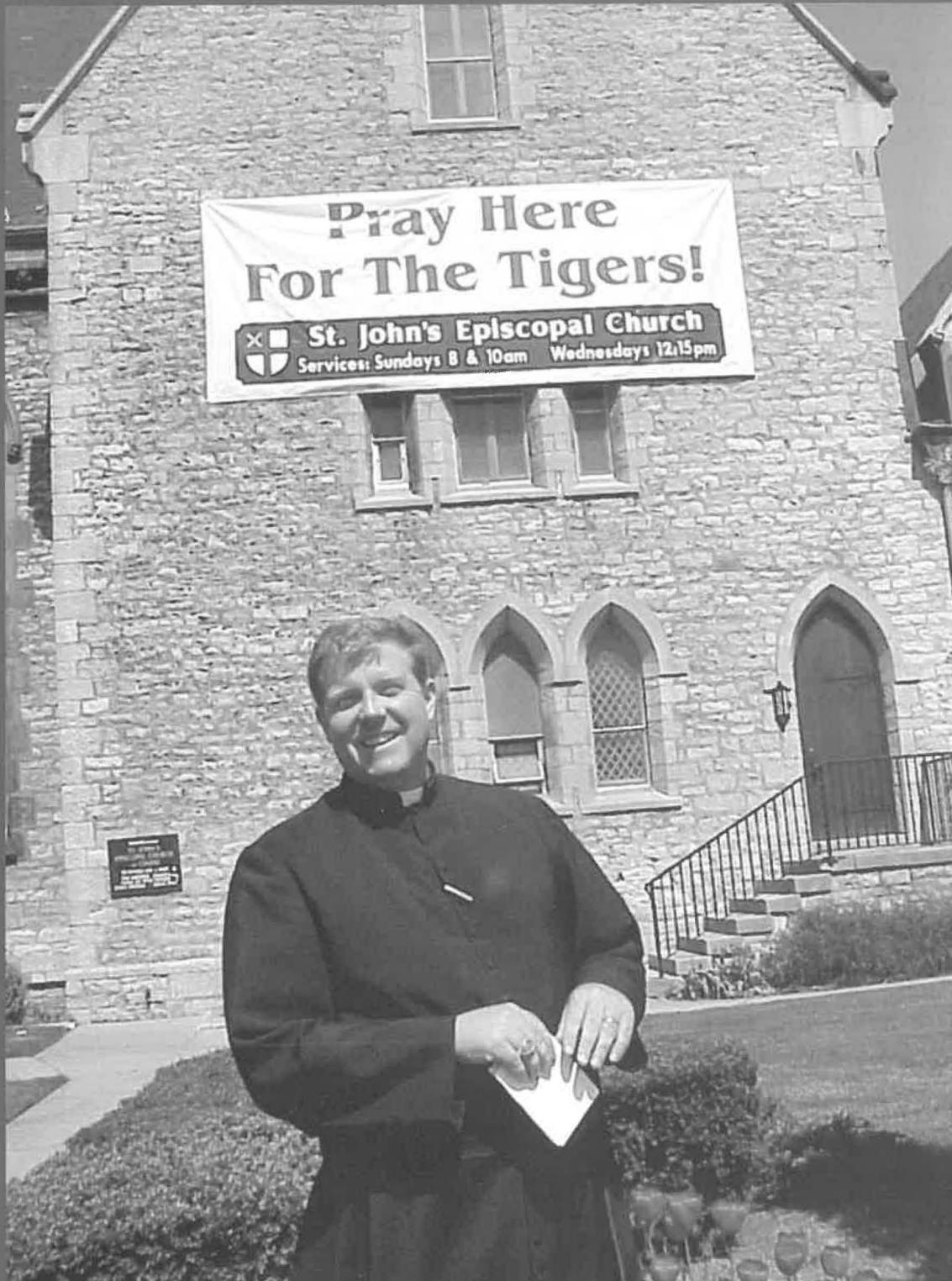


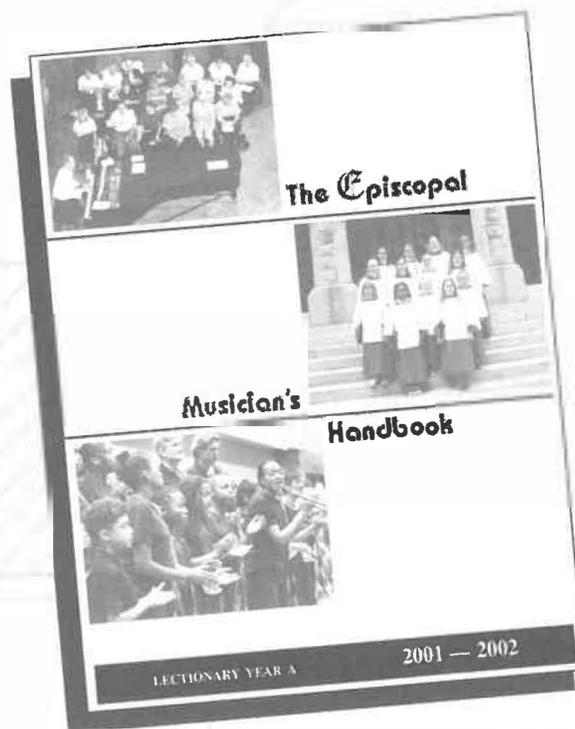
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Volume 222 Number 20

THIS WEEK

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at Detroit Tiger
games might not
always remember
the name of the
church, they know
of the church
with the banner.**



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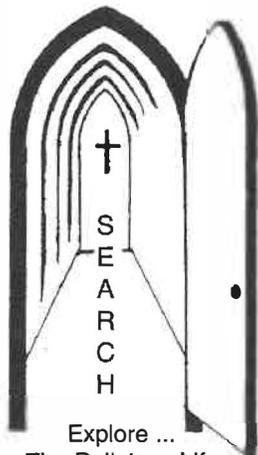
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SUNDAY'S READINGS

The Source of All Blessing

'You shall know that I, the Lord, am your God' (Joel 2:27)

The Sixth Sunday of Easter: Rogation Sunday, May 20, 2001

Acts 14:8-18 or Joel 2:21-27; Psalm 67; Rev. 21:22-22:5 or Acts 14:8-18;
John 14:23-29

Some of today's lessons speak of great blessing coming through the beauty and bounty of field and flock. The lesson from Joel says, "the pastures of the wilderness are green; the tree bears its fruit, the fig tree and vine give their full yield." The psalm says, "The earth has brought forth her increase; may God, our own God, give us his blessing." The lesson from Acts recounts how Paul explained to the crowds in Lystra that the Lord had given them "rains from heaven and fruitful seasons" filling them with food and their hearts with joy.

Rogation Sunday always has the theme of a fruitful earth and the stewardship of creation, and these lessons express that teaching well. Nevertheless, the teaching continues to expand and deepen beyond the fruitfulness of what earth may produce. Paul speaks of the deeper meaning of the natural blessings when he explains that the rains and fruitful seasons were intended by God to be a "witness [to himself] in doing good." The oxen and garlands—the bounty of field and

flock—were first intended by the pagans in Lystra as offerings to Paul and Barnabas, whom they believed to be gods. Paul turns them aside — with difficulty — from seeing earth's bounty as a stepping stone to pagan worship, but rather as indicators to the true God's goodness and blessing.

Revelation shows how this may happen by revealing that "people will bring into [the city of God] the glory and honor of the nations." Earth's glory and beauty are only fulfilled by coming into the city of God. Further, "nothing unclean will enter [the city]," so that all misguided or evil use or exploitation of earth's bounty will be purified.

