN.** By Daniel H. Grosseohme. Haworth Pastoral Press (10 Alice St., Binghamton, NY 13904). Pp. 152. \$14.95 paper.

Episcopal priest Daniel Grosseohme, director of pastoral care at Children's Hospital in Akron, Ohio, addresses key issues such as fear, anger, guilt and spiritual friendship in situations of chronic illness. Very helpful section on rituals with children.



**CHILDREN'S BOOK OF TABLE BLESSINGS.**

By Ellen J. Kendig. Illustrations by Phyllis V. Saroff. Paulist. Unpaginated. \$6.95 paper.

Lovely simple prayers with full-page color illustrations opposite. For example, "On Easter" begins, "Risen Christ, praise you for teaching us how to love" and is faced with a beautiful drawing of lilies.



**FINDING YOUR WAY AFTER YOUR CHILD DIES.** By Phyllis Vos Wezeman and Kenneth R. Wezeman. Ave Maria. Pp. 191. \$11.95 paper.

Parental guidelines for dealing with the stages of grief when a child dies. Can also be used for a small group or church class. Particularly helpful on issues such as celebrating Christmas and graduation.

**THE STORY OF CHRISTIAN SPIRITUALITY: Two Thousand Years, from East to West.** By Gordon Mursell, general editor, et al. Fortress. Pp. 384. \$35.

An excellent addition to all individual, church or seminary libraries is this new reference book on the spiritual traditions of Christianity from the early church fathers, the Celts and Anglo-Saxons, the saints East and West — and yes, our own wonderful "Anglican Spirit" gets an entire chapter. Richly illustrated with color photographs.

FINDING YOUR WAY  
:c:  
Your Child Dies



**The Episcopal Evangelical Assembly, 2001**

**The Articles of Religion  
in the Episcopal Church  
1801-2001**

*A Discussion of the Continuing Relevance of  
the Thirty Nine Articles for Today's Church*

**May 31st-June 2nd 2001, Pittsburgh, PA**  
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Gillis Harp**

**FitzSimmons Allison  
Sam Pascoe**

Together with a

**Preaching Workshop** led by **Gavin McGrath**

*The Episcopal Evangelical Assembly* is an opportunity for Evangelicals of all sorts in the Episcopal Church to come together for mutual encouragement and to challenge each other to grow in the Christian faith and life.

*The Preaching Workshop* will be held prior to the Assembly (May 30th and 31st), primarily for those in any gospel teaching ministry: pastors, rectors, youth workers, and small group leaders.

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Canon Alexander

## Sewanee Professor Elected in Atlanta

The Rev. Canon J. Neil Alexander, the Norma and Olin Mills professor of divinity at the School of Theology of the University of the South, was elected Bishop of Atlanta March 31 at a special convention.

Canon Alexander, who is also priest-in-charge of St. Agnes' Church in Cowan, Tenn., was elected on the fifth ballot. He will succeed the Rt. Rev. Frank Allan, who has retired.

The bishop-elect, 47, has been in his current position since 1997. Prior to that he taught liturgics and preaching at General Theological Seminary from 1989 to 1997. He was priest associate at All Saints', New York City, and since 1996 he has been canon liturgist and theologian for the Diocese of Bethlehem.

Born in Winston-Salem, N.C., he is a graduate of Moravian College, the University of South Carolina, Lutheran Theological Southern Seminary and General Theological Seminary. He served Lutheran churches in the U.S. and Canada until 1987. He was ordained deacon and priest in the Episcopal Church in 1988.

He and his wife, Lynn, are the parents of three children, John Jr., Kelly and Mary Catherine.

Others nominated were: the Rev. Bob Abstein II, rector of St. George's, Nashville, Tenn.; the Very Rev. Nathan Baxter, dean of Washington National Cathedral; the Rev. Joe Burnett, rector of Trinity, Hattiesburg, Miss., and the Rev. Elizabeth Claiborne Jones, rector of Epiphany, Atlanta.

		ATLANTA									
		Ballot 1		2		3		4		5	
L = Laity, C = Clergy		C	L	C	L	C	L	C	L	C	L
<b>Needed to Elect</b>		74 137									
Abstein		14	43	8	37	11	18	14	9	1	7
<b>Alexander</b>		<b>41</b>	<b>81</b>	<b>60</b>	<b>102</b>	<b>62</b>	<b>142</b>	<b>67</b>	<b>169</b>	<b>87</b>	<b>178</b>
Baxter		24	69	20	64	12	44	3	21	1	8
Burnett		17	28	9	15	3	2	0	7	1	2
Jones		48	52	47	56	57	65	61	68	56	78

## West Tennessee Elects Bishop on 15th Ballot



Fr. Johnson

It took 15 ballots for the Diocese of West Tennessee to elect the Rev. Don E. Johnson, rector of the Church of the Resurrection, Franklin, Tenn., as the third bishop of the diocese. The nearly seven-hour process March 30 enabled the diocese to find a successor to the Rt. Rev. James Coleman, who has announced his retirement.

Fr. Johnson was elected from a field of five nominees chosen by a nominating committee. He was third in the vote totals for much of the day and finally moved ahead in both the clergy and lay orders on the 11th ballot.

Fr. Johnson, 52, has spent his entire ordained ministry in Tennessee. Following graduation from Vanderbilt University and Seabury-Western Theological Seminary, he was ordained deacon in 1976 and priest in 1977. He served a brief interim at Calvary Church, Memphis, then was chaplain at the University of Tennessee-Chattanooga from 1978 to 1986. He was rector of Christ Church, Chattanooga, 1978-87, rector of St. John's, Johnson City, 1986-96, and he has been rector in Franklin since 1996.

Others nominated were: the Rev. Zabron A. (Chip) Davis III, rector of Trinity, Natchez, Miss.; the Rev. Dorsey W.M. McConnell, rector of St. Alban's, Edmonds, Wash.; the Rev. Martyn Minns, rector of Truro, Fairfax, Va., and the Rev. Edward J. Tourangeau, rector of St. John's, Lafayette, Ind.

		WEST TENNESSEE									
		C = Clergy, L = Laity									
		Davis		Johnson		McConnell		Minns		Tourangeau	
Ballot		C	L	C	L	C	L	C	L	C	L
1		17	28	<b>7</b>	<b>24</b>	2	6	21	44	9	6
2		23	36	<b>7</b>	<b>22</b>	2	1	22	49	2	2
3		24	41	<b>6</b>	<b>20</b>	2	0	22	48	1	0
4		26	48	<b>5</b>	<b>14</b>	2	1	22	46	0	0
5		26	50	<b>6</b>	<b>12</b>	2	2	20	44	0	0
6		25	50	<b>8</b>	<b>8</b>	2	4	18	42	0	0
7		30	45	<b>6</b>	<b>13</b>	2	4	18	45	0	0
8		27	44	<b>9</b>	<b>19</b>	3	4	17	43	0	0
9		28	40	<b>10</b>	<b>23</b>	3	5	15	42	0	0
10		22	31	<b>15</b>	<b>36</b>	3	5	16	38	0	0
11		18	28	<b>19</b>	<b>45</b>	5	3	14	34	0	0
12		20	35	<b>21</b>	<b>50</b>	3	5	12	30	0	0
13		18	23	<b>24</b>	<b>59</b>	2	2	12	24	0	2
14		14	17	<b>33</b>	<b>72</b>	2	1	7	19	0	1
15		10	16	<b>40</b>	<b>82</b>	withdrew		3	12	2	0
<b>Needed to elect</b>		(38 74)									



Maria R. Bastone photo

A marching band is part of the procession in celebration of St. Elizabeth Ann Seton.

