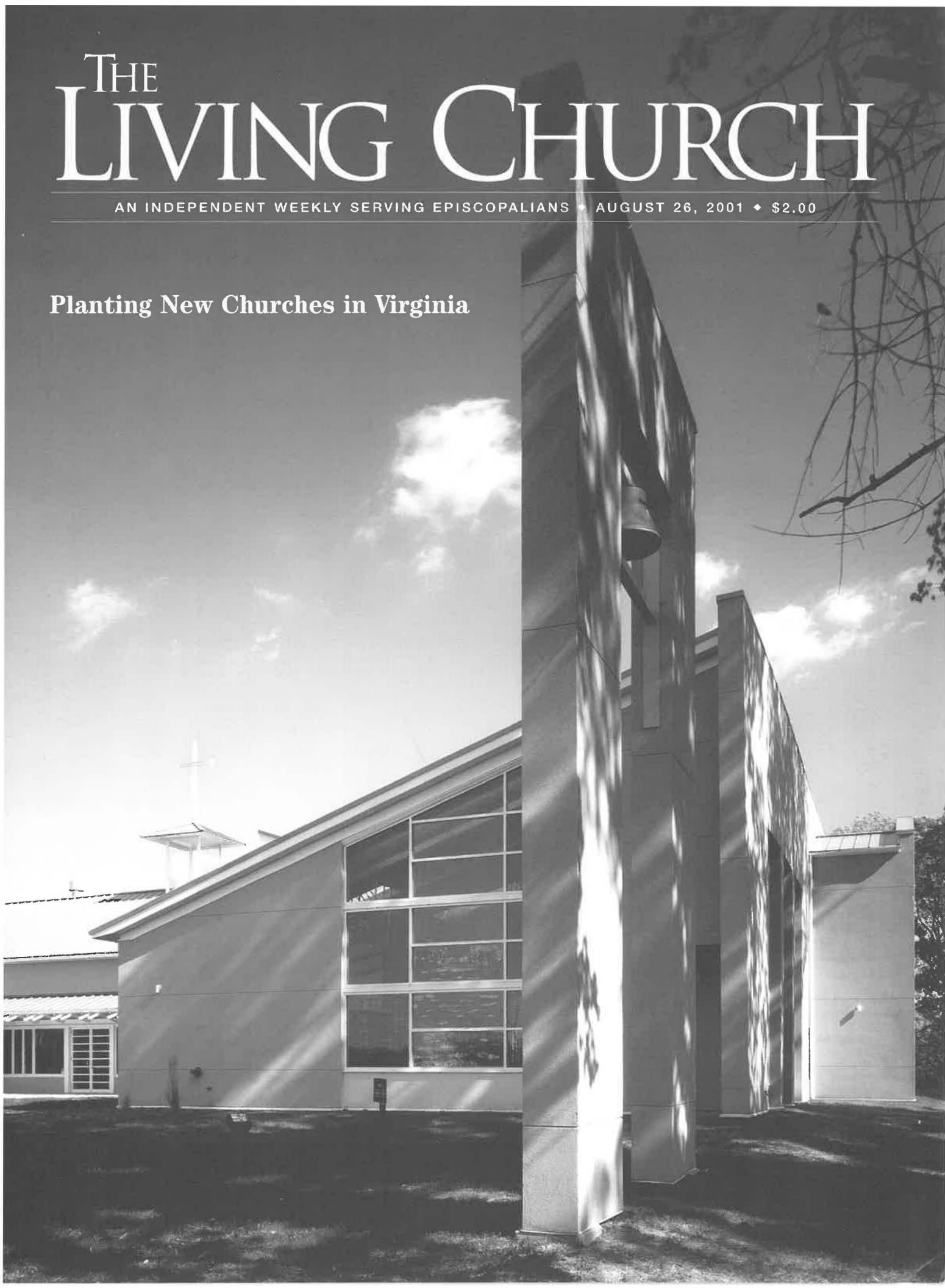


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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

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. Foreign 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 non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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Number 10

Features

- 11 Virginia Has Fertile Fields**
Bishop dedicated to new churches
BY NANCY JENKINS

The Cover

While the Church of St. David in Ashburn, Va., came into being only recently, the property on which it stands has a long Anglican tradition. In 1840, Margaret Mercer, distinguished daughter of a prominent Maryland family, purchased the property with the intention of establishing a progressive Christian school and chapel for women. After Ms. Mercer's death in 1846, Belmont Chapel continued as a center of community and religious activity until shortly before World War II. With a long decline in the fortunes of the area generally, the chapel and school property became neglected to the extent that it was "lost" in new-growth woods. In 1987, a nearby Episcopal church recognized that the area was soon to become a major residential center and sought to plant a new church. Today that new congregation has about 1,200 members. Construction was completed in November 1999. Plans are now underway to restore the chapel and start a school similar to the one Ms. Mercer founded more than 150 years ago.



Gregory Uekman photo

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- 6 A dispute over a parish property in Morehead City, N.C., is headed for a new trial.**



An eight-foot Celtic cross is part of a new outdoor worship space at Camp Crossroads, a joint effort with Lutherans in the Diocese of Newark [p. 7].

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SUNDAY'S READINGS

The Lord Will Exercise Judgment

'See to it that you do not refuse him who speaks' (Heb. 12:25)

Twelfth Sunday After Pentecost, Aug. 26, 2001

Isaiah 28:14-22; Psalm 46 or Hymn 688; Heb. 12:18-19, 22-29; Luke 13:22-30

Warnings abound in today's passages. Isaiah warns the country's leaders that they are not immune from the invading hordes that have overwhelmed the northern part of the country if they continue to disobey the Lord. They may think that the "overwhelming scourge" cannot touch them. They are fools. The judgment of God is described here as his "work, his strange work ... his task, his alien task." In Ezekiel 33:11 we read, "I take no pleasure in the death of the wicked, but rather that they turn from their ways and live" — a verse used in the 1928 BCP Morning Prayer Office. However, that verse does not mean that the Lord will not exercise judgment against those who persist in their rebellion. If we take the Bible seriously, we must take the Lord's warnings of judgment seriously.

The warnings continue in the Epistle to the Hebrews. "See to it that you do not refuse him." The writer then reminds his readers of events they were very familiar with, events of

rebellion, which resulted in God's judgment. "If they (their ancestors) did not escape when they refused him who warned them on earth, how much less will we, if we turn away from him who warns us from heaven" (12:25). Just as the new covenant is superior to the old in that it has been sealed with the blood of Christ, so too are the consequences of refusing this promise greater for those who ignore the Lord.

The gospel reading continues with yet another warning. Familiarity with the Lord in the absence of saving trust in Jesus as our Lord and Savior will not pass muster on the Day of Judgment. There is no question that today's readings will force the preacher to wrestle with God's great promises, i.e. "See, I lay a stone in Zion, a tested stone" (Isaiah 28:16), "Since we are receiving a kingdom that cannot be shaken" (Heb. 12:28), and his warnings of the consequences of our refusal to listen to him.

And he said, "Let anyone with ears to hear listen!" (Mark 4:9)

Look It Up

What have Israel's leaders done to warrant such a severe warning in Isaiah 28:14?

Think About It

How can we balance the great and numerous promises of God with the stern warnings? Have we told people about both his promises and his warnings?

Next Sunday

Thirteenth Sunday After Pentecost

Ecclus. 10:(7-11) 12-18; Psalm 112; Heb. 13:1-8; Luke 14:1, 7-14

BOOKS

FEMINIST THEOLOGY

ANNE M. CLIFFORD

Introducing Feminist Theology

By Anne M. Clifford
Orbis books. Pp 287. \$21
paper

Anne M. Clifford is associate professor of theology at Duquesne University, and the author of numerous articles in the area of feminist theology, ecofeminism, and science and religion. She writes from the perspective of the Roman Catholic Church, so some of the things she writes about do not apply to the Episcopal Church.

She begins the book with the "Why" and "What" of Christian feminist theology and continues with feminist perspectives on the Bible, on God, on women in the church, and on ecology. Another chapter covers Feminist Spirituality, God, Mary, and Her Sister Saints.

The book's organization would make it useful for a study group. Each chapter has copious notes, and ends with Conclusions, A Look Ahead, Questions for Reflection and Discussion, Areas for Exploration, and Recommended Readings.

The first chapter begins with a quotation from Christine De Pizan (1365-1430), a poet, author, and invited member of the court of the king and queen of France: "There is not the slightest doubt that women belong to the people of God and the human race as much as men and are not another species or dissimilar race." This may seem obvious to us, but the author says that in the "most frequently cited classics ... some of which were written by highly revered, male Christian saints, women were judged to be deficient human beings ... What was associated with being male was the standard for being human." From there, women had no direction to go but up, and it has been a long climb, one not yet completed.

The author writes of the "three waves of feminism"; the first a century ago, the second in the 1960s and 1970s, and the third, which began in the 1980s.

*Joanne Maynard
Helena, Mont.*



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Property Dispute Headed for New Trial in North Carolina

A judge has denied motions by both sides that he make a ruling in a dispute over parish property in Morehead City, N.C.

In denying the motions July 31, Judge John B. Lewis, Jr. effectively sent the case back to a jury trial. The first trial ended July 14 in a mistrial after the deadlocked jury said it could not reach a decision.

The clergy and vestry of St. Andrew's notified Bishop Clifton Daniel III of East Carolina in March 2000 that the parish was withdrawing from the Episcopal Church and the diocese and aligning itself with the Episcopal Church of Rwanda, and

the "Interim Anglican Expression in the United States," which would later become the Anglican Mission in America (AMIA).

Bishop Daniel informed the dissident group that while individuals may leave, no vestry has the authority to withdraw a parish from membership in the Episcopal Church or one of its dioceses. He asked that those leaving St. Andrew's turn over all property of the church to the custody of the diocese and those who chose to remain in the Episcopal Church. The vestry refused and the trustees of the diocese and the newly formed vestry of St. Andrew's Epis-

copal Church filed a suit in Carteret County Superior Court on May 12, 2000.

On July 31, Judge Lewis heard arguments in a Farmville court room. Unlike the packed court room in Carteret County, only the attorneys and three representatives from the diocese were present.

Lawyers for the diocese said that the property did indeed belong to St. Andrew's Episcopal Church and that church is the one that has remained loyal to the Diocese of East Carolina. Claude Wheatley, lead attorney for the plaintiffs, used as an example the fact that people who live in a town in North Carolina are free to move to another town, but cannot withdraw the town from the state of North Carolina and claim the town's property. He said when the vestry members withdrew from the church, they surrendered any rights they had over the property.

Lawyers for the withdrawing congregation said that the deeds to the church properties were held "fee simple" solely by the church and not by the church in trust for the Diocese of East Carolina, and that, although the church vestry had withdrawn from the diocese and the Episcopal Church, it was still the "true" St. Andrew's Episcopal Church. The defense motion also argued that the plaintiffs were basing their case on the canons of the Protestant Episcopal Church and those canons had never been registered in Carteret County, N.C., and that there is no writing creating a trust between St. Andrew's and the diocese. The defendants' motion states that when there is a dispute between church law and state law, state law controls.

Meanwhile, Judge Lewis denied a request by the diocese and St. Andrew's Episcopal Church that the church associated with the Province of Rwanda stop using the name St. Andrew's Episcopal Church within Carteret County.

Scott Nunn

Standing Committee Member Supported Legal Defense Fund for Accokeek Priest

Four of the six elected standing committee members in the Diocese of Fort Worth belong to an organization, Forward in Faith North America (FIFNA), which until recently the Rev. Samuel Edwards led, according to a recent report in the *Dallas Morning News*. One of the four is on the FIFNA board and has helped to raise funds for the priest's legal defense.

The standing committee in Fort Worth is scheduled to meet Aug. 23 to determine whether ecclesiastical charges brought against Fr. Edwards merit a trial. The Rt. Rev. Jane Holmes Dixon, Bishop *Pro Tempore* of Washington, has said the Diocese of Fort Worth is incapable of conducting a fair hearing.

The Rt. Rev. Jack Iker, Bishop of Fort Worth and a member of FIFNA himself, has repeatedly said that the diocesan investigation of the charges will be both thorough and fair. He told the *Dallas Morning News* he was angered by the suggestion that the diocese's committee may be biased in favor of Fr. Edwards.

"These people were elected because of their integrity, honesty and Christian convictions," Bishop

Iker said. "People who raise objections are really attacking them because of their orthodox beliefs. It's an insult that demands an apology."

Bishop Dixon is herself facing an ecclesiastical investigation into whether she violated church laws in trying to have Fr. Edwards removed after the canonically specified time limit for rejecting a call had elapsed. Her charges are to be heard by an Episcopal Disciplinary Review Committee comprised of five bishops, two other members of the clergy, and two lay persons.

Before that committee met, the Rt. Rev. Catherine M. Waynick, Bishop of Indianapolis, was replaced by the Rt. Rev. Barry R. Howe, Bishop of West Missouri. Bishop Waynick had been one of about 65 bishops who signed a petition in support of Bishop Dixon's handling of the situation.

Meanwhile, pre-trial legal proceedings continue in U.S. District Court. Bishop Dixon filed suit in Southern Maryland seeking to have Fr. Edwards removed from the church. The case is currently in court-ordered mediation and the judge has barred both sides from speaking to the media before the Aug. 23 hearing.

Lutherans and Episcopalians Pool Resources in Newark

Some things seem to happen easily and some things happen because many people work tirelessly to manage mountainous obstacles.

Other things happen because they were meant to be.

Crossroads Ministries, a mutual camping ministry of the Diocese of Newark and the Lutheran Synod of New Jersey, falls into the last category.

On July 13, Lutheran and Episcopalian, campers, counselors, friends and relatives, all gathered to dedicate the McKelvey Chapel, an outdoor worship space at the Camp Crossroads given in honor of Bishop Jack and Linda McKelvey and in thanksgiving for their ministries in the Diocese of Newark.

A stone altar stands in front of an eight-foot Celtic cross, carved from Honduran mahogany. The cross extends an additional five feet in the air on iron mounts. Bishop McKelvey celebrated the first Eucharist in the chapel on a warm and sunny afternoon.

The icing on the cake came at the dedication of the new pool at the campground. Bishop McKelvey had promised that when the pool was ready, he'd be pleased to be first in the water, fully clothed. His Lutheran counterpart, Bishop Roy Riley, agreed that this was an excellent plan, and promised to join him. Both bishops dove in eagerly to the loud cheers of everyone present.

Dedicated to Camping

The baptism was a story which began 10 years ago, shortly after Bishop McKelvey was elected Bishop Suffragan of Newark. He had a deep commitment to camping ministry for young people, and in his new position he took on the task of developing an existing camp program called Eagle's Nest that was struggling because it had no permanent location.

Under Bishop McKelvey's guidance the camp program began to thrive beyond anyone's expectations. But still — no campsite in sight. The Lutheran Synod of New Jersey, led by Bishop Riley, owned a campsite. However, it had become too large an undertaking for the synod to manage alone. Camper numbers were going down and maintenance expenses were going up. Bishop Riley was looking for ideas and alternatives. Bishop McKelvey had both.

Bishop McKelvey is now the diocesan in Rochester, but his leadership will be remembered. When he left the Diocese of Newark, he and his wife asked that the gift planned for them by the diocese go to Camp Crossroads which is located in Port Murray.

(The Rev.) Carolyn Lumbard



Bishops Riley (top, left) and McKelvey dive in and then celebrate in the new pool at Camp Crossroads. *(Carolyn Lumbard-Photos)*

Nigerian Archbishop Speaks Out for the American Church

In a recent interview in the *Church of Nigeria News*, the Most Rev. Peter J. Akinola, Archbishop of the Anglican Province of Nigeria, had some harsh words for the Anglican Mission in America (AMiA) and some kind ones for the Most Rev. Frank T. Griswold, Presiding Bishop of the Episcopal Church.

"The fact that there are parts of the American Church that have problems is not a sufficient ground for brother primates or brother bishops to go and split the American Church. It is not right," Archbishop Akinola is quoted as saying.

On his own initiative and at his own expense, Archbishop Akinola recently completed a tour of several dioceses of the Episcopal Church. Among those visited were the dioceses of Chicago, Southern Ohio, Texas, Eastern Michigan and Michigan.

Based on his experiences in the areas he visited, Archbishop Akinola has concluded that the Episcopal Church in those areas is "as healthy as any church can be."

Archbishop Akinola also met with Bishop Griswold.

"I found in this gentleman a man committed to a deep life of prayer, a man of deep piety... that is what I saw in this man called Frank Griswold," Archbishop Akinola said. "He assured me that he is working very hard among his bishops to create a new orientation... Remember that these American bishops are part of the American society. So the problem in the American church is a universal problem in the entire Western world. It is not as if [the Episcopal Church] has a monopoly of these problems."

Archbishop Akinola's province is one of the Anglican Communion's largest in terms of both growth and number of communicants.



Marcia McRae photo

The former St. Mark's Church is now the Church of St. John and St. Mark in Albany, Ga. Two congregations, one white and one black, merged after a flood severely damaged both churches. The building was restored and expanded after the 1994 flood.

Two Churches Become One After Flood

One senses a bit of irony watching the gently flowing fountain in the center of the meditation garden at the Church of St. John and St. Mark in Albany, Ga.

The waters there have not always been so tame. The flood of 1994 — locally termed the flood of the century — helped create the new church of St. John and St. Mark from two racially distinct congregations.

It seemed as if the river had overwhelmed when the flood destroyed St. John's, established by the Diocese of Georgia in 1903, as Albany's first African American Episcopal congregation. The flood also heavily damaged St. Mark's, traditionally an all-white congregation established in 1953.

By 1995 St. Mark's church and parish hall had been rebuilt and the two congregations worshiped there. After two years they decided to merge as a formal effort to express the family they had become.

In January 1998 they celebrated their new identity as a racially diverse congregation that maintains an intentional balance of leadership from the two parent churches. Celebrating is

something St. John and St. Mark's does well, whether it's the first Easter after a second flood drove them out or the dedication of their new built-on stilts parish hall.

The people of the mission church, who describe themselves as an inclusive spiritual community, have enhanced their efforts to reach out, by building their new, larger, parish hall to help the church serve as a center for spirituality in the Albany area.

It is that ministry of weekly healing services, monthly meditation through a labyrinth and free yoga classes, quarterly seminars on topics from centering prayer to creation-centered spirituality, and an annual 12-week course on natural spirituality that has attracted media attention and new members.

The congregation, which expects to apply for parish status at diocesan convention next February — the first time it will be eligible — has attracted at least 16 new members who discovered St. John and St. Mark's by attending its special events, said the Rev. Joe Clift, vicar.

Marcia McRae

'Playful' Approach to Marketing Draws Many Newcomers to Chicago-Area Parish

The Rev. Stephen Martz believes in advertising — even when it generates controversy. Since 1997, Fr. Martz, vicar of St. Nicholas' Church in the northwestern Chicago suburb of Elk Grove Village, has sent flyers every few months promoting his church to the entire village population of about 24,000.

His most recent flyers, sent just before Easter, generated a tempest in a teapot, which now has subsided. The first one said in a bold headline, "The best Catholic church in town is ..." The second said, "The best Protestant church in town is ..." Open the flyers and you get the answer: "St. Nicholas'."

He explains inside the brochures that he is "being playful," that St. Nicholas' is actually Episcopal, and that it blends the catholic liturgy with "the feisty democratic spirit of protestantism."

The Episcopal Church is generally considered catholic in its liturgy, Fr. Martz noted, but is identified sociologically as protestant.

"I thought they would get it," Fr. Martz said.

However, a few feisty members of other churches in town got a bit huffy, and Fr. Martz received about a dozen phone calls and notes criticizing his message. Most of the flak came from Roman Catholics, who make up a major part of the village's churchgoing population. They admonished him for "comparing a Roman Catholic to an Anglo-Catholic" and for trying "to be something you are not."

Nevertheless, the flyers brought about a dozen people to the following Sunday service, four of whom continue to attend St. Nicholas'.

To top things off, Fr. Martz sent press releases on the "controversy" to two major Chicago-area newspapers. One picked up on it and gave the story rather extensive coverage. Fr. Martz and St. Nicholas' got even more publicity — this time free. "Nothing attracts more attention than a controversy," he said. The paper, however, "manufactured more controversy than was needed," he believes.