In the gospel, Jesus teaches that the final source of all real blessing is the Father. Keeping the word of Jesus reveals the Father's love and brings the gift of the Holy Spirit. The Holy Spirit teaches "everything" and brings to mind the words of Jesus. Here, and only here, is found the fullness of blessing, to which earth's bounty points.

Look It Up

Compare Revelation 22:2 with Genesis 3:22-24.

Think About It

The lessons from Joel and John both have teaching about the Holy Spirit. What do these lessons have in common?

Next Sunday

The Seventh Sunday of Easter

Acts 16:16-34 or 1 Sam. 12:19-24; Psalm 68:1-20 or 47; Rev. 22:12-14, 16-17, 20 or Acts 16:16-34; John 17:20-26

BOOKS



A Common Life

The Wedding Story

By Jan Karon

Viking. Pp. 186. \$24.95.

Remember the scene at the end of *A Light in the Window*, when the Rev. Timothy Kavanagh came running home on the evening of his 62nd birthday, afraid that Cynthia had not only forgotten his birthday but “shut herself

Finally, we know what happened . . .

away from him, once and for all”?

And the beginning of *These High, Green Hills*: “Ever since their marriage on September seventh, she had plotted to lug that blasted armoire over for the rectory guest room”?

Finally, we know what happened between July 20 and that autumn day when Fr. Tim watched his wife coming through the hedge carrying a bowl and pitcher “for your dresser.”

We learn how the colorful characters of Lord’s Chapel and, indeed, the whole town,

react to the bans published that summer, and how all the complex arrangements somehow come together — nearly all.

We discover that the wise priest is scared stiff at times and at others, “a custard,” and that cool, calm Cynthia, successful artist and author, has moments of feeling “stricken ... scared to death.” And Dooley — “Dooley Barlowe was trying to be happy, but...”

Well, you’ll see. It’s a beautiful book, filled with love and laughter, a honeymoon retreat needing lots of both; loons, hydrangeas, and blackberry pie.

Patricia Nakamura

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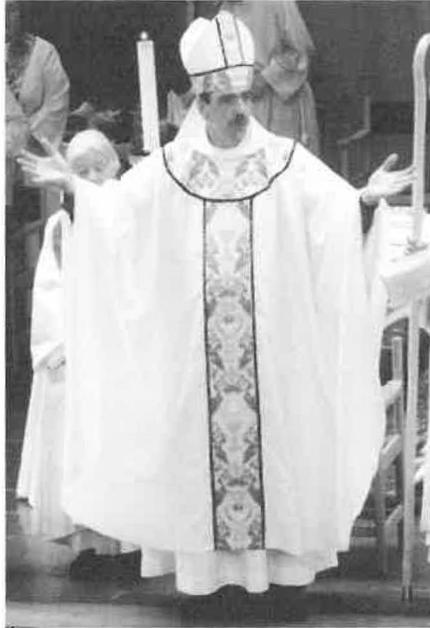
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Diocese of Vermont Consecrates Its 10th Bishop

The cavernous Shapiro Field House at Norwich University in Northfield became a colorful and joy-filled sacred space on April 28, when the Diocese of Vermont and friends from throughout New England gathered for the consecration of the Rev. Thomas Clark Ely as 10th Bishop of Vermont.

The Rt. Rev. Douglas Theuner, Bishop of New Hampshire and president of Province I, was the chief consecrator, assisted by the Rt. Rev. Mary Adelia McLeod, and the Rt. Rev. Daniel Swenson, retired Bishops of Vermont; the Rt. Rev. Andrew Smith, Bishop of Connecticut; the Rt. Rev. Morgan Porteous, and the Rt. Rev. Arthur Walmsley, retired Bishops of Connecticut.

Intended by the new bishop to be “a celebration of the ministry of the whole people of God,” the service began with a procession of banners made specially for the occasion by the diocese’s congregations to depict in symbol their many and varied ministries. The theme of mutual ministry was evident throughout the service, from the design of the worship space



Anne Brown photo

Bishop Ely at the Cathedral Church of St. Paul in Burlington, the day after his consecration as Bishop of Vermont.

to the procession of wardens with the clergy, from the sermon by the Rt. Rev. Steven Charleston, dean of Episcopal Divinity School, to the renewal of baptismal vows and the participa-

tion of Vermont and Connecticut youth as chalice bearers.

A combined diocesan choir under the direction of Mark A. DeW. Howe, of the Cathedral Church of St. Paul in Burlington, led the congregational singing and performed an anthem, “Love Unfolding,” commissioned for the event from Vermont composer Gwyneth Walker. Bishop Ely’s daughter, Jennifer Ely, a student at Elmira College, and a group of fellow students, offered liturgical dances to open and close the liturgy.

Addressing the congregation of nearly 1,500, Bishop Charleston said, “O brothers and sisters, we have a world waiting to hear the message that we bring. It’s not just one messenger with beautiful feet coming across the mountains of Vermont. It’s every man and woman in this diocese, along with their bishop, who must stand up and preach that good news, reach out in love and justice and compassion to others and welcome them in to this wonderful community we call the Episcopal Church.”

Anne Clarke Brown

Jan Karon Talks About the Virtue of a Simple Church Life

Mitford’s foremost resident, Jan Karon, discovered a bit of her mythical town during a daylong visit to the Diocese of Quincy April 28 for the annual Diocesan Women’s Nexus.

Nearly 1,000 people — the largest crowd in memory — filled the Cathedral of St. Paul in Peoria to hear Ms. Karon discuss her writing and learn more about the many characters in her best-selling fiction series in which the Episcopal Church features prominently.

Ms. Karon delighted the audience with readings from her latest work, *A Common Life* [p. 5], which debuted at No. 1 that same weekend in the *New York Times* and the *Wall Street Journal* bestseller lists.

In his introduction, the Rt. Rev. Keith Ackerman, Bishop of Quincy, said, “Jan Karon was the first person



Ms. Karon

to whom I wrote a fan letter in my entire life.” Bishop Ackerman noted that Ms. Karon had the rare distinction of besting both Stephen King and Danielle Steele for first place. “That says something important about the priority of love and pastoral care.”

In her address, Ms. Karon said, “Bishop Ackerman wrote the first fan letter I ever received from a bishop, and that’s why I am here.” She said

that her calling is to write about “the casserole church” rather than the catholic church. “I write about a simple kind of church life. And we’re making up our own Mitford right here today.”

Later, in an interview, Ms. Karon said that her visit was not meant in any way to be controversial, though she said that church people sometimes criticize her for sentimentalizing church life and taking a simplistic approach to human problems. “But there also are many people who are brokenhearted about the liberalism in the church,” she added. “They tell me I encourage them that there can be good church people anywhere.”

(The Rev.) John Throop

Archbishop Carey Discusses Third Way of Relations with Jews

The Most Rev. George L. Carey, Archbishop of Canterbury, called on both Christians and Jews to become more open with each other about their faith.

In the inaugural Donald Coggan Lecture at Washington National Cathedral on April 24, Archbishop Carey proposed a third way for Christian relations with Judaism.

"When I meet with Jewish friends I do not approach them as people to convert," he said. "I approach them as people already known and loved by God and therefore respected and esteemed by me. But I do not abandon that desire to introduce them to my faith and the way I see it."

Because of a "long, sad history involving conflict, persecution and misunderstanding," such sharing should only come at the invitation of the Jewish partner, according to Archbishop Carey. The results may or may not include a conversion, he said.

Archbishop Carey said his choice of Jewish-Christian relations as the topic for the first Coggan Lecture was natural given that it was one of the central topics of the Most Rev. Donald Coggan's life and work both as Archbishop of Canterbury and later in retirement.

"He made a profound and lasting contribution to Jewish-Christian understanding," Archbishop Carey said. The state of relations between the religions are at a "unique moment in history" due in part to the recent release of a document titled *Dabru Emet: A Jewish Statement on Christians and Christianity*. Signed by 170 American rabbis, the document calls for a new relationship and understanding.

During his brief visit to the United States, Archbishop Carey also met with President George W. Bush and the Rt. Rev. Jane Holmes Dixon, Bishop *pro tempore* of Washington [TLC, May 13].

Evangelism: 'The Essence of the Church'

New churches and new Episcopalians will be the focus of a wave of evangelism about to sweep



Bishop Gray

through the Diocese of Mississippi if its bishop coadjutor is successful.

The Rt. Rev. Duncan M. Gray III says "a power" lifts him to establish new churches in his diocese.

"This is not something that comes naturally to an introvert like me," he told clergy participants in a conference April 24-26 called specifically to talk about establishing new churches.

The world is experiencing "extraordinary spiritual hunger," Bishop Gray said, and "this old church of ours has lost its focus as a place in which God can be engaged and the power of God becomes real to us. Evangelism is not a program of the church — it is the essence of the church."

Participants heard from new-church consultants and talked

about how existing congregations may react to the plans to start new churches.

The Rev. John Adler, vicar of Iona-Hope Church in Fort Myers, Fla., and the Rev. Arlin Rothauge, of the Seabury Institute, which is associated with Seabury-Western Theological Seminary, were among the presenters.

"New churches are faster to grow than existing churches," Fr. Adler noted, although existing congregations can experience temporary benefits from new facilities or a new location.

"If we are going to start new congregations, to invigorate our congregations, to move back into the mainstream of American society, vision is going to have to be our starting point," said Fr. Rothauge about the Episcopal Church.

Why now? Bishop Gray said that the lethargy of church growth, from a strategic standpoint, forces Episcopalians to define "what we are and who we are and what is central that we share."

Patsy R. Brumfield

Church Treasurer to Resign by End of Year

Stephen Duggan, treasurer for the Episcopal Church, will resign no later than Dec. 31.



Mr. Duggan

The announcement was made by the Most Rev. Frank T. Griswold, Presiding Bishop, on April 30.

"There is no way to express the immense gratitude of the entire church for the leadership, expertise and dedication Steve has brought to us," Bishop Griswold said in making the announcement. "I know that those who have worked with Steve on various committees and commissions join me in expressing deep

appreciation for his ministry among us over the last five years."

Mr. Duggan was hired as treasurer in 1995 by Bishop Griswold's predecessor, the Most Rev. Edmond L. Browning.

Episcopal News Service contributed to this article.

BRIEFLY...

The Most Rev. **Peter Hollingworth**, Archbishop of Brisbane in the Anglican Church of Australia, will be sworn in as that country's 23rd governor-general on June 29. Known for his advocacy of social justice, Archbishop Hollingworth, 67, will be the first religious leader to hold the position as representative of the British Commonwealth.

PB Lauds the Church's 'Vast, Faithful Middle'

People with divergent views within the Episcopal Church are "not guilty of rank unfaithfulness," Presiding Bishop Frank T. Griswold told 165 clergy and lay people April 26 at St. Michael and All Angels' Church in Dallas.

"The Anglican Church was created during the Reformation to be a home for both passionate reformers and traditional Catholics," Bishop Griswold said. "The important thing is that the church and its members reflect Christ's risen body."

Bishop Griswold addressed 90 members of the clergy during a four-hour meeting at the Church of the Ascension prior to meeting with the

laity at St. Michael and All Angels'.

He said he hopes for a meeting soon with fellow Virginia Seminary honoree Gen. Colin Powell to discuss ways the U.S. can do more to promote peace in the Middle East.

"We just returned from the Middle East and you would think that pure economics alone would warrant someone doing something," he said. "The hotels and shops are empty and tourism is way down. The economy is in a shambles and unemployment is rising. It's going to take a greater effort by all the parties, and the U.S. should play a leading role."

The bishop said the leaders of other religious organizations con-

stantly praise the Episcopal Church for its active outreach programs. "This surprised me," Bishop Griswold said. "But I hear it over and over. I thought all churches did outreach. But apparently, we do it as well as any. Maybe better."

Bishop Griswold said his travels since becoming Presiding Bishop in 1997 have convinced him that the church is comprised of a "vast, faithful middle. The extremists on each end of the spectrum get all the attention, but they do not reflect what I see."

"I see an active, faithful and mission-minded church."

Jim Goodson

Church Doors Opened to Protesters Against Free Trade

When a coalition of students and environmental activists approached churches in upstate New York about providing a staging area for protests against the Free Trade Act of the Americas (FTAA), they didn't find any takers.

"Part of us wanted to do something," said the Rev. John Sorensen, rector of Trinity Church in Plattsburgh, "but part of us were scared."

Indeed, recent conferences on reducing regulations, tariffs and other barriers to international trade have

often degenerated into riots and looting. The April 20-22 FTAA talks in Quebec City, Canada, were no exception. Across the border in Plattsburgh, the feared civil disturbances never materialized.

"We decided to take responsibility and try to turn this into something at which Christ could be present," Fr. Sorensen said. "We felt we couldn't just lock our doors and tell these kids to go away."

Instead, the church hosted a hospitality center on April 21. During the morning people who wished to discuss issues regarding free trade from a religious faith perspective were welcomed into the parish hall. In the afternoon members of the congregation served a hot meal.

Fr. Sorensen said the debate was not well attended, but nearly 100 meals were served during the afternoon. The church also printed T-shirts with words from the prayer book's Rite II Eucharistic Prayer C that deal with stewardship of the earth's resources.

"We welcome discussions that work constructively to make us better stewards of God's creation," Fr. Sorensen said.

Rwanda Bishop Faces Charges Related to Massacre

The Rt. Rev. Samuel Musabyimana, one-time bishop of the Episcopal Church of Rwanda, was arrested in Kenya April 26. He is charged with genocide and conspiracy to commit crimes against humanity.

Bishop Musabyimana was to appear before the United Nations' International Criminal Tribunal for Rwanda (ICTR) on May 2. The ICTR indictment alleges among other things that during the 1994 massacre of Tutsi and moderate Hutu tribes of Rwanda the bishop encouraged refugees to abandon their hiding places and seek sanctuary within the diocese.

According to the indictment, he then allegedly betrayed those refugees systematically in a variety of ways, including paying militia members who carried out the killings.

The Rev. Athanase Ngilishuti, a

diocesan subordinate of Bishop Musabyimana, was convicted and sentenced to death by a Rwandan military court in 1999 for his part in the massacre. Among the crimes for which he was convicted was registering refugees according to their ethnicity, allegedly at the request of the bishop, then turning the list and weapons over to members of a militia group.

Corrections:

The Rt. Rev. James Montgomery was omitted from the lists of Living Church Associates in the April 22 and May 6 issues.

E.N. Zeigler, chancellor for the Diocese of South Carolina, advised diocesan convention to withhold only voting privileges to lay delegates of All Saints' Church, Pawleys Island [TLC, April 1].



Harriet Beecher Stowe

By John Gatta

Even people who have never read *Uncle Tom's Cabin* have usually heard something about Harriet Beecher Stowe's best-selling novel and its huge influence in galvanizing support for the antislavery movement almost a decade before the Civil War. Many know also that the moral passion behind this book, written by Stowe's testimony with her "heart's blood," owes much to the author's strong Christian convictions. Yet the special character of her faith, as developed from two different church traditions, is not so widely known today.

Stowe's family background linked her not only to the Calvinist, evangelical heritage prominent in colonial New England, but also—on her mother's side—to the more sacramental piety of the Episcopal Church. Her conception of Christian faith was likewise deeply affected by her experience as wife and mother, and especially by the devastating loss she felt over the death from cholera of her infant son Charley in 1849. Accordingly, Stowe came to envision a less monarchical God, dwelling instead on the motherly compassion of Jesus, the natural sacramentality of love, and the creative power of spirit and intuition. In *Uncle Tom's Cabin*, for example, she presents a "feminized" Christianity that highlights the saving and liberating force of divine maternity — but all the while retains her evangelical zeal to expose what a great Puritan divine, Thomas Hooker, called the "true sight of sin."

For Stowe, slavery was an intolerable sin that demanded

immediate change on the part of Northerners as well as Southerners. The evangelical fervor of Stowe's rhetoric is plainly linked to her Calvinist heritage, as originally nurtured within the Litchfield, Conn., household of her father, Lyman Beecher.

Not only had he gained national celebrity as an evangelical, revivalistic preacher, but all seven of Stowe's brothers, including the famous Henry Ward Beecher, likewise became Congregational or Presbyterian ministers. She ended up marrying yet another clergyman of this stamp in the person of Calvin Stowe. So members of the Beecher clan were plainly at home in the denominational atmosphere of New England Congregationalism.

Less obviously yet profoundly, Harriet Beecher Stowe's maternal links to Episcopal faith and practice also influenced her religious development. Although she was only 5 when her mother died, her childhood visits to Nutplains, near Guilford, Conn., exposed her to a less severe religious tradition associated with the Episcopal faith of her

with its festive Christmas celebration and liturgy from the Book of Common Prayer. In *Oldtown Folks* (1869), one of her characters describes the consoling prospect of belonging to such a "nice old motherly Church, that sings to us, and talks to us, and prays with us, and takes us in her lap and cuddles us when we are sick."

Whereas Puritan tradition had expunged from the calendar all fixed days or seasons of religious observance except the Sabbath, Stowe approved the older church tradition that traced a course of devotional seasons of the spirit. This tradition, preserved in Anglicanism, is reflected in Stowe's collection of religious essays published as *Footsteps of the Master* (1877, later reprinted in *Religious Studies*), which is structured around the liturgical year.

Still, she readily acknowledged what she perceived to be faults of the Episcopal Church, including its historic ties with undemocratic social privilege and its failure to testify clearly against slavery. Toward the end of her life, though, she heartily embraced an Episcopal-sponsored scheme to

help educate and minister to newly freed African Americans in Florida. During annual winter migrations from Hartford to Mandarin, Fla., made between 1867 and 1884, she combined the desire of leisure-class Northerners for escape to a "half-tropical dreamland" with the old Beecher passion for evangelical reform. In 1867, she boldly urged her brother Charles to "enter the Episcopal Church and be our clergyman" at

Mandarin, a station near Jacksonville within the proposed "line of churches along the St. John's River" she had been discussing in correspondence with the Bishop of Florida.

Although Charles declined that invitation, Harriet pressed ahead with her missionary project to the point of arranging with the Freedmen's Bureau for construction of a combined church and schoolhouse building in Mandarin (today part of Jacksonville), where her husband preached and she sometimes taught. She also writes with satisfaction of having performed as "sole servitor" at communion services in Mandarin, acting to "prepare the bread and wine—care for the sacred vessels and set the table." So the world-famous author felt herself honored now to become a sacristan and acolyte.

Founded in 1880, Mandarin's Church of Our Saviour moved to a new frame structure in 1883, during the last winter of Stowe's migratory life in Florida. According to her son Charles, Harriet was largely responsible for seeing the church building and rectory constructed and a regular Episcopal clergyman installed.

Harriet herself apparently designated the space for a Stowe Memorial Window in this church, though the Tiffany-executed glass was not installed until well after her death, in 1916. Once a familiar tourist attraction, it was later destroyed by Hurricane Dora in 1964. Today, the writings themselves must be viewed as the best memorial of this extraordinary author, churchwoman, and unordained minister of the word. □

John Gatta is professor of English at the University of Connecticut and a member of St. Paul's Church, Windham Center, Conn.



Harriet Beecher Stowe's writings must be viewed
as the best memorial of this extraordinary author,
churchwoman, and unordained minister of the word.

Photo from The Harriet Beecher Stowe Center.

maternal relatives, including her godmother, Aunt Harriet Foote, and grandmother Roxana Foote. Here, too, she was first exposed to the catechism teachings and liturgies found in the Book of Common Prayer.

Eventually, following the death of Lyman Beecher and her move from Andover, Mass., to Hartford in 1864, Stowe joined the Episcopal Church. For some years, she had attended Episcopal worship; and in 1862, a year before Lyman Beecher's death, her three daughters (Georgie and the twins, Hattie and Eliza) were confirmed in the Episcopal Church with her sister Catharine Beecher, as was her troubled son Frederick in 1864. By April, 1864 she had purchased a pew at St. John's Church, then located on Main Street in Hartford.

That Stowe herself became a formal communicant, despite doubts that have been raised on this score, can be confirmed by public records. As of Christmas Day, 1866, the Parish Registry of Trinity Episcopal Church (available at the Connecticut State Library, Hartford) clearly identifies Harriet B. Stowe — along with daughters Hattie and Eliza — as a full communicant. Her shift in churches is not surprising in the light of 1862 and 1864 letters to Hattie disclosing not only that she was drawn to Episcopal eucharistic worship, but that "In my heart and belief I am an Episcopalian — and if I ever leave this position here shall fully unite with that church whither I should be happy to have all my children go."

In several books written after *Uncle Tom's Cabin* and visits to Europe, Stowe revealed her growing attraction toward Anglican worship, aesthetics and theology. For example, in *Poganuc People* (1878), she highlights the maternal, Nutplains side of her childhood experience,

The Church with the Banner

The Rev. Steven J. Kelly, new rector of St. John's Church, Detroit, expects more than 1.5 million people to walk past or drive into the parking lot next door to his church this year. He hopes some of them will stop at the church. The attraction isn't St. John's, at least not yet, but Comerica Park, the sparkling, one-year-old home of the Detroit Tigers, one of baseball's oldest franchises. St. John's is located 1,000 feet from the stadium's ticket office — literally right next door.

"When I came here to interview, I was amazed how close the stadium was to the

who attended the service, quoted by the *Detroit Free Press*. "We need all the prayers we can get," said pitcher C.J. Nitkowski.

"One of the players asked if we were a liturgical church," Fr. Kelly said. "I'd like to be able to tap into that."

The service included intercessory prayers with petitions for the players, the manager, the owner, the support staff ("from vendor to front office"), and fans, and — cringe! — victories ("that by your gracious will, O Heavenly Father, to allow for many of them, let us pray to the Lord..."). The Rt. Rev. Wendell Gibbs, Bishop of Michigan and reputed to be a baseball fan, gave a blessing.

The service for the Tigers is only the beginning. For a fee St. John's permits fans to tailgate in its garden area, and sells food. For those who partake, there is free parking. In addition, on game days, the Tigers lease St. John's parking lot.

"We're trying to take advantage of our location," Fr. Kelly said. Outside the church is a banner eight feet high and 14 feet across which reads "Pray Here for the Tigers." Arriving fans can't help but notice the sign, and while they might not always remember the name of the church, they know of the church with the banner.

Next year even more people will see St. John's. Ford Field, the new home of the Detroit Lions of the National Football League, will open in 2002 across the street from Comerica Park and will bring not only football fans, but spectators to a variety of events from tractor pulls to concerts.

Some of the Tigers' staff is attending St. John's regularly. Communications director Tyler Barnes is a parishioner, and "several people who work there and who are Episcopalians now come here to church on Sundays on the way to the ballpark," Fr. Kelly said.

Things are looking up at St. John's, located in a neighborhood which was once a shopping district but decayed greatly in the 1960s and '70s. It's a 1928 prayer book parish with a professional choir and a traditional liturgy. Its congregation is described as half local and half suburban, and Sunday attendance has doubled since Fr. Kelly's arrival.

And the Tigers? When last I looked, they were at the bottom of the America League Central Division, struggling greatly.

David Kavelage, executive editor



While arriving fans might not always remember the name of the church, they know of the church with the banner.

church," Fr. Kelly said recently. "We have great physical recognition."

Fr. Kelly is a baseball fan — a Tigers fan to be more specific. He grew up in suburban Troy, Mich., as a follower of the Tigers, and now he can't get much closer to them unless he goes inside the ballpark. Since he arrived in March, the 34-year-old rector has been enthusiastic about making the most of the opportunities the proximity of Comerica Park offers. For example, on the eve of the season's opening game, St. John's held a service to pray for the Tigers. About 50 persons showed up, including two members of the Tigers and the Bishop of Michigan. The service included hymns — "Come, labor on" was among the selections — prayers and a blessing.

"It will help us get off to a good start this season," said Brian Moehler, a Tiger pitcher

Did You Know...

Grace Church, Paducah, Ky., was a hospital for federal troops during the Civil War.

Quote of the Week

Bishop Michael Reid of Peniel Pentecostal Church, Brentwood, Essex, England, on Anglicans: "I used to go to an Anglican church and they would sing 'Make thy chosen people joyful.' I would look around and there were no joyful ones there."

Anxious Times for the Press

In his keynote address to the annual Episcopal Communicators' conference on April 19, the Rt. Rev. Steven Charleston suggested that legitimate journalism — and with it the search for truth — within the church is in serious jeopardy.

The distinction between public relations and legitimate news is increasingly being blurred, and not just from individuals and groups with an issue to advance. An informal survey taken during the conference revealed that during the past five years at least 15 of the church's 100 domestic dioceses have undercut the free exchange of information among members.

Legitimate journalism — and with it the search for truth — within the church is in serious jeopardy.

These steps include, but are not limited to: reducing or eliminating diocesan newspapers, redefining their mission to be house organs and contracting out work.

Although budgetary constraints were often cited for these reductions, it is shortsighted and ultimately self-defeating to the fullness of all that the church has to offer.

To the average person in the pew, a diocesan newspaper is the primary connection with the larger church. To many of those Episcopalians, it is the only instrument inviting them to participate and explore the church beyond congregationalism.

Last summer, General Convention enthusiastically endorsed a proposal to double church membership within 20 years, and many bishops have begun calling for the church to adopt a more mission-minded attitude. Without diocesan publications to report these events, who will hear those prophetic voices?

These are anxious and challenging times for what outgoing Episcopal Communicator's president Herb Gunn calls the conscience of the church.

"There is heightened anxiety and a sense on the part of the church leadership that the church is being misunderstood," Mr. Gunn said in his final address as president. "The Episcopal Church is struggling to articulate its position within the Anglican Communion."

Conflict only increases the need for ethical journalism.

Mr. Gunn believes that Episcopal Communicators have a vital role to play during these anxious times. They seek the truth, wherever it may lead. A good journalist brings credibility to the conversation. Whenever that credibility is undermined, even in a misguided attempt to avoid conflict, successful resolution of the conflict is delayed.

In speaking about conflict and the free exchange of ideas, the Most Rev. George L. Carey, Archbishop of Canterbury, had this to say:

"It's not the presence of conflict that's unhealthy for communal life, but the premature suppression of conflict in the interest of an inauthentic unity."

To a Communion that prides itself on freedom of thought, diocesan support for a free and freely available press is essential.



Ascension Day May 24

Important Feast

In some parts of the Anglican Communion, the Feast of the Ascension is still celebrated with joy and solemnity. It is not uncommon in some places for an entire village to gather for this great feast, and we have heard of businesses being closed in observance. Keeping Ascension Day in the American church is for the most part a struggle. Being on a Thursday, it is difficult to attract a large congregation, especially at this time of year when warmer temperatures and extended sunlight make outdoor activities inviting.

We should not need convincing to celebrate the Ascension of our Lord on Thursday, May 24. We affirm in our creeds that he ascended into heaven, and we mark the event as the conclusion of the post-Resurrection appearances of Jesus. It is one of the church's seven principal feast days and ought to be observed appropriately.

The Prayer Book Is Only a Tool

A successful liturgy allows worshipers to participate comfortably and with a minimum of confusion.

By James O. Cravens

Matthew Lawrence's article, "It's Time for a New Kind of Reformation" [TLC, March 18] notes that one of the key elements to making worship effective for visitors is simplicity. In his response [TLC, April 22], Thomas W. Peebles' insistence that bulletins refer people to the prayer book begs the question. Such bulletins are bewildering for people who did not grow up in a liturgical tradition. Mr. Peebles' argument for the more "traditional" bulletin-with-prayer-book-page-number-references is that it "would preserve use of the prayer book and introduce the book to newcomers," and that "if one never worships from the prayer book, will he/she ever know the book and use it in daily life?"

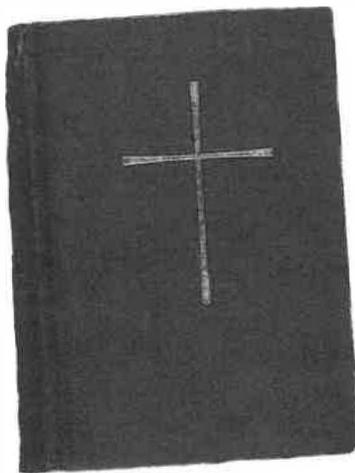
Sadly, I doubt very many Episcopalians use the prayer book in their daily lives. I wish they did. I encourage it. But I have no reason to believe that large numbers of my parishioners (or anyone else's) are using the book in their daily devotions. Like most other spiritual disciplines, daily prayer book usage is limited to those who are seriously dedicated to being disciples (disciplined people) of Jesus.

The most important issue is not "introducing a book to newcomers." The most important issue is introducing Jesus to newcomers. The book is only a tool. If people can't find their way around worship, they probably will not be back a second time.

There are several things we can do to increase the probability of return (and the opportunity to continue their spiritual nurture). Comprehensible worship is essential. There should also be a warm welcome which is not embarrassing. Greeters should provide simple directions to the places in the building we all take for granted (bathrooms, fellowship area, nursery and Sunday school, etc.). And a prompt follow-up call on visitors is essential (studies indicate the most effective follow-up with a visitor is a

personal home visit the afternoon of the first Sunday morning church visit. When follow-up visits by lay people are made within 24 hours of the parish visit, 70 percent of those visited return the following Sunday).

I spent many years resisting any efforts to make worship less threatening to newcomers. I felt they should learn to use the prayer book, just like the rest of us. Sadly, visitors are often treated like plebes at the Naval Academy. And we wonder why they seldom



**The gauge of comfort
and simplicity ought not
to be set by people
for whom the prayer
book is second nature.**

come back a second time. I gradually began to realize that there was a kind of arrogance in my attitude about the prayer book. Surely God is unconcerned whether a person is following a service in a thoughtfully arranged bulletin or the Book of Common Prayer. I've come to recognize that clinging to the need to have THE BOOK opened

to the correct page in the hands of every person during worship was akin to the fundamentalism some of the evangelical protestants cling to. Different book, but the same rigid insistence that it be done this way, or it isn't really Christian (or Episcopalian).

Yes, it's more work to organize effective worship. It takes time to put those bulletins or worship books (whichever you use) together. But that's what ministry is. If we think it inconvenient or not worth the effort, then maybe there is some confusion about what our purpose really is.

I think the liturgies printed in the Book of Common Prayer are magnificent. I also think they may provide an experience of worship that cannot be found in any other place. I think if they are used in a sensitive manner, they eventually can make converts out of people who are completely unfamiliar with our particular style of worship. The key, however, is not whether worshipers are following along from a book or a bulletin. The key is that they are able to do it comfortably and with a minimum of confusion. The gauge of comfort and simplicity ought not to be set by people for whom the prayer book is second nature. Those who hold our venerable Book of Common Prayer for the first time — as well as juggling a hymnal, bulletin and lectionary insert — are bound to feel like the occasional jogger who has unexpectedly found himself in a pack of seasoned marathon runners. They may keep up for a while, but it's unlikely they will be back any time soon.

The measure of our faithfulness as Christians is not how adroit we are in using the Book of Common Prayer. It has to do with how effective we are in restoring people to unity with God and with each other in Christ. The book can be obstacle or a tool. We get to choose. □

The Rev. James O. Cravens is rector of Trinity Church, Lincoln, Ill.



Be Flexible

**Times are changing
and the church must
change rather than
let people continue
to wade through
old confusions.**

Mr. Peebles seems to be living in a vacuum when he suggests that terms such as PB or BCP and "S" numbers should not appear in service leaflets [TLC, April 22]. I am one of those musicians Mr. Peebles mentions. I have served as "preparer" of bulletins for more than 20 years in various settings within the Episcopal Church. The reality today is that people require and respond to one complete service bulletin with as much of the liturgy printed out far better than older formats of the past.

Times are changing and the church must change rather than let people continue to wade through old confusions. Seasoned users of the prayer book will not agree, but if the Episcopal Church is to grow, we must moderate and be flexible. Many parishes and cathedral churches, at least in the Western United States, are printing far more information, texts, and music from the prayer book and hymnal into their weekly service bulletins than ever before.

Excellent celebration of eucharistic liturgy should preclude the celebrant calling out page numbers and references to hymnal or prayer book at every convenient interval. There are, of course, services such as weddings, funerals and other liturgies where it is necessary to guide people carefully through the Book of Common Prayer. There are times when the bulletin format Mr. Peebles mentions is useful, but not on Sunday morning at the major celebration of the Eucharist when guests are present and new people come for the first time to see if they can "survive" the liturgy.

We must learn to move beyond old norms and formats and embrace warm and welcoming service leaflets and bulletins that help people worship in every way possible. The expense and time that is needed will reap rewards if we are careful and intent on making worship the best possible experience for all of God's people who care for and love the liturgy and the Episcopal Church.

*Philip D. Johnson
Prescott, Ariz.*

In his letter Thomas W. Peebles makes a fundamental mistake. From the time people enter the church for worship until the time they leave, there should be no "breaks" in the liturgy for announcements of page numbers, the date of the parish picnic, or anything else. There should be uninterrupted worship from beginning to end. Announcements about the picnic and the like are necessary, but should be made at the end of the service, just before the postlude.

Parents may instruct young children as to how to use their knives and forks and what to do with their napkins, but their goal is to reach a point where explicit instructions during meals are unnecessary.

Similarly, first-time or one-time visitors could be given a page of instructions for following the service. For those who are new to the Episcopal Church but are thinking about joining, more detailed instructions could be provided, either in writing or in inquirers' classes. Instructed liturgies once or twice a year may be a sensible compromise, certainly preferable to cluttering up

and "breaking" the liturgy with information that is right there in the bulletin.

*Dale E. Elliott
Lovington, Ill.*

The Hazards of Half-Truths

The Rt. Rev. J. Jon Bruno and the Rev. David C. James have warned us of the "Hazards of Judgment," as their essay [TLC, March 11] is titled. Using 1 John 3:14-15 as their text, the authors very appropriately remind us of the sin and hazards of judgmentalism. We all should remember not to "lash out at those with whom we disagree" and should take great care to preserve our fellowship as brothers and sisters in Christ. Who could not agree with the admonition to love one another?

I believe Bishop Bruno and Fr. James have fallen into the fallacy of the half-truth. Half-truths often sound good, but fail to give us a complete view of reality. John's epistle was indeed about loving one another, but it is also about truth, righteousness, and faithfulness

to Christ. Love alone is not enough. It is but a half-truth.

The current debate within the church between liberals and conservatives (for lack of better terms) is a messy business, entailing a certain amount of tension and conflict. Only when righteousness and love are perfected in each of our hearts will there be an end to such conflict. Until then, we must do the best we can—to be faithful to the truth that has saved us and to love our brothers and sisters in Christ. Let's not be deceived by half-truths. As the authors have pointed out, there are "hazards of judgment." Let us also remember that there are also hazards of half-truths. As John's epistle urges us, let us both be righteous in faith and walk in love.

*John S. Howland
Southbridge, Mass.*

Not Included

I read with interest the article "Christ's Most Remarkable Miracle" by Ron Reese [TLC, April 15]. While the article makes the valid point that the resurrection was Jesus' most remarkable miracle, the second paragraph contains a story that is not found in the Bible.

Mr. Reese states that after Jesus had his hands tied behind his back he was able to reach out, touch and heal the ear of the servant of the high priest.

This does not happen in the Bible. The healing of the servant's ear is found only in Luke 22:51. Jesus is then seized in Luke 22:54 after the servant has been healed. None of the gospels in the translations I checked say that Jesus' hands were tied behind his back.

God performed many miracles through his Son who was later resurrected. Healing a servant's ear with his hands tied behind his back wasn't one of them.

*Bill Potter
Auburn, Wash.*

It's Not Settled

For the record and in response to Fr. Hopkins' interpretation [TLC, April 15] of his own words at the conven-

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LETTERS TO THE EDITOR

tion of the Diocese of Washington, I submit to you his actual quote during the brief debate on a resolution at convention. He declared he is "sick and tired" of talking about sexuality each year at convention, and dialogue is tantamount to rejecting "[his] right to be here." The Rev. Richard Downing rejected the notion that the issue of sexuality was even in dispute in this diocese. He suggested it was now the mission of this diocese to bring acceptance of homosexuality to the entire Anglican Communion.

Despite these statements, I respectfully disagree. There has been no meaningful dialogue in this diocese, nor is any scheduled for the future, and the issues on sexuality are not resolved. By this rejection of any further dialogue, the proponents of the

Fortunately, not many of our churches use incense on a regular basis. If they did, I would have to become a Methodist.

homosexual movement have taken a position, declared themselves right without conversation, without debate, and without scientific proof or evidence.

Orthodox delegates went to convention with a resolution to promote unity with dialogue in love and concern for our diocese and the church in an attempt to address issues that divide us. We do not claim to have all the answers, but we will not and should not be asked under any circumstances to sacrifice truth for unity. The convention, by rejecting a resolution calling for creation of a task force to implement dialogue on the sexuality issues, has rejected any further conversation.

*Bradley Hutt
Washington, D.C.*

And If It's Not...

Is it accidental or just subtle humor that the quote from the Bishop of Eau Claire appears in the same issue [TLC, April 15] as the "position offered" classified ad from Roswell, N.M.? If it is neither of the above, we need help.

*Rudy Strew
Strongsville, Ohio*

To Learn More...

I enjoyed the article on Christ Cathedral, Salina [TLC, April 1], and thought your readers might like to know of an excellent illustrated history of the cathedral, *All Hail the Power of Jesus' Name*, by Joseph M. Kimmett and Jo Kenworthy Reed. It was published in 1992 and is probably available through the cathedral today.

*(The Rev.) R. Michael Darrow
Denver, Colo.*

Long Forgotten

Two Articles in the Feb. 11 issue triggered some long-forgotten thoughts in my memory.

When I became an Episcopalian, long ago, there was much controversy about churchmanship — high church,

middle church and low church. A study was made in those days of the Episcopal, Orthodox and Roman Catholic churches and they all agreed on the results. The higher the churchmanship in those churches, the lower the class structure. The lower the churchmanship the higher the class structure. Class structure was defined by economic status, job classification and educational background. To a certain extent it is true today. The results were published in our church papers. At the same time, the editor of the *Christian Century* wrote: "The Episcopal Church is the roomiest church in Christendom. It has room for everybody, a true catholic church." This memory was inspired by TLC's headline "Christian Diversity."

Also I read: "When incense is missing from worship, it is conspicuous by its absence." True. When I enter a church and smell incense, I leave. It makes my wife ill and it gives me asthma. Fortunately, not many of our churches use incense on a regular basis. If they did, I would have to become a Methodist.

*William S. Paddock
Waverly, Ohio*

Appointments

The Rev. **Myrick Cross** is rector of St. Francis' by-the-Sea, PO Box 76, Blue Hill, ME 04614.

The Rev. **Polk Culpepper** is rector of Calvary, 821 S 4th St., Louisville, KY 40203.

The Rev. **Cecil D. James** is rector of St. Paul's, PO Box 635, Gainesville, TX 76240.

The Rev. **Brien Koehler** is rector of St. Luke's, 8833 Goodwood Blvd., Baton Rouge, LA, 70806-7995.

The Rev. **Beth McKee-Huger** is deacon at St. Barnabas', 1300 Jefferson Rd., Greensboro, NC 27410.

The Rev. **Eleanor L. McLaughlin** is rector of St. Barnabas, Berlin, NH.

The Rev. **Errol Montgomery** is rector of St. James', 105 S Sixth St., Goshen, IN 46528.

The Rev. **Charles N. Moore, Jr.**, is rector of St. Luke's, 388 Lynn St., Malden, MA 02148.

The Rev. **Roy Tripp** is rector of St. Alban's, 913 Wilson Rd., Wilmington, DE 19803.

Ordinations

Deacons

Kansas — **Gall Davis**, St. Francis Academy, Atchison, KS; **Samuel A. Mason**, St. Margaret's, 964 Highway 40, Lawrence, KS 66049-4171; **Dale Plummer**, St. David's, 3916 SW 17th St., Topeka, KS 66604-2438; **Lisa Senuta**; **Jane C. Smith**; **Craig Sweeney**, rector-elect of Trinity, Arkansas City, and Grace, Winfield, KS.

Priests

Atlanta — **Christopher Warner**.
Central Gulf Coast — **Diana Gayle Burnham Freeman**.
Central Pennsylvania — **Cynthia Hallas** (by the Bishop of Chicago).

Change of Address

American Anglican Council, 1110 Vermont Ave., NW, Suite 1180, Washington, DC 20005.

Deaths

The Rev. **Mother Virginia**, mother superior of the Order of the Teachers of the Children of God for 30 years and cofounder of the order, died Feb. 5 in Tucson, AZ. She was 92.

Born Virginia Russell Schofield, she was a native of Providence, RI. She started schools in Rhode Island, Connecticut, New York, Texas, California, Alaska, Wisconsin, New Mexico and Arizona.

Next week...

Votive Candles:
 Spiritual Aids

BOOKS

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

COMING TO FAITH, a new book by Bob Libby, author of *The Forgiveness Book* and *Grace Happens*, is available through your local Episcopal bookstore or www.bn.com or Amazon.com

THE HYMNARY PRESS. The Hymnary II. A Table for Service Planning \$18.50. The Psalmary: Gradual Psalms for Cantor and Congregation. James Barrett, \$26.00. Making Eucharistic Vestments on a Limited Budget. Linda Hall. \$10.50. Notes on the Celebration of the Eucharist. Bruce Ford \$7.50. 1223 Southeast Blvd., Spokane, WA 99202. Voice/FAX (609 535-5934). E-mail: HymnaryP@aol.com

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RECTOR: St. James' Church, a small rural parish located near Delhi, NY. Beautiful setting in the scenic Western Catskills. Anglo-Catholic tradition. Magnificent church, rectory and parish hall designed by Ralph Adams Cram, consecrated in 1924. Spacious rectory. Located 1 1/2 hours driving time from Albany airport, Kingston, and Binghamton. Excellent public school and several colleges in the area. Resume to: Search Committee c/o J.P. Baker, 79 Fisk Rd., Delhi, NY 13753.

DIRECTOR OF RELIGIOUS EDUCATION: Holy Innocents', Atlanta, is seeking a person to join our staff as D.R.E. This is a full-time position. Holy Innocents' parish is a congregation of 1,500 and a school, PreK-12, of 1,300 pupils. The parish abounds with enthusiasm and talented lay persons who look to the D.R.E. for guidance and support in our efforts at Christian formation for younger persons and adults. Although the parish is currently without a rector, the Vestry is committed to filling this position before the new rector arrives. CONTACT: **The Rev. Wells Newell Graham, Interim Rector, Holy Innocents' Episcopal Church, 805 Mt. Vernon Hwy NW, Atlanta, Georgia 30327, 404-255-4023.**

CANON FOR MISSIONS sought for dynamic Cathedral of 3,400 members. This priest would oversee a large and growing outreach ministry within the local community and beyond, to as far as Cange, Haiti. Responsibilities would include oversight of a substantial budget, work with the Cathedral Missions Committee, and representation on local outreach and diocesan boards. A sharing in the liturgical and pastoral life of the Cathedral will also be expected. Applicants send resume and CDO Profile to: **Ms. Jeanne C. Kean, Chair, Search Committee Trinity Cathedral, 1100 Sumter Street, Columbia, SC 29201.**

POSITIONS OFFERED

ASSISTANT RECTOR: Christ the King Church in Santa Barbara, California, is seeking an assistant to share with our rector in the liturgical, pastoral and program responsibilities of the congregation. This person would also be encouraged to exercise his/her own unique gifts and ministry in the congregation and local community. We are a medium-sized congregation with a strong emphasis on sacramental worship, biblical preaching and teaching, personal conversion to Jesus Christ, small group ministry, integration of the traditional Anglican ethos with the informed spontaneity of the renewal movements and balanced outreach (evangelism/social justice, and local/international). Our vision statement: *Christ the King is a community of people who glorify and serve Jesus Christ through the ministry of reconciliation.* Contact: **Dr. John Kennedy, Search Committee Chair, Christ the King Episcopal Church, P.O. Box 6188, Santa Barbara, CA 93160.** Phone: (805) 967-8019 FAX: (805) 964-1406. E-mail: JVKennedy@aol.com. Website: www.ctkreconcilers.org.

SCHOOL CHAPLAIN: St. John's Northwestern Military Academy, Delafield, Wisconsin. Needed for August 2001, an energetic and committed priest to minister to the spiritual life of nearly 400 cadets and of staff and personnel. A beautiful Academy chapel provides for Sunday Eucharist and midweek services. The chaplain functions as part of a team and is directly responsible to the Academy president. A house is provided on campus, and the Academy offers solid pension and medical insurance programs. CDO form and a letter of application (with recent references) should be addressed to **The Rev. Dr. Michael J.G. Gray-Fow, St. Luke's Episcopal Church, 3200 South Herman Street, Milwaukee, Wisconsin 53207.**

ASSISTANT PRIEST, Church of the Ascension. An ethnically diverse congregation of over 700 members seeking a priest or transitional deacon to share liturgical and pastoral responsibilities with the Rector and Deacon. Also, the Assistant will provide empowering leadership in new member/seeker ministries, outreach ministries, and adult and young adult education. Ascension enjoys extensive lay leadership in these and other ministries. Send inquiries and CDO profile and/or resume to revkryan@flash.net or **Kathryn Ryan, Rector, Episcopal Church of the Ascension, 8787 Greenville Ave, Dallas, TX 75243. (214) 340-4196.**

YOUTH DIRECTOR Saint Luke's Parish seeks a Youth Director, beginning Fall, 2001. The Episcopal Youth Community comprises 100 youth from grades 6-12 (has a potential for 300). The middle and high school programs focus weekly meetings on fellowship, faith development, and personal growth. They are also dedicated to outreach in our community and beyond, including national, annual servant projects. We need someone who can both critique and sustain this decade-old commitment to youth ministry. We need someone with strong organizational skills and interpersonal/counseling skills. As a mentor, the minister (lay or ordained) must enjoy working with youth, teens and adults, have a strong sense of values, and an articulate and mature faith. Contact **Saint Luke's Parish, 11 Ring Road, Darien, CT 06820. 203-655-1456**
 E-mail judy.barnett@saintlukesdarien.org

CHRISTIAN FORMATION: Christ Church, Richmond, Virginia, seeking Minister of Christian Formation. Website: www.christchurchrichmond.com.

YOUTH and CHILDREN'S MINISTRY in WASHINGTON, DC. Christ Church, Georgetown, is seeking an experienced individual to sustain an established program of youth and children's ministry. A Sunday School and Journey to Adulthood program are in place with 225 participants. The 1,300 member parish, located in the Georgetown area of Washington, DC, offers strong parental and other volunteer participation in all program aspects. Three new J2A classes will begin in the fall. Salary and benefits are competitive. The position will be supported by a part-time administrative assistant as well as one of the clergy staff. Mail resume to **the Rev. Stuart A. Kenworthy, Rector, 3116 O Street NW, Washington, DC 20007-3198** or by email to cegt@bellatlantic.net.

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CANON Full time. St. Michael's Cathedral in Boise, Idaho, is seeking a Canon. This position has a primary responsibility as the pastor to the young people of St. Michael's, as well as their families and friends. The individual holding this position will be a part of the full range of liturgical and pastoral life (including regular preaching and celebrating) at the Cathedral. Knowledge of the Rite 13, J2A and YAC, and Catechesis of the Good Shepherd program will be helpful. Working with youth mentors in a leadership capacity is essential. The very competitive salary package will be commensurate with experience. If interested, please send (or e-mail) a letter and resume to: **Rich Demarest, Dean, 518 N. Eighth Street, P.O. Box 1751, Boise, ID 83701** E-mail: diaconos@aol.com.

EXECUTIVE SECRETARY, General Board of Examining Chaplains of the Episcopal Church. Requirements: a degree in divinity; knowledge of all aspects of theological education and of the Episcopal Church and its canons; developed skills in project management; effective communication, editing; familiarity with testing procedures also highly desirable. A half time position; location open. Further information: **Dr. Leonard W. Johnson, 2300 Bancroft Way, Berkeley CA 94704.**

ORGANIST/ASSISTANT MUSIC DIRECTOR. Full-time position opening summer 2001 for a downtown 1,100 member parish. 37 rank Austin organ and a 6'7" Kawai grand piano. Responsibilities include 3 Sunday services, accompanying parish choirs and choirs of the Alabama Choir School, children ages 7-15 years. Choral conducting and handbell choir experience preferred. National and international tours made annually. Collaborative working style important. Salary and benefits commensurate with experience. Application with resume, performance tape and references submitted by June 10, 2001 to: **Mrs. Karen Nicolosi, Music Director, Christ Episcopal Church, 605 Lurleen Wallace Blvd., N. Tuscaloosa, AL 35401.** E-mail: alboychoir@aol.com

RECTOR: Trinity Church, Watertown, South Dakota, is seeking an energetic full-time priest who's excited about the Gospel! Desire experienced leader to help us grow spiritually and in numbers. We have a beautiful church and rectory in a thriving community. Competitive salary and benefits. Please send a resume and CDO profile to: **TEC-Search Committee, PO Box 623, Watertown, SD 57201** or send E-mail to office@wttrinityepiscopalchurch.org or call (605) 886-4167. Website: www.wttrinityepiscopalchurch.org.

RECTOR St. Hilary's, a pastoral-sized parish in Chicago's northwest suburbs, seeks a Rector to lead us in worship and revitalize the spirit already alive at St. Hilary's. We need a leader who will offer this congregation the continuation of pastoral care and traditional services with understanding and sound theology. The ideal candidate will challenge us to use our time and talents to further activities and new programs for the betterment and growth of our congregation. There is opportunity for growth within the parish and participation in community affairs for a "people person" who communicates well with both children and adults. Contact: **Craig Anderson, St. Hilary's Church, 307 W. Hintz Road, Prospect Heights, Illinois 60070.** Email: cganderson1@juno.com.

RECTOR: St. Christopher's, River Hills, Wisconsin, seeks rector for pastoral-size church growing to program size. Suburban residential location drawing from a wide area. Strong, involved lay leadership supports a varied program of worship. Intellectually challenging and relevant preaching very important. Strong finances. No debt. \$500,000+ endowment. Small but committed church school. Varied adult education programs. Active in diocese. Please send resume and CDO Profile to **Search Committee, c/o Erik Andersen, 10541 N. Manor Circle, Mequon, WI 53092.**

DIRECTOR OF MINISTRY WITH CHILDREN AND YOUTH: St. Stephen's Pro-Cathedral, Wilkes-Barre, PA, is seeking an experienced, hands on minister, with a deep faith in Jesus Christ and an enthusiasm for sharing faith with all ages. Contact: **The Rev. Canon Donald Muller, 35 S. Franklin St., Wilkes-Barre, PA 18701** Phone: (570) 825-6653 www.leader.net/ststephens.com

POSITIONS OFFERED

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. The church telephone is (317) 846-2189 and fax is (317) 846-2189, web site is www.st-christophers.org

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RECTOR: We are the Episcopal Churches of the Upper Yellowstone, three historic Montana churches on the banks of the scenic Yellowstone River, north of Yellowstone Park. We have spirit, warmth, scenery, recreation; all that is missing is a priest. Please send inquiries with CDO profile to: **Dr. Brady Vardemann, Diocese of Montana, 515 N. Park Ave., Helena, MT 59601.** E-mail: ecuy@mcn.net

DIRECTOR OF YOUTH MINISTRY: St. Andrew's Church, New Providence, NJ, seeks a full-time youth minister to work with our young people in grades 7 through 12 and their families. We are open to an energetic and creative lay or ordained person. We are interested in building a comprehensive program that meets the spiritual needs of young persons growing up in faith, while providing activities which build self-esteem. New Providence is a suburban parish within one hour of NYC. Position includes competitive salary, full benefits and housing allowance. Please submit a resume to: **Louis Cafiero, Chair, Youth Search Committee, St. Andrew's, 419 South Street, New Providence, NJ 07974** or fax 908-464-2439.

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

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