

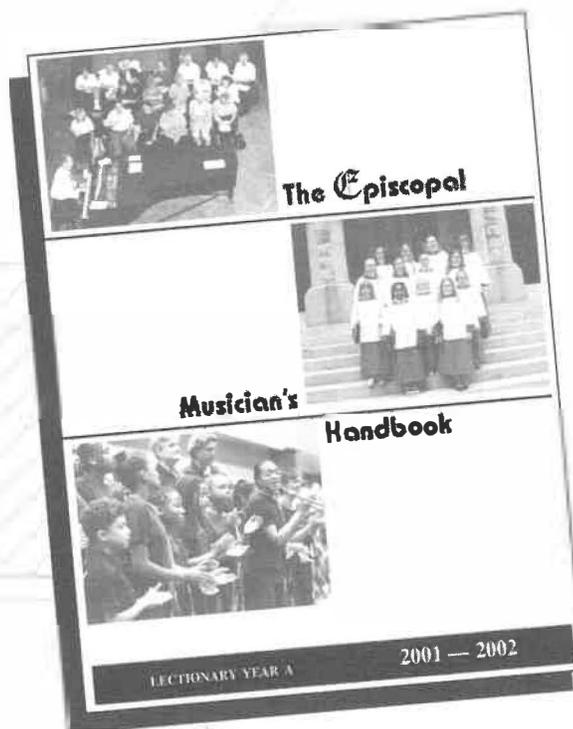
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Vandals Desecrate Historic Church in Tennessee [p. 6]

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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. For eight postage an additional \$15.00 per year. POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a nonprofit organization serving the Church. All gifts to the Foundation are tax-deductible.

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Volume 222 Number 25



Erin E. Tocknell/Daily Herald photos

Top: Vandals damaged the hand-blown glass windows of St. John's Church near Mount Pleasant, Tenn.

Left: Torch bearer Drake Fleming awaits the procession on Whitsunday at St. John's.

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The Cover

Vandals broke irreplaceable leaded glass windows and caused other major damage to St. John's Church near Mount Pleasant, Tenn. [p. 6].

Erin E. Tocknell/Daily Herald photo

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SUNDAY'S READINGS

They Will Look on Me...

'... the one they have pierced' (Zech. 12:10)

Third Sunday After Pentecost (Proper 7), June 24, 2001

Zech. 12:8-10; 13:1; Psalm 63:1-8; Gal. 3:23-29; Luke 9:18-24

How could they have misunderstood? The "penny" had finally dropped for Peter. In answer to Jesus' question, "Who do you say I am?" Peter answered, "The Christ of God." Lesson 1 in the school of the apostles is complete. Three years of following the Lord, watching countless miracles, observing Jesus in innumerable encounters with both friend and foe, has led Peter to confess that Jesus is the "Christ of God." However, as soon as Peter arrived at this conclusion, a decisive new fact had to be learned, or lesson No. 2. As the Messiah he must endure suffering and death and then be brought back to life. The disciples, like other Jews at that time, did not think that anything like that could happen to the Messiah. Their amazement at the thought of the Messiah being crucified is seen in Matthew 16:23. But how could the apostles have overlooked the suffering servant passage in Isaiah 53, or our Old Testament reading from Zechariah, especially 12:10, quoted in John 19:37?

Perhaps the biblical portrait of a suffering Messiah simply fell below the radar screen of the ever-popular

concept of a triumphant Messiah, one who would not suffer, but simply plunder all his foes and set up his kingdom in Jerusalem. Is that not so even today? The popular "Left Behind" series of books and tapes features an instant rapture prior to the tribulation for believers. This book probably would not sell in Southern Sudan or in countless other places where believers are routinely persecuted.

We're familiar with John 3:16, but in John 3:14, the Lord says, "the Son of Man must be lifted up, that everyone who believes in him may have eternal life." "Lifted up" is used in Acts 2:33 to describe the exaltation of Christ, "... Exalted to the right hand of God..." The crown is our Lord's throne; the cross is his glory. How contrary to the expectations of people then and now.

This means for us that following Jesus will require that we deny ourselves and take up our cross and follow him. And for us, that could mean persecution. When we say we will follow Christ as Lord, we are saying that we, if called to do so, would lay down our lives for him. Is that the kind of discipleship we are prepared for?

Look It Up

For the rich young ruler, following Jesus meant giving up all his possessions (Matt. 19:16-29). What do we learn about discipleship from this passage?

Think About It

What does it mean for us to say in response to the question, "Do you renew your commitment to Jesus Christ?" "I do, and with God's grace I will follow him as my Savior and Lord."

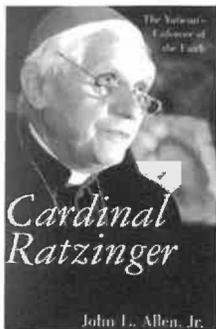
Next Sunday

Fourth Sunday After Pentecost (Proper 8)

1 Kings 19:15-16, 19-21; Psalm 16; Gal. 5:1, 13-25; Luke 9:51-62

Cardinal Ratzinger

The Vatican's Enforcer of the Faith
By John L. Allen, Jr.
Continuum. \$24.95.



Allen's book offers a refreshingly fair look at how Joseph Cardinal Ratzinger, the Vatican's "Grand Inquisitor," changed from one of the bright, even "progressive," young theologians at Vatican II into the chief agent of conservative reform within the Roman Catholic Church. Allen uses six key issues to demonstrate the contradiction between the young Ratzinger and the Ratzinger of today. Allen, who writes for the progressive R.C. newspaper *The National Catholic Reporter*, is a self-avowed liberal child of Vatican II. Allen's progressive position makes this book all the more compelling. He wisely points out:

"Because Ratzinger is a polarizing figure, reaction to him is often uncritical, driven more by emotion and instinct than sober reflection. Progressives do not read his books, they disregard his public statements, and they assume every position he takes is based on power politics; conservatives revere most of what he says as holy writ, often spouting it mindlessly without penetrating to the principle or value he sees at stake. Neither response takes Ratzinger seriously." [p. 303]

Allen does take Ratzinger seriously, and does an admirable job at portraying him fairly and objectively. He shows him to be a cultured man, a musician, a gifted polyglot, a man of deep piety, and one of the sharpest intellects in the Western Church. At the same time, Allen addresses some of the reasons for Ratzinger's theological "shifts": the Roman Church's rather unsuccessful ability to stand up to Nazism, the modern drive to self-gratification, and the modern decline of priestly vocations, to name only a few. Allen gives more than a

nod to Ratzinger's suspicion of the results of ecumenical dialogue — a suspicion demonstrated in the recent *Dominus Iesus* document as well as the letter instructing bishops to refrain from calling Anglicans the R.C.s' "ever-beloved sister" (thus implying Paul VI was wrong). His analysis of Ratzinger's reversal of

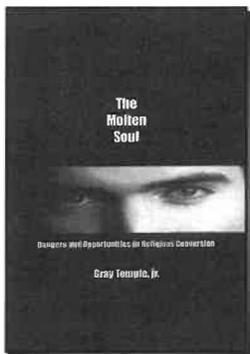
direction for ARCIC, his attack on liberation theology, his tough line on homosexuality and women priests (to name but a few) make this book essential reading for all those who thought they had their minds made up about this enigmatic man.

(The Rev.) Shane Scott-Hamblen
Evansville, Ind.

SUMMER READING

The Molten Soul

Dangers and Opportunities in Religious Conversion
Gray Temple

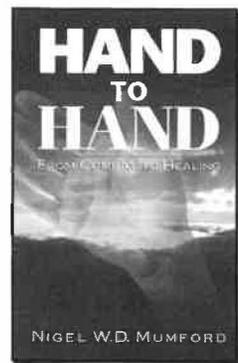


The Molten Soul challenges the reader to let go of rigid rules and judgmental positions, to embrace instead, a habit of mind and spirit that is receptive to repeated conversion, to the ongoing and tangible work of God in our lives and our communities. Illuminating and surprising discussions of the Incarnation, the Atonement, and the book of Job invite us to consider afresh the basic tenets of belief, of the experience of faith.

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348-9 Paper 4 x 7 162 pp \$11.95



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Broken, But Still a Holy Place of Worship

Whitsunday pilgrimage takes place a week after vandals desecrate historic Tennessee church.

Less than one week after vandals desecrated St. John's Church near Mount Pleasant, hundreds made their annual Whitsunday pilgrimage to the historic church to celebrate Pentecost in the Diocese of Tennessee.

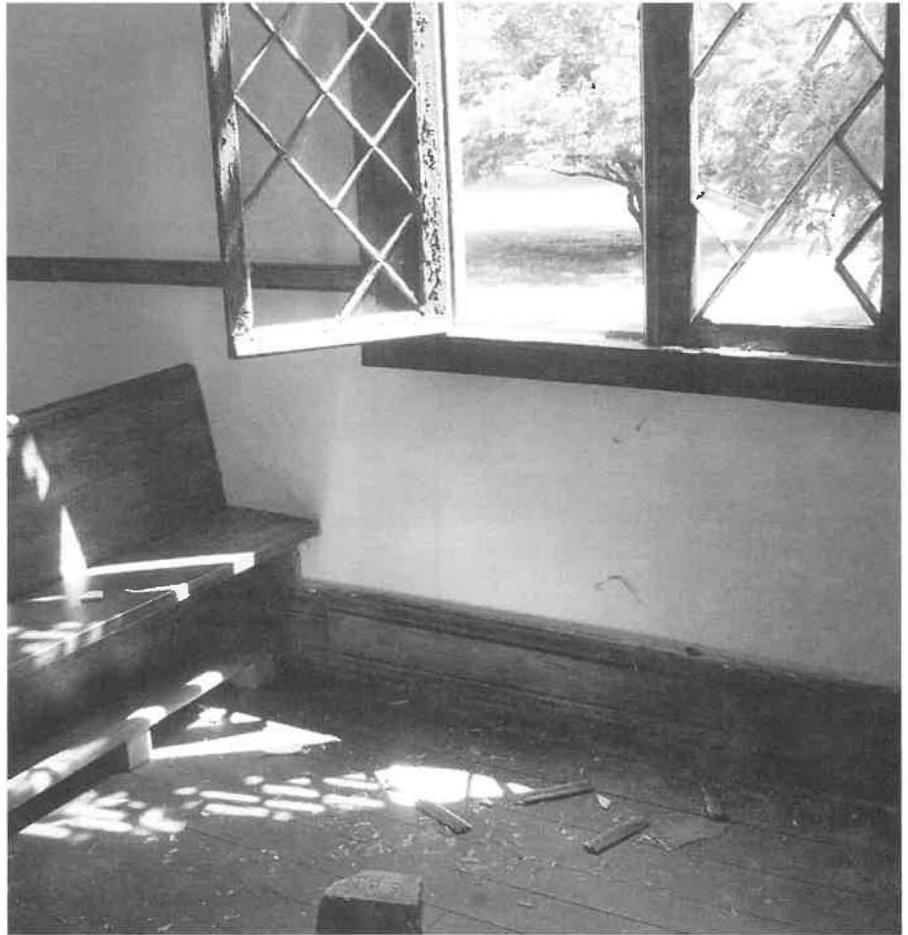
The simple Gothic building, which has no electricity or running water, ceased holding regular services in 1915, but each year since 1922 St. Peter's in nearby Columbia has been the host to a pilgrimage to celebrate Pentecost.

While a storm threatened overhead on June 3, acolytes and clergy processed into the church below the broken bell tower window carrying banners for each of the three parishes represented: Grace Church in Spring Hill, St. Paul's in Franklin and St. Peter's.

Sometime during Memorial Day weekend, vandals smashed irreplaceable leaded glass windows, threw a 450-pound Packard reed pump organ from the choir loft to the nave floor below and overturned 58 historic headstones, including those of four bishops. Sheriff's deputies arrested Brandon Fralix, 19, and Stephen Pullen, 18, on May 30 and have charged them with the crime. They are each being held in lieu of \$1 million bond.

Despite shock at the wanton destruction, the Rt. Rev. William E. Sanders, celebrant and retired Bishop of Tennessee, expressed a tentative hope that whoever desecrated their sacred grounds would someday understand what they did.

"Whoever was involved in doing this, we want them to face their responsibility, but we hope they receive a new respect and a new life,"



Erin E. Tocknell/Daily Herald photo

Vandals broke into St. John's Church sometime during the Memorial Day weekend.

Bishop Sanders said.

During his sermon to the standing-room only congregation, Bishop Sanders praised the congregants for "your presence, your joy in this place, your reverence and love for it and your desire to make the pilgrimage."

As the thurifer swung incense and Bishop Sanders led a procession through the churchyard to the bishops' graves, a wind stirred the massive trees and the air seemed filled with the peace that parishioners love about St. John's.

"It's not just a bunch of bricks and glass. It's a holy place. It's God's house ... Maybe in the future they'll come to gain an appreciation for the place," said Elizabeth McDaniel, a member of St. Peter's, as she stood under a bro-

ken window and watched church members set the potluck table. Then, she turned and watched the bishop walk toward the broken headstones. "I kind of doubt it," she said.

Originally constructed as a "plantation church" in 1841 by Bishop Leonidas Polk, St. John's was consecrated in 1842 as a place of worship for Bishop Polk's plantation family and that of his three brothers, Lucius, George and Rufus (cousins to President James K. Polk). The church served only the Polks and their neighbors for 73 years. Since 1922, Episcopalians from Maury and Williamson counties have made a pilgrimage to St. John's every spring for Pentecost.

Erin Tocknell

The Columbia (Tenn.) Daily Herald contributed to this report.

Central New York Chooses One of Its Own as Bishop

The Diocese of Central New York chose one of its own to be its next bishop when it met in convention June 1 at St. Paul's Cathedral, Syracuse. The Rev. Gladstone Bailey "Skip" Adams III, rector of St. James' Church, Skaneateles, N. Y., was elected on the seventh ballot from among five candidates. He will become the 10th bishop of the diocese.



Fr. Adams

Fr. Adams led in the clergy order from the first ballot, and the Rev. Dorsey Winter Marsden McConnell, rector of St. Alban's, Edmonds, Wash., led in the lay order through the first five ballots.

Fr. Adams fell one vote short of election on the sixth ballot, then achieved the necessary majority on the seventh. Fr. Adams, 48, has been rector of his current parish since 1994. He was ordained in 1980 in the Diocese of Maryland and served his first curacy there at St. Peter's, Ellicott City, 1980-82. He was rector of St. Paul's, Lancaster, N.H., and St. Thomas', Chesapeake, Va., before moving to Central New York.

A native of Baltimore, he is a graduate of Towson State University and Virginia Theological Seminary. He has been active on various committees in Central New York and is an associate of the Order of the Holy Cross. He will succeed the Rt. Rev. David B. Joslin as bishop.

Others who received votes were the Rev. Katherine M. Glenn, vicar of St. Thomas', Alamosa, and St. Stephen's, Monte Vista, Colo., the Rev. Canon Barbara Jean Price, director of admissions and alumni relations at Bexley Hall Theological Seminary, and the Rev. Peter B. Stube, rector of Redeemer, Springfield, Pa.

• See ballot, next page •

Living Church Foundation Plans to Launch FaithLinks Online Ministry

Seekers and newcomers to the Episcopal Church, as well as longtime members, are the target audience for a new Internet website being developed by the Living Church Foundation. The website, called FaithLinks, was approved by the foundation's board of directors at its meeting May 22 in Milwaukee. FaithLinks will be operational on Jan. 1, 2002.

"The board of the Living Church Foundation has enthusiastically endorsed the FaithLinks project," said the Rt. Rev. Donald M. Hultstrand, retired Bishop of Springfield and president of the foundation. "It will reach out to the vast population of young adult seekers and help them to connect with other adults and families."

The FaithLinks website will offer a wide range of timely, faith-related information, including feature articles and resources for further inquiry, according to David Kalvelage, executive editor. Married couples, singles, divorced persons and parents all will find information to meet their needs, in an environment that will encourage discussion and idea sharing.

"Our research has shown that young adults are seeking out and receiving more information on the Internet," Mr. Kalvelage said. "The FaithLinks website complements the ministry of THE LIVING CHURCH magazine and other foundation publications, reaching new audiences both in the United States and around the world. We believe that FaithLinks will grow to become an Internet-based community that offers spiritual enrichment on many levels."

BRIEFLY...

The Diocese of New York honored former New York City Mayor **David Dinkins** with the Servant of Justice Award at the annual Law Day Eucharist May 7. Mayor Dinkins, a member of the Church of the Intercession in Manhattan, presented the homily. Rep. Charles Rangel, (D-NY) also spoke at the service.

The website will be under the direction of Michael O'Loughlin, a journalist with 16 years experience in secular and church media. Mr. O'Loughlin, of Naperville, Ill., said his discussions about FaithLinks with laity and clergy leaders around the country have been very encouraging and supportive.

"We found enthusiastic consensus that FaithLinks has tremendous potential for providing spiritual support," he said. "FaithLinks will offer visitors a friendly environment where they can read articles, ask questions about God, and carry on a dialogue with others about their faith. They can visit often, day and night. The website's content will show them the many ways they can apply their faith and use their unique gifts to serve Jesus Christ."

FaithLinks will offer original online feature stories each week, with links to news and other features at THE LIVING CHURCH magazine's website (www.livingchurch.org). With planned links to other Episcopal and faith-related websites, Mr. O'Loughlin said he sees FaithLinks as both a resource for further inquiry and a launching point for active Christian ministry.

"Via the Internet, people will be able to explore their faith, get advice, and learn how to link up with a parish," Bishop Hultstrand noted. "I'm excited about the endless possibilities of this innovative venture."

Persons with questions or who are interested in receiving email updates about FaithLinks may contact Mr. O'Loughlin at faithlinks@lycos.com.



Mr. Dinkins

Church Property Dispute Resolved

Six months after members of Christ Church in Mobile, Ala., voted to leave the Episcopal Church and join the Anglican Mission in America (AMiA), the dispute over the ownership of the parish property has been settled. On May 29, attorneys representing the congregation calling itself Christ Anglican Church on one side and those representing the Diocese of the Central Gulf Coast and Christ Episcopal Church on the other, appeared before Mobile County Circuit Judge Rick Stout to report they had reached a settlement.

The case, which involves the oldest continuous non-Roman Catholic congregation in Mobile and the oldest Episcopal parish in the diocese, had divided families and been a focal point in the schism between the Episcopal Church and the AMiA. The AMiA congregation had placed itself under the jurisdiction of Archbishop Emmanuel Kolini of Rwanda.

When the majority of the congregation of Christ Church voted last October to leave the Episcopal Church, they assumed possession of the physical property of the parish. The Rt. Rev. Charles F. Duvall, who was then bishop, and the standing committee of the diocese brought legal action against the AMiA congregation, claiming the property belongs to the Episcopal Church. The continuing Christ Episcopal congregation also took legal action.

The settlement was reached the morning the civil trial was to begin. Attorneys for the Episcopal congregation had already filed a brief including

records of internal correspondence indicating the Rev. Tim Smith, the rector of Christ Church, had been discussing plans with others in the parish to leave the Episcopal Church as early as 1994. One of the witnesses the diocese had planned to call was John Reese, chancellor for the Archbishop of Canterbury, the Most Rev. George L. Carey.

Deadline of October 28

Fr. Smith revealed after the settlement was announced that the decision to settle was based on evidence indicating Christ Church did not have a claim to the property.

The settlement calls for the AMiA congregation to vacate the premises no later than Oct. 28, and by Sept. 30 if possible. The settlement also requires the AMiA congregation to relinquish all claims to the real estate, personal property and endowment funds of Christ Church in Mobile. The AMiA congregation will retain possession of some of the money raised in the "Restoring Lives Through Restoring Buildings" fund and some electronic equipment, including cameras, computers and sound equipment.

The continuing Episcopal congregation, which now averages weekly attendance of more than 100, first worshiped in St. Mark's Chapel on the campus of Wilmer Hall Children's Home in Mobile when they temporarily lost their church building. Later the continuing Episcopal congregation was invited to share space with St. John's Church, nearer downtown Mobile.

David Clothier

Pennsylvania Rejects AMiA Congregation's Offer

The current occupants of two churches at odds with the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, have been told to leave by the diocese, which said it will replant Episcopal congregations in those locations.

On May 21, St. John the Evangelist Anglican Church in Huntingdon Valley notified Bishop Bennison that the vestry, clergy and vast majority of the members had disaffiliated with the diocese and the Episcopal Church to join the Anglican Mission in America, an unrecognized missionary district of the Anglican Province of Rwanda [TLC, June 10].

During subsequent negotiations, the AMiA congregation offered approximately \$1 million for the property, to be paid to the diocese over 30 years. The diocese rejected the offer saying it was essential to retain ownership of both real and tangible property "for the continuing ministry of St. John's Episcopal Church, Huntingdon Valley."

The Rev. Raymond Atlee has been named full-time priest-in-charge of the continuing congregation and was to assume duties June 10.

Meanwhile, at St. James the Less in Philadelphia, mediation talks broke down amidst mutual recriminations that the other side was not bargaining in good faith.

In 1999 the building's current occupants announced their intention to become independent. They also claimed to hold clear title to the property. In response, the diocese recently declared the parish had reverted to mission status, which places administrative oversight of property more closely under the supervision of the bishop.

"They have been telling us they want to talk," said the rector, the Rev. David Ousley, "but apparently that was all a sham."

Both congregations have long-running disputes with the diocese.



Central New York ballot

(See story, previous page)

Ballot	1		2		3		4		5		6		7		
	C	L	C	L	C	L	C	L	C	L	C	L	C	L	
Needed to Elect														45	67
Adams	28	32	36	39	39	51	45	52	47	57	47	66	55	71	
Glenn	19	31	16	35	11	22	6	10	2	3	3	2	4	5	
McConnell	26	39	30	46	37	57	42	72	41	74	39	65	30	57	
Price	9	8	2	0	1	3									
Stube	9	24	6	12	3	1									

Worship Continues Peacefully at Christ Church, Accokeek

The wounded congregation of Christ Church in Accokeek, Md., held relatively peaceful services in two separate locations June 3.

The Rev. Samuel L. Edwards was called to be rector by the church vestry in December. The Rt. Rev. Jane Holmes Dixon, Bishop *Pro Tempore* of Washington, rejected the call, citing concerns that the traditionalist priest would be unwilling to recognize the authority of a woman bishop and might try to lead the 303-year-old parish out of the Episcopal Church.

In addition to the theological rift, there is also a canonical dispute over the legality of Bishop Dixon's rejection, which occurred after the permitted 30-day period, and a number of deep, long-standing personal conflicts among members of the congregation which have been greatly inflamed by non-members of the



Bishop Dixon

parish who have chosen sides and sought to make the Accokeek situation into a larger issue.

Fr. Edwards celebrated on the church property for 30 parishioners at 8 a.m. and 60 at 9 a.m., an average attendance, according to vestry members. Attendance at a later service held at the Chapel of St. John in Pomonkey was just one, down by about 10. St. John's is a mission of Christ Church.

Mary Haines, wife of retired Bishop of Washington Ronald Haines, attended the service celebrated by Fr. Edwards on the church property. Bishop Haines was appointed by Bishop Dixon as interim rector at Christ Church for

the remainder of the month.

An opposing group met at the Moyaone Community Center at 9 a.m. The Rev. R. Robert Stephenson, Jr., the former interim rector at Christ Church, celebrated for about 60, a body which included some current members from Christ Church, augmented by former members and non-parishioners there to support Bishop Dixon.

In a letter to Accokeek members dated June 3, Bishop Dixon said she believed "firmly in my heart ... that we will move quickly to resolve this dispute before it tears this community apart any further."

On May 30, the vestry of Christ Church filed civil trespassing charges in state court against Bishop Dixon for her improvised Eucharist on the church property the previous week.

(The Rev.) James B. Simpson

Support for Bishop Dixon

As of May 29, 60 bishops had signed a document of support for the Rt. Rev. Jane H. Dixon, Bishop *Pro Tempore* of Washington. They are listed below:

The Rt. Rev. **Robert M. Anderson**, Assistant Bishop of Los Angeles
 The Rt. Rev. **Allen J. Bartlett, Jr.**, Assisting Bishop in Washington
 The Rt. Rev. **Frederick H. Borsch**, Bishop of Los Angeles
 The Rt. Rev. **David C. Bowman**, Assisting Bishop, Central New York
 The Rt. Rev. **Edmond L. Browning**, retired Presiding Bishop
 The Rt. Rev. **J. Jon Bruno**, Bishop Coadjutor of Los Angeles
 The Rt. Rev. **Bruce E. Caldwell**, Bishop of Wyoming
 The Rt. Rev. **Roy F. Cedarholm, Jr.**, Bishop Suffragan of Massachusetts
 The Rt. Rev. **Richard S.O. Chang**, Bishop of Hawaii
 The Rt. Rev. **Otis Charles**, retired Bishop of Utah
 The Rt. Rev. **Steven Charleston**, president and dean, Episcopal Divinity School
 The Rt. Rev. **John P. Croneberger**, Bishop of Newark
 The Rt. Rev. **Michael B. Curry**, Bishop of North Carolina
 The Rt. Rev. **Clifton Daniel III**, Bishop of East Carolina
 The Rt. Rev. **Herbert A. Donovan, Jr.**, retired Bishop of Arkansas

The Rt. Rev. **A. Theodore Eastman**, retired Bishop of Maryland
 The Rt. Rev. **J. Michael Garrison**, Bishop of Western New York
 The Rt. Rev. **J. Gary Gloster**, Bishop Suffragan of North Carolina
 The Rt. Rev. **Richard F. Grein**, Bishop of New York
 The Rt. Rev. **J. Clark Grew II**, Bishop of Ohio
 The Rt. Rev. **Ronald H. Haines**, retired Bishop of Washington
 The Rt. Rev. **Sanford Z.K. Hampton**, Assistant Bishop of Olympia
 The Rt. Rev. **Barbara C. Harris**, Bishop Suffragan of Massachusetts
 The Rt. Rev. **Donald P. Hart**, Assisting Bishop in Southern Virginia
 The Rt. Rev. **Robert W. Ihloff**, Bishop of Maryland
 The Rt. Rev. **Carolyn Tanner Irish**, Bishop of Utah
 The Rt. Rev. **James L. Jelinek**, Bishop of Minnesota
 The Rt. Rev. **Robert H. Johnson**, Bishop of Western North Carolina
 The Rt. Rev. **Robert C. Johnson, Jr.**, retired Bishop of North Carolina
 The Rt. Rev. **Edward W. Jones**, retired Bishop of Indianapolis
 The Rt. Rev. **David B. Joslin**,

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Bishop Suffragan of Maryland
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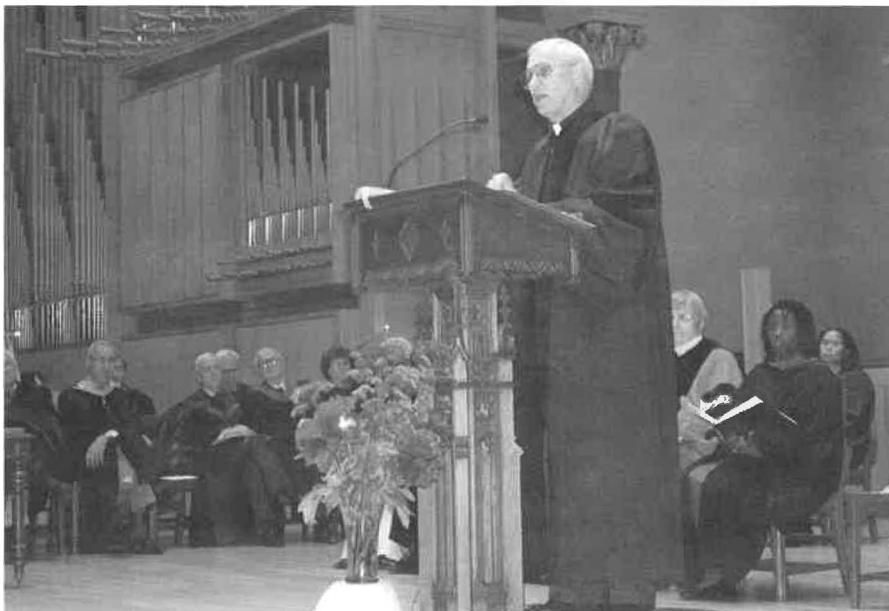
EDS Speaker Says Justice Work Is Not Optional

Ministry in the 21st century must be about doing justice, and it must reach across boundaries that separate Christian churches and other faiths if it is to be comprehensive, the Rev. Naim Ateek told the graduation assembly of Episcopal Divinity School in Cambridge, Mass., May 24.

"We must work for justice. This is not an option. It is a Christian mandate," he said. A Palestinian Christian, Fr. Ateek is the founder and director of the Sabeel Liberation Theology Center in Jerusalem and the author of *Justice and Only Justice: A Palestinian Theology of Liberation*.

The liberation center Fr. Ateek founded represents a grassroots movement promoting awareness of the identity, presence and witness of Palestinian Christians. It also supports interfaith efforts to secure peace in Israel and the Occupied Territories.

Because only 2 percent of the population in Israel and the Occupied Territories today is Christian, Fr. Ateek said he has seen firsthand the importance of cooperative ministry. "I believe God is calling us to transcend denominationalism and work ecumenically," he said, adding that



Fr. Ateek to Episcopal Divinity School's graduation assembly: "Justice is a Christian mandate."

"even here in the United States, it is important to consider a ministry that does not confine itself within the parish walls alone, but reaches out to the sister churches."

He received an honorary doctorate, as did the Rev. Diane C. Kessler, executive director of the Massachusetts Council of Churches, the Rev. Canon

Frederick Boyd Williams, rector of the Church of the Intercession in New York City and visiting professor of pastoral theology at EDS, and the late Rev. David McInnes Gracie, honored prior to his death on May 22 for his lifetime of service in social justice ministries in Detroit and Philadelphia.

Tracy J. Sukraw

Welcome the Unexpected, Graduates Told at CDSP

Adapting the charge to Jesus' followers found in Paul's second letter to Timothy, the Rt. Rev. Katharine Jefferts Schori, Bishop of Nevada, urged graduates of the Church Divinity School of the Pacific (CDSP) to be ready for God's surprises. The master's of divinity degree was awarded to 24 students at ceremonies May 25, in Berkeley, Calif.

Bishop Jefferts Schori, a 1994 CDSP graduate, delivered the homily at the seminary's 107th commencement. "We are in the business of transformation," she said. "Your goal, your mission, is to unleash the transforming message of the gospel."

The bishop described the challenge of ministry as one of welcoming the unexpected.

"Be ready to see God in the unlikeliest people in your congregations," she said, "to experience God in the interruptions." And she warned the degree recipients that even though they have consciously accepted their ministerial vocation, the setting in which they shall practice may look very different than they expect.

"The church of this century, this decade, is not going to look like your grandmother's church," said Bishop Jefferts Schori. "The gospel is going to call us into places we'd rather not

go, and some of them are going to look very scary. We may not always know the route, but if the goal is transformation, then we'll get there."

Patricia Sparks Browning, the wife of former Presiding Bishop Edmond L. Browning, was awarded an honorary doctorate in recognition of her many years of service to the church, particularly in the Middle East, in the cause of justice and peace.

An honorary doctorate was also conferred on the Rev. Jacqueline Allene Means, director of prison ministries for the Episcopal Church, for her witness and ministry.

Joseph Wakelee-Lynch

Disaster-Based Ministry

If Bethany Anne Putnam should visit your church, or diocesan convention, or anywhere else near you for that matter, pay attention to her. She has something important to say. Ms. Putnam, a 31-year-old bundle of energy, has launched a ministry called Labor of Love, which provides volunteers for mission opportunities in areas which have been plagued by disaster.

Tornadoes in Oklahoma, floods in North Carolina, fires in New Mexico. All have provided opportunities for Ms. Putnam to mobilize volunteers to supply assistance long after the devastation has taken place.

"I'm a one-woman show," she said by telephone from Los Alamos, N.M., where she was awaiting the arrival of volunteers from Fresno, Calif., Newport, R.I., Newburyport, Mass., Londonderry, N.H., and 11 churches in the Diocese of Texas who would provide relief to those still uprooted by the fires which swept parts of New Mexico last year. "There are still people living in trailers here who have lost their homes."

The idea for Labor of Love started in 1999 when tornadoes ravaged areas in Oklahoma. "I took a group of 15 volunteers from Christ Church, Grosse Pointe, Mich. [where her father was the rector]," she said.

With the help of some heavily discounted airfares, some financial assistance from Michigan industry and some fund raising by Ms. Putnam, they arrived in Oklahoma less than two weeks after the tornadoes had hit. Some \$4,000 which had been raised in Michigan was given to the Red Cross and to two families who had lost homes, cars and businesses.

"When we came back from that trip, a handful of us talked about doing something again," Ms. Putnam recalled. She got in touch with people at the Episcopal Church Center and discovered there were no mission opportunities which were disaster based. She also spoke with persons in communities which had experienced disaster. She was encouraged to develop a ministry.

"I've had a great reception everywhere

I've gone," she said. "There's been some skepticism but not much." Some parishes have made contributions, bishops have shown personal interest, and some dioceses have been supportive. "I haven't hit many roadblocks," she said.

Labor of Love is evolving into what Ms. Putnam calls a three-pronged program. First is emergency on-site response. "Lots of times the local parish priest has too much to manage," she said. "I can go and help set up a phone bank or coordinate volunteers. And the priest can be a priest."

The second phase is long-term recovery, which has been Ms. Putnam's emphasis so far. She notes there is still plenty of work to be done, even a year or more after disaster has struck.

The third area is parish and diocesan preparedness, in which needs are determined and plans are formed.

She operates out of Asheville, N.C., where she is a member of the Cathedral of All Souls, but she admits she's rarely there.

"My background is in hospitality," she said, rattling off a list of previous jobs. "And community service, which I combine with a love of the Episcopal Church. I heard someone say they were a 'prenatal Episcopalian.' I've been using that term, too."

So far Ms. Putnam has not had trouble finding volunteers. She has been particularly successful getting high-school-age groups which were looking for opportunities to be of service. People have noticed the advertisement in this magazine and elsewhere, and she now has a network of some 500-600 volunteers. She's shooting for 1,000 next year, and eventually would like to have enough money to hire some staff and to have a coordinator in each province. She's likely to do it.

"It's been amazing to me," she said. "Oklahoma was a life-changing experience. All of my needs keep getting met. I'm a big risk taker. All my prayers have been answered."

Need convincing? She can do that. Call her at 828-274-3890 or e-mail her at loflove@mail.com, or write her at PO Box 15457, Asheville, NC 28813.

David Kalvelage, executive editor

Did You Know...

The Rev. Robert Kem, rector of St. Andrew's, Omaha, Neb., and 15 members of his parish appear in a movie, "About Schmidt," starring Jack Nicholson and filmed in Omaha.

Quote of the Week

A heckler addressing Sen. Hillary Rodham Clinton before she entered St. George's Church, Stuyvesant Square, New York City, for the wedding of one of her staff: "Senator, remember the pews and hymnals belong to the church. Please leave them behind when the wedding is over."

Timely Wake-Up Call

The need for high-quality clergy to serve among the growing number of Hispanic Episcopalians has been made known recently. First came a Viewpoint article by the Rev. John Rawlinson [TLC, May 13], who cited the fact that clergy have in general been poorly trained to become involved in Hispanic ministry. Since publication of that article we have the release of a statement titled A Wake-up Call: Hispanic Ministry, by six bishops of the Episcopal Church. The bishops issued a declaration which asks how we can be oblivious to the Hispanic presence noted in the census of 2000 and remain passive in responding to it as a missionary opportunity given to us by God. Another view appears on page 13.

Hispanic ministry is not new for Episcopalians. But when the General Convention of 1997 challenged the church to initiate more strategically a Hispanic ministry, some dioceses took the lead and have put in place creative programs to reach Hispanic persons in their midst. Other dioceses have ignored the burgeoning Hispanic population and have left it up to other churches to reach this segment in our country. The bishops who issued the declaration call upon the Presiding Bishop to convoke a national Hispanic ministry conference and they ask the church to have a new missionary spirit. The bishops who issued the declaration are to be commended for their "wake-up call." If the Episcopal Church is going to be serious about doubling its membership by 2020, and if it

is willing to accept the great commission (Matt. 28:19-20), then it can no longer ignore the presence of the Hispanic people in our midst.

Properties Held in Trust

The settlement of the court case involving the Diocese of the Central Gulf Coast and a historic Mobile, Ala., church, should be watched closely by congregations considering a departure from the Episcopal Church. That case came about when a large portion of historic Christ Church decided to follow their rector and leave the Episcopal Church for the Anglican Mission in America (AMiA). Because Christ Church existed before there was a Diocese of the Central Gulf Coast, its dissidents were hopeful they would be able to remain in their building and retain the church's possessions when they left the Episcopal Church. The settlement of that case indicated otherwise. Christ Church must vacate its building by Oct. 28, and the property and trust funds must be conveyed to those who remain as parishioners loyal to the diocese and the Episcopal Church.

The outcome of the legal action should not be a surprise to anyone. Invariably, when a congregation leaves the Episcopal Church and tries to keep its building and appointments, it loses in court. In nearly every instance, the diocese emerges as the winner, holding church properties in trust. We hope rectors and vestries will keep this in mind before they take such a drastic step.

Gertrude was always eager to expound on the finer points of scripture.



"I liked your homily, Father, but I don't understand what the widow's problem with mites was ... if she kept a cleaner house, I'm sure she wouldn't have had them."

Hispanic Ordinands Need Community

By Burton A. Shadow

I read with enthusiasm, and some skepticism John Rawlinson's article about the dearth of Hispanic ordinands, as well as the ever-present reality of "Anglo" priests serving Hispanic congregations in the Episcopal Church [TLC, May 13].

I agree, we need more Hispanics in ordained ministry. However, this statement presumes that clergy are already identifying potential aspirants in congregations, which further presumes that we are evangelizing by proclaiming the gospel, praying for vocations, and exercising this ministry with a proficiency in Spanish, preferably acquired in the Americas.

While celebrating the Eucharist in Spanish is a good starting point, Anglo priests need to be proficient enough in the language to develop pastoral relationships. Most Episcopal churches are not anywhere near this point, nor are the seminaries proficient in training Anglos to speak in Spanish as needed. Many Anglo priests do not have the discipline to pray the Daily Office. How are they going to make a serious commitment to become fluent in a second language?

We are decades away from having the numbers of Hispanic ordinands to serve the burgeoning Hispanic population in the United States, especially in light of the 2000 census data.

Meanwhile, many Anglo parishes perceive Hispanic ministries as a program to Hispanics, rather than ministry among equal members of the body of Christ. As Bishop Leo Alard of the Diocese of Texas pointed out at a recent evangelism conference in Dallas, churches need to evangelize in the Hispanic community, not just have programs to the Hispanic community.

Theological Training

Regarding Fr. Rawlinson's suggestion to use the Internet as a vehicle for training prospective Hispanic

ordinands, I would suggest that the Internet can be a valuable tool, but not the foundation. One of the values of seminary training is living together in community, which wouldn't be possible through the Internet. How would one receive liturgical training, such as learning how to celebrate the Eucharist? How would one pray the Daily Office together, or be part of informal discussions with professors and classmates? And would a large Anglo

congregation consider calling a Hispanic ordinand, who had training through the Internet, even if that person spoke English with a British accent?

Another concern is whether these potential ordinands have sufficient foundations in education for graduate-level study. Linda Chavez, president of the Center for Equal Opportunity, and author of *Out of the Barrio: Toward a New Politics of Hispanic Assimilation*, wrote an article distributed by the *Washington Post* titled "Why aren't more Hispanics college bound?" in which she quoted a U.S. Census Bureau study which suggested that some 80 percent of 25- to 44-year-old native-born Hispanics have graduated from high school. But while 44 percent of young, native-born Latinos have attended college, only 13 percent have graduated. The numbers for Hispanic immigrants are much worse. Fewer than half of foreign-born Hispanics ages 25 to 44 have graduated from high school, less than one-quarter have attended college, and only 9 percent have earned a bachelor's degree or higher.

I would suggest an alternative program like the one that exists at New York Theological Seminary, where seminarians work at secular jobs

during the day, and study to receive the M.Div. over a four-year period at night. If a seminarian does not have a

bachelor's degree, he or she could enroll in an undergraduate program, and then make application to the M. Div. program. There is a sufficient number of professors who are bilingual with whom students could study for one or two years in their native tongue.

Expense is another consideration. A residential, three- or four-year model seminary

may be far too isolating, expensive, and impractical for many potential Hispanic ordinands in this country.

Unity in Jesus Christ

I have found the subtle nuances that exist within the Hispanic community, i.e. Dominicans, Puerto Ricans, Ecuadorians, Peruvians, Colombians, Mexicans, etc., are not divisive issues. The common bond is Jesus Christ, and knowing him crucified and resurrected, as well as sharing his gift to others in the Anglican liturgy in Spanish.

Most important for Hispanic ordinands are these considerations: to know how to preach Jesus Christ crucified and resurrected, to understand atonement theology and sacramental theology, to be sensitive to immigration issues, and to be aware that children of first-generation immigrants will separate from their parents as they assimilate in this country, before returning to the roots of their Hispanic identity.

Let us also not assume that all potential Hispanic ordinands in this country, especially those children of first-generation immigrants, can speak and write Spanish fluently. □

The Rev. Burton A. Shadow is curate at St. John's Church, Fort Worth, Texas.

Another concern is whether these potential ordinands have sufficient foundations in education.

Invitation to Baptism

I read with great interest David Kalvelage's column, "No Strings at All" [TLC, May 13]. I too remember Fr. Nicolosi's article and was intrigued and moved by his generous act of ministry.

This past Lent, after further thought, I decided to extend a similar invitation to the community surrounding my parish. We had postcards sent to the 14,000 households in our zip code area, inviting people to come to our Easter Vigil and be baptized. The postcards stated that there were no obligations to join the parish or become an Episcopalian. There would be no follow-up unless the baptismal candidate requested contact. We only required that the baptismal candidates meet with me an hour before the service and be able to participate in a heart-felt way (in other words, mean what they say).

We had 28 people respond to our invitation. The candidates spoke generally of their hunger for a deeper relationship with God. One man of retirement age admitted he had been attending an Episcopal congregation in a neighboring city and had been receiving communion for years but had never been baptized. He admitted to being too embarrassed to approach his rector for baptism. Many of the candidates, at the time of their baptism, came forward in tears. Five of the newly baptized returned for Easter Day services, five indicated they wanted to be on our mailing list, and two wanted follow-up with me.

I view what we did as an act of outreach and evangelism. While I am not insensitive to the church's normative practice of baptismal preparation beforehand and encouragement to be in relationship with a Christian community following baptism, I have had my share of experiences of people going through instruction only to disappear from the parish after being baptized. I think if the Episcopal Church is serious about growing, we have to consider "thinking outside the box" and be willing, at times, to be a little "unorthodox" in our practice of ministry.

*(The Rev.) Stephen Garratt
Christ Church
Seattle, Wash.*

Beware

When I discovered that I had been caught in a very clever and skillfully done scam, I thought it would be a good idea to warn TLC readers of it.

The scam involves the education of orphan children in Uganda. When I received the first touching, handwritten letter from a 13-year-old schoolgirl, I asked for the name and address of her headmaster and her priest (R.C.). I wrote them and received appropriate responses on what looked like letterhead stationery. During the past six months I have been gradually drawn into the drama of their sad lives. I have sent funds to the "headmaster" and was close to putting money down on a small house for these children to live in, when I e-mailed a Volunteer for Mission in Kampala to go visit the family. Phil and Jennifer Leber must have been private investigators before going to Uganda,

for they unearthed the scam. In the process a phone call to the cardinal's office revealed that there had been 10 calls that same week about this and similar scams.

Kind-hearted, mission-minded people, beware.
*(The Rt. Rev.) David B. Reed
Bishop of Kentucky, retired
Louisville, Ky.*

Whose Business?

J.D. Edwards wonders why Bishop Winterrowd of Colorado needs to "shove their noses into our sexual business?" [TLC, June 3]. In the Consecration of a Bishop in the Book of Common Prayer the ordinand is charged to interpret the gospel, guard the faith, unity and discipline of the church, study the scriptures so that he would have the "mind of Christ" and guard the faith, unity and discipline of the church. The bishop is called



I think if the Episcopal Church is serious about growing, we have to consider "thinking outside the box" and be willing, at times, to be a little "unorthodox" in our practice of ministry.

to oversee the life and work of the church, and to guard, defend and be a faithful steward of God's holy word and sacraments. The bishop is to exercise this ministry with love and compassion, but as a faithful steward to the mystery of the gospel given for the salvation of the world.

*(The Rev.) David C. James
St. Mark's Church
Tracy, Calif.*

Mr. Edwards in his letter "It's Tiresome" states that he can't find any place in the gospels where Jesus says anything about sexual orientation. The woman caught in adultery, the Samaritan woman Jesus encountered at the well, and his words of looking at a woman lustfully are all related to sexual orientation. I would conclude that Jesus has plenty to say about this topic.

*(The Rev.) Thomas R. Minifie
St. Philip's Church
Marysville, Wash.*

Warm Welcome Needed

I have visited Episcopal churches all over the U.S. and at most one is lucky to get a handshake from the priest at the door. Most parishioners seem to be oblivious to a visitor's presence. I will never forget the parish in Florida that asked visitors to wear a badge so they could be greeted and I felt quite conspicuous when not one person said hello. A couple of months ago I visited a parish in a university town in Ohio where again not one person said a word.

One reason I have stayed in my home parish for 26 years is that on my first Sunday there the rector put me on the mailing list and several people asked me to come back. I did, even though another parish was closer to my house. For most of us, the liturgy and friendliness attract and the theology comes later. The Episcopal Church needs to make an organized effort to be more friendly and to have trained greeters in every parish to make sure no one gets out the door without being invited back.

*Charles C. Wicks
Elkhart, Ind.*

With a Glass Half Full

I find there is much in this church of ours that serves to encourage us. I especially want to thank TLC and the writers of three articles in particular that make me proud to be an Episcopalian. First I want to thank Retta Blaney for her sensitive and inspiring article about Sr. Barbara of All Saints Sisters of the Poor [TLC, April 15]. I have several hundred of her cards and designs at hand for almost any occasion to arise in the life of my friends. Often I find they have framed them and hung them on their walls at home.

Next I thank John Schuessler for his fine article about the heart of a growing congregation in Boise, Idaho, St. Michael's Cathedral [TLC, Feb. 4]. I served there as a seminarian intern in the mid-'60s. Now I rejoice at the continuing growth in ministry that marks that congregation today.

Finally I thank the editor for the column about St. John's Church, Detroit, and its inviting banner about praying for the Tigers [TLC, May 20]. I hope they are prepared for the curious who wander into a congregation which dares to acknowledge that there is something else going on in this world besides the many ministries of their own congregation. Such outward-looking vision can only be rewarded with results. Let the meek pray for the Tigers.

Thanks for brightening several of this retired priest's days during this springtime. I thank God each morning and evening that I am an Episcopalian.

*(The Rev.) Harry L. Knisely
Carlisle, Pa.*

The Place to Be

Of course, "the middle of the road" is a difficult place to be in the church [TLC, May 27]. Living in the middle has always been difficult. But if the Episcopal Church be true to our heritage, it is the only place to be.

The House of Bishops hung out together in the middle between the North and the South during the Civil War/War Between The States/War of Northern Aggression; have it any way



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Boulder City, Nev.

The Rev. **Allan B. Warren III**,
Boston, Mass.

LETTERS

you want it; just stay in the middle of it all. I will never forget hearing Bishop John Allin, then of Mississippi, telling us at the Anglican Congress in 1963 what it was like to be literally shot at from both the left and the right. Now that's difficult, and in the middle!

Let's, as a church, please keep searching for the middle. Might even be a good place for TLC.

*(The Rev.) Howard F. Park III
Chesterfield, Mo.*

It's Ironic

The compilers of the lectionaries in the current prayer book were apparently unaware of the irony in their selection of readings for the Sunday after the Ascension. In the Old Testament lesson for Morning Prayer (Ezekiel 3) God tells Ezekiel that he must warn the wicked of their wicked ways, and if he fails to do so he must suffer dire punishment. The second lesson for the Eucharist omits certain verses (Rev. 22:15, 18-19) which condemn fornicators, murderers, etc. and those "who take away from the words of the book of this prophecy." If last year's General Convention seemed to accept fornication as a legitimate life-style for Christians, then "taking away from the words" of holy scripture becomes necessary. Is our church then willing to accept the consequences of substituting politically correct language for the plain words of holy scripture?

*(The Rev.) Richard Tumilty
Grass Valley, Calif.*

Ministry to Men

I note with great interest, David Kalvelage's column, "The Spiritual Life of Men" [TLC, May 6].

The Brotherhood of St. Andrew is an international ministry to men in the Anglican Communion. It began in 1883 at St. James' Church, now the cathedral church of the Diocese of Chicago. Forming a parish chapter of the Brotherhood of St. Andrew requires clergy approval. Anyone interested in having a ministry to men in their parish can look at the brotherhood's website: www.brotherhoodstandrew.org.

*Robert F. Kirschner
Lakeville, Mass.*

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PRIEST: Life can be SIMPLE. St. Luke's Mission — often called "the cathedral in the mountains" — needs a priest. Consider Westcliffe, Colorado, a historic town in the southern Rockies where life is a blend of the 1950s and today. People respect and help one another here. Fr. Wilson has to retire, so your spiritual guidance is needed. Call **John Tracy** @719-545-3874.

RECTOR: We are a growing program church moving to incorporate in 5-10 years. Our next rector will wear running shoes along with the rest of us. If you are excited to be in conversation with us please send CDO profile and resume to: **Church of the Holy Cross, Calling Committee, 11526 162nd Ave NE, Redmond, WA 98052, 425-885-5822, www.holycrossredmond.org**

RECTOR for historic St. Luke's, Vancouver, WA. Seeking a creative, energetic person who, in partnership with the laity, can help St. Luke's grow from a pastoral to a program type parish while achieving the mission of the congregation. An enthusiastic preacher and teacher who can bring the Gospel of Jesus Christ alive to young and old alike. Someone comfortable expressing his or her own growing spirituality to encourage the laity to become passionate about their own spiritual journey. A person with demonstrated ability to develop and implement the variety of worship opportunities necessary to meet the needs of a growing and diverse community. Please send resume and CDO profile to: **Dottie Thompson, Search Committee, 426 E. Fourth Plain, Vancouver, WA 98663.** (website: www.stlukesvancouver.org)

RECTOR: A medium sized parish in the midwest is seeking a full time, Christ-centered rector. This caring congregation is looking for an enthusiastic leader, capable of guiding them in a revitalization process through preaching, scriptural teaching, outreach, pastoral care, music and youth ministry. If interested, send resume and CDO profile by July 15, 2001 to: **Bob Hannah, Search Committee Chair, 2319 Timberbrook Trl, Fort Wayne, IN 46845,** or by e-mail to bobhannah@worldnet.att.net

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.**

RECTOR: Church of the Redeemer, located in beautiful, rapidly-growing upstate Greenville, SC, needs a caring pastor and enthusiastic leader who will guide our evolution into a "program church." A diverse congregation of about 400 members noted for its warm hospitality, we are excited about expanding our vision of enhancing an already vital ministry in the areas of Christian Formation, Stewardship of gifts and talents, and an Outreach ministry of Servanthood. We seek a rector who will give us nourishment in Eucharist-centered worship, with thoughtful preaching and faithful witness to the power of the Holy Spirit. We offer our willingness to be equipped for our ministry. Send resume and CDO to: **Search Committee, Church of the Redeemer, P.O. Box 8155, Station A, Greenville, SC 29604**

RECTOR: Active, warm, pastoral-sized congregation of Trinity Church in Houghton, MI, seeks an energetic rector who is comfortable with all ages. We value meaningful liturgy and thoughtful sermons, and seek a rector who will support us in our ministries, our Christian formation, and our efforts to meet the needs of newcomers. Trinity is the home of a Jubilee Center, the Keweenaw Family Resource Center, and is located near beautiful Lake Superior. We also have a campus ministry program for students, staff and faculty of Michigan Technological University. Love of snow a plus! For more information, please send queries to: **Hugh Gorman, 702 W. Edwards, Houghton, MI 49931** or hsgorman@mtu.edu.

POSITIONS OFFERED

DIRECTOR OF YOUTH MINISTRY: Trinity Church is seeking a self-motivated and hard-working youth minister with a heart for kids and a passion for Christ. We are a growing, 1,300 member parish with a commitment to the spiritual care and growth of our youth. We are looking for someone to develop and deepen our existing program. We offer a competitive salary and benefits. College graduates with two or more years experience are encouraged to apply. Send resume to: **The Rev. Craig Dalferes, Trinity Episcopal Church, 3552 Morning Glory Ave., Baton Rouge, LA 70808.** Email: Cdalferes@aol.com.

RECTOR: St. Andrew's Church, a small parish on Washington's south Olympic coast seeks an energetic priest with strong teaching skills, comfortable with pastoral care, and able to relate to all ages. Grays Harbor offers the Pacific Ocean, the Olympic Mountains and a well-maintained historic church filled with dedicated, committed people with a deep sense of community. Profile available. Contact **Bob Paulsen, 101 E. Market Street, Suite 520, Aberdeen, WA, 98520, 360-289-4828.**

CATHEDRAL DEAN: St. Mark's Episcopal Cathedral, Minneapolis, Minnesota — If you are interested in leading a major urban Episcopal cathedral or you know of a priest who would be interested, our search committee would like to hear from you. Please contact **Frank Wilkinson, Search Committee Chair, St. Mark's Episcopal Cathedral, 519 Oak Grove Street, Mpls., MN 55403-3230.** Phone 612-373-7080, e-mail: fwilkinson@officecenters.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 Nikki Etheridge, N108 W15563 Bel Aire Ln., Germantown, WI 53022.** Email: Etheridge@wwdb.org

RECTOR: St. Paul's Episcopal Church founded in 1845 and located along the scenic St. Clair River, is seeking a rector to lead us in worship, sharing our spirituality, youth and Christian education, community outreach and the development and support of lay ministries. Our strengths are our fellowship, our diverse congregation and reaching out to others. We are a Eucharist-centered parish but open to innovative worship. Our challenges are to continue to grow gradually, welcoming new members and sharing the spiritual and physical resources of a "pastoral-sized" church. A candidate must be a good preacher, counselor and administrator, who is approachable, sincere, compassionate and spiritual. Send resume by July 15, 2001 to: **Paulette Duhaime, (810)794-3390, or Michelle Weaver, (810)765-1515, at St. Paul's, P.O. Box 161, St. Clair, MI 48079.**

MINISTER: Do you need some quiet time this winter to write, to pray, and reawaken your communication with God? Block Island, off the coast of Rhode Island, offers a quiet 3-bedroom house in exchange for an Episcopal minister who will officiate at Sunday services at St. Ann's by the Sea. Call **Barbara MacDougall, Sr. Warden, at 401-466-2929** or write her at **Box 1228, Block Island, R.I. 02807.**

PART-TIME MINISTER: Bellevue, Ohio — One hell of a town! That's why we at St. Paul's are seeking a full-time or part-time minister to guide us on our spiritual journey. Situated on America's north coast (one hour west of Cleveland), in the heart of our nation's other vacationland, we are a small community with good people, great kids, good schools and industry, and the very best of all seasons. The City of Bellevue offers the ideal setting and perfect opportunity for a minister just starting a career or one looking forward to retirement. We offer a salary commensurate with experience and full benefit package. For more information, contact our search committee by calling (toll free): **(877) 385-1895** or write us at: **St. Paul's Episcopal Church, West Main Street & Atwood Terrace, Bellevue, Ohio 44811.**

POSITIONS WANTED

SABBATICAL INTERIM AVAILABLE: Took 3 Sabbaticals, consulted with many clergy and churches. **Rick Bullock, 22346 SE Hoffmeister Rd. Boring, OR 97009.** Phone: 503-658-687 or email at cmymtn@att.net

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.cditrainers.org or contact the coordinator at cdi@maine.rr.com or (207)761-4613.

FOR SALE AND RENT

WILDERNESS RETREAT: "Encountering God in the Mountains." St. Andrew's Pinedale, WY. www.pinedaleonline.com/standrews

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

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MOVING TO FLORIDA? Call, write or e-mail your request for the "Episcopal Florida Relocation Guide," featuring church locations, community profiles, cultural amenities and tips for easing your transition to life in the Sunshine State. A service of the Episcopal Diocese of Central Florida. E-mail Cfweek@aol.com; write to "Relocation" at the diocese, **1017 E. Robinson St., Orlando, FL 32801; phone (407) 423-3567; web site: www.cfdiocese.org**

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PEOPLE & PLACES

Appointments

The Rev. **Susan Ackley** is rector of Holy Spirit, PO Box 68, Plymouth, NH 03264.

The Rev. **C. Eugene Carpenter** is rector of St. Stephen's, PO Box 984, Goldsboro, NC 27533.

The Rev. **Susan Esco** is assistant at St. John's, PO Box 5610, Beverly Farms, MA 01915.

The Rev. **Lance Giuffrida** is rector of All Saints', 121 N Main St., Attleboro, MA 02703.

The Rev. **Bruce Lomas** is rector of Trinity, 131 W Emerson St., Melrose, MA 02176.

The Rev. **Wilberforce O. Mundia** is vicar of St. Matthias', S Main St., Louisburg, NC 27549.

The Rev. **David Pittman** is rector of St. Peter's, 115 W 7th St., Charlotte, NC 28202.

Ordinations

Deacons

Central Pennsylvania — Chris Jillard, Lauri Kerr, Charlotte Moore.

Dallas — Christopher C. Allen.
Milwaukee — Antonio Gonzalez, Phillip D. Runge.

New York — John William Bourhill, Caroline Cochran Boynton, John David Blackmore Clarke, Robert John Amadeus Zito.

Quincy — Shawn A. Doubet, St. Jude's, PO Box 146, Princeton, IL 61356-0146.

Priests

Dallas — Catherine M. Thompson, assistant at St. Anne's, 1700 N Westmoreland Blvd., De Soto, TX 75115.

North Carolina — Zelda M. Kennedy, assistant at St. Patrick's, PO Box 1491, Mooresville, NC 28115.

Deaths

The Rev. **H. Hunt Comer**, 70, retired priest of the Diocese of Atlanta, died May 14 of complications from cancer. He was rector of the Church of St. Michael and All Angels, Stone Mountain, GA, for 15 years.
Fr. Comer was a native of New Orleans, a

graduate of Tulane University and the General Theological Seminary. Following ordination as deacon and priest in 1955, he served as priest-in-charge of Calvary, Tarboro, NC, 1955-58; St. Matthew's, Mooresville, NC, 1958-60, and Sts. Peter and Paul, Salisbury, NC, 1958-62. He was rector of Grace Church, Asheville, NC, and chaplain at Mars Hill College from 1962 to 1967. He also served as rector of St. Paul's, Columbus, MS, 1967-77, and in Stone Mountain from 1977 to 1992. Following his retirement in 1993, Fr. Comer assisted at Holy Trinity, Decatur, GA. He was a two-time deputy to General Convention and was active on many diocesan commissions and committees, including standing committee and commission on ministry. He is survived by his wife, Esther, of Clarkston, GA; two daughters, Eleanor Kornshrons, College Park, GA, and Mary Yalowitz, Knoxville, TN; a brother, Edward, of New Orleans; a sister, Florence Livingston, of El Paso, TX, and two grandchildren.

Next week...

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<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

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David Sheehan, the Rev. Peter Huiner, ass'ts; Darryl Roland,
D.M.A., Canon Precentor, Organist & Choirmaster
Sun Eu 7:30, 10:30 (Choral). Tues Eu 12:10. (H/A)

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WASHINGTON, DC

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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. 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

ST. MARY'S, Foggy Bottom
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The Rev. Kirtley Yearwood, M.D., r (202) 333-3985
Sun H Eu 8, Cho Eu 10; Wed H Eu 12:10; Confessions by appt

SARASOTA, FL

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The Rev. Fredrick A. Robinson, r (941)955-4263
Sun. Mass 7:30 (Said), 9 & 11 (Sung); Wkdy 10 daily, 7:30
Wed., 5:30 Thurs.; Daily MP 8:30 (except Sun), Daily EP 5:15

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Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir
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Sat Eu 5

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

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The Rev. Thomas A. Fraser, r
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacra-
ment of Reconciliation 1st Sat 4-4:30 & by appt

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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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Work
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Mass 9, C 9:30

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Eu Sat 5:30 Rosary W 11:30. Phone or e-mail for Bible Class,
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www.christchurchgp.org 61 Grosse Pointe Blvd.
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12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5;
C Sat 11:30-12, 4-5

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Eu 10:30

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Sun Eu 7:45, 9, 10:15, 11, 6. Ch S 10. Wkday Services

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abbab@mymailstation.com (715) 634-3283
The Rev. Bruce N. Gardner, priest-in-charge
Sun Cho Eu 10:15. Daily liturgies announced.

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

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