## Episcopalians and Roman Catholics Together Honor St. Elizabeth Ann Seton

Saying we need to put aside "the fig leaves of denominationalism," the vicar of Trinity Church, Wall Street, New York City, presided over an Annunciation Day Evensong in honor of the 25th anniversary of the canonization of St. Elizabeth Ann Seton.

"She was first a daughter of Trinity Church," the Rev. Samuel Johnson Howard told dozens of Roman Catholic nuns and parishioners of Trinity and four Roman Catholic parishes. "Today we gather to celebrate unity."

The commemoration is believed to be the first time the two traditions celebrated the saint who founded the first order of women religious in America, the Sisters of Charity, and is credited with starting the Roman Catholic school system in this country.

St. Elizabeth Ann Seton was born into a prominent Episcopal family in 1774. Trinity Church

was her parish. But, attracted by the Roman Catholic belief in the Real Presence of Christ in the Eucharist, she converted, making her first communion as a Catholic on March 25, 1805.

The day's celebration began with Mass at St. Peter's Roman Catholic Church, where the saint made her conversion, and was followed by a traffic-stopping procession down Broadway, led by the Cathedral Girls High School marching band. Trinity clergy and parishioners joined the procession, which culminated at Evensong in the Shrine of St. Elizabeth Ann Seton, which had been her house when she was an Episcopalian and is now a Catholic church opposite the Staten Island Ferry at the tip of Manhattan.

"Every opportunity like this is a mark of reconciliation," Fr. Howard said. "I hope it will be one of many more to come."

*Retta Blaney*

## Parish Says to Bishop Dixon, 'Leave Us Alone'

The Bishop Pro Tempore of Washington and the rector whose election she challenges [TLC, April 1] confronted each other publicly for the first time in a spirited two-hour parish meeting April 1 at Christ Church, Accokeek, Md., attended by about 175 persons.



Bishop Dixon

Locked out of the church on a Sunday afternoon two weeks earlier because she had called a meeting without the required 10-days notice, the Rt. Rev. Jane Holmes

Dixon addressed a group of about 90 persons at that time, and made known her protest of the call of the Rev. Samuel L. Edwards to the small parish located about 40 miles south of Washington, D.C. Bishop Dixon said Fr. Edwards could not be instituted as rector because he disapproved of ordination of women to the priesthood, would not accept her authority beyond that of an administrator, and would not guarantee that he would not lead the parish out of the Episcopal Church.

In a home nearby, Fr. Edwards asserted that day that he already had become the rector, had signed a contract with the parish, and had been invited to occupy the rectory. On the ensuing Sundays he has preached and celebrated at all services, and has moved his wife and two children from Texas to the Accokeek rectory, a move Bishop Dixon said that cost the parish about \$10,000.

The day before the April meeting, the controversy reached the secular press, with the bishop being quoted by the *Washington Post* as saying, "He's not rector and he's not going to be rector!"

Warden Barbara Sturman opened the April meeting reviewing letters and telephone calls of the previous four months, accusing the bishop of "driving a wedge that is truly evil," and ending with a plea: "Bishop Dixon, leave us alone." She received a prolonged standing ovation.

Bishop Dixon then came forward, speaking for 25 minutes on the various

(Continued on next page)

## Grants a 'Financial Catalyst' for Church Growth

Four parishes are the beneficiaries of \$50,000 grants awarded for the purpose of reaching the goal of the 2020 initiative adopted at General Convention. The grants were made in response to the church's commitment to double its membership by 2020.

Grants of \$50,000 — \$10,000 per year for a five-year period — have been presented to Church of the Ascension, Seneca, S.C., Holy Spirit, Plymouth, N.H., St. Thomas' in-the-Fields, Gibsonia, Pa. (Diocese of Pittsburgh), and St. James', Prospect Park, Pa. (Diocese of Pennsylvania).

The grants were awarded by Thomas H. and Frances M. Winter, of Seneca, S.C. The donors hope to

"provide a financial catalyst at the local level, and that, if they are energetically pursued, engage in active cross sharing" among the four parishes and dioceses. The donors will act as facilitators in sharing information of what's taking place in each church.

"Such grassroots giving could truly help the Episcopal Church refocus on what matters most — leading people into a personal and corporate relationship with Jesus Christ that transforms us and society," said the Rev. Rory H.B. Harris, rector of St. James', Prospect Park. "It is a creative and wonderful response to a challenging undertaking by our national church."

## Opposing Sides Hear the Other's Case in Dispute at Diocese of Washington Parish

(Continued from previous page)

exchanges, telephone calls and meetings and again declared that her only goal is to institute priests who accept her authority, have not written objectionable articles, and will guarantee to keep a parish and its property in the Diocese of Washington.

Fr. Edwards was the next to speak. He, too, covered recent events, beginning

with the relinquishment of his ministry as executive director of Forward in Faith North America (FIFNA), headquartered in Fort Worth, and his desire to return to parish life near family members in North Carolina.

A major contention is that the diocese did not object within the 30-day period that canon law gives the diocesan bishop to object to the election of a rector. Mrs. Sturman maintains the search committee

**Mrs. Sturman maintains the search committee and vestry observed all requirements.**

and vestry observed all requirements. Bishop Dixon says the background check required by insurance takes a minimum of six weeks.

When the floor was opened to others, Brad Hutt, of the American Anglican Council, suggested a 60-day moratorium, and the Rev. David L. Moyer, rector of Good Shepherd, Rosemont, Pa., and president of FIFNA, endorsed Fr. Edwards as "one of the finest men in the church — a superior priest." Eighteen other persons spoke before the two-hour deadline with views of dismay, anger, sorrow, condemnation and support.

As the meeting drew to a close, nothing appeared to be settled for the embattled parish, one of six founded in the area by the Church of England more than 300 years ago.

(The Rev.) James B. Simpson

## Youthful Convention

Beginning with the opening words of Evening Prayer in Knoxville on Feb. 9 — "Luz y paz, en Jesucristo nuestro Señor," spoken by the Rev. Louis Garcia and repeated — "Light and peace, in Jesus Christ our Lord" — by the Rev. Mary Moore and continuing to the dismissal on Sunday, the Diocese of East Tennessee focused on bringing the church's resources to bear on the task of spreading the gospel.

In order to achieve miracles in the Diocese of East Tennessee, one must both anticipate and plan for them, according to the Rt. Rev. Charles G. vonRosenberg, diocesan bishop.

This theme was woven throughout convention. Delegates examined two relevant questions: How does the church proclaim the gospel in the area? and what resources does it need in order to do that successfully?

Following his address, convention heard a special order of business, a report of capital funds needs. The diocese is in the process of preparing for a \$2 million capital campaign.

The reading of Evening Prayer in Spanish and English reminded the convention of a field ripe for the harvest in East Tennessee's growing Hispanic population. Saturday evening's worship focused on another area addressed during the business of convention — the youth of the diocese. Approximately 120 young persons attended a simultaneous event and joined convention to lead Evening Prayer.

At Bishop vonRosenberg's invitation, the Youth Action Council (YAC) had seat and voice at convention.

On Sunday morning, many Episcopalians from the Knoxville area joining delegates to celebrate the Eucharist together. Bishop vonRosenberg celebrated. The Rev. Canon Michael Delk, from St. Philip's Cathedral in Atlanta, and organizer of "Gathering the Next Generation" was the preacher.

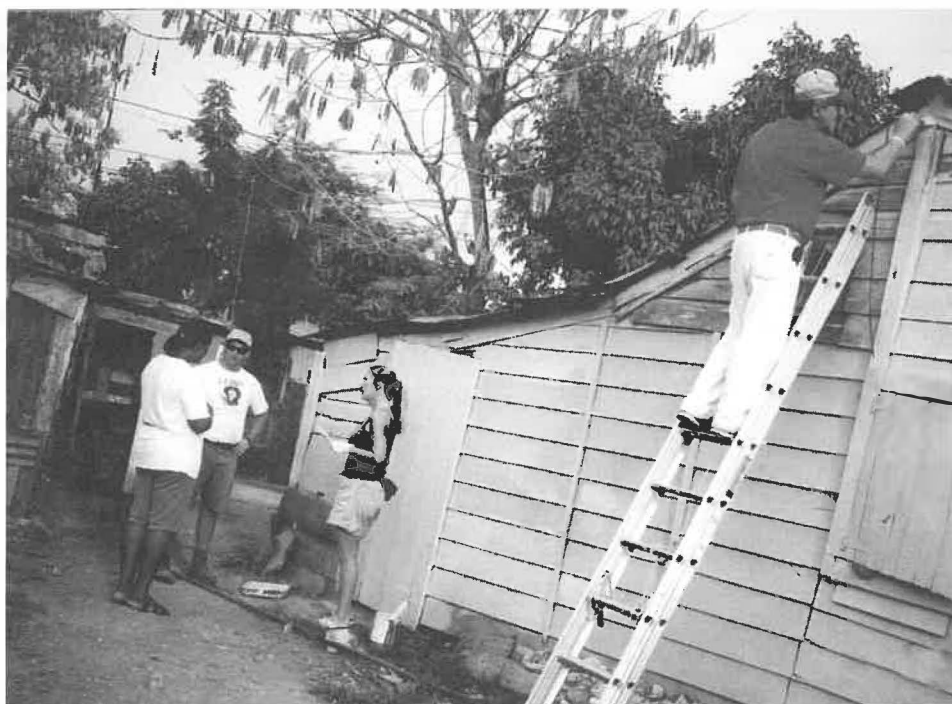
Pam Doty





# The Spirit of Giving

*Outreach-minded Church of the Redeemer in Sarasota, Fla., puts hands to work in a Dominican Republic village*



A volunteer painting a house for some of the church members.

Chuck Miller photo

**S**ometimes just sending money isn't enough. The people of Church of the Redeemer, Sarasota, Fla., needed "missionary work beyond the community," said the rector, the Rev. Fredrick Robinson. They are very outreach-minded, and prefer projects that are "hands-on with an international flavor." Now many of those hands have new calluses from hammers, paint brushes and shovels. And the village of Gautier, Dominican Republic, has a beautiful new church.

Chuck Miller, a consultant in pharmacology who's "bridging into volunteer life," especially in Habitat for Humanity projects, said four years ago, the parish sent "an exploratory trip, all Spanish-speaking volunteers, including Bob Stevens, a Ph.D. in urban planning, and Doris Schweppe, who would become a missionary to the DR, living in nearby Andres. Their presentation energized the congregation into organizing a work party to finish their first Dominican Republic church. "I started calling," Mr. Miller said. "I had 10 yeses without even advertising."

"Three years ago," Fr. Robinson said, "we gave \$35,000. The poverty there is tremendous. The peo-

ple had raised as much as they could. Dominicans built the first floor of San Jose in Andres, and we sent carpenters and painters and a concrete-block layer. The next year, we finished the second floor. Nearly 20 people went each year."

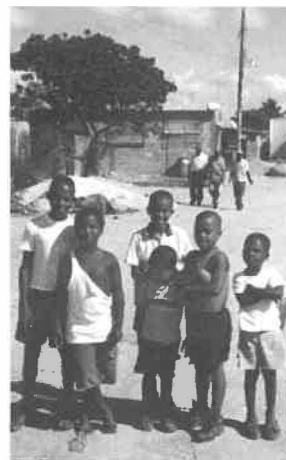
This year Santo Tomas in Gautier, a rural community surrounded by sugar cane fields, needed a new roof, refinished pews, altar furniture and paint. "The Dominicans helped as they could. We sent about 20 volunteers from Redeemer."

And one from All Saints' Cathedral, Milwaukee. Marshall Pepper enjoys a yearly winter visit to his cousin in Sarasota. Her husband had asked if he'd care to go along. Mr. Pepper, who since his retirement from a manufactur-

ing firm has been the cathedral's volunteer sexton and fix-it person, is a dab hand with all sorts of tools. He said yes, too.

"We knew we'd be building a church," Mr. Pepper said. "The walls and the roof were on but not much else." Indeed, the original roof had been lifted by a hurricane, leaving pews open to the weather. "We built a pulpit, a lectern, a baptismal

**The poverty there is tremendous. The people had raised as much as they could.**



Children come to watch the progress. Marshall Pepper photo



**'I get so much more out of it than I put in,' Fr. Robinson said. 'The sharing is profound, the sense of serving Christ.'**



Workers painting the red trim on the cross (left) and finishing a prayer bench (above).  
Chuck Miller photos

font, and an altar, and we repaired the celebrant's chair. I was on the Pew Crew." The furniture was varnished but not stained. "The priest wanted the natural wood color."

Mr. Miller had gone ahead to buy materials — wood, paint. Other tools traveled with the workers. Electricity in the tiny village is iffy. "We mixed concrete and grout by hand, with a shovel — unheard of for Americans," Mr. Pepper said. The church inside and out "we painted *canario*, yellow. And we painted parts of four or five houses too, with blue we'd bought," Mr. Miller explained, "for some of the church members who are too infirm or poor to do so themselves."

Fr. Robinson said Redeemer also sent a medical team this year. "They served more than 600 people in five days. They gave out lots of medicine. Some came from Haiti [the other half of the island] for medicine."

People from the church, neighbors, especially the kids, were curious and came to watch. And of course the trip was not all work. "We mingled with people on the job,

in the village, in stores and restaurants. We got to meet *El Presidente* — it's the Dominican-made beer. It's pretty good!" decreed the Milwaukeean.

"I get so much more out of it than I put in," Fr. Robinson said. "The sharing is profound, the sense of serving Christ. I love the spirit of the people; their love for God is so apparent." It's in the music one hears in the churches, "a cappella music, mariachi style, with drum, tambourine, gourds — it's spirited, not pretty and polished."