Fr. Martz generally has done exceptionally well with his flyers. When he came to St. Nicholas' Mission in 1995, he had a congregation of about 50. Now his congregation has grown to about 150, about 80 percent of

whom have come as a result of the mailings, he said.

Most clergy in the village were not offended by the flyers. "I wish I had thought of it," said the Rev. Art Fagan, pastor of Queen of the Rosary Roman Catholic Church. "I thought his approach was ingenious. A couple of our parishioners were confused, but I have no objection to advertising. Anyway, it's not an issue any more."

The Rev. Angie Schenck, outgoing chairwoman of the Elk Grove Church Council and pastor of Elk Grove Presbyterian Church, said the issue had been highly overblown by the newspaper, and it was mentioned only in passing at the end of a council meeting. It hasn't been mentioned at any subsequent meetings.

"I think the word 'best' is what stuck in people's craws," Pastor Schenck said. "It came off as 'My church is better than your church.' We all need to worship God in ways that are meaningful to us."

Generally, the flyers were seen as conveying competition

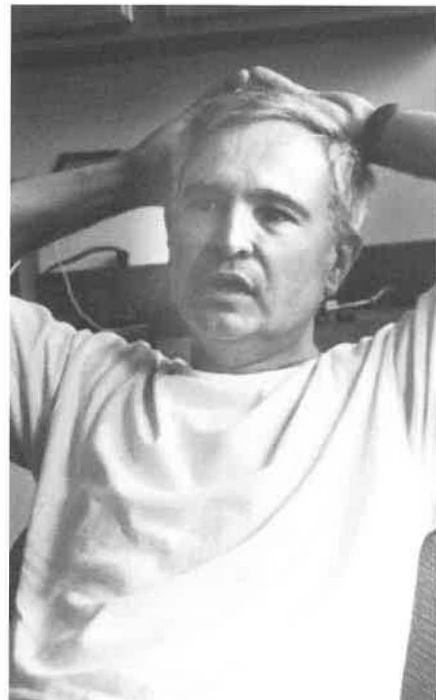
instead of cooperation, she said, "but it was really no big deal. He got a lot more publicity because of (the newspaper article)."

The idea of mailings came from other churches that are doing it, both in the Chicago area and nationwide, Fr. Martz said.

He received his initial tutelage from the Rev. George Koch, rector of the Church of the Resurrection in West Chicago, a far western suburb. When Fr. Koch went to Resurrection in 1995, he had a congregation of 12 people. The church had just split, and the majority of parishioners had gone with the splinter group.

Faced with the challenge of keeping Resurrection a parish instead of letting it slide into mission status, Fr. Koch applied the market-

(Continued on next page)



Anne Little photo

Fr. Martz says about 80 percent of the new persons at St. Nicholas' Church have come as a result of the flyers he has distributed.



Many of the flyers have focused on children.

'Playful' Marketing Approach

(Continued from previous page)

ing skills he had learned as a business entrepreneur before becoming a priest. He used a variety of mailing types, including colored paper for brochures and oversize postcards.

"The mailings were aimed at people who don't go to church," he said. "The message was, 'Here is a church that is different,' and I would invite them to come to a 'Visitors Sunday.'"

Resurrection, which is still a parish, has grown to a congregation of about 150 members, Fr. Koch said.

Fr. Koch holds seminars on marketing at the annual Convocation of the Diocese of Chicago. His message is: "Use a warm approach — not 'Episco-speak.' Write a text that is inviting. Do it frequently; some people come about nine months after they receive the mailing. And I wouldn't recommend that a church do it until after it has educated its congregation on how to be welcoming."

Fr. Martz said he took Fr. Koch's advice and spent his first two years at St. Nicholas' "educating" his congregation.

He is preparing for his next mailing, targeted for September. Like the focus of many previous flyers, this one will emphasize children. He considers the major strengths of St. Nicholas' to be spiritual growth and religious education of children. This time the headline will read: "The best church to grow up in is..."

Anne Little

BRIEFLY ...

The headquarters of the **Anglican Church of Canada** were burglarized on two consecutive nights in late July, according to the Anglican Canadian News Service. Several computers and other pieces of office equipment were damaged or stolen with the total cost estimated by Church House officials to be nearly \$20,000. Police investigators said it appeared that both robberies were committed by the same perpetrator using a key to gain access.

Burning incense could be a **cancer risk**, according to researchers in Taiwan, who found that the smoke produced by burning incense is laden with cancer-causing chemicals. The British Broadcasting Corp. reported that researchers found levels of one chemical believed to cause lung cancer were 40 times higher in a badly ventilated temple in Taiwan than in houses where people smoke tobacco.

The **American Jewish Committee** has expressed deep disappointment with the recent pronouncements by Eastern Orthodox and mainline protestant church leaders. In June, the Most Rev. Frank T. Griswold, Presiding Bishop, was among church leaders who urged the U.S. to hold up the sale of attack helicopters and jet fighters to Israel. Rabbi Marvin Hier, dean of the Simon Wiesenthal Center in Los Angeles, noted that the religious coalition remained silent last year when Pales-

tinian leader Yassar Arafat turned down a peace offer by former Israeli Prime Minister Ehud Barak at Camp David.

The United Church of Christ and Christian Church (Disciples of Christ) approved a resolution in July supporting a federal commission to study **reparations for slavery**. The resolution, adopted at a joint convention of the two predominantly white churches, asked members to meet with Congressional representatives about forming a reparations commission and issuing a formal apology.

An Anglican priest hopes to become the **first priest to orbit the Earth** in a space shuttle, according to the *Church Times*. The Rev. Ken Clapham, vicar of St Cuthbert's Church, Over Kellet, wants to read from Psalm 21 while orbiting the Earth, he said. Fr. Clapham's interest in space was first inspired by Col. James B. Irwin, eighth man on the moon.

Twenty Episcopalians were part of a group of 70 Americans who in July volunteered to serve as **human shields** to protect Palestinians in the battered village of Beit Jala, near Bethlehem in the Holy Land. The village, whose population is comprised primarily of Christians, has been targeted by the Israeli Defense Force as a sniper hideout of Palestinian gunmen [TLC, Aug. 19].

Western Michigan Names Bishop Candidates

Two cathedral deans are among the nominees for bishop in the Diocese of Western Michigan.

The Bishop Search Committee in Western Michigan released a slate of three nominees for bishop: the Very Rev. Robert Ronald Gepert, dean of Trinity Cathedral in Easton, Md.; the Rev. Kenneth Mark Near, rector of St. Paul's Church in Englewood, N.J.;

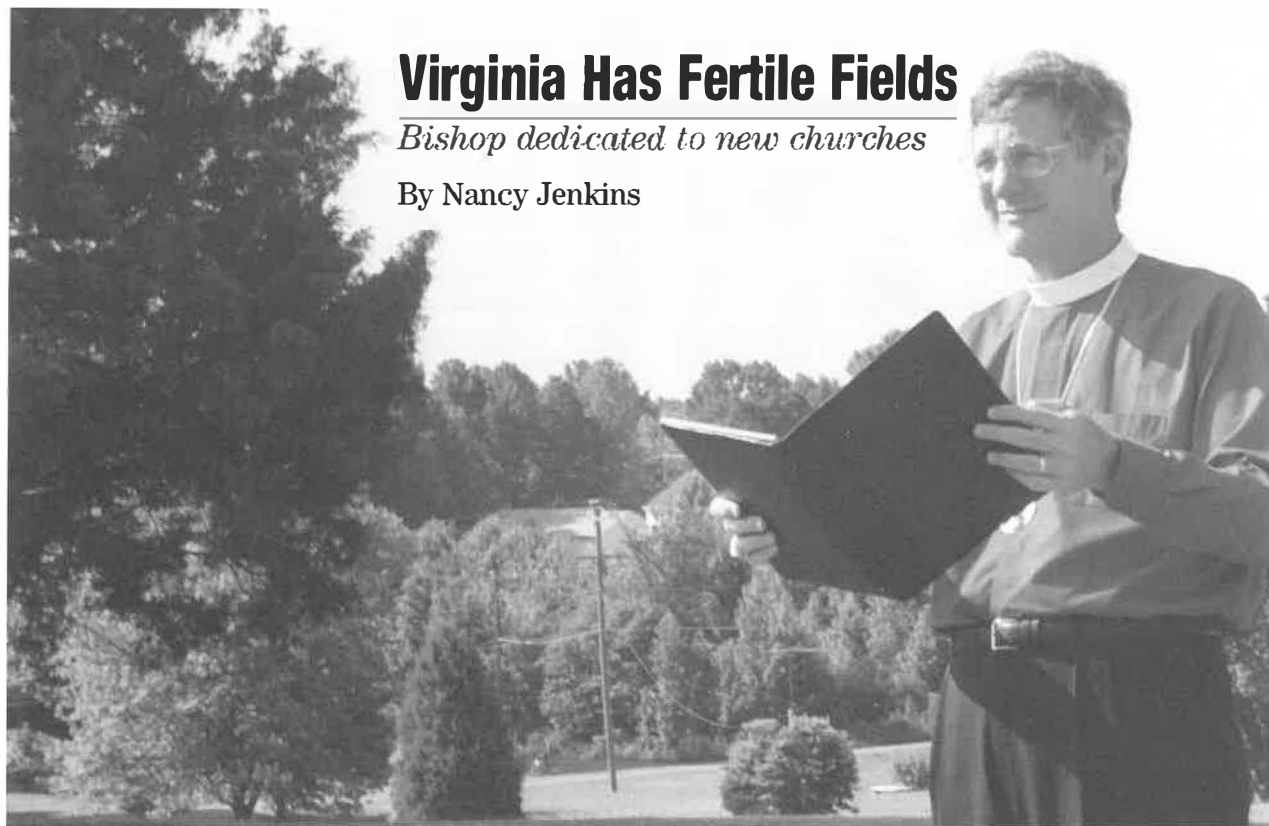
and the Very Rev. John Sheridan Smylie, dean of the Cathedral of St. John the Evangelist in Spokane, Wash.

The election is scheduled for Oct. 19 in Kalamazoo with ordination planned for April 27, 2002, in Grand Rapids. The bishop-elect will succeed the Rt. Rev. Edward L. Lee, Jr., who has been diocesan bishop since 1989.

Virginia Has Fertile Fields

Bishop dedicated to new churches

By Nancy Jenkins



The Rt. Rev. David Colin Jones, bishop suffragan of the Diocese of Virginia.

The Rt. Rev. Peter James Lee, Bishop of Virginia, sees his diocese as the ultimate land of opportunity in church planting.

Northern Virginia is home to one of the fastest-growing areas in the country, and demographic studies indicate that 30-35 percent of the people living in the sprawling suburbs of Washington, D.C., are unchurched. Other areas of promising growth in the diocese include the Charlottesville area, the Richmond area and the Shenandoah Valley.

The Diocese of Virginia has averaged one new church plant per year for the past 13 years. The Rt. Rev. David Colin Jones, bishop suffragan, could well be called a "church planting bishop" because he devotes a substantial portion of his time to building new churches. He has two staff people in the Church Planting Office, one a clergywoman and the other a real estate expert.

Successful church planting, says Bishop Jones, first requires passion and then science. He is quick to point out that, "if you focus on the money, you'll never make it. If you focus on the great commission, to go into the world and preach the gospel, then God will provide all the resources you will need along the way." He says, "it would be very easy for another diocese to say, 'Well, we don't have the kind of potential donors that Virginia does,' but that's not the most important thing. If you have a vision, people will follow."

The diocese has identified 51 potential sites for new churches to be built in the next 20 years and has even ranked them in order of priority. But at any given moment, economic and population dynamics in one of the 51 communities may cause a major shift in priorities. Bishop Jones and his staff must be willing to redirect their attention at a moment's notice in order to meet need and opportunity.

The recent Stafford County land purchase is a good

example of acting at a moment's notice. Earlier this year, a former senior warden of the 250-year-old Aquia Church saw a "For Sale" sign a few miles away from his church and called the church planting office immediately. "It was a dream come true," said Bishop Jones, who had been hoping for a property which would be on a main road and visible from the Stafford County High School. The day after the diocese signed the contract, the seller said two other churches inquired about the property.

New churches are important because seekers often feel that new churches match their perception of themselves as newcomers. It is a comfortable learning environment. The Rev. Victoria Heard, diocesan missionary

The diocese has identified 51 potential sites for new churches to be built in the next 20 years and has even ranked them in order of priority.



for church planting, adds, "new churches have a tendency to create passionate disciples. Members of new churches are eager to grow their churches and more inclined to invite visitors and seek out new members."

Along the way, Bishop Jones has learned that church planting is an exacting science that requires meticulous

planning: "I used to think that lots of construction in an area was a sign of opportunity. Now I know that, where there's construction, we're already too late." Today, he tries to get in at the ground floor which often means following zoning approvals and cultivating relationships with developers who are planning large subdivisions.

"An effective church planting team," says Bishop Jones, "must work in six tracks simultaneously." These tracks are:

1. Bishop Jones and his church planting staff are always asking existing congregations to consider if they are up to the challenge of sponsoring a new church. Using a team of 15 members from an existing congregation to become the core group for a new congregation is an excellent recipe for success.

2. The staff must form task forces, made up of local lay leaders and clergy, to formally request approval and funding for the church plant.

3. They must always be looking for land to purchase. This means keeping their eyes peeled for opportunities.

4. They must continually assess clergy to identify those who have the right personality for church planting – an entrepreneurial spirit is essential. Much examination is made before committing to an individual to lead

a new congregation.

5. The staff must participate in raising money by identifying potential donors with whom to share the vision.

6. Finally, Bishop Jones commits to spending much of his own time nurturing the church planters, providing advice, support and encouragement.

It's all about vision, says Bishop Jones, who has an ability to think big. "I have a plan for how I'd spend the next \$20 million, the next \$40 million and the next \$80 million." But it's not the money that drives his dreams. As he puts it, "It's the passion for building a Sunday school for a child who has not yet been born."

Nancy Jenkins is the director of communication for the Diocese of Virginia.



Securing Land for the Future...

In 1998, the Vestry and the Land Committee for the newly formed congregation of Christ the Redeemer prayed and sought God's will a future church site. By the end of the first quarter of 1998, the vestry voted to enter into a contract which would reserve a five-acre parcel of land, located on the east side of route 28, north of Compton Road in Centreville. After much research and many studies, a simple conclusion was reached: The five-acre parcel of land was deemed to be an excellent piece of property for a church building. In July of 1998, the congregation purchased the property.

Building for the Future...

The building plans include a county-approved site plan for an 800-seat church, a three-story education/administrative office building, and a parish hall and kitchen. This plan calls for building in three phases over a period of years, which fits nicely with a strategic planning study for a mature congregation. Although the congregation looks forward to the day it will have a building to call it's own, it remains focused primarily on being a "church without walls;" doing the work God has given it to do for today with the resources he provides.



Members of Christ the Redeemer Church, in Chantilly, one of the Diocese of Virginia's newest plantings, conduct worship outdoors on the site where the congregation hopes to build soon.



If Only the Church Were United

Pope John Paul II heads a church divided into about 220,000 individual parish churches. Ideally, the church would be united into parishes, not divided into them. Organization charts that connected the earliest churches of the New Testament were drawn with perforated lines. It did not start in Accokeek, Md. What happened to Paul should not still be happening to the Presiding Bishop.

Close to 20,000 of those Roman Catholic parishes are in the United States. Fewer than 380 are in the Archdiocese of Chicago, headed by the Archbishop of Chicago, Francis Cardinal George.

So how come one Chicago parish, St. Sabina's, is getting so much media attention? Last April 4 the cardinal issued a pastoral letter on race relations which stated, "The future of race relations in Chicago and its surrounding communities is tied to how willing we are as Catholics to live and worship in parishes that are diverse communities of faith, anchoring neighborhoods where all people can live together as members of one human family."

The next month Chicago's Southside Catholic Conference voted 11 parishes to nine to deny the largely African American St. Sabina Catholic School admission to the intramural athletic league. Some said St. Sabina's neighborhood was too dangerous.

The Rev. Michael Pflieger, St. Sabina's pastor, who is white, said racism played a part in the decision. Conversations and meetings followed until June 20, when by unanimous vote the conference invited St. Sabina's to play in the league.

Fr. Pflieger later demanded a guarantee that coaches won't forfeit games to avoid playing St. Sabina's. He met resistance, finally pulled St. Sabina's out of the conference. Some of his fellow pastors in the conference agreed with him, some did not.

But Cardinal George agreed with him. In a statement he told 21 athletic directors and everybody else that St. Sabina's merits "a guarantee against unwarranted forfeitures, a written policy against racial taunts and a network to meet the safety concerns of all parents."

There was no rapid lineup of athletic directors high-fiving the cardinal, but an agreement came early in August. It met Fr. Pflieger's terms.

Racism is a sin, according to Roman Catholic teaching, but so are avarice, wrath and lust, none of which have been permanently stamped out in Chicago or in any of those 220,000 Roman Catholic parishes. No Episcopal churches have claimed perfection either, despite the fervor

"The future of race relations in Chicago and its surrounding communities is tied to ... anchoring neighborhoods where all people can live together as members of one human family."

Francis Cardinal George, Archbishop of Chicago

sometimes attached to ferreting out imperfection.

A previous Chicago archbishop, John Cardinal Cody, was not popular. He had been the Archbishop of New Orleans, where he pioneered the integration of Roman Catholic schools. When he arrived in Chicago in 1965 he was viewed cautiously by many whites. He gave up Illinois license tag number 1 because it identified him too readily, and he accepted police protection.

He was of the old school, demanding obedience at a time when the Second Vatican Council encouraged Roman Catholics to prize other qualities as well. His autocratic style of leadership muffled his integration convictions.

Part of the despair about racial harmony starts inside the churches, the Archbishop of Canterbury's churches along with the pope's churches. God created everybody equal. Loving one's neighbor is difficult but required. So how come there's more integration at a sports arena than in most worship services?

A man the Bible made famous had one question when he heard about Jesus: "Can anything good come out of Nazareth?" Thus Nathanael offered an early example of urban prejudice.

So how will it work out in Chicago? Will the parents still pass their prejudices along to their kids, or try harder to offer an example of love and concern? If the church were united in the gospel there would be altogether different headlines about Christ Church, St. John's Parish, in Accokeek, Md., and about St. Sabina's in Chicago.

The Presiding Bishop, the pope, the Archbishop of Canterbury and Chicago's cardinal have more in common with each other than they have with their congregations; more, too, than their congregations have with each other. Somehow the leaders have failed to teach, and churches have failed to learn, that Christ comes from a Father who is nonracial and multiracial.

Our guest columnist is A.E.P. Wall, former communications director of the Diocese of Central Florida, who lives in Orland Park, Ill.

Did You Know...

A Diocese of Western Colorado existed for 27 years.

Quote of the Week

Columnist Andrew Carey, writing in the *Church of England Newspaper* on the trend away from adhering to an exclusive claim for one's own religion: "It is probably the most unfashionable thing to be — a Christian who believes the truth of Christianity excludes other truths."

Great Opportunity

As the Living Church Foundation continues preparations for the launch of its FaithLinks online ministry [TLC, June 24], we are encouraged by the enthusiasm and support shown by subscribers and friends from all over the church. Having been in the publishing business for 123 years, it is exciting for us to be making plans to reach a new audience using a new medium, the Internet.

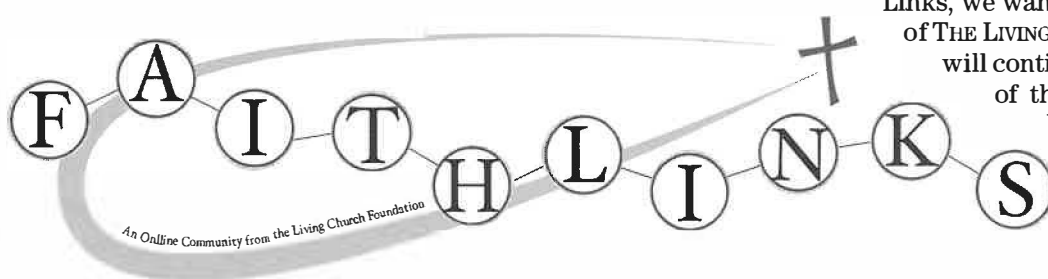
Our target audience for the new venture, scheduled to begin Jan. 1, 2002, is seekers and newcomers to the Episcopal Church, as well as longtime members, especially those ages 25-45. The announcement that we are trying to reach this age group has had its share of scoffers and doubters, some of whom claim that "younger Episcopalians" is an oxymoron. We disagree. There are many Episcopal churches in which young persons are not only members, but are also active participants in the life of their congregations. They serve on search committees, vestries, bishop's committees, and in a number of roles at the parish level. Younger persons are often found in the large, undefined group known as seekers — persons who are looking for more in their lives and often

turn to the church to find it. Young persons are among the thousands of Americans who have indicated that they have a greater interest in spirituality. People are often surprised to learn that the Episcopal Church, with its liturgy, traditions and roominess, is attractive to those who have become known as Baby Boomers and GenXers.

