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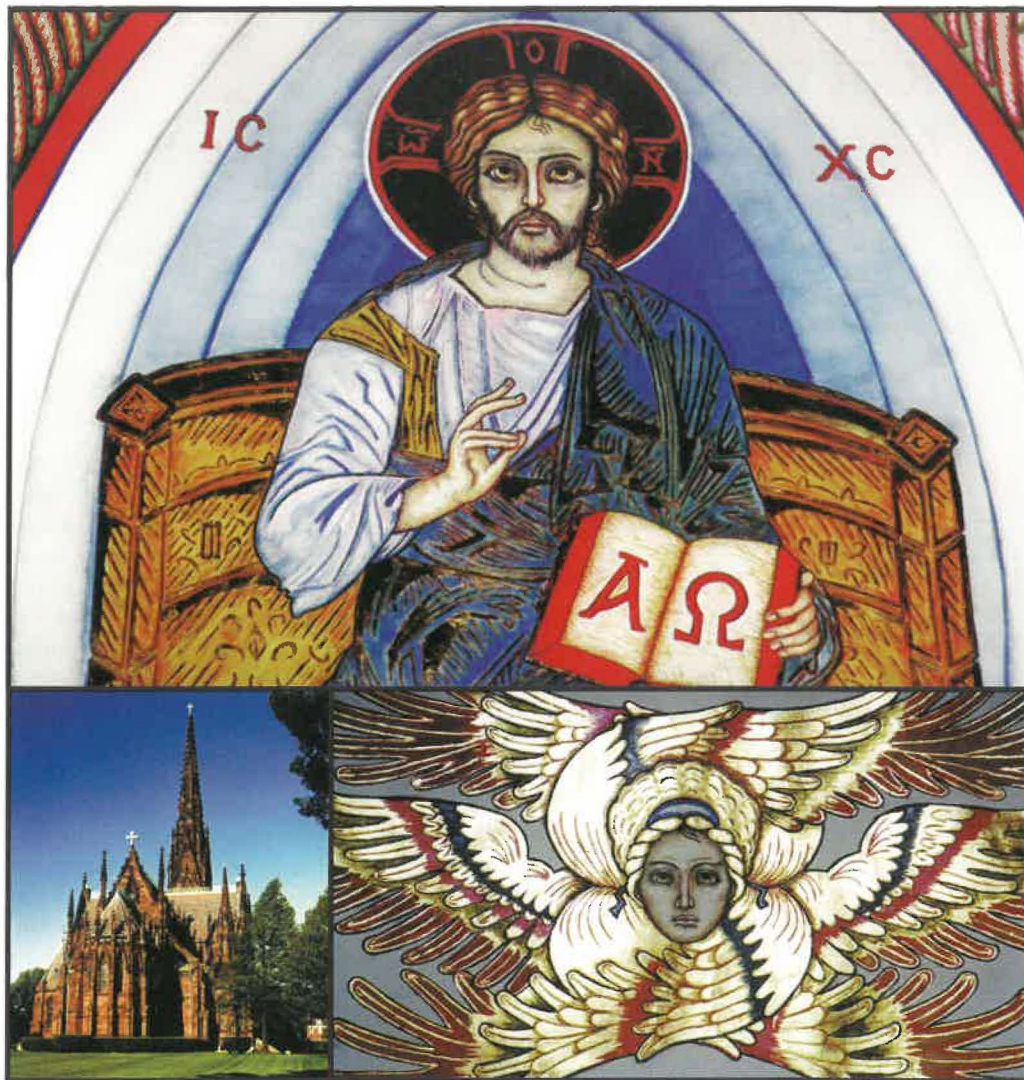
LIVING CHURCH is published every week, except Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SCRIPTION RATES: \$39.50 for one year; \$60 for 18 months; \$70.72 for two years. For postage an additional \$15.08 Canadian per year. All other foreign, \$24.96 per year.  
POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

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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Volume 223 Number 12



On the cover and above: An 18-foot by 13-foot icon, titled "The Risen Christ," will hang above the nave in the Cathedral of the Incarnation, Garden City, N.Y. [bottom left]. Christ [top] is surrounded by the authors of the four gospels [cover]. Mark is depicted by a lion; Matthew, an angel; John, an eagle; and Luke, an ox. Christ is guarded on both sides by the archangels Michael and Gabriel. A six-winged seraph [bottom right] is beneath Christ [p. 14].

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## SUNDAY'S READINGS

# This Is life

*'Now choose life...'* (Deut. 15:20)

### Fourteenth Sunday After Pentecost, Sept. 9, 2001

Deut. 30:15-20; Psalm 1; Phil. 1-20; Luke 14:25-33

Many ancient people believed that the meaning of life was a dark mystery which had to be teased from the gods. Even today, the media often depict Christianity as simply one of the great religions in which humankind struggles to comprehend and come into contact with the unfathomable, and virtually unknowable, God. This, of course, is very different from the Bible's depiction of God's revelation. Indeed, the word "religion" is used rarely in the Bible, which stresses the self-disclosure of God to humanity. In Deuteronomy, God speaks clearly through his servant Moses about the truth of life and death, good and evil. There is no mystery here. All is plain to see and understand. However, it is up to the people to respond to the God who has revealed himself in events and through his verbal self-disclosure.

It is the same in the New Testament. Jesus spells out the cost of discipleship in very clear terms. The puzzling words of vs. 26 of Luke's gospel, "hate

his father and mother," mean that love for our family, enshrined in the fifth commandment, must be "hate" in comparison to the loyalty we are to give to the Lord. No one, no thing, not even our nearest and dearest, should occupy our first loyalty, which is to be given to the living Lord. As we do this, we find that all other loyalties and loves are enhanced as well. Jesus makes a similar point when he said, "For whoever wants to save his life will lose it, but whoever loses his life for me will save it" (Luke 9:24).

In all three lessons, emphasis is put on humankind's responsibility to make faithful and thoughtful responses to the Lord, who has made his promises and demands clear. God is faithful to his promises, and they have been presented to us in unmistakably clear terms. To benefit from the grace and love of God, we are invited, indeed commanded, to put the Lord first, and then in so doing we will find life.

## Look It Up

How do the examples of building a tower and commanding an army (Luke 14:28, 31) help us understand the demands of discipleship?

## Think About It

What other gods are we tempted to bow down to? (Deut. 30:17)

## Next Sunday

### Fifteenth Sunday After Pentecost

Exodus 32:1, 7-14; Psalm 51:1-18 or 51:1-11; 1 Tim. 1:12-17; Luke 15:1-10



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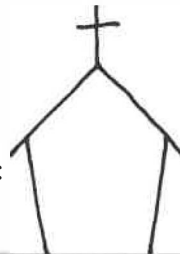


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## BOOKS

### Rest in the Storm

*Self-Care Strategies for Clergy and Other Caregivers*

By Kirk Byron Jones  
Judson Press. Pp. 144. \$14.

Spend five minutes with a group of clerics and you are likely to hear complaints about workload or stress. Spend another half hour with them and you are likely to pick up on some of the causes of that stress: workaholicism, an unbalanced theology of sacrifice, delusions of indispensability, fear of failure. While these days most ordained and lay ministers do receive at least some coaching on the importance of self-care as they start out, most find it very hard to take care of themselves down the line. *Rest in the Storm* is a strong contribution to a growing conversation about how to achieve and maintain the depth of wellness needed to thrive in our ministries and our lives.



Jones starts out with an on-target diagnosis of the problem: Most clergy and other care-givers run on achievement, adrenaline and affirmation. Their unrelenting activism is a form of self-violence which inevitably manifests itself in them, physically or emotionally, or in their congregations, as systemic dysfunction.


Most helpful were the author's suggestions for how to create back of the boat time, and his thoughts on how to maintain a sacred space (a space characterized by peace, patience and attentiveness). This book would be a great study for a clergy group or other support network ready for some honest conversation about and mutual commitment to self-care.



(The Rev.) Amy McCreath  
Waltham, Mass.



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## Brave New Church

*What the Future Holds*

By Richard Kew

Morehouse. Pp. 153. \$15.95 paper.

"Futurology," like its ancient precursors casting runes and reading chicken entrails, is inexact. Richard Kew and his publisher take a risk in a book that will no doubt be obsolete in a short time. If this book is to be useful, and that risk justified, those of us for whom this project has been ventured will need to make timely use of it.