Redeemer's contacts have deepened the companion relationship between the Diocese of Southwest Florida and the Diocese of the Dominican Republic, instituted by the Rt. Rev. John Lipscomb, Bishop of Southwest Florida, a few years ago. The youth group, whose director was part of the building crew, will go this summer. Next year Chuck Miller would like to go to Santiago, an inland town.

And the Yankee conscript? "It was a good mission, an excellent experience, and very gratifying. I'd go back."

Patricia Nakamura



Left to right: Hooker Campbell, Alexander and Dr. Richard H. Campbell, Sr., Hooker's father.

pretty limited, since I know almost no Spanish.

One day when the local padre and his wife brought our lunch, which happened to be hot dogs, I noticed there was an extra. I gave it to Alexander, who had been diagnosed with malnutrition. Much to my amazement he took less than a half of it and gave the rest to a friend, who then proceeded to share it with another friend, and so on. One little hot dog and bun, which I could wolf down in three mouthfuls, fed four very hungry boys! No one asked for more, but I wished I still had half of my own lunch to share.

Perhaps the hot dog only fed four, but I couldn't help being reminded of the boy who shared his few

**Perhaps the hot dog only fed four,  
but I couldn't help being reminded  
of the boy who shared his few fishes  
with Jesus and his disciples.**

fishes with Jesus and his disciples, enabling them to be fed. Even today, a small thing can be turned into a kind of miracle. Certainly not that I consider myself a miracle worker.

This brings me back to the Dickens beginning of the story. Here I was feeling a little scared and certainly out of place in a country I knew nothing about. An orphan who had nothing, much like David Copperfield or Oliver Twist, had reached out his hand in friendship to me. Even though we didn't speak the same language, Alexander showed me through example how much we all have to share.

#### EPILOGUE

I traveled back to the Dominican Republic in the summer of 2000. One of the first people to greet me was Alexander, grinning in his blue briefs. It was rewarding to know that our medical mission had some success, no matter how small. Alexander was no longer malnourished and was free of parasites. Even with the language barrier, we can communicate through smiles and hugs. Alexander is to start school this year and I took him my old backpack to carry his books. He enjoyed showing off the gift from his U.S. friend and proudly wore it around. For a week, I once again had my "Dominican shadow." I look forward to being shadowed again this summer.

*Hooker Campbell wrote this article as a member of the sixth grade Christian education class at St. Mark's Cathedral School, Shreveport, La.*

## Hot Dog AND THE BUN

### A boy's lessons as a first-time missionary

By Hooker Campbell

To paraphrase Dickens, "I begin my story with the beginning of my story." I am lost! Yes, lost, in the summer of the year of our Lord 1999, in the Dominican Republic. I had come as a first-time missionary. The reason I found myself in this particular place and time was my mother had been on a trip for recovery work after Hurricane Georges and said it was rewarding.

When I went to the Dominican Republic I expected to see people with an extremely low happiness level. I was wrong. The people were as enjoyable and polite as, or more so, than anyone in the U.S. I was basically there to help my father, who was to do some dental work, and to translate some for the Haitians, who speak a French creole of sorts. However, I ended up running more errands for cold drinks than doing medical work.

Maybe it was the novelty of a white, brown-haired child, but whatever it was, the children took to me, especially a 5-year-old orphan boy named Alexander. He lived with his aunt. Alexander usually ran around in light blue brief underwear. He enjoyed following me around. If any of the other children wanted to be with me, he would make them go away. This was quite an honor, or at least I think it was. Communication was

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# Breathing in the Fumes

During recent weeks, the building we occupy has undergone a considerable amount of painting. On occasion we have had to use alternate means to enter the building and to work our ways past ladders, canvas and the odor of fresh paint. It's going to take more than that to stop the mail from reaching us. Get a load of this:

**From Western Louisiana:** The next time the editor writes one of those smart-remark articles, I am going to cancel my subscription.

*Dear Western:* Just to be safe, perhaps you ought to turn the page and read the editorials. I think you'll enjoy them. Ed.

**From Fort Worth:** There was a time when we could count on TLC to uphold the catholic faith. What on earth has happened to you people?

*Dear Fort:* Sadly, it seems that most of those Episcopalians interested in upholding the catholic faith have headed in other directions. Ed.

**From Southern Virginia:** I have found a way to deal with my annoyance of you moving the letters to the editor to the back of the magazine. I don't read them.

*Dear Southern:* I'll bet your blood pressure readings have improved, haven't they? Ed.

**From Michigan:** Why does TLC seem to studiously ignore the Jesus Seminar?

*Dear Michigan:* Studiously? I'm afraid you're giving us more credit than we deserve. Ed.

**From Rhode Island:** Some of TLC's articles are embarrassingly shallow.

*Dear Rhode:* It probably stems from my eighth-grade phy ed class. I couldn't swim well so I stayed in the shallow end. My instructor was not amused. Ed.

**From Upper South Carolina:** TLC's format is stale, it needs some pizzazz, some color and some humor.

*Dear Upper:* Other than that, how are we doing? Ed.

**From Texas:** Stop trying to impress us with color covers. Save some money and just give us the news.

*Dear Texas:* We're always trying to save money, but as for "giving" you the news, sorry. Ed.

**From Chicago:** Do you really think your readers care what the Executive Council does?

*Dear Chicago:* Probably not, but aren't you even a little curious about what those people do? Ed.

**From Los Angeles:** TLC needs more intellectual beef.

*Dear Los:* The other day I was in a gourmet food store and you should have seen the looks the folks at the meat counter gave me when I asked for intellectual beef. Ed.

**From Olympia:** I have one comment for the authors of your letters to the editor: Get a life!

*Dear Olympia:* You've probably summed up the opinions of a large percentage of readers. Ed.

**From Southwestern Virginia:** There seems to be breathless reporting in TLC of who's leaving the church.

*You're very observant. One of our correspondents has been treated for pulmonary problems, but that seems to be under control now. Ed.*

**From Minnesota:** The homophobic, fundamentalist, mysoginistic, racist opinions of the editor are an affront to all who care about the Episcopal Church.

*Dear Minnesota:* Couldn't you have included something about the aged? Ed.

**From Springfield:** You should change your name to The Fossil Church. TLC projects an understanding of the church which is frozen in stone.

*Dear Springfield:* This is amazing. We are awaiting results from a paleontology lab of an item found buried under our Ladies' Room which appears to be a fossil. Ed.

## Did You Know...

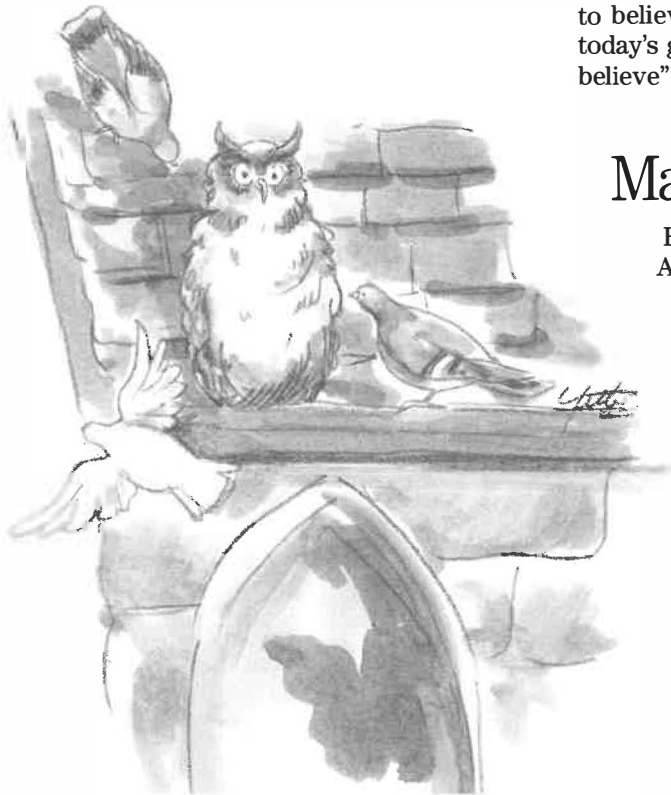
**The cemetery at Zion Church, Charles Town, W.Va., contains the remains of 20 Washingtons who were born at Mt. Vernon.**

## Quote of the Week

**The Rev. Jason Leo, rector of Calvary Church, Clifton, Ohio, on the Diocese of Southern Ohio's plans to reach Gen-X age groups: "I bet Thomas Cranmer would look at the Internet and say, 'Great, we've got to use that too!'"**

## The Proof to Believe

Because Thomas is so prominent a character in the gospel for the Second Sunday of Easter, the day has become known as "Thomas Sunday." We hear of doubting Thomas, the skeptic who needs to see Jesus' wounds and to place his hand into our Lord's side in order to believe it is Jesus, raised from the dead. Once he had proof, Thomas proclaims, "My Lord and my God." In that brief statement Thomas sums up our faith in Jesus Christ. It sums up everything we need to know about Jesus. In a sense, Thomas represents most of us. We need proof in order to believe. We have the assurance of our Lord, who says in today's gospel, "Blessed are those who have not seen and yet believe" (John 20-29).



It was hoped that the rector's pigeon problem could be resolved peacefully, but the large plastic owl bore an uncanny resemblance to the lead soprano in the choir ... and it was quite soon "back to the drawing board."

## Many Thanks

Each year we dedicate an issue to the Living Church Associates, a growing group of generous persons who contribute at least \$100 a year to the Living Church Fund. The importance of this fund to THE LIVING CHURCH can't be stressed enough, for if it didn't exist, this magazine couldn't be published. For most of its 122-year existence, THE LIVING CHURCH has been published without the assistance of a special fund. When the cost of postage, printing and production grew faster than income from advertising and subscriptions, the fund was created.

The goal for the Living Church Fund this year is \$140,000. We are hopeful that the level of commitment by those who have participated in the past along with the involvement of our new readers will enable us to reach this goal.

We are heartily thankful for the generosity of those persons who contribute to the Living Church Fund, especially the Living Church Associates. Their names are listed in this issue.

## A Job Well Done

Readers who have already been through the classified ads in this issue may have noticed an ad for an advertising manager for THE LIVING CHURCH. That means we are searching for a successor to Lila Thurber, our advertising manager, who left recently after a career of some 40 years. Mrs. Thurber moved into advertising after spending time in our editorial department and probably could have performed other functions as well. Her career included work under four different editors, and she came in contact with an enormous number of persons both inside and outside the Episcopal Church. We salute Mrs. Thurber for a job well done and wish her well in the days ahead.



## VIEWPOINT

By Joseph K. Acton

Anglican theologian Michael Green writes, "Whilst it is entirely fruitless to speculate on the comparative difficulty of preaching the gospel in different ages, there can be no doubt that it was an exceedingly difficult operation in the conditions and circumstances of the first century."

"Wherever they went, Christians were opposed as anti-social, atheistic and depraved."

To both Jews and Gentiles alike, Christians were offensive. Greeks simply saw them as ridiculous and foolish. Their story of the crucified God seemed to border on insanity. To Romans, Christians were seen as weak and ineffective with a Savior who could not save himself. Jews with their idea of what kind of Messiah would come, "could not bring themselves to stomach it at all." Both Christian belief and behavior were roundly condemned. Powerful cultural and religious influences sought to snuff out the light of Christ. If they were planning on winning anyone for Christ, the Christians had to do so in an environment of intense resistance and animosity. Christians were met by "powers and principalities," both a worldly and otherworldly opposition.

We now find ourselves in a very similar situation as the first-century Christians. A "post-Christian culture" has

### **Many take an attitude of superiority and hostility to biblical Christianity and wrongly call it "Anglican."**

emerged which is just as unaware of the meaning of the Christian story as first-century Greeks and Romans.

The church has always flourished in times where world views collided with the truth of Jesus Christ, although not without significant sacrifice and suffering for the church. And yet it is in this environment of competing world views and clashing cultures that the gospel was able to take root and grow.

One mindset of the first century



## Against the Culture

*Today's church has many parallels to the church of the first century*

which may be familiar to us today is the intellectual and cultural snobbery of the so-called upper classes. As Paul said, "few men of wisdom by any human standard, few powerful or highborn" made up the Christian community. To the "highborn" intellectuals of Roman society, all superstition was seen as something belonging to the lower classes. Christianity, according to Green, "was a superstition that belonged to the dregs of society."

I remember in college a guy telling me everyone with an IQ above average knew Christianity was an outdated mythology used as a crutch by lesser minds, and I am ashamed to say, I agreed with him. I did not know Jesus at the time. As a pastor, I remember another Episcopalian who told me the Episcopal Church was not really for the uneducated or the "lower classes." Can you see Jesus weeping over that statement? If the church wants to experience the super abundant blessing God longs to pour out on his people, we must be willing to exchange our "highborn" notion of our "religion" for an actual relationship with Jesus.

What would Jesus and his fisherman disciples have thought of some of

our notions of the "Anglican ethos"? It is not so important that we hold onto some idea of what it is to be a "good Anglican" as it is to be willing to throw our sense of religious propriety aside and grab hold of Jesus himself, no matter what that might cost us. Hold on for dear life, because he is life, even if the cost is that others think we are "going overboard" or — shudder — being un-Anglican.

There are Romans and Greeks still opposing the basic Christian message as irrelevant and unintellectual, only these "highborn" sometimes inhabit our churches. Two-thirds world Anglicanism is spreading like fire and serves as a witness to all of us to what God can and will do when a church truly yields to the Spirit of God.

I think of one of our own church leaders who called this magnificent African witness "one step away from animism." We should all be ashamed at that kind of arrogance. Many take this attitude of superiority and hostility to biblical Christianity and wrongly call it "Anglican."

God will not exalt the church unless it is first humbled. Christ does not say, "friend, move up higher" until we "take the lower seat." But when a community of Christians is truly humble and repentant, and truly seeks the blessing of God, power begins to flow, hearts begin to soften, and light begins to shine in the darkness of people's lives. Then the fresh wind of the Spirit comes, cleansing the church of stale institutionalism.

True Christian renewal is happening in many churches today. A river of the Holy Spirit is gathering force, fed by many little streams in many different places. It is a river that overflows the banks of denominations and worship styles. Part of the cost of being a disciple will mean moving against many of the values of the dominant culture. It was true in 101 A.D. and it is true in 2001 A.D. □

*The Rev. Joseph K. Acton is the rector of St. Timothy's Church, San Diego.*



# A Friendly Environment

While I respectfully disagree with some of what the Rev. Matthew Lawrence writes in his article [TLC, March 18], I find two points on which we agree: "Say it as if you mean it" and the difficulty of finding one's way through a service.

It is incumbent upon those who proclaim the word to say the word with conviction and to project. Certainly this applies to celebrants and layreaders. However, it applies just as much to those in the pews. Responses should be audible and said with feeling. It is frustrating to hear people barely whisper Amen in church, yet speak loudly enough at the coffee hour to be heard over heavy machinery.

Service leaflets should contain a paragraph at the top of the first page that states that the service will be conducted from the prayer book (indicate the color of the book) and where the prayer book is located in the particular church. The letters "PB" should not appear in the service leaflet. This introductory paragraph should inform that the page numbers indicated refer to pages in the prayer book. The paragraph should also state that hymns would be found in the hymnal (again indicate the color of the book) by the number of the hymn. Never use the "S" number of the service music. Simply list the page number in the prayer book. This may come as a shock to many clergy and musicians but rarely does anyone (including us cradle Episcopalians) ever open the hymnal to sing service music. We sing the words as written in the prayer book to whatever tune the organist plays.

The priest should communicate with the congregation during worship. He/she should announce the service and the page number before starting the liturgy. Before praying the collect the priest should announce where the collect and the lessons can be found. Some churches use inserts, others use pew Bibles. If pew Bibles are used, the page numbers of the lessons for the day and the page number in the prayer book of the psalm should be announced by the lector before each reading. The priest should assist the congregation by announcing page numbers at various points during the service, especially when breaks occur in the liturgy. I realize that this next suggestion might cause many members of the clergy to choke, but more people might sing hymns if the priest announced the hymn number.

These suggestions would offer a friendlier environment than many visitors now find. It would preserve use of the prayer book and introduce the book to newcomers. If one never worships from the prayer book, will he/she ever know the book and use it in daily life?

*Thomas W. Peebles  
Alvin, Texas*



It is frustrating  
to hear people barely  
whisper Amen  
in church, yet speak  
loudly enough  
at the coffee hour  
to be heard over  
heavy machinery.

## It's Chilling

Bishop Jane Dixon's decision to challenge the call of Fr. Sam Edwards to Christ Church, Accokeek, Md. [TLC, April 1], should send a chill down the spine of all the orthodox faithful in the Episcopal Church. Bishop Dixon's objection to Fr. Edwards seems to be because of the fact that he supports positions which oppose the ordination of non-celibate homosexual persons, the blessing of same-sex unions, and the ordination of women, positions still held and deemed as orthodox within the Anglican Communion.

The key issue at stake in this case is not

theological, but rather ecclesiastical. Faithful Christians continue to disagree and to struggle with the broader theological issues. However, for a bishop to attempt to prohibit a presbyter in good standing from serving simply on the grounds that he embraces the orthodoxy of 2,000 years of church history is unconscionable. Moreover, it flies in the face of the Presiding Bishop's pleas for pluralism, inclusivity and tolerance.

One can only hope that in the light of the Lent 4 gospel, Bishop Dixon will "come to herself" and see the enormity of her error.

*(The Rev.) James E. Flowers, Jr.  
St. Timothy's Church  
Alexandria, La.*

## Rights Ensured

I must take issue with the Rev. Ray Low's letter regarding the "Dehumanization" of Palestinian Arabs, particularly our Anglican brothers and sisters who live in the Holy Land [TLC, March 25].

I know of no instance when Christians in Palestine are forced to leave on account of their faith. In fact, the Israeli government established a separate department to ensure the rights of all Christian bodies. I think the pressure comes rather from Muslims who through conversion and persecution as in the Sudan and Nigeria try to establish a totally Muslim state.

One has to look at the present intifada from a historical perspective. There was an intifada against the mandate power between the wars and there was an intifada against the Jewish settlements living on purchased land. No land could be taken unless it was paid for. I agree with Fr. Low that there should be a Palestinian state, a state that secures the entry of all to the holy places, rather than a situation where no Jew was allowed entry to pray at the Western Wall between 1948 and 1967 when East Jerusalem was under the auspices of Jordan.

*(The Rev.) John P. Burton  
Skokie, Ill.*

## An Injustice

Reading about the trial and deposition of Bishop Jones [TLC, March 11], I had to say about my life as a priest "But for the grace of God there go I."

Personally, and for all priests who have counseled women professionally, there have been situations and times of temptation. It is unfortunate that the lady offended waited so long to accuse, without an admission of her involvement in the illicit affair.

From my perception this trial and deposition is a gross injustice as compared with the "rape of the church" for years by Bishop John Spong, a more harmful and devastating sin of the Spirit than Bishop Jones' indiscretion in a sin of the flesh. This is also a bit unbeliev-

able with the majority of the House of Bishops, and their "new code of sexual behavior," to render such condemnation rather than forgiving rehabilitation.

*(The Rev.) Tracy Lamar  
Durham, N.C.*

I was shocked to read the comments made by Bishop Ball [TLC, April 8], apparently comparing the members of the court to the scribes and Pharisees. Since I was not present at the court's proceedings, I'm hardly in a position to comment on what must have been a difficult choice. I wonder if the bishop was. If so, then I guess he is entitled to a well-founded opinion. If not, perhaps he should be more cognizant of the Lord's warning not to judge others.

*(The Rev.) Robert Thomas, Jr.  
St. Peter's Church  
Seward, Alaska*

## Honor the Patronal Feasts

St. Simeon's Church, Chippewa Falls, Wis., has been in existence for at least 100 years, in the current building since 1912. However, as the Episcopal Church has never recognized a "St. Simeon Day," the patronal feast [TLC, March 25] has gone uncelebrated — until last year. The closest we could come to a date was Oct. 8 and, as that day was a Sunday last year, we kept the feast then. This year we will again keep the feast of St. Simeon with the help of our bishop, the Rt. Rev. Keith Whitmore, Bishop of Eau Claire, who will be with us to celebrate the day and to make his annual episcopal visitation. The day is now in our diocesan supplemental calendar as well.

*(The Rev.) George Stamm  
Chippewa Falls, Wis.*

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**Appointments**

The Rev. **Carlos Alvarado** is vicar of Resurreccion, El Paraiso, and the Episcopal Mission in Santa Elena, El Paraiso, Honduras.

The Rev. **Cynthia Bell** is assistant at St. Gabriel's, PO Box 545, Medford, MA 02155.

The Rev. **Heather Blewett** is associate at St. Paul's, PO Box 28, Pflugerville, TX 78691-0028.

The Rev. **Bill Blomquist** is assistant at Holy Apostles', Katy, TX.

The Rev. **Ellen Brauza** is deacon at St. Paul's, 4275 S Harris Hill Rd., Buffalo, NY 14221.

The Rev. **Jellico Bright** is vicar of Calvary, PO Box 307, Hanover, VA 23069.

The Ven. **William R. Bryant** is archdeacon of the Diocese of Western Louisiana, Box 2031, Alexandria, LA 71309.

The Rev. **Thomas R. Cook** is rector of Grace, 160 High St., Medford, MA 02155.

The Rev. **Len Cowan** is rector of Nativity, 45 Howard St., Northborough, MA 01532.

The Rev. **Jose Diaz** is vicar of Cristo Rey, Danli, Honduras.

The Rev. **George LaRue Downing** is associate at Calvary, 102 N Second St., Memphis, TN 38103.

The Rev. **Ennis Duffis** is priest-in-charge of Grace, PO Box 467, Lawrence, MA 01842.

The Rev. **Susan Eaves** is rector of St. Thomas', 3602 Hawthorne Ave., Richmond, VA 23222.

The Rev. **Walter Ellis** is rector of Ascension, 2525 Seagler Rd., Houston, TX 77042.

The Rev. **William Fasel** is canon missionary for the Northeast Regional Ministry of the Diocese of West Missouri.

The Rev. **Elvira Maria Galindo** is vicar of San Isidro, El Cruce, Santa Ana, Honduras.

The Rev. **Gary Goldacker** is interim rector of St. Clare of Assisi, 2309 Packard Rd., Ann Arbor, MI 48104.

The Rev. **Elizabeth Habecker** is rector of St. Mark's, 10354 Downey Ave., Downey, CA 90241.

The Rev. **Christopher Heying** is curate at Transfiguration, 1 E 29th St., New York, NY 10016.

The Rev. **Lynne Jones** is rector of St. Simon and St. Jude, PO Box 1893, Irmo, SC 29063.

The Rev. **Prentice Kinser** is priest-in-charge of St. James', Montross, and St. Peter's, Oak Grove, VA.

The Rev. **Gerard M. Lawrence** is rector of Trinity, 3 Goddard Ave., Rockland, MA 02370.

**Resignations**

The Rev. **Jack Sheffield**, as rector of St. Christopher's, Austin, TX.

The Rev. **Edwin K. Sisk**, as interim rector of St. John's, Alma, MT; add. 2 Dodman La., Bella Vista, AR 72714.

The Rev. **Randall Trego**, as associate at St. John the Divine, Houston, TX.

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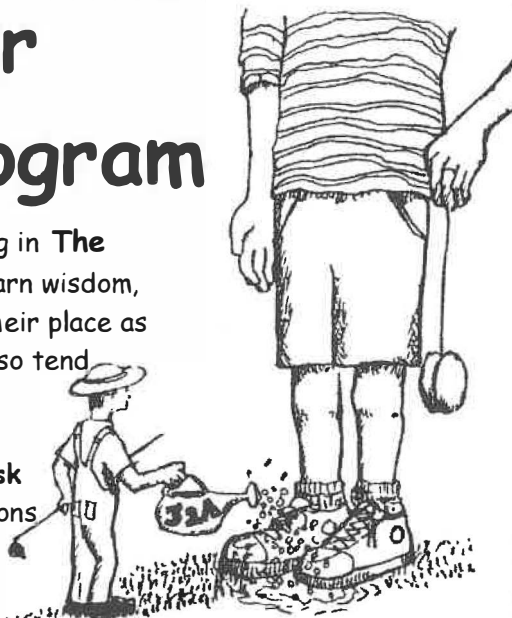
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## Retirements

The Rev. **John Brewster**, as rector of Atonement, Atlanta, GA.

The Rev. **Charles S. Cook**, as rector of St. John's, Warsaw, and North Farmham, VA.

The Rev. **Joseph Colin Dedde**, as rector of St. Michael and All Angels, Buffalo, NY.

The Rev. **Edward Warner**, as rector of St. Paul's, Atlanta, GA.

## Deaths

**The Hon. Hugh R. Jones**, 86, chancellor to three Presiding Bishops and five Bishops of Central New York, died March 3.

Judge Jones was born in New Hartford, NY, and resided there at the time of his death. He was a graduate of Harvard Law School and was the recipient of honorary degrees from Hamilton College, Albany Law School and Syracuse University. He retired from the U.S. Navy in 1945 with the rank of lieutenant commander. He was a member of St. James' Church, Clinton, NY. He was a deputy for 13 General Conventions and served in various capacities at parish, diocesan and national levels. Judge Jones had a distinguished law career, including election to the New York State Court of Appeals, where he served until his retirement in 1984. He is survived by his wife, Jean, five children, 13 grandchildren, and three great-grandchildren.

The Rev. **Earl Painter**, the first permanent deacon in the old Diocese of Harrisburg (now Central Pennsylvania), died Feb. 10. He was 88.

Deacon Painter was born in Lebanon, PA, ordained to the diaconate in 1964, and served as assistant at St. John's Church, Carlisle, PA, from 1964 until his retirement in 1989. He is survived by his wife, Ellamirl, and four children.

The Rev. **John B. Richards**, 80, retired priest of the Diocese of East Carolina, died Feb. 10 at his home in Charleston, SC.

A native of St. Vincent, West Indies, Fr. Richards served churches in Grenada, Barbados and Jamaica before moving to the U.S. in 1967. He was vicar of St. Timothy's, Daytona Beach, FL, 1967-73, and rector of St. Mark's, Wilmington, NC, from 1973 until the mid-'80s. Following his retirement he served churches in the Charleston area. He is survived by his wife, Irvin, and a sister, Ena.

## Next week...

# Remembering Sarah Patton Boyle

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**DIRECTOR OF YOUTH MINISTRY.** **Christ Church Charlottesville, VA**, seeks a full-time Christ-centered youth minister who will have the challenge to create a ministry for the spiritual development of junior and senior high school aged youth. The ministry will operate in coordination with other ministries in a growing congregation committed to forming Christians to serve Christ in the world. Send inquiries and resume to [cec@intelos.net](mailto:cec@intelos.net) or 103 W. Jefferson St., Charlottesville, VA 22902.

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**PALMER MEMORIAL EPISCOPAL CHURCH, Houston, Texas**, seeks qualified candidates for the position of Director of Youth Ministry. Please submit resume and letter of intent detailing your interest in the position and your philosophy of youth ministry to **Carol Nybeeg, Director of Christian Education, Palmer Memorial Episcopal Church, 6221 Main St., Houston, TX 77030**.

**RECTOR, Carmel (Indianapolis), IN.** St. Christopher's Episcopal Church is seeking an experienced, energetic rector with the vision to lead our growing corporate sized church in traditional worship, spiritual growth, education and community outreach. The ideal candidate will inspire and challenge the congregation to use its untapped treasures and talents to expand existing activities and create new programs and ministries. St. Christopher's is a conservative, family-oriented church located in a thriving, suburban community and has plans and funding in place for a new church facility. If interested, send a resume and CDO profile by **May 31, 2001** to: **Tom Poyser, Search Committee Chair, St. Christopher's Church, 1440 W. Main St., Carmel, IN 46032** or by e-mail: [ash4936@aol.com](mailto:ash4936@aol.com). The church telephone is (317) 846-2189 and fax is (317) 846-2189, web site is [www.st-christophers.org](http://www.st-christophers.org)

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**LAY DIRECTOR OF RELIGIOUS EDUCATION:** Beginning July 1, 2001, for full-time staff at a smaller corporate-size parish in a historic city. Congregation budget of approximately \$500,000. Attendance averages 500 on Sundays. Present programs include: Sunday morning Christian Education approximately 100 participating youth and adult, Wednesday evening dinner and Christian Education with approximately 70 average participation, 22 member youth choir, 6 member young children's choir, a Wednesday morning Bible Study taught by the Rector with 30-40 attending, Alpha Programs, Discovery Weekends, and Stephen Ministry training programs. Responsibilities: Give focus to our total Christian Education Program, develop solid direction for Children's and Adult Education programs, intergenerational events, Parish Retreat Weekends and special events, recruit and train teachers. Contact: **The Rev. Jeffrey A. Batkin, Rector, Trinity Episcopal Parish, 215 St. George St., St. Augustine, FL 32084.** (904) 824-2876 or [jabatkin@msn.com](mailto:jabatkin@msn.com).

**RECTOR:** Somerville, Tennessee. Historic mission church (est. 1834) seeking leadership to sustain revitalization and growth back to parish status. Perhaps a perfect fit for a retired or bi-vocational individual who would be comfortable in a small, friendly, southern town (near Memphis). Retired communicants eager to help with the transition. (Prior fishing experience a definite plus.) Contact: **Jim Lees, Vestry, 2245 Burnette Rd., Williston, TN 38076** (901) 465-8020 (phone and fax). Email: [JasDLee2000@aol.com](mailto:JasDLee2000@aol.com)

**RECTOR, Church of the Messiah.** STOP!! And Smell the Roses! Small but growing county-seat town nestled in the mountains of Western North Carolina. Great natural beauty for enjoyment and outdoor sports with a mountain arts and crafts tradition. Messiah is a small, friendly traditional church and strives to be a visible witness, welcoming all people. Historic building. Full-time position with time for personal growth. Profile available! For information, contact **The Rev. Canon Scott Oxford, Diocese of Western North Carolina, P. O. Box 369, Black Mountain, NC 28711.**

**RECTOR:** Small rural parish, located in the scenic Western Catskills. Anglo-Catholic tradition. Magnificent church, rectory and parish hall designed by Ralph Adams Cram, consecrated in 1925. Rectory has four bedrooms and five working fireplaces. Located 1 1/2 hours' driving time from Albany airport, Kingston, and Binghamton. Excellent public school and several colleges in the area. For information contact: **SJC Search Committee, c/o J.P. Baker, 79 Fisk Rd., Delhi, NY 13753.**

## POSITIONS OFFERED

**ADVERTISING MANAGER** — THE LIVING CHURCH is looking for an experienced person to manage all facets of our advertising from our Milwaukee office. We need a self-starter who would enjoy working collegially with other departments. Send resume and salary history to **David Kalvelage, The Living Church Foundation, PO Box 514036, Milwaukee, WI 53203-3436.** No phone calls, please.

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## PROGRAMS

**THE CHURCH DEVELOPMENT INSTITUTE** in New York City. Training in congregational development for parish leaders and consultants. Grounded in Anglican spirituality and pastoral theology, Organization Development methods, and knowledge; seeking better ways while remaining deeply appreciative of the heritage. The program includes two weeks this summer (8/6-8/17); reading in the field and application projects between summers; and two weeks in 2002 (8/12-8/23). For more information see our website: [www.cdtrainers.org](http://www.cdtrainers.org) or contact the coordinator at [cdi@maine.rr.com](mailto:cdi@maine.rr.com) or (207)761-4613.

## RETREATS

**WILDERNESS RETREAT:** "Encountering God in the Mountains." St. Andrew's Pinedale, WY.  
[www.pinedaleonline.com/standrews](http://www.pinedaleonline.com/standrews)

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# CHURCH DIRECTORY

## PHOENIX, AZ

**ALL SAINTS' CHURCH & SCHOOL** 6300 N. Central Ave.  
602-279-5539 Fax: 602-279-1429 Zip Code: 85012  
Canon Carlozzi, r; Fr. Lierle; Fr. Miner; Rabbi Plotkin; Fr. Wilson; Fr. Monson; T. Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.  
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

## 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

**CHRIST CHURCH** (970) 925-3278  
Cor. of 5th & W. North Street in the West End  
The Rev. Jeffrey C. Fouts, r Christchurchaspen.org  
Sun 8, 10

## 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. (HVA)

## 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; Wed H Eu 12:10; Confessions by appt

## ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus  
The Rev. Andrew L. Sloane, 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](http://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  
Sisters of St. Anne [ascensionchicago.org](http://ascensionchicago.org) (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Westside Rd.  
[www.stpaulsparish.org](http://www.stpaulsparish.org) (708) 447-1604  
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**  
Monument Circle, Downtown  
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](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.; Wendi Poirrier, interim 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](mailto:office@theadvent.org)  
Web: [www.theadvent.org](http://www.theadvent.org)  
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, c; the Rev. David J. Hogarth; Jane Gerdson, Pastoral Asst for Youth Work  
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

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes  
The Rev. Paul Cook (816) 642-0985  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## HACKENSACK, NJ

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Brian Laffler, SSC  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

## 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

## LAS VEGAS, NV

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

## SANTA FE, NM

**HOLY FAITH** (505) 982-4447 311 E. Palace  
The Rev. Canon Dale Coleman, r; the Rev. Logan Craft, assoc r; the Rev. Robert Dinegar, Ph.D., assoc.  
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[www.stmvirgin.com](http://www.stmvirgin.com) (212) 869-5830  
Sun Masses 9 (Low), 10 (Sung), 11 (Sol), 5 (Low), 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

## NEW YORK, NY

**ST. THOMAS** 5th Ave. & 53rd St.  
[www.sainthomaschurch.org](http://www.sainthomaschurch.org) (212) 757-7013  
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Sun Eu 8, 9, 11, Cho Ev 4. Wkdy 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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Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

## ST. PAUL'S

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Sun H Eu 8  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)  
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**ANNUNCIATION OF THE B.V.M.** Carpenter & Lincoln Dr.  
The Rev. David L. Hopkins r  
Sun Mass 10. Thurs 10

## SELINGROVE, 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

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Sun Masses 8 (Low), 10 (Sol), MP 7:30. Daily as posted

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (361) 882-1735  
The Rev. Margarita Arroyo, c  
Sun 8, 9 & 11. Weekdays as anno

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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

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Across from Texas Medical Center and Rice University  
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The Rev. James W. Nutter, r; the Rev. Samuel R. Todd; the Rev. Kenneth R. Dimmick; the Rev. Ed Gomez  
Sun Eu 7:45, 9, 10:15; Ch S 10. Wkday Services

## MILWAUKEE, WI

**ALL SAINTS CATHEDRAL** 618 E. Juneau  
The Very Rev. George Hillman, dean  
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

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