Using the Internet to attract a younger audience seemed to us to be an obvious strategy. Through research, focus groups and interviews with church leaders, we found that young adults have little interest in magazines or other print media. Instead they turn to the Internet for information on a wide variety of topics. The opportunity to offer spiritual enrichment and support and to help others to learn more about their faith makes this an exciting project for all who are involved.

As we assemble staff and plan strategy for FaithLinks, we want our readers to know that the role of THE LIVING CHURCH will not be diminished. We will continue to present the news and views of the Episcopal Church on a weekly basis from the perspective of orthodox, catholic Anglicanism. At the same time we look forward to sharing that perspective with a new audience.

Young persons are among the thousands of Americans who have indicated that they have a greater interest in spirituality.



Ministries to Prisoners

Reading through diocesan newspapers or parish newsletters, one is impressed by the number of prison ministries being carried out within the Episcopal Church. While Kairos is the largest and best known of the ministries involving prisons, jails and other institutions, there are other parish-based programs making an impact.

Many of those who are incarcerated have had no faith background or experience. Given the fact that prisoners may express remorse or want to confess their sins, they are often receptive to hearing the word of God and learning about Jesus. We are thankful for those who give of themselves to minister to prisoners, sometimes in difficult circumstances, and we encourage all parishes to consider how they might support such efforts.



One is Enough

Ordaining under two different canons is bad theology.

By Michael Simon

In 1988, the 69th General Convention amended Canon III.11 to provide for the ordination of "local" priests. This resulted in two different classes of priests, those ordained under the usual canon (III.7) and those ordained as priests to serve local communities. Renumbered as Canon III.9, the new regulation was designed to provide "the sacraments and pastoral ministrations of the church" to communities which are "small, isolated, remote, or distinct in respect of ethnic composition, language or culture."

As often happens, the results fell short of the goal. While some priests ordained under Canon 9 may be ministering on isolated Indian reservations, many are serving as unpaid clergy in a variety of situations. This canon has resulted in a group of second-class priests.

Local canon priests are not restricted in the functions of ministry. Rather, the modification formalized the old practice of "reading for orders." Priests ordained under the canon are restricted to working in the diocese that ordained them. Since they cannot freely look for work and, in most instances, cannot work for pay, they are often seen as real assets by a denomination in need of clergy for small churches without funds. Today clergy ordained under Canon 9 are used as interims or even pastors in small parishes and as assistants in larger parishes and parish clusters.

To see how others felt about the situation, I took an informal email survey of 20 Episcopal dioceses. The results were interesting. First, I discovered that diocesan offices are incredibly helpful. Anyone who has ever done a survey knows that even a 10-percent response is

great. Nearly every office I contacted responded to my email. Second, while only one diocese had a procedure for transition from Canon 9 to Canon 7 (return to seminary for a full master of divinity degree) most are very interested in the subject.

Most dioceses that offered comments saw the problem as a difference in education. If you compare the two canons, it appears that anyone who can actually read



There is no clear difference between the type of education and the category of priest.

the Bible and who can find page 323 in the prayer book can get ordained. This is not the case. Today local priests are almost always better prepared than the canon requires.

As is true of many things in our church, there is no one standard for education of priests. Even Canon 7 does not require seminary attendance. According to the Office for Ministry Development, over the 10-year period from 1988 to 1997, only 69 percent of Episcopal priests were educated for three years in an accredited Episcopal seminary. Others varying amounts of formal and informal training in a number of different settings.

To confuse the issue further, there is no clear difference between the type of education and the category of priest. There are priests who "read for orders" working as paid parish rectors and there are priests with masters' degrees in theology working as unpaid local clergy.

The current practice needs to change for several rea-

sons. First, it is bad psychology. Like it or not, we live in a society that measures value in financial terms. Something that is free cannot possibly be as valuable as something that costs money. If our church doesn't have a seminary-trained priest, we are somehow less valuable or less worthy than our neighbor churches.

Second, the use of unpaid clergy has a detrimental effect on giving. Today personnel costs are the number one item on most church budgets. If the priest is working for free, parishioners are less likely to see the need for real financial sacrifice.

Third, and most important, ordaining under two different canons is bad theology. We claim to have only one order of priests. When the status of a priest is changed from Canon 9 to Canon 7, that priest is not re-ordained. But the result of the current system is that we have a group of priests who are deprived of some of the privileges enjoyed by other priests. We know from experience with civil rights issues that when it comes to privilege, different is never equal.

What can be done about this problem? The solution is simple: remove Canon 9 from Title III of the canons. Section 5 of Canon 7 clearly lists the subjects in which a priest must show



**When it comes to privilege,
different is never equal.**

proficiency. As a church that understands the importance of interpreting scripture and considering tradition when making decisions, we should expect that all our priests have that expertise.

Canon 7 has a number of safeguards to ensure that priests are well educated. The canon requires examination in several different ways and endorsement by "the theological school or from those under whose direction the Candidate has been pursuing studies" (Canon 7, section 7d). These procedures should provide all necessary safeguards to protect an unsuspecting congregation from the ministrations of an ignorant priest.

If we are concerned about the quality of alternative education for clergy, we can encourage seminaries and graduate schools to offer more part-time and distance-learning programs. Today the most remote areas of the country are accessible by Internet and most of our seminaries are at least considering the possibilities of part-time education.

Our church is further blessed with procedures to protect congregations from poorly prepared clergy. Unlike other denominations, our priests are not assigned to a congregation. Clergy are called by a vestry. Qualifications are examined, references are checked. We have bishops and deployment officers to oversee the process. If a diocese wants only clergy with master of divinity degrees, it has that right. Rather than barring certain clergy from the marketplace, let's leave the process to the good sense of God's people. □

The Rev. Michael Simon resides in Wheeling, W.Va., where he is spiritual care coordinator at Valley Hospice and priest at St. Paul's Church.

The Wrong View

Bishop Moore's view [TLC, July 15] that it is not the duty of the church to feed the poor is contradictory to the sayings of Jesus and others in the Bible. Jesus said, "Give to the poor," and "You feed them," and he never mentioned government involvement. He did indeed indicate that spiritual nurture is more important than the physical, but we are instructed that faith without works is empty.

There is no "right," either in the Constitution or the Bible, to someone else's property, not even food. Instead, there is an obligation not only to share our wealth with others less fortunate in the name of Jesus, but to spread this gospel to all the world. There is no commandment to steal from the rich and give to the poor; enforced charity is an oxymoron.

**There is no 'right,'
either in the
Constitution
or the Bible,
to someone
else's property.**

I agree there is danger in having churches receive government money, but the solution is for the government not to have that money in the first place. There is indeed a possibility that, left to their own choices, people will not respond charitably; that is the doctrine of sin.

Saying the government should provide subsidies because our society is affluent is exactly backwards. Government should be the last resort. Most of us Episcopalians have the means to help several others. Not only could we do more if taxes were lower, but there is a (partly justifiable) temptation to shirk our duty because the government is supposed to do it.

*Arthur D. Delagrangé
Mt. Airy, Md.*

Bishop Moore's statement that "It is far more important for the church to be in a position to demand a just society than to be beholden to the state for charitable handouts," is consistent with the teachings of the Old and New Testaments.

His criticism of charity is not consistent with those teachings (e.g. Isaiah 58:6,7 and Matt. 25:31-46), or with his statement in the article that "... the church would be able to support its charitable work with its own funds."

His implication that the state has a duty to provide food, health, education and housing to all its citizens without charge, as a matter of justice, urges bad policy. It would greatly increase the extent of government control over our lives, and the number of people dependent upon the government. It is also probably unconstitutional for the federal government, since the Tenth Amendment to the Constitution reserves to the states or to the people all powers not given to the federal government by the Constitution.

*Joseph G. Gamble
Birmingham, Ala.*

What to Save

Imagine my surprise and delight to read of my "astounding ignorance" proclaimed in the letters [TLC, Aug. 5].

The authors make several unwarranted assumptions which fan the flames of their *ad hominem* invective. As I wrote about carefully sorting through boxes of old financial records [TLC, June 17], I mentioned saving things that were of appropriate historical interest in our parish archives, which the authors of the letter seem to have overlooked. What were shredded (I still believe, appropriately), were old bills and receipts, time sheets, canceled checks more than a decade old, and redundant and insignificant correspondence, reports and letters. Simply because papers are put into a cardboard box and stacked in a church closet does not make them historically significant.

To assume from my article that I "gleefully violated every premise of historical stewardship" is a hysterical over-reaction. It is to argue that one should never separate the wheat from the chaff, and that no one (except historiographers and archivists) is capable of determining what should be saved for posterity and disposed of appropriately. St. Alban's Church conscientiously maintains complete parish archives, and nothing could be farther from the truth than to think that I, with a "cavalier attitude" randomly destroyed or advocated destroying, our parish history.

To quote from *A Guide for Parish Archivists*, by the Rev. Canon Robert G. Carroon, archivist of the Diocese of Connecticut and signatory to the letter to the editor, "The ultimate responsibility for the records of a parish belongs to the rector or vicar." I would hope that I, as well as others who have this charge, would take it seriously and prayerfully. I would also add that if there is any question about what to save and what to recycle, one should seek out further assistance from diocesan archivists or historiographers, or the local historical society.

(The Rev.) Erik Larsen
St. Alban's Church
Simsbury, Conn.

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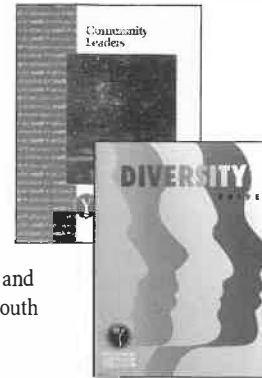
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Distinctive Role

TLC of May 20 has just arrived and as always is of interest. However, it might be noted that Bishop Hollingworth, formerly Archbishop of Brisbane, as the new governor general of Australia, will not be “representative of the British Commonwealth” but representative of Queen Elizabeth II in her distinctive role as Queen of Australia (different from her role, for instance, as Queen of New Zealand or Canada).

And while one applauds Bishop Griswold’s commendation of the church’s “vast, faithful middle,” a message much needed today, I was surprised to see a reference in the same issue to the Anglican Church being “created during the Reformation” — perhaps a slip of the pen. Our church, though for long part of the wider Western Church and in communion with Rome, was described as the

“*ecclesia Angliae*” (i.e., Church of England), for example, in St. Anselm, and indeed the other name “*ecclesia Anglicana*” (English church) was usually translated as Church of England in the later Middle Ages. The English form “*chirche of Engelond*” was used from the 14th century. Our church was “created” a thousand years before the Reformation but certainly it is from the 16th century that it can be described as based on scripture, reason and tradition — a broad church that is evangelical, liberal and catholic.

(*The Rev.*) *John Bunyan*
Campbelltown, Australia

A Good Move

I would like to add my name to the chorus of affirming voices in support of having the ministry of the Episcopal Church Center and the General Theological Seminary located on a common campus. The privilege of serving diocesan, provincial and national expressions of leadership encourages the enthusiastic endorsement of cooperative and collegial relationships within the Episcopal Church. The bringing together of the Episcopal Church Cen-

ter and General Seminary would strengthen our methods of mission, enhance the programs vital for growth, and maximize the stewardship available to the Episcopal Church.

The time has come, and it is now, to implement the plans of uniting the ministries

The time has come, and it is now, to implement the plans of uniting the ministries of General Seminary and the Church Center at Chelsea Square.

(*The Very Rev.*) *M.L. Agnew*
St. Mark’s Cathedral
Shreveport, La.



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The Rev. Dr. Richard Reid,
Dean (Retired), Virginia Theological Seminary
Contributor: *Who Do You Say I Am?*

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PEOPLE & PLACES

Appointments

The Rev. **Raymond Atlee** is priest-in-charge of St. John's, 1333 Old Welsh Rd., Huntingdon Valley, PA 19006.

The Rev. **Deb Blackwood** is dean of the School for Ministry in the Diocese of South-west Florida.

The Rev. Canon **Anne H. Bridgers** is canon at St. John's Cathedral, 256 E Church St., Jacksonville, FL 32202.

The Rev. **Anne Brower** is deacon assistant at Old Donation, 4449 Witchduck Rd., Virginia Beach, VA 23455.

The Rev. **Dewey Brown** is assistant at St. John's, 1219 Forest Hill Dr., Wilmington, NC 28403.

The Rev. **Brian K. Burgess** is curate of St. Luke's, 8833 Goodwood Blvd., Baton Rouge, LA 70806-7995.

The Rev. **Chris Cole** is rector of All Saints', 372 NE Lincoln St., Hillsboro, OR 97124.

The Rev. **Lisa DiNunno** is associate at St. Barnabas', PO Box 203, Falmouth, MA 02541.

The Rev. **Geoffrey Ethelston** is associate at Redeemer, PO Box 82677, Kenmore, WA 98028.

The Rev. **Wilfred Allen-Faiella** is rector of St. Stephen's, 2750 McFarlane Rd., Miami, FL 33133.

Tom Ferguson is associate deputy for ecumenical and interfaith relations at the Episcopal Church Center, 815 Second Ave., New York, NY 10017.

The Rev. **Jeffrey L. Funk** is rector of St. Mary's, 100 W Windsor St., Reading, PA 19601.

The Rev. **Mary Goshert** is rector of St. Peter's, 402 S Lincoln St., Santa Maria, CA 93458.

The Rev. **Gordon Greene** is priest-in-charge of Resurrection, 8533 Peters Rd., Cranberry Township, PA 16066.

The Rev. **B. Fred Hannan** is associate at St. James', 161 Church St. NW, Marietta, GA 30060.

The Rev. **Lyndon F. Harris** is associate for St. Paul's Chapel of Trinity Parish, 74 Trinity Pl., New York, NY 10006-2088.

The Rev. **Frederick H. Hoffman** is rector of All Saints', 525 Lake Concord Rd., Concord, NC 28025.

The Rev. **Al Jewson** is rector of Christ Church, PO Box 3, Warrensburg, MO 64093-0003.

The Rev. **Patricia Kellam** is associate at Holy Trinity, PO Box 338, Onancock, VA 23417.

The Rev. **Dean Kellerhouse** is chaplain at Veterans Administration Hospital in Topeka, KS.

The Rev. **Karl L. Kern** is rector of St. Alban's, 2848 St. Albans Dr., Sinking Springs, PA 19608.

The Rev. **Ralph D. Locke** is vicar of Grace, Willowdale, and Epiphany, Trumansburg, NY.

The Rt. Rev. **Edward Mackenzie** is bishop-in-residence at St. Mark's, 1020 N Brand Blvd., Glendale, CA 91202.

The Rev. **Roderick McAulay** is rector of St.

Stephen's, PO Box 98, Sebastopol, CA 95473.

The Rev. **Melanie L. McCarley** is rector of Zion, 221 E Washington St., Charles Town, WV 25414.

The Rev. **Eric Mills** is a chaplain in the United States Air Force, stationed at Offutt Air Base in Omaha, NE.

The Rev. **Brenda Monroe** is vicar of St. James', PO Box 69, Clayton, GA 30525.

The Rev. **Steve Norcross** is interim priest at St. Luke's, Gresham, OR; he continues as chaplain at William Temple House, Portland, OR.

The Rev. **Jeffrey H. Reichmann** is head chaplain at Holy Innocents' School, Atlanta, GA.

The Rev. **J. Bernard Rosser** is priest-in-charge of St. Paul's, 306 Peyton Rd. SW, Atlanta, GA 30311.

The Rev. **Jim Shumard** is rector of St. Francis', 590 Walthour Rd., Savannah, GA 31410.

Brian C. Sullivan is director of youth ministries at Incarnation, 3966 McKinney Ave., Dallas, TX 75204-2099.

The Rev. **Martir Vasquez** is vicar of St. George's, PO Drawer C, Hawthorne, CA 90251.

The Rev. **Tony Welty** is assistant at Christ Church, 122 N Maple Ave., Greensburg, PA 15601.

The Rev. **Rick Willis** is vicar at Emmanuel, PO Box 219 Atlantic, Jenkins Bridge, VA 23303.

The Rev. **Scott R. Wooten** is vicar of St. Thomas', Jacksboro, and St. Peter's, Possum Kingdom, and priest-in-charge of Holy Spirit, Graham, TX.

The Rev. Canon **Michael Wyatt** is canon director of religious education at Washington National Cathedral, Mount St. Alban, Washington, DC 20016.



Ordinations


Deacons



Atlanta — **Gloria Bowden**, St. Gregory's, 3195 Barnett Shoals Rd., Athens, GA 30605-4327; **Beverley Elliott**, St. Bartholomew's, 1790 La Vista Rd. NE, Atlanta, GA 30329-3604; **William Harkins**, St. James', 161 Church St. NW, Marietta, GA 30060; **James Kee-Rees**, Epiphany, 2089 Ponce De Leon Ave., Atlanta, GA 30307-1345; **Elizabeth Macke**, St. George's, 132 N 10th St., Griffin, GA 30223; **Gienna Reed**, St. Martin's School, Atlanta, GA; **Theophus Smith**, Cathedral of St. Philip, 2744 Peachtree Rd. NE, Atlanta, GA 30363.

Easton — **Earl Beshears**, assistant at Christ Church, PO Box S, St. Michaels, MD

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PEOPLE & PLACES

21663; **Ken Thom**, assistant at St. Paul's by-the-Sea, 302 N Baltimore Ave., Ocean City, MD 21842.

Hawaii — **Teresa Bowden**.

Montana — **George Avery Walter**.

New Hampshire — **Nancy Packard**.

Southeast Florida — **Carol Barron**, St. Luke's, PO Box 1127, Port Salerno, FL 34992; **Delores deMontmollin**, St. Thomas', 5690 N Kendall Dr., Coral Gables, FL 33156; **Keith Johnson**, deacon-in-charge at St. Matthew's, Delray Beach, FL, and assistant at St. Paul's, Delray Beach; **Susan Keedy**; **Judy Kay Parrish**, shared ministry at St. Matthew's and St. Paul's, Delray Beach, FL; **Kenneth Sims**, Transfiguration, PO Box 272, Opa Locka, FL 33056.

Western Louisiana — **Susan Wright Bell**, **David Milam**, assistant at Trinity, Queen Anne Sq., Newport, RI 02840-6855.

Priests

Michigan — **Sharon Gracen**.

Pittsburgh — **Paul A. Cooper**, St. Christopher's, Box 253, Warrendale, PA 15086.

Utah — **Steve Keplinger**, **Susan Wiltsey**.

West Tennessee — **Sherry Lynn Coulter**, assistant at St. Mary's Cathedral, 692 Poplar St., Memphis, TN 38105.

Resignations

The Rev. **Elizabeth Bryan**, as rector of St. John's, Compass, PA.

The Rev. **Brian Davy**, as vicar of St. Elizabeth's, Dahlonega, GA.

The Rev. **Allan Johnson-Taylor**, as rector of St. Michael's, Yeadon, PA.

The Rev. **Heather Parr**, as deacon assistant at St. Mary's, Eugene, OR.

The Rev. **Carol Schwenke**, as assistant at Grace and Holy Trinity Cathedral, Kansas City, MO.

The Rev. **William G. Smith II**, as rector of St. Michael's, Grand Rapids.

Retirements

The Very Rev. **Roy Coulter**, as rector of St. John the Baptist, Portland, OR.

The Rev. **Edmund Dohoney**, as rector of Epiphany, New Iberia, LA.

The Rev. **Betty Frollick**, as rector of St. Peter's, Hillsdale, MI.

The Rev. **Kenneth Green**, as rector of St. Mark's, Havre, MT.

The Rev. Canon **David L. Veal**, as canon to the ordinary of the Diocese of Northwest Texas.

Receptions

Bethlehem — **Patrick Malloy**, as deacon; **Laura Howell**, as priest.

Deaths

The Rev. **Kenneth Everett Anderson**, 63, of Tacoma, WA, retired priest of the Diocese of Olympia, died July 7 following a brief illness.

Fr. Anderson was a native of Long Beach, CA. He graduated from Long Beach State

University and the General Theological Seminary, then was ordained to the diaconate in 1964 and to the priesthood in 1965. He served congregations in San Rafael, Foster City and San Mateo, CA, before moving to the Diocese of Olympia in 1972. He was rector of St. Mary's, Tacoma, 1972-78, and vicar of St. George's, Maple Valley, 1980-85. He retired in 1991. Fr. Anderson was an associate of the Order of the Holy Cross. He is survived by his wife, Barbara, a daughter, Anna, four stepchildren, 13 grandchildren and four great-grandchildren.

The Rev. **Charles Howard Briant**, retired priest of the Diocese of Chicago, died May 13 in Piercesfield, NY. He was 81.

Fr. Briant was born in Ossining, NY. He received degrees from Trinity College, Trinity College of Music (England), Berkeley Divinity School and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1951 and began his ordained ministry serving St. Peter's, Stone Ridge, St. John's, High Falls, and All Saints', Rosendale, NY, 1951-54. He was assistant and organist/choirmaster at St. Timothy's, Detroit, MI, 1954-59, and he held the same positions at St. Mary's, Staten Island, NY, 1959-62. He was vicar of St. Paul's, DeKalb, IL, from 1962 to 1983, and rector there from 1983 until his retirement in 1986. He also served as chaplain at Northern Illinois University during his time in DeKalb. He was a member of the American Guild of Organists, Phi Beta Kappa and Pi Gamma Mu. Fr. Briant is survived by his wife, Emily, and five children.

The Rev. **Wesley Thomas Engram**, retired priest of the Diocese of Washington, died May 29 while on his way to attend the annual diocesan clergy conference. He was 72.

A native of Dawsons Cove, Newfoundland, Canada, Fr. Engram graduated from the University of the South and Berkeley Divinity School. He was ordained deacon and priest in 1954, then served congregations in the Diocese of Massachusetts for 15 years in Lynn, Somerville, Middleborough and Charlestown. He was associated with the University of Maryland from 1969 to 1973, and was rector of St. John's, Mt. Rainier, MD, from 1978 until his retirement in 1994. He served on diocesan council in the Diocese of Washington and was warden of the retired clergy association. He is survived by three children.

The Rev. **Lawrence A. Pierson**, retired priest of the Diocese of Kansas, died June 20 in Mt. Angel, OR. He was 88.

A native of Long Beach, CA, he was a graduate of UCLA and the General Theological Seminary. He was ordained to the diaconate in 1960 and to the priesthood in

(Continued on page 22)

CLASSIFIEDS

BOOKS

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

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DEAN/RECTOR: St. Matthew's Cathedral in Laramie, Wyoming seeks a Dean of the Cathedral — Rector of the Parish. Traditional, eucharistic-centered worship with intact community outreach program. Desire to attract younger membership and families, develop lay ministry and discover our Diocesan identity and function. Please send your CDO personal profile, resume and a covering letter stating the reasons for your interest in the position to: **The Rev. Gus Salbador, Diocesan Deployment Officer, Diocese of Wyoming, 104 South 4th Street, Laramie, Wyoming 82070-3162**. Email: gus@wydiocese.org

PART-TIME VICAR: Emmanuel Episcopal Church is located in the Village of East Syracuse in Central New York, where the weather is seasonal and many outdoor activities are available. The City of Syracuse has many cultural and academic opportunities. We are seeking applications for a part-time priest. We desire a priest who will help us develop our Christian education, assist us in our outreach programs and continue to guide us in spiritual growth and pastoral care. Please send CDO profile and resume to Sharon E. Chapman, Search Committee, 5754 Stonykill Street, East Syracuse, NY 13057 or via e-mail: chapmancfm@hotmail.com.

RECTOR — COUDERSPORT, PENNSYLVANIA: Christ Church and All Saints Church are situated in the picturesque mountains of north central Pennsylvania in the Diocese of Central PA. Both churches are stone gothic in style. The area boasts small town rural values and is home to a growing high-tech communications company. We are seeking a new rector who will help us continue our pattern of growth and will be a strong leader who will work effectively with two parishes. The new rector will also need to be concerned with our spiritual growth, outreach, and year-round stewardship. A rectory is available. Please direct inquiries to: **The Ven. Paul Donecker, Episcopal Diocese of Central Pennsylvania, P.O. Box 11937, Harrisburg, PA 17108-1937**.

CLASSIFIEDS

POSITIONS OFFERED

EDITORIAL ADVISORS: The Living Church Foundation is seeking persons to serve as spiritual editorial advisors for its new FaithLinks Internet project. Selected advisors will serve as an on-call resource to FaithLinks editors, sharing their experience and insights in topic areas that will include

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- * Raising children and teens
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Qualified applicants will be lay or ordained women and men actively engaged in the life of the Episcopal Church, with demonstrated involvement in a ministry related to one of the topic areas. Applicants should have an interest in evangelism, particularly to young adults and families, and should be eager to help all persons apply the historic teaching of the Episcopal Church to everyday life. A stipend will be offered to the advisors in recognition of their time and expertise. For consideration, please send a letter detailing your area of interest and qualifications to: **FaithLinks, 466 S. Columbia St., Naperville, IL 60540-5418.**

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EVANGELISM / DISCIPLESHIP DIRECTOR: Christ Episcopal Church, Plano, TX, a growing, evangelistic congregation north of Dallas, is seeking a lay or ordained Director of Evangelism and Discipleship. Duties include coordination of the parish management team. Significant experience in a large congregation is required. A competitive salary and benefits package will be provided. Send resumes to: **The Rev. Richard Zalesak, 4550 Legacy Dr., Plano, TX 75024, FAX: (972) 491-6724. E-mail: richardzalesak@christchurchplano.org.**

MINISTER/VICAR: Christ Episcopal Church in historic Jefferson, Texas, is seeking a conservative and dedicated leader as our minister/vicar. This beautiful church recently celebrated its 150th anniversary. We are located in a small East Texas town on the banks of Big Cypress Bayou, 50 miles west of Shreveport, LA; near Caddo Lake and Lake O' the Pines. The rectory offers a modern three-bedroom, 2&1/2 bath near church in a prestigious neighborhood. This lovely church includes an office, secretary, verger, lay readers, organist and choir. Send resumes to: **Juanita W. Chitwood, Senior Warden, P.O. Box 307, Jefferson, TX 75657, E-MAIL: jeoncierge@aol.com**

FULL TIME RECTOR: Mt. Vernon, IN. A pastoral-size congregation in the Diocese of Indianapolis, St. John's is located in SW Indiana in a thriving agri/business community, 20 minutes driving time from a metro area. We are a growing church family of 160 members with about 20% of that number under the age of sixteen. We have an active, dedicated group of lay readers, are debt free with significant investments that support a strong outreach program. We seek a Rector who will conduct meaningful worship services, who will teach us and help us teach our children, who will be our pastor and help us care for each other and our community. A Rector who will assist us in equipping ourselves for our ministries. **Contact: The Rev Canon Richard Halladay, Episcopal Diocese of Indianapolis, 1100 W. 42nd Street, Indianapolis, IN 46208, or Search Committee, St. John's Episcopal Church, P.O. Box 503, Mount Vernon, IN 47620**

RECTOR of The Church of the Holy Spirit, founded 1985, an informal, pastoral size, rural parish a few miles north of Asheville in the beautiful mountains of Western North Carolina. The qualities we are seeking in our new rector include an excitement about your own spiritual journey, teaching and preaching relevant to daily life, strong interest in youth ministry, good sense of humor, and the desire to share in the full life of our parish community. We value community, spirituality, liturgy, inclusiveness, openness and informality. **ARE YOU INTERESTED** in leading an energized parish committed to serving Christ and our neighbors in need? Send letter, CDO Profile and resume to: **David Dorn, Search Committee Chair, P.O. Box 808, Mars Hill, NC 28754.**

POSITIONS OFFERED

RECTOR: Christ Church of Whitefish Bay is located on the shore of Lake Michigan in southeastern Wisconsin, a suburb of Milwaukee, and is home to a 1,000-member parish drawing from several communities. We value Eucharistic-centered worship and related traditions, Christian formation, service within our community and beyond, and welcoming new members into our parish life. We are seeking a rector who will maintain these core values, share our vision for spiritual growth, and empower our strong lay leadership in its ministries. Fellowship between clergy and parishioners is important to our parish family. We are energized by the anticipation of the spiritual leadership which only a rector can provide. Inquiries to: **Paulie McCown, 5428 West Parkview Drive, Mequon, Wisconsin 53092, e-mail: pmccp@wi.rr.com**

DIRECTOR OF CHILDREN'S MINISTRY at Christ Church, Raleigh, NC. For more information go to: www.christ-church-raleigh.org

ASSOCIATE RECTOR responsible for pastoral care and ministry development with an emphasis on youth and families is sought for this vibrant and growing corporate size church in sunny southwest Florida. Contact: Selection Team, St. Hilary's Episcopal Church, 5011 McGregor, Fort Myers, FL 33919 or e-mail us at frbob@sainthilarys.org. For more information, our web site is www.sainthilarys.org.

DIRECTOR OF CHURCH MUSIC: The Episcopal Church of the Good Samaritan in Paoli, Pennsylvania, is 1500 member parish with an extensive music ministry ranging from two mixed voice adult choirs, children's choirs, hand bell choirs, to contemporary praise bands. There are two pipe organs, one smaller Shantz in the Chapel and a larger Austin in the church. We are an evangelical in theology, eucharistic in worship, and missionary minded in outreach. We seek a director who shares our passion for worship and has the skills to head up a large and diverse musical program. The director must have strong skills in organ playing, choral conducting, and administration. Full salary and benefit package according to AGO standards and commensurate with experience and the size of the position. Inquires should be made directly to the Rector, the Rev. Gregory O. Brewer, via E-mail at greg@good-samaritan.org or by phone at 610-644-4040.

FULL TIME RECTOR: Worcester, MA. St. John's is a 117-year old, pastoral-sized, suburban parish in the heart of New England, with easy access to the amenities of several large cities, including Boston. We seek a Rector who will work with us to proclaim God's word, honor differences in worship style preferences, continue our strong outreach programs, build fellowship, support a small but active lay leadership, and provide nurturing pastoral care. We have several large family clans and are at different places on our spiritual journeys. We desire a warm, caring, Christ-centered pastor who feels called to help us bring about unity within our diversity, foster both numerical and spiritual growth, and develop a vision for the future. **Contact Sarah Shofstall, Canon to the Ordinary, Episcopal Diocese of Western Massachusetts, 37 Chestnut St., Springfield, MA 01103 or phone (800-332-8513 ext. 11).**

RECTOR-FULL TIME: St. Stephen's Episcopal Church in Hurst, Texas, is seeking a rector for a warm, friendly, 200-plus growing congregation. We are looking for a leader who is motivated, enthusiastic, and who has a vision for growth with an emphasis on spiritual leadership. Inspiring preaching and skills necessary to strengthen and revitalize existing programs, especially youth and newcomer programs, are desirable. Hurst, Texas, is located between Dallas and Fort Worth, in one of the country's fastest-growing metropolitan areas. The cut-off date for applications is Oct. 1; position to be filled on or after January 1, 2002. For more information on St. Stephen's, visit our website at: www.ststephenshurst.org. Please send letter of interest, CDO profile and/or resume to: **Search Committee, St. Stephen's Episcopal Church, 7452 Precinct Line Road, Hurst, Texas 76054.**

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HALF-TIME RECTOR: Looking for "a place to come home to?" Our small Anglo-Catholic parish abounds with energetic and committed lay ministers. This intimate setting means less stress and a relaxed rural atmosphere. Splendid church, rectory, parish undercroft, and a home of a grand 85-rank English-style pipe organ. All set just 2 hours west of Chicago, blocks away from the scenic Rock River. Inquiries to: **St. Luke's Church, P.O. Box 494, Dixon, IL 61021; 815-288-2151.**

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Part Time Priest needed: Small, historic church, Christ Episcopal Church, Sidney, Nebraska. Close to Denver, Cheyenne and mountains. Home of Cabela's and local community college. For more information contact: **M.D. Harlan, Phone 308 - 254-2925 or mail resume to M.D. Harlan - 1615 Maple Street, Sidney, NE 69162 E-Mail: trowbrid@wncc.net**

RECTOR — St. John's Church, Troy, NY: Energetic rector committed to growth, education, and outreach sought by mid-sized parish in upstate New York. Competitive salary and benefits. Well-established parish celebrating Holy Eucharist and Morning Prayer. Historic church building and modern parish house. Culturally and educationally rich community. For more information, contact: **The Rev. Canon Mary Chilton, Canon to the Ordinary, Episcopal Diocese of Albany, 68 So. Swan St, Albany, NY 12210; (518) 465-4737; Email: MChilton@AlbanyDiocese.org or website at www.saintjohnstroy.org**

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@wdb.org**

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PEOPLE & PLACES

(Continued from page 20)

1961. He was curate of Good Shepherd, Wichita Falls, TX, 1960-62; vicar of St. Christopher's, Midwest City, OK, 1962-68; director of religious education at St. James', Wichita, KS, 1968-70, and rector of Trinity, Arkansas City, KS, 1970-77. He retired in 1977. He is survived by a son, Lawrence Pierson, Jr.

The Rev. **Thomas Edward Schirmer**, 59, retired priest of the Diocese of Long Island, died May 27 following a brief illness.

A native of Cleveland, OH, Fr. Schirmer was a graduate of Kent State University, Pratt Institute and Philadelphia Divinity School. He was ordained deacon and priest in 1973. He was curate at St., Peter's, Bronx, NY, 1973-74; rector of Resurrection, Elizabeth, NJ, 1974-78; vicar of Holy Innocents, Dunellen, NJ, rector of St. Edward the Martyr, 1979-85; rector of All Saints', Parma, OH, 1985-94, and priest-in-charge of St. Andrew's, Astoria, NY, in recent years. He is survived by three brothers and a sister.

Canon **Mary Louise Smith**, lay canon of the Diocese of Los Angeles, died June 24 of cancer following a long illness. She was 70.

Canon Smith was a member of St. Michael and All Angels' Church, Studio City, CA, and was active in her parish, diocese and province. She was a three-time deputy to General Convention, diocesan coordinator of United Thank Offering, and was a former president of the diocesan Episcopal Church Women. She served on a number of committees for the diocese, including the planning committees for the consecrations of two bishops. She founded the Interfaith Food Pantry in the San Fernando Valley, was a youth advisor and leader in three churches, and a presenter for the Women of Vision leadership training program for both the diocese and Province 8. In her parish she was a four-time member of the vestry, twice elected junior warden, and was chair of the altar guild and stewardship committee. She is survived by two daughters, Janice Kagan and Marcia Smith, four grandchildren and three great-grandchildren.

The Rev. **William Andrew Wendt**, 81, longtime activist priest in the Diocese of Washington, died July 8 during a service at St. Margaret's Church, Washington. Fr. Wendt was best known for his involvement in various outreach ministries while the rector of St. Stephen and the Incarnation, Washington.

Born in Mitchell, SD, he was a graduate of

George Washington University and the General Theological Seminary. Following ordination in 1951, he became assistant at Trinity Church, New York City, remaining there until 1954, when he became priest-in-charge of St. Christopher's Chapel of Trinity. He was rector of St. Stephen and the Incarnation from 1960 to 1978, making the parish a home for the city's alienated and downtrodden. In 1975 he was found guilty of violating Episcopal Church doctrine for allowing the Rev. Allison Cheek to celebrate the Eucharist before the ordination of women was approved by General Convention. He then founded the St. Francis Center, a ministry to the dying. In recent years he assisted at St. Thomas' Church and later at St. Margaret's. He is survived by his wife and three children.

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Sun H Eu 8, Cho Eu 10; Wed H Eu 12:10; Confessions by appt

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Masses (ex Sat): 7, 6. Thurs & Prayer Book
HDs: 12 noon also. Sat Mass 9:30, C 5-5:30. MP 6:45 (ex Sat),
EP 5:45. Sat MP 9:15, EP 5:45 www.stpauls-kst.com

SARASOTA, FL

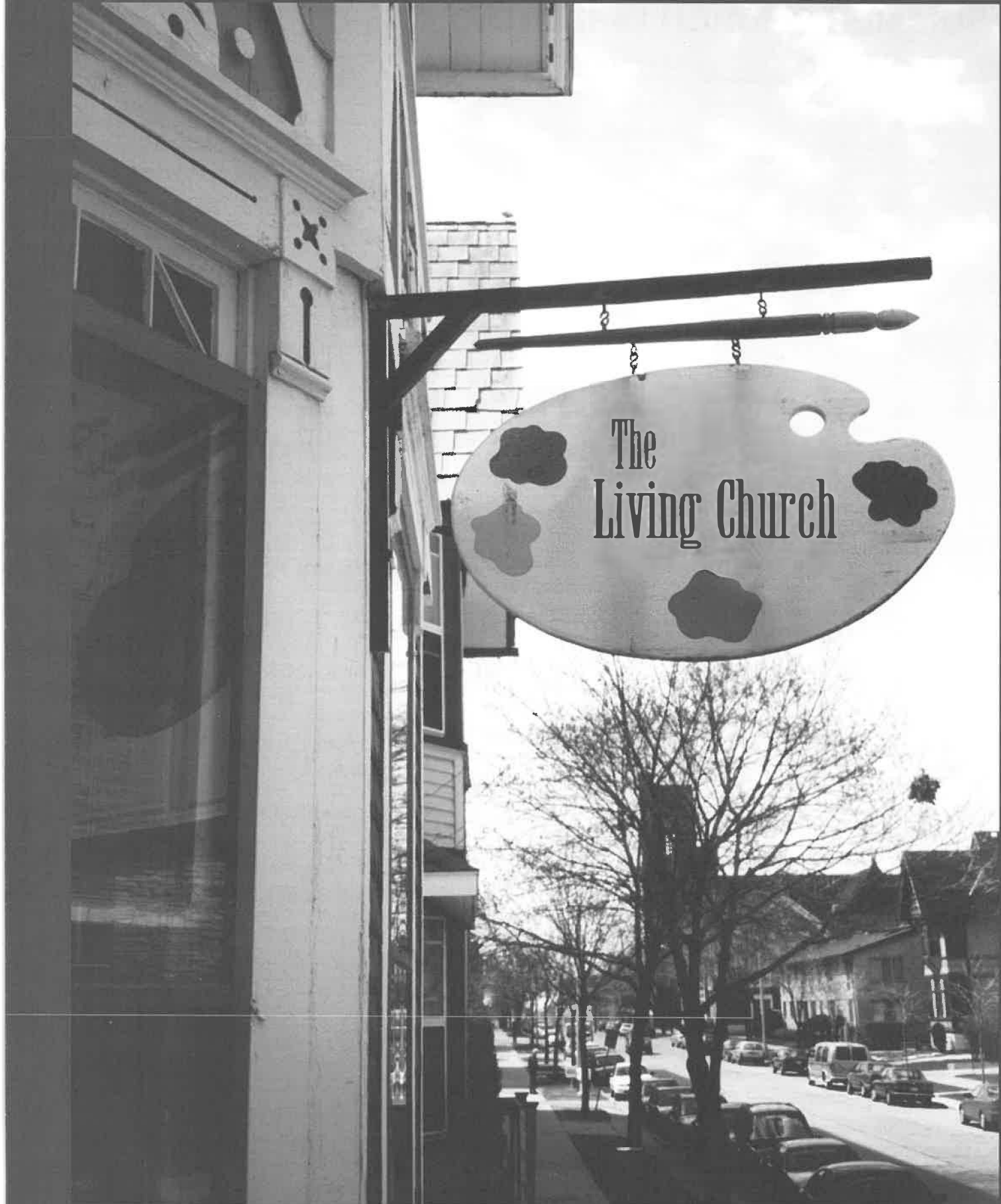
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Sun. Mass 7:30 (Said), 9 & 11 (Sung); Wkdays 10 daily, 7:30
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Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the
Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10.
Sat Eu 5



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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