There is merit in any project that calls us to thoughtful consideration of things to come, especially when we seem content to rest in reflection upon things that are past. As Winston

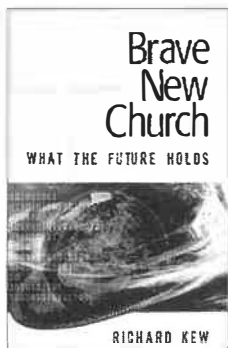
Churchill wisely remarked, we must take change by the hand, before it takes us by the throat. But beware the tendency to translate this or any other book into a blueprint for action; it's a means to an

end, and not an end in itself, a point Kew makes himself at the end of the book.

For example, he is generous in his estimations of contemporary evangelicalism that blurs denominational distinction and may lead to a repudiation of traditions valuable in a pluralistic religious landscape.

Remember that previous generations of immigrants to America obliterated their heritage by Anglicizing their names and refusing to speak their native tongue at home, only to find subsequent generations desperate to recover those distinctive heritages as a means of securing their own identity. Something similar can, and may well, prove true of the varied strains of Christianity that we seem anxious to shed in our flight from Christendom.

How might this book be used? Kew has provided good questions for discussion at the end of each of the 10 chapters, and good bibliographic and Internet resources, including a website and an invitation to keep the



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BOOKS

conversation going. This book could be part of a parish self-study, especially during an interim in leadership transition, and/or as the background reading for a vestry retreat.

*(The Rev.) Sam Portaro  
Chicago, Ill.*

**Experiences in Theology**

*Ways and Forms of Christian Theology*

By Jürgen Moltmann  
Fortress. Pp. 392. \$29.

While Jürgen Moltmann's latest book is indubitably academic theology, with numerous technical terms in several different languages and hundreds of endnotes, *Experiences*

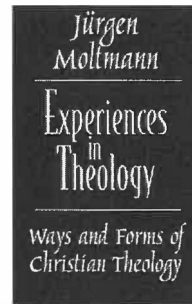
*in Theology* reflects the 20th-century movements that in one way or another have had an impact on all Christians.

Moltmann acknowledges that his own consciousness has been raised over the years. He tells of beginning his career as an indulged male with "a house full of four daughters and many students." Theological globe-trotting was no problem because he could leave the house to his wife. Moltmann writes, "It was always a bit too much." (One imagines that Elisabeth Moltmann-Wendel, herself also a prominent German theologian, would agree.)

The book includes a long history of the civil rights movement that will be more enlightening for European readers than for Americans. Yet this section contains the apt remark that Martin Luther King, Jr., was a gifted political theologian whose "best sermons were public speeches and his best public speeches were sermons."

Episcopalians advocating evangelical outreach to skeptics will find their case strengthened by Moltmann's observation that "A theology solely for believers would be the ideology of a religious society, or an esoteric mystery doctrine for the initiated." Inbred Christianity is a contradiction in terms.

In the final analysis, one must admire Moltmann's unwavering com-





mitment to the divinity of Jesus and the Trinity. This strong portrayal of the triune God devoted to the divine creation should make traditionalists willing to be challenged by Moltmann's nuanced political theology.

*(The Rev.) J. Douglas Ousley  
New York, N.Y.*

## Forming the Future Through Knowledge of the Past

*Two Thousand Years  
of Christian History*

By Paul Joseph Reisman  
Dorrance. Pp. 212. \$16.

This overview of Christian history comes from a Roman Catholic perspective.

Beginning with Pentecost, author Paul Joseph Reisman traces the development of the church and her doctrine down to the present. With clarity and ecumenical generosity — he recognizes a common inheritance for Anglicans, Orthodox and Roman Catholics — Reisman brings to print his experience in teaching theology in his own R.C. parish in California.

Specific chapters address Constantine's role in transforming the church into a state-supported

institution; early Christological controversies; the great schism; the English and Continental Reformations; and the Counter-Reformation.

The book closes with three chapters on the Vatican Councils and the Roman papacy, as well as several appendices on the history of Catholicism in the United States.

Some sentences are, like the title, a bit muddled, but Reisman usually avoids the temptation to cover too much ground in a general book. His footnotes and bibliography give useful notes for further reading. The author also intersperses questions in the text, making it helpful for the adult study group setting in which it is most likely to be used.

*Richard Mammama  
New York, N.Y.*

# Saint Francis

## *What's in a name?*

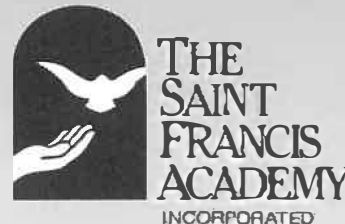


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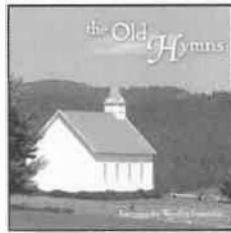
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## BOOKS

### Stones for Bread

*A Critique of Contemporary Worship*  
By A. Daniel Frankforter  
Westminster John Knox Pp. 216. \$19.95 paper.

In a style that is engaging and conversational, Daniel Frankforter takes us on a pilgrimage in search of authentic and transformative worship. The critique is dogged and relentless, driven as it is by a passion and a yearning, but it also provides windows into the promise that calls, captivates and sustains him. All along the pilgrim road the pilgrim-reader discovers stones — stones that we take for bread, stones that tempt, stones which we worship idolatrously, stones over which we stumble and fall, a foundation stone, a stone to touch and serenade. The metaphor serves the writer well, turning a critique into a meditation — one in which we are partners, sharing the call, the journey and the promise. This is a spiritual book about worship, and in profound ways serves as a user's guide, helping us to recognize and appreciate the burning bushes we seek.

This carefully crafted and easy-to-read book provides a penetrating and insightful examination of the churches' participation in our culture's insistence on the quick fix. Numbers are declining and the monopoly of influence which the mainline denominations once held in American religion is a thing of the past. The knee-jerk response of turning to the "staging of worship" in attempts to compel faith by the "three m's of manipulation (i.e. miracles, magic and marketing)" is colluding with the malaise of our time rather than participating in its salvation.

Although the author is a professor of medieval history, this is the work of an amateur, in the best sense of the word. This is not a liturgist's treatise, a musician's program or a historian's survey. It is a pilgrim's account of the quest for the bread of life — a quest that we are told must include a ruthless examination of the source of the hunger that impels the search and the nature of the food for which the pilgrim longs. "Little wonder," Frankforter writes tellingly, "if God's loaf is an acquired taste."

(The Rev.) Bruce Jenneker  
Boston, Mass.

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#### October 22-26, 2001

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Gillian Drake & William Hague

#### October 29-November 2

Preaching in a Postmodern World  
Frank M. Harron

#### November 5-9

Preaching with Imagination in Advent  
Paul Scott Wilson

#### November 16

The Hastings Memorial Lecture  
The Return of the Stranger:  
A Teaching Jesus  
David Buttrick

#### November 12-16

The Art of the Homily  
Herbert O'Driscoll

### 2002

#### January 7-11

The Spirituality of the Preacher  
Eugene Sutton

#### January 14-18

The In Between Word:  
Preaching and Interim Ministry  
Peter D'Angio

#### January 21-25

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

#### February 25-March 1

Delivering the Spoken Word  
Gillian Drake & William Hague

#### March 4-8

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

#### March 11-15

Recovering the Practice of Discernment  
Frederick W. Schmidt

#### March 18-22

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

#### April 1-4

Preaching Beyond Colonial Anglicanism  
Ian Douglas and Kwok Pui Lan

#### April 8-10

Belonging to the Church and  
Living in Society  
Peter W. Peters

#### April 15 - 19

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

#### April 24

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

#### April 29-May 3

Preaching from the Hebrew Bible  
David Buttrick

#### May 6 - 10

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

#### May 18-24

The City of God for American Cities:  
Reinventing the Urban Church  
Memphis, TN  
Johnny Ray Youngblood &  
Douglass Bailey

#### June 3-7

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

#### June 12 - 14

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

#### June 17 - 21

Annual Preaching Conference  
for Deacons  
Robert Ihloff and Robert Seifert

#### September 22-October 5

The Leap of the Deer:  
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## Fort Worth Will Have Independent Counsel Examine Charges Against Fr. Edwards

Canonical charges against the Rev. Samuel L. Edwards will come under scrutiny from an independent church lawyer, the standing committee of the Diocese of Fort Worth decided at a special meeting Aug. 13.

Fr. Edwards, locked in ecclesiastical battle with the Bishop *Pro Tempore* of Washington over his right to be rector of a Maryland parish, has been charged by backers of the bishop with violating the church's canons and constitution.

The accusation comes automatically before the diocese — Fort Worth — in which Fr. Edwards is canonically resident.

The Rt. Rev. Jack L. Iker, Bishop of Fort Worth, said an attorney yet to be chosen will examine the charges and report confidentially to the standing committee within 60 days of receiving the assignment.

Bishop Iker said the standing committee would "like to get somebody from nearby if we can."

The standing committee has 30 days after receiving its lawyer's report to decide whether or not to

issue a formal presentment against Fr. Edwards.

Bishop Iker said the standing committee acted in the interest of fairness to all parties concerned.

Fr. Edwards assumed the rectorship of Christ Church in Accokeek and St. John's Chapel in Pomonkey, Md., in the Diocese of Washington, last March without the approval of the Rt. Rev. Jane Holmes Dixon. Bishop Dixon did not make her objections public until after the canonically specified 30-day time period had expired.

Title IV, Canon 1, Section (c) of the Constitution and Canons of the Episcopal Church makes a member of the clergy liable to presentment and trial for "holding and teaching publicly or privately, and advisedly, any doctrine contrary to that held by this Church."

The Washington priests similarly charge Fr. Edwards with illegally officiating in a diocese other than his own for more than two months without a license.

*William Murchison*

**The standing committee's action is in the interest of all parties concerned, Bishop Iker said.**

## Southern Virginia Nominees Announced

The Diocese of Southern Virginia's nominating committee has announced the names of five persons as nominees for bishop suffragan.

The Rev. Carleton B. Bakkum, rector of Grace Church, Yorktown, Va.; the Rev. Richard Andrew Biega, rector of All Saints', Casey, S.C.; the Rev. Carol Gallagher, rector of St. Anne's, Middletown, Del.; the Rev. Karen Mosso, interim rector of St. Mark's, Huntersville, N.C.; and the Rev. Edmund Pickup, rector of

Emmanuel, Franklin, Va., were nominated by the committee.

The election will be held Oct. 13 at Christ and St. Luke's Church in Norfolk. The consecration is tentatively scheduled for April 6, 2002, at St. Paul's College in Lawrenceville. The new bishop is expected to live in the Petersburg area and work primarily from an office there. The Diocese of Southern Virginia consists of 37,000 baptized members worshipping in 123 churches.

## Priest Sues for \$5 Million

The Rev. Robert G. Trache, whose consent to be Bishop of Atlanta was withdrawn eight days before his March 4, 2000 consecration date, has filed a \$5 million breach of contract lawsuit against the Episcopal Church, its Presiding Bishop, the Most Rev. Frank T. Griswold III, and his director for pastoral development, the Rt. Rev. Frank Clayton Matthews.



Fr. Trache

The case was filed in U.S. District Court for the Southern District of New York on Feb. 16 and was still open on July 24 when THE LIVING CHURCH obtained a copy of the civil docket. Fr. Trache, who now works for a private, non-profit organization in Modesto, Calif., deferred all questions on the matter to his lawyer. Lawyers representing both Fr. Trache and the Episcopal Church had not returned phone messages prior to the time TLC went to press.

Fr. Trache was rector of St. James' Church in Richmond, Va., on Oct. 23, 1999, when he was elected Bishop of Atlanta on the fifth ballot. The standing committee withdrew its consent Feb. 24 when it was revealed that Fr. Trache and his wife had filed for Chapter 7 personal bankruptcy in the federal court of Eastern Virginia on Jan. 20, 2000. Both the Presiding Bishop and the Rt. Rev. Frank Allan, who was due to retire as Bishop of Atlanta following the aborted consecration, approved of the cancellation.

In a statement released at the time of its decision, the standing committee said it was not so much Fr. Trache's financial misfortune, but rather his lack of disclosure that had led them to lose confidence in his ability to function as bishop. The diocese has never revealed how it discovered the bankruptcy filing.

## Health Care Professionals Honor Florence Nightingale at Cathedral Service

Nearly 500 people, many of them members of the medical profession, went to Washington National Cathedral Aug. 12 to pay tribute to Florence Nightingale, the founder of modern nursing.

The Internet edition of the *Washington Times* reported that U.S. Surgeon General David Satcher, speaking at the service, called Ms. Nightingale "a light of hope." The health care profession remains in her debt, he said.

Ms. Nightingale, who died in 1910 at the age of 90, is perhaps best known for her service during the Crimean War between Great Britain and Imperial Russia.

After two unsuccessful attempts to have her placed on the calendar for *Lesser Feasts and Fasts*, the General Convention approved her commemoration for trial usage in 2000. Objections to her full inclusion center on the belief that she led a non-religious life. The cathedral installed a stained-glass window in her honor in 1938.



Rachel Rogers (left) and Sasha Martinez display the Cuban flag inside St. Luke the Physician Church, Miami, Fla. The church displays the flags of 21 nations of origin represented among members of the congregation. Members donated the flags recently.

Tina Turner photo

## Group Calls for Alternatives to Electing Bishops

Provinces within the Anglican Communion should reconsider competitive elections as a means of choosing bishops and also examine their constitutions and canons to ensure that legislative bodies are free from undo influence, according to a group of 15 Latin American, Caribbean and East African scholars.

The group, co-sponsored by the Anglican Consultative Council and the Virginia Theological Seminary (VTS), addressed a persistent topic of tension and promise: "Church Governance and Growth in a Variety of Cultures."

"We weren't trying to deal with specific controversies, but rather the bishop's role in the growth of the church," said Richard J. Jones, group editor and professor of mission and

world religions at the seminary. "If we become overly focused inwardly on things like authority, truth and who is in charge, we may forget those who are not yet members of this faithful community."

In order to help prevent that outcome, the group made a series of suggestions relating to ensuring "robust synodical governance." Among the suggestions are: broad participation in setting synod agendas, timely circulation of information about proposed agendas, rules of order ensuring adequate debate of issues and rules of order limiting the power of episcopal veto.

The group also addressed the way bishops are chosen and concluded that provinces should give themselves permission to consider alter-

natives to competitive elections. While that idea may sound strange to Episcopalians, Prof. Jones noted that Great Britain does not elect bishops. Competitive elections elsewhere within the Anglican Communion have on occasion been dominated by tribal or ethnic favoritism that led to resentment and factionalism.

The conference has no legislative authority, but is the first in a series initiated by the Center for Anglican Communion Studies at VTS.

Panel members consisted of priests, seminary professors and two bishops: the Rt. Rev. Rt. Rev. Julio César Holguín-Khoury, Bishop of the Dominican Republic, and the Rt. Rev. Mark Dyer, retired Bishop of Bethlehem and currently professor of theology at VTS.

# Icon Represents Renewal at Long Island Cathedral

Along with scaffolding and some new faces in the pews, the installation of an icon, titled "The Crowning of Christ," is evidence that the Cathedral of the Incarnation in Garden City, N.Y., is in the midst of spectacular renewal.

In 1991, the cathedral abruptly closed two residential schools and shortly thereafter filed for Chapter 11 bankruptcy. The suddenness of the twin blows shocked many, but the problems leading up to that breaking point had been building for almost 50 years.

When the cathedral was completed in 1885, it occupied nearly 8 percent of the total village acreage. Garden City by then had matured into a prosperous largely Anglo-Saxon community of merchants and small businessmen and many looked to the cathedral campus as the center of community life.

After World War II, the demographics began a gradual shift in favor of Roman Catholics, particularly Italians and Irish. By the 1980s the endowment was gone, the membership was dwindling, and maintenance on the aging cathedral campus buildings had become prohibitive. The painful decision to return to core values was begun under the previous dean, the Very Rev. Robert V. Wilshire.

Upon his death, Dean Wilshire made a bequest to the cathedral for the creation and installation of an icon. The resulting 18-foot-by-13 foot piece is constructed of fabric and will hang 65 feet above the nave. It is in 24-karat gold leaf and variegated blues. The design follows the strict canons governing icons that were developed by the Greeks 1,500 years ago. Guillermo Esparza, an artist from Manhattan, adapted the work from a medieval palette.

The icon, however, is merely the most visible example of a larger renewal effort. With the arrival of the new dean, the Very Rev. James J. Car-



John Ellis Kordes photo

The icon by artist Guillermo Esparza is the most visible example of a larger renewal effort.

done, the cathedral has embarked on a massive capital campaign and restoration project that will take many years to complete.

Central to the success of that campaign is an understanding that if it is to be successful in its fundraising, the cathedral must reach out to and

meet the needs of four changing groups: the pastoral and spiritual needs of its own congregation, the resource and common life needs of the wider diocese, the social needs of Garden City residents, and the spiritual, cultural and social renewal needs of Long Island.



Volunteers from Georgia and Chile take a break from work on a Habitat for Humanity house.

## Chilean Teenagers Build Partnership in Georgia

For two weeks in late July, Episcopal teenagers in Georgia were hosts to nine of their Anglican counterparts from Chile. The Chilean missionary team (nine young people and two adults) that visited Trinity Church and Columbus were immersed in United States culture.

The missionaries traveled 12 hours by plane to Georgia from Iglesia Anglicana San Esteban in Villa Alemana, Chile. Their trip included shopping, amusement park rides, and swimming but was concentrated on hands-on community service.

Members of the team, who ranged in age from 14 to 55, worked with Habitat for Humanity, Brown Bag, and Chattahoochee Valley Episcopal Ministries.

The team's trip to Columbus, which was led by San Esteban's rector, the Rev. Russ Smith, continues a long partnership between San Esteban and Trinity. Two years ago, Trinity sent a team of missionaries to Villa Alemana to construct a playground at San Esteban. After Trinity's team returned, there was talk among the San Esteban teenagers of their own mission trip to Georgia.

"They have been looking forward to this trip for two years," said Fr. Smith. "We had been talking about it

for a long time, but most didn't think it would materialize."

Last year, the vestry at San Esteban set the requirements for teenagers interested in coming to the United States. They had to attend church regularly and be either confirmed or in the process of being confirmed. They had to be involved in Bible study and some form of ministry. Fr. Smith said that good character and Christian testimony were required of the teenagers.

The key to our partnership with San Esteban, said the Rev. Tom Jones, Trinity's rector, is to recognize how we can help each other on our spiritual journeys. "These teenagers have much to teach us," he said. "They have great spiritual vitality. We need to see that people can be materially poor, yet spiritually rich."

During their visit to the area, the teenagers toured Columbus State University. Fr. Jones hopes that God will lead some of the teens back to Columbus to study at the university. "My great dream is that God will sow a seed in their lives and create the motivation in them to be leaders in their church and community."

*Michael Ankerich*

## African Anglicans Break Silence on Spread of AIDS

The most alarming estimates on AIDS in Africa suggest that up to one-third of the population on that continent will be dead from the disease within 10 years.

Until recently the Anglican provinces of Sub-Sahara Africa have denied this reality, according to the Most Rev. Peter Akinola, Archbishop of Nigeria.

At a conference on HIV/AIDS, held Aug. 13-16 in Boksburg, South Africa, that silence was broken and a first step is now in place for the Anglican Communion to address a human catastrophe, said the Archbishop of Southern Africa, the Most Rev. Njongonkulu Ndungane, at a press conference for diplomats and media following the conference.

Conference participants pledged themselves to work toward a world free of the disease. They hoped that Anglican primates of Africa would endorse the report during a meeting which followed the conference.

Three representatives from each province of Sub-Saharan Africa were invited as well as people with AIDS from each province and representatives of various interest groups.

Archbishop Ndungane called upon all African countries to declare an HIV/AIDS state of emergency and to intensify regional and international efforts to stop the spread of the disease. The International Monetary Fund and developed world countries could help, he suggested, by canceling debt owed by African countries and in the future awarding grants instead of

**Conference participants pledged themselves to work toward a world free of the disease.**

(Continued on page 45)

# 'The Real Deal'

*The Rev. Charles Fulton's job is to make the 20/20 plan a reality.*

*With a gentle approach, he's renewing attention to the great commission.*

To his face many of his friends refer to the new director for congregational development as the "James Carville" of the Episcopal Church. Unlike the hyperkinetic Democratic political consultant, the Rev. Charles N. Fulton III prefers a softer introduction.

He said he often likes to start off with a couple of questions: "How many of you have adult children?" he will ask, scanning his audience to see usually a majority with their hands raised.

"How many of them don't go to church?" Typically very few hands drop. With their defenses down, the next question usually seals the deal: "When even the children of staunch Episcopalians aren't attending, do you care?" he will ask rhetorically.

"I usually don't get flak when I ask that question," he said.

Fr. Fulton, 58, will have many more opportunities to ask hard questions



Fr. Fulton

in a gentle way following his appointment as director for congregational development at the Episcopal Church Center in New York City. His new duties will include organizing and coordinating the work of the Presiding Bishop's staff in implementing whatever action Executive Council decides to take with a major initiative to double attendance by 2020.

News of his appointment was greeted enthusiastically among members of the special task force charged with presenting an action implementation plan to Executive Council in October.

There is a signal from the Presiding Bishop in this appointment and the timing of the announcement, said the Rev. Canon Kevin Martin, a member of the 20/20 task force as well as canon for mission and congregational development in the Diocese of Texas. "[Charles Fulton] is the real deal."

Canon Martin got to know Fr. Fulton when the two helped found the Episcopal Network for Evangelism, a group which seeks in part to promote the use of methods appropriate to Anglican theological heritage, but in

forms attractive in today's and tomorrow's world.

Both priests believe that a number of factors are converging to make this an opportune time to get the "whole system" of the church behind a renewed emphasis on the great commission.

"I think the whole context we're in right now is unusual," Fr. Fulton said. "There seems to be a church-wide convergence around issues of congregational health and vitality. I've never known a time in my life when so many congregations and dioceses were so openly asking questions along those lines. The House of Bishops is more interested in this than at any other time in my history. That is a key piece."

Since he was ordained in 1968, Fr. Fulton said the culture has changed radically. Unfortunately, he said, it has often seemed as if the mission of the church was to act as if its goal ought to be not to change at all.

"I don't hear anyone talking about changing the letter," he said. "Just the envelope we put it in. Too often people don't distinguish between the envelope and the letter."

Good leaders, Fr. Fulton believes, lead by consensus and example. No program or initiative from the Episcopal Church Center can force people to commit to something they don't believe in. A lack of grassroots support has often been cited as a contributing factor in the perceived failure of the Decade of Evangelism.

How does he plan to convince the majority of Episcopalians that the goal of doubling church attendance within 20 years is realistic? Once again Fr. Fulton uses a softer tone.

"The goal of 2020 really just means that each person brings one other person to Christ within 20 years," he said. "Each of us should be doing that several times a year."

*Steve Waring*

## Short Course on Evangelism

In August, the Episcopal Network for Evangelism (ENE) released a short course designed to help develop confidence among those willing to share their Christian faith with un-churched friends and family members.

The course materials are free and available for downloading from <http://members.aol.com/ENE2020/>

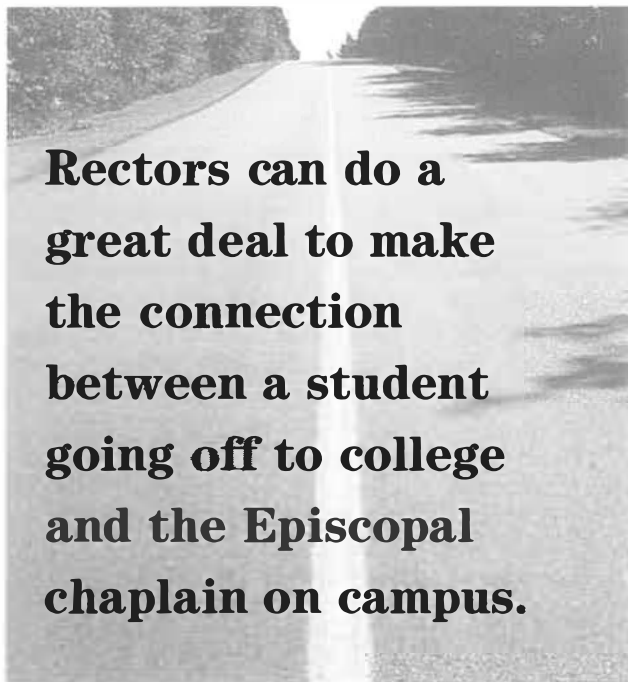
The course is a proven method that if followed in the manner described usually leaves both the conveyor of faith and the recipient comfortable and thankful for the experience, according to Ted Mollegen, ENE convener.

ENE was formed at the Presiding Bishop's "Congregations in Ministry" conference in 1998. Its objective has evolved into one of support for a General Convention resolution to double church membership by 2020. The Most Rev. Frank T. Griswold, Presiding Bishop is the honorary chairman.

The course material is based in part from an outline and book, *Good News People*, by the Rev. Canon Harold Percy, director of the Institute of Evangelism, Wycliffe College, Toronto, Canada.



# Parishes and Campus Ministries: It's a Two-Way Street



**Rectors can do a great deal to make the connection between a student going off to college and the Episcopal chaplain on campus.**

By Stephen L. White

Since last summer's General Convention there has been a noticeable increase in the support of campus ministries in many dioceses. All of a sudden new postings for college chaplains are popping up with a frequency unseen in the last 30 years. And existing campus ministries are getting stronger and doing critical work in ministering to university students while preparing the next generation of leaders for the church.

All of this is wonderful news for the church. But the real life of the church is in the parish, and the work of campus ministries will not be as effective as it might otherwise be without close cooperation between parishes and campus ministries. Parish clergy and youth leaders must begin to play a vigorously proactive role in the comings and goings of young people in and out of their parishes when they go off to college and when new graduates in new jobs begin to look for a church home.

One of the most frequent questions seniors ask me, as they begin thinking about life after college, and one of the hardest to answer, is "How can I find a parish

that will allow me to continue involvement with people my age in church?" Every time I am asked this question, I think of the several parishes I have known where there are plenty of elderly people, plenty of young families and 30-something couples, and, sometimes, plenty of young children, but practically no one in the pews between the ages of 22 and 35. My experience tells me that the parishes that have active ministries for this age group are few and far between.

If a young person happens to visit your church on a Sunday morning, will he or she see other young singles in the pews with whom they might have something in common and with whom contact can be made? Are the rector and the people on the Newcomers Committee (you have one, don't you?) on the lookout for young people with a ready strategy for making them feel noticed and welcomed so they'll come back a second time and maybe get involved in the life of the parish? As college graduates begin entering the job market, you will surely see some of them dropping in for a visit to test the waters. There may not be many, and if they do come, they may not come back unless a positive contact is made on the first visit. You may get only one bite at the apple.

If rectors and vestries make it a priority to reach out to young people when they visit so they feel welcomed and noticed, they will come back. And many of these young people might be willing to work with the rector to find ways of attracting other young singles to the life of the parish. But it won't happen by itself. It will take some effort.

Has your most loyal acolyte just been accepted at the University of Chicago? Is a member of your junior choir getting ready to enroll at the University of California at Davis? Has the senior warden's daughter received a letter of acceptance from Princeton? If so, tell Sam Portaro at Chicago, and tell Sarah Motley at Davis, and tell me. We will write them a note telling about our programs and offering to help them get settled when they arrive on campus. We will be on the lookout for your parishioners and make them feel that the Episcopal Church truly does welcome them, but only if you let us know they'll be on our campuses.

Going to college can be a bit scary and having a contact can be reassuring — even if you never use it. Rectors can do a great deal to make the connection between a student going off to college and the Epis-

## It's a Two-Way Street

copal chaplain on campus. The chaplain will be savvy enough to make his or her presence known and be welcoming without making the student feel pressured to come to services or get involved in the campus ministries programs.

Another way a rector can collaborate with campus ministries is to inform a chaplain if there is a particular pastoral problem that a new student has experienced before, or after, coming to campus. For example, last fall a rector called me to inform me that a student in her parish had lost his mother in a car wreck a few weeks before he left for college. Just knowing the situation at home helped me tune in to him and reach out to him when he arrived here, and he has since become quite active in our group.

Rectors can also let chaplains on college campuses know when a young person may have a nascent vocation to ordained ministry. In the “good old days,” the church used to recruit promising young people for seminary by planting a seed in their minds and encouraging it to grow. For a long time the church got away from recruiting in favor of screening, much to its detriment. Many campus chaplains are renewing efforts to recruit bright and gifted young people for ordained ministry, and it would be useful to have possible prospects identified by parish priests who know them well.

The leaders of the church of the year 2020 — both lay and ordained — are probably in college now. The strength of the church of the future will depend in large measure on how well we do in the current decade in welcoming young people into the community of faith, getting them connected and involved, and educating them within the church for their future leadership roles. A strong link between campus ministries and home parishes is critical to the process of raising up and forming our future lay and ordained leaders. □

*The Rev. Stephen L. White is chaplain at the Episcopal Church at Princeton University.*

# Smooth Transition for Common Worship in Church of England

By Christopher Webber

On the Feast of Pentecost in 1549, the first Book of Common Prayer was introduced — and met with rebellion. The Cornish peasants picked up their pitchforks and marched on London. Armed force was necessary to impose Archbishop Cranmer's great masterpiece in many places. But when a new book, called *Common Worship*, was introduced at the beginning of this year, there was scarcely a murmur. True, the *London Times* in its search for excitement headlined a report with the statement that clergy were “furious” about it.

Reading the article, however, revealed that the “fury” consisted of complaints that the collects provided were largely unchanged. A new book of collects is already being planned to meet the objections.

During a recent three-week visit to England, I had opportunity to visit seven cathedrals and more than a dozen parish churches. I participated in services in many of them and also shopped in cathedral and parish bookstores. *Common Worship* was everywhere in evidence. Clergy and lay people I spoke to reported a smooth transition and wide acceptance. I met no farmers with pitchforks.

Why the smooth transition? A number of factors seem relevant. Undoubtedly, careful preparation has played its part. Materials have been released for trial use in selected congregations and much education about the new materials has taken place at every level. It is also significant that the new book

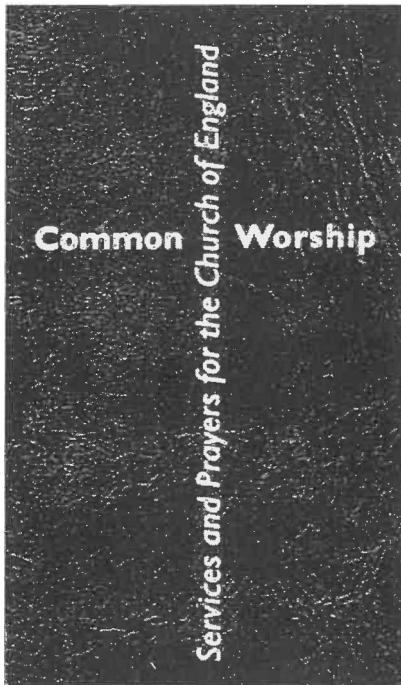
is not a replacement for the Book of Common Prayer or even a single book itself, but rather a collection of books. The Church of England, shackled for many years by the requirement that Parliament approve a new prayer book, has long ago given up that route for change. Instead, since 1980, there has been an authorized *Alternative Service Book*. Alternative books can be used only where clergy and parish councils agree to do so, so no new book is imposed against a congregation's will.

Second, there is now a long tradition of liturgical variety in England. When reform was attempted and blocked in the 1920s, many parishes and dioceses adopted the proposed forms anyway — and other forms also. It became a familiar pattern for cathedrals and parishes to print their own booklets with whatever variations the local institution chose. The *Alternative Service Book* was also preceded by a series of preliminary drafts in pamphlet form. It is a long time since there has been one book used everywhere and the notion of one book for everyone is maintained only as a convenient legal fiction.

Nonetheless, the standard 1662 Book of Common Prayer is still very much in use. Racks of them are found in the back of nearly every church to be handed to worshipers when that is the book to be used, as it frequently is at an early service. Evensong in cathedrals, well attended especially on Sundays, is normally from the

1662 book. So the ancient standard remains in place, whatever alternatives may be provided.

But what exactly is *Common Worship*? It is, first of all, a handsomely printed, durably bound book of 850 pages with rubrics in



red, and with red and black ribbon markers bound in. The price of £15 (more than \$20) is understandable, but perhaps a bit stiff for parishes needing large numbers.

It is not, however, a complete prayer book. It contains everything needed for worship on Sundays (including Morning and Evening Prayer), principal feasts and holy days, but material for the pastoral offices, Christian initiation, and the Daily Offices is being published separately. The preface tells us that all these books are simply "a collection of services and other liturgical material" for the church's use. The difference becomes even clearer when you learn that along with the new book, the church has released computer disks at a reasonable price containing all the material published in the book. The new material is also available on the World Wide Web. TLC readers can

find it for themselves at [www.commonworship.com](http://www.commonworship.com).

The expectation is that parishes will select material from the book (and, indeed, "other sources") to print out for their own use. Further, the church has also published a convenient book providing guidance in the production of such booklets and even advice for those who prefer to make slides to project the material on screens.

Exactly such parish booklets are already being produced. One Sunday I took part in the parish Eucharist in a small, modern church in a suburban area. We were given booklets printed for that parish containing all of the service with the alternatives they plan to use during Pentecost season. Like many other parishes, they plan to produce a different booklet for each season.

Others will buy booklets with the various services that the Church of England has published for their convenience. Probably very few parishes will buy large numbers of the primary *Common Worship*. The resources now available for the new material are impressive. Not only are there separate booklets containing services and materials for the Eucharist, baptism, funerals, weddings, and so on, but for each type of service there is also a small book filled with information about the development of the material, the purposes it is meant to serve, and suggestions for its use. Everything is clear and helpful and provision is made for a wide variety of parish and non-parochial use.

As for the contents, this is not the place for a careful report on the liturgical and theological aspects. What can be said is that there are two "Orders" provided for the Eucharist, each in both traditional and contemporary language. Order One would be familiar to most American Episcopalians. Order Two is essentially the 1662 service "as commonly

used," that is, with variations often made since 1928. The first order, however, is much more flexible than the 1979 American book. Since there are eight eucharistic prayers, none is given in the text of the service; all are placed afterwards with the intercessions, prefaces, and other alternative options. There are even seven alternatives to the Nicene, Apostles', and Athanasian Creeds, several being drawn from scripture and one a metrical version of the Apostles' Creed.

For most people, most of the time, the new book may make little immediate difference since the material can be shaped to provide a service nearly identical to that already familiar in a particular place. Nor will its directions always be honored. Though it directs that informal greetings come after the liturgical greeting, we were always greeted informally first and liturgically afterwards. Though it recommends three readings, no service we attended had more than two. Though the sharing of the peace is commended, there was one Sunday when the words were said but the service moved on before I could kiss my wife. Where there is interest in change, however, a wide range of options is now readily available. Among the many interesting alternatives is Prayer of Consecration H, which gives a third of the words to the congregation.

Inevitably, there are rhetorical phrases that fall short. What exactly does it mean to say "all your works echo the silent music of your praise?" Nonetheless this is a program (not a book) which breaks new ground, raises important questions for the Anglican Communion, and will repay careful and serious study in the years ahead. □

*The Rev. Christopher L. Webber is a retired priest who lives in Sharon, Conn.*

# Have You Seen the Light?

By David E. Sumner



“How many Episcopalians does it take to change a light bulb?” is a joke that probably originated at Trinity Church in Anderson, Ind. You see, light bulbs are an issue in this parish. As junior warden, supervising building maintenance is my responsibility.

Two light bulbs have caused us a lot of problems lately. The first one shines from the ceiling onto the cross over the altar. This bulb is mounted on the crest of the nave, at a height of 22 feet that can be reached only with an extension ladder. Who wants to climb a 22-foot ladder to change a light bulb? So far, not many. Tim, a local high school football coach, has been the only willing soul. And so the job usually falls to him.

Except he wasn't around last time we needed to change it, so I decided to do it. I found Mike, the former junior warden, to help hold the ladder. After I had reached a height of four feet, Steve, a former senior warden, and Florence, the parish matriarch, came into the church. “Do you really want to do this?” she said.

“No,” I said. “Not really. It makes me a little nervous.”

“Let me get my son, Eric,” said Steve. “He was trained to do this in the service.”

So a few minutes later, Steve comes back with Eric, a 160-pound, athletically built young man. Eric scampers rapidly up the ladder. Nothing to it. The bulb is changed.

So that light bulb took six Episcopalians to change it: one to do it on a regular basis; one substitute; one to hold the ladder; two to watch and offer advice; and one to substitute for the substitute who chickened out.

Unfortunately that isn't the end of

the story. The reason the light bulb needed changing at least every three months was that it stayed on all of the time: 24-7. That's the tradition in this parish, where it's supposed to honor Christ by shining the light on the cross all of the time. I agree with the sentiment, but I think there are some other issues involved here. Wouldn't Christ want to conserve money on the electric bill so that money could be spent for other things? And would Christ want junior wardens to risk their lives over light bulbs when there are more noble causes over which to risk one's life?

the sensor and the stupid light stayed on continuously for two months.

Florence brought it to everyone's attention. No one seemed to know how to turn it off. So the rector, Florence and I started asking around to find out who knew anything about the bell tower light. No one seemed to know when or how it was installed. It was sort of a mystery which (like the light of Christ) burned eternally. Finally we figured out it was Chuck, a former member, who installed it back in the 1980s. He now goes to another church. So I called him and

**Q: *How many Episcopalians does it take to change a light bulb?***

**A: *At Trinity Church, Anderson, Ind., one to do it on a regular basis; one substitute; one to hold the ladder; two to watch and offer advice; and one to substitute for the substitute who chickened out.***

Well, Fr. Ray, the rector, agreed with me, and we decided we would turn the light on only when a service occurred. Some people complained. Why? You guessed it: “That's the way we've always done it.” While the light stays off most of the time now, every now and then, we go in and find that someone has secretly turned it on.

Light bulb No. 2 had the opposite problem. We couldn't turn it off. It's a 175-watt mercury vapor security light mounted outdoors on the church's bell tower. For at least a dozen years, it automatically came on at dusk and off at dawn. Then something happened to

meekly asked if he might be willing to pay us another visit to help out with the light bulb.

“Well, I've got a business to run and I don't know if I could get to it for six months,” he said.

“Can you explain to me how to turn it off?” I asked.

So he explained it to me. The only way to get to the light to change it is to climb into the bell tower. The only way to get on the bell tower is to carry a portable step ladder up a 25-foot extension ladder onto the roof. Once you get on the roof, you have to climb a few feet around the roof to the bell tower,

lean the step ladder against the wall of the bell tower, and climb another six feet onto the roof of the bell tower. I know that's hard to visualize, but trust me. It's tricky. Nevertheless, by the grace of God, I did it and disconnected the light.

Everyone was impressed. I scored a lot of points. The only person I didn't score points with was my wife, who wondered why I was so stupid to volunteer for such a dangerous job.

So let's total up light bulb No. 2: Seven Episcopalians were involved in changing this bulb from the "on" to the "off" position: one to call it to everyone's attention; four to discuss what to do about it; one to hold the ladder, and one to climb the ladder.

This is a true story. I am not making anything up. I'm sure these light bulb jokes originated out of serious discussions like this. I didn't laugh very much when I was straddling the roof trying to make it to the bell tower. So I will close on a serious note. I enjoy being a junior warden and taking care of the building. I also enjoy doing the behind-the-scenes work and not looking for credit or praise. It makes me feel I am really

*I didn't laugh very much when I was straddling the roof trying to make it to the bell tower.*

doing God's work in helping to provide a functional, beautiful place in which to worship.

One reason I enjoy buildings and grounds duties is that I rarely get into discussions about theology and church politics with vestry members. We all usually agree when something needs to be fixed or replaced, and everyone is grateful when it is. We just can't agree on whether to leave the altar light on all of the time, but someday we may. □

*David E. Sumner is a professor of journalism at Ball State University, Muncie, Ind.*



ST. JOHN'S, BARRINGTON, RHODE ISLAND

## A Permission-Giving Congregation

By J. Edward Putnam

*"It's not a program; it's a core value!"*

Those words, spoken by Donna Nicholson, director of shared ministries at St. John's Church in Barrington, R.I., set the stage for our conversation about what I was experiencing. Having come to St. John's as interim rector, it was clear from the beginning that I had stepped into a setting in which something very different was taking place.

Now, six months later, I am sitting in my office with Donna and with the Rev. Daryl Stahl, former rector of St. John's. I asked them to come here so we could spend a couple of hours talking about the unique experience of ministry which characterizes this growing, energized and diverse congregation. Clearly, I have not found my way to a traditional New England parish.

St. John's is a large parish, counting some 1,500 people as members, although in reality, there are probably many more people related to the parish. Founded in 1859 in a community at that time known for its brick and lace production, it is today a thriving parish in an affluent suburb of Providence. Surrounded by water, and located on a busy highway connecting Providence to Newport, Barrington is a lovely community in which St. John's, "The Red Church," plays a significant role.



**Surrounded by water, and located on a busy highway, Barrington is a lovely community in which St. John's, "The Red Church," plays a significant role.**

This being my first intentional interim position, I followed the advice of my mentors: "Find a place for your first interim position which is happy, healthy, and a good place to test your skills as an interim rector." The parish is upbeat, excited and enthusiastic. Classrooms are full to overflowing, pews are scarce at the main service on Sundays, parking lots are crowded, and there is a general feeling that all is well in this portion of God's kingdom. The average age of the congregation has to be at least a decade lower than any Episcopal church I have ever seen. There are children all over the place! Laughter and spirited voices fill the halls of the parish seven days a week, and teenagers

talk about St. John's as being their "second home."

Until recently a brightly painted bus stood in the parking lot in front of "The Red Church," sending out a signal that St. John's is a welcoming parish, where young people not only receive hospitality, but are actually important to all that takes place there. Many, if not most, of the teenagers present do not belong to St. John's. They are here because they experience a welcome they cannot ignore ... and that welcome has no strings attached. When the bus "died" on a trip to Vermont, the local paper printed an obituary.

It didn't take me long to begin to sense that there was something unusual about this parish. Almost from the beginning, I realized I was not at the center of this congregation, and that the expectations surrounding my presence were that I was here to be their priest, not their parent. Over and over again, when I would ask them, "What is it that you want me to do here?" the answer would come back, "What is it that you want to do here?" It was clear that I was not to run their meetings, staff their projects, or design their programs. I soon found myself slipping into an unusual and welcome pattern of focusing on such practices as the preparation of sermons, design of teachings, or scheduling of pastoral visits. The times between became available for reading books and journals, praying, talking with people who came in and out of the buildings, and ... sometimes ... glorious nothing!

But for the most part, the shaping and deploying of ministry in the parish was safe in the hands of healthy, well-trained, creative lay persons. "I realized from the beginning of my ministry at St. John's that the people here were willing to explore a different way of doing parish," says Fr. Stahl, who retired this past year and is already bringing his energy and talent to a tiny congregation in another part of the Diocese of Rhode Island. "It was clear that the people trusted me, and that they were ripe for discovering a bet-

ter way to minister. It's all about letting the Spirit lead the church, instead of the church telling people what to do and how."

One of the terms which defines the culture of St. John's Church is that of "permission giving," a phrase introduced into my vocabulary by William M. Easum, author of *Sacred Cows Make Gourmet Burgers*. In that text, Easum writes, "Permission-giving churches believe that the role of God's people is to minister to people, in the world, every day of the week,

**"Permission-giving churches believe that the role of God's people is to minister to people, in the world, every day of the week, by living out their spiritual gifts instead of running the church by sitting on committees and making decisions about what can or cannot be done."**

— William M. Easum, author of *Sacred Cows Make Gourmet Burgers*

by living out their spiritual gifts instead of running the church by sitting on committees and making decisions about what can or cannot be done."

The difference it makes is that instead of plugging holes in a preconceived notion of what the church should be doing, the church is asking people to discover their gifts and to be active in an environment in which those gifts are welcomed and affirmed.

"There are some pieces of volunteer management, but it's so much

more," says Ms. Nicholson. "It isn't about 'filling slots' or about volunteer recruitment." Instead, what she and Fr. Stahl introduced to St. John's was an environment of permission, in which people of a congregation, lay and clerical, have an opportunity to explore their gifts, hone them in good training sessions, and bring them together with others who have complimenting gifts.

As a priest in this setting, particularly as an interim rector, there is something awesome and exciting about it all. There is also something frightening and strangely threatening about it. After nearly 31 years of training, experience, and empowerment as a traditional rector, it is sobering at first not to be "needed" to provide answers to the larger questions, and to be "displaced" from a position of centrality in the design and implementation of program. Ministries of the parish are empowered by the vestry to carry out their work, and are even given budgets over which the ministry leadership has final authority.

The resolution of this dilemma is that which drives the new configuration of ministry. Just as the Spirit drives ministry by the provision of gifts and the empowerment of leadership, so will that same Spirit bring new clerical leadership to St. John's in the era ahead.

I am getting ready now to prepare for a move to another congregation as interim rector. It is clear to me that I have experienced something at St. John's which will go with me to my next congregation and those in the future. I have been changed by the spiritual culture of St. John's, Barrington, and I will never be the same. It's hard to erase 31 years of experience and practice, so I'm clearly not an expert in this creative and exciting way of doing ministry. But I know that it will be difficult, if not impossible, for me to ever again see my role in the same way. □

*The Rev. J. Edward Putnam is the interim rector of St. John's Church, Barrington, R.I.*

# Third-Century Voice for Today

When the feast of St. Cyprian occurs on the calendar this week (Sept. 13), I'm likely to pause for a few moments and ponder with amazement the clarity he uses in addressing the problems facing the contemporary church. Considering that Cyprian lived in the third century, his writing is all the more remarkable.

According to *Lesser Feasts and Fasts*, Cyprian was a "cultivated rhetorician," besides being Bishop of Carthage, in north Africa. It says he directed the church "with wisdom and compassion." The *Oxford Dictionary of Saints* reports Cyprian "insisted on discreet compassion, on the unity of the church, and the need for obedience and loyalty." *The Book of Saints*, which lists eight St. Cyprians, says Cyprian of Carthage "played a most important part in the history of the Western church."

I came across Cyprian's writing the other day during a reading at Evening Prayer from *Readings for the Daily Office From the Early Church*. In his treatise *On the Unity of the Catholic Church*, Cyprian could be speaking to the church of 2001.

"Heresies have frequently arisen and continue to do so because of the fact that disgruntled minds find no peace and faithless rabble-rousers undermine unity," he wrote. Faithless rabble-rousers? Does that sound like anyone you know?

Cyprian cites the apostle Paul, who wrote, "There may even have to be factions among you for the tried and true to stand out clearly" (1 Cor. 11:19). We know about that, don't we? Then he adds his own words: "This explains why some, of their own accord and without divine appointment, set themselves over daring strangers, making themselves into prelates regardless of the rules of ordination, and assume the title of bishop on their own authority, although no one confers the episcopate on them." Does this not sound like the 21st century?

"In the psalms, the Holy Spirit designates these as sitting in the chair of pestilence," Cyprian continues. "They are the plague and disease for the faith, serpent-tongued deceivers and skilled corrupters

of the truth, spewing forth lethal venom from their poisonous tongues; their speech resembles a creeping cancer and their preaching injects a fatal virus in the heart and breast of everyone."

Strong words from a bishop. Can you imagine a bishop today making a pronouncement like that? We would regard him or her as authoritarian. We would tell the bishop to lighten up and switch to decaf. And probably some other bishops would bring presentment charges. But such charges don't look so serious when one considers what eventually happened to Cyprian.

On Sept. 14, 258, he was brought before Roman authorities for a trial. According to the *Proconsular Acts of the Martyrdom of Cyprian*, he was asked, "have you acted as leader in a community of impious men?"

"I have," Cyprian answered.

"The sacred emperors have ordered you to sacrifice," he was told.

"I will not sacrifice," Cyprian responded.

"Consider your position," the proconsul said.

"Do what is required of you. I have no need to deliberate; the issues are clear."

And so Cyprian was beheaded before a "huge and tumultuous crowd."

The unity of the church was uppermost in Cyprian's mind, and for that reason he had little patience for heretics and dissenters. For him, the issues indeed were clear.

"Now we ought to hold fast and defend this unity," he wrote, "especially we bishops, who preside in the church, that we may show that the episcopate too is itself one and undivided. Let no one lead astray the brotherhood with falsehood — let no one corrupt the truth of the faith by faithless prevarication."

Cyprian probably would have great difficulty with the church of 2001. Most likely he would not have had enough patience to deal with it, and his apparent rigidity would not be well received by the church. But it's fun to think about how he might handle it.

*David Kalvelage, executive editor*

## *Did You Know...*

**The lectern at St. George's Church, Holcombe, Devonshire, England, is in the shape of a herring gull rather than an eagle.**

## *Quote of the Week*

**The Rev. Mark Whitlock, pastor of Christ the Redeemer Methodist Episcopal Church in Irvine, Calif., on the ringing of a cell phone during his sermon: "If that is Jesus, tell him his Father is on the main line."**

## Agreement Has Changed

Called to Common Mission (CCM), the agreement between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA), has a new look now, a year after it was adopted by General Convention in Denver. CCM, which established full communion between the two churches, was altered a bit by the Churchwide Assembly of the ELCA [TLC, Sept. 2], which changed its bylaws to permit ordinations to take place without the participation of a bishop. Followers of the long process for CCM to be approved will recall that many Lutherans objected to the fact that when full communion was achieved, bishops in historic succession (Episcopalians) would be required in ordinations of pastors. The change of bylaws, known as "ordination in unusual circumstances," now permits Lutheran pastors to be ordained by other pastors, the practice that was followed before the adoption of CCM.

It is not clear what the phrase "ordination in unusual circumstances" means. Does it mean if a bishop is unable to be present because of illness, or weather conditions or delayed flights? Or is it a matter of convenience for a candidate for ordination, who may appeal to a Lutheran synod bishop for an exception to the ordination requirement of the CCM?

On the surface, it appears as though the ELCA may have taken this step to appease the large number of dissidents in the Word Alone Network, who opposed CCM from the

beginning. The legislation also had the approval of the present and future presiding bishops.

What this alteration means for the Episcopal Church has not been determined. As Presiding Bishop Frank T. Griswold noted, the frequency of "ordination in unusual circumstances" may determine how the church responds. It is obvious that the agreement has been watered down. It is not what most Episcopalians were enthusiastic about when they ratified it last year.

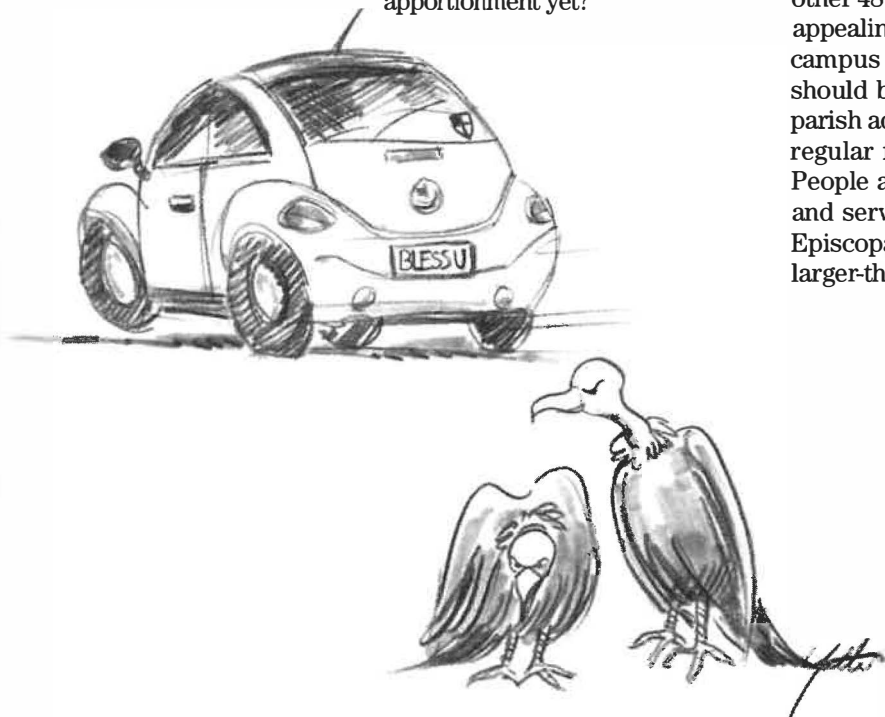
## Welcome, New Readers

Readers probably will find that it takes them more time than usual to read this issue of *THE LIVING CHURCH*. The reason is obvious. At 56 pages, this is the largest issue of this magazine in recent memory. It is so large because of the response of advertisers to the opportunity to appear in one of our Parish Administration Issues. About 10 percent of the advertisers in this issue are appearing for the first time in TLC. We extend to them a hearty welcome, and hope it is the beginning of a long relationship with us. We also greet those who are not regular readers of this magazine. Many of them are clergy who do not subscribe to TLC but receive our Parish Administration Issues on a complimentary basis.

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Why the interest by advertisers? These Parish Administration Issues have about double the readership of our other 48 issues, so the opportunity to reach more people is appealing. Articles on searching for a priest, parish and campus ministries, clergy housing and interim ministry should be of particular interest to clergy, lay leaders and parish administrators. This issue also contains many of the regular features of TLC — news articles, book reviews, People and Places — and advertisers who have products and services to sell which are particularly appropriate to Episcopalians. We're pleased and proud to present this larger-than-usual issue. We hope you enjoy it.

That reminds me, Fred —  
Have we paid our diocesan  
apportionment yet?





# Church-Supplied Housing Should Be Phased Out

By David G. Bollinger

As one interested in matters of clergy "wellness," such as mental health insurance, salaries and sabbaticals, I write regarding the phenomenon of church-supplied housing. I have had lengthy experience with rectory life in that I am the child of a clergyperson and lived in rectories throughout my entire childhood. In my ordained life of almost 20 years, all of it has been spent living in church-supplied housing.

My position is that church supplied housing should be phased out by the church; that over time, parishes should divest themselves of vicarages and rectories, and that clergy should personally obtain housing by way of a housing allowance. If this cannot be accomplished in all

instances, it should be a goal for most. The reasons I cite to support this view include the following:

1. Personal living space of the priest and family should not be under the control of the parish.

2. In the event of the premature or sudden death of the priest, the spouse and family have no security and must move out of the rectory in a matter of months.

3. At retirement, the priest must obtain housing later in life with diminished resources.

4. Unless an equity allowance is assured, the priest leaves church-owned housing with no equity. There are few tax advantages to the priest in church-owned housing and no bor-

rowing capability (against a mortgage).

5. Church-supplied housing is peculiar to the profession. As we face

## Rectory living undermines a sense of privacy.

declining numbers of ordained clergy, housing must be considered in the recruitment and deployment of clergy.

Most Americans view their living space as personal and private, even those living in rented housing. (Most states have strict laws governing the rights of privacy for tenants). Rectory living undermines that sense of



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privacy as all housing issues, improvements, repairs, and changes are under the direction and scrutiny of the vestry and parishioners. Furthermore, most rectories are in close proximity to the church building, adding to the lack of privacy for the clergyperson and family.

It is my experience that clergy housing may become a focus in times of conflict with the vestry. Either repairs are not completed as needed or, paradoxically, changes are made that are not in accord with the needs and wants of the clergy and family. The control issue around the housing of the priest often places enormous stress on the relationship between clergy and parish.

End-of-life issues loom large for those occupying rectories. In the event of the death of the priest, the spouse and children face further trauma and upheaval as they must vacate the rectory and seek alternative housing. The more common and obvious challenge would be for the retiring clergyperson and spouse to face the prospect of a necessary move, to take a mortgage later in life with diminished financial resources. In either case, the down payment and mortgage may be out of reach. Many persons purchase a house early in their adult life with the intent of tailoring that house to the needs of their family, perhaps into retirement. With church-supplied housing, this is not possible. Alternative housing must be sought as one's ministry comes to an end.

An outstanding issue in our time is the declining number of what might be called "career clergy," persons who enter the ministry early in life with the intention of making the priesthood their life-long career and who are financially dependent upon the church. I would be quick to say that "career clergy" are not better than later-vocation priests, but the experience is different. Unlike in the past, today we have few persons ordained below the age of 30. Many clergy have entered ordained ministry as a second vocation after financial stability is achieved. I am not

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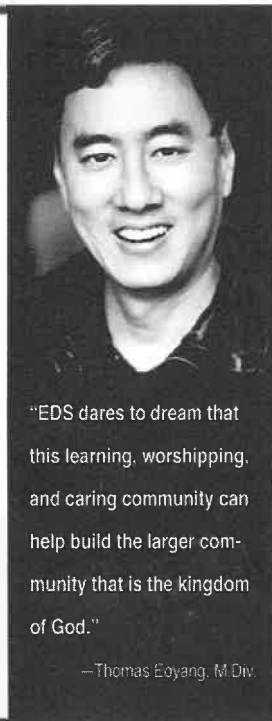
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Most spouses work, have careers of their own, and do not want to live in church-owned housing.

persuaded that church-owned housing is an incentive to bring young career-minded persons into the ministry. To put it bluntly, most young people building a family want to purchase their own home. Most spouses work, have careers of their own, and do not want to live in church-owned housing.

One argument repeatedly set forth in favor of church-supplied housing is that "the priest could not afford to secure his/her own housing in many locales." Perhaps a similar point (admittedly simplistic) could be made for public school teachers (who make somewhat comparable salaries). Yet most public school systems do not supply housing for their teachers.

The church should step out of the housing business. It is an oddity that has outlived its time, and too often adds additional stress to those in the ordained ministry, their families, and those in parish leadership. □

*The Very Rev. David G. Bollinger is the rector of St. Paul's Church, Owego, N.Y.*

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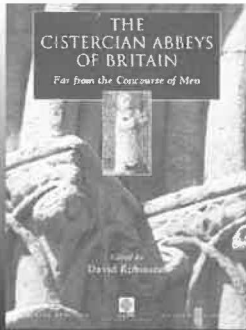
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## OPINION

# When Calling a Priest Ask, What Is Our Greatest Need Now?

By Brad McIntyre

I have a close friend who is a Lutheran pastor in Illinois. She just began serving a parish whose former pastor had been there for 25 years. The congregation didn't know how to get rid of the guy. So for the last 10 years or so of his ministry they basically tolerated him as they watched their numbers diminish. It was the classic case of a pastor staying too long. Now, even following an interim, my friend is still picking up the pieces left over and trying to restart a church that once was alive.

We all know the search process can be a big headache. It's time consuming. It's frustrating. Sometimes the process itself is maddening. Churches are relieved to find a priest who will "stay forever" so they don't have to go through the search process again for a long time. Yet after a long and involved search process, parishes may still get the "wrong guy," and if the "wrong guy" stays for a long time, the results can be disastrous.

Still, the search for a priest can be a path to sanctity for a congregation. It can be a time for deep reflection, prayer, sharing, facing tough issues, and clarifying goals. When a search committee consecrates itself to God, and when the entire congregation continues to offer up prayers to God for purification and discernment, the Holy Spirit is present. Who knows, renewal might even take place.

This may seem controversial for some people. It may strike some as too pragmatic, but here goes: Parishes in the search process make a mistake when their main goal is to call a priest who will come and stay



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Let me suggest two questions to search committee members: In light of the Spirit's leading, what is your greatest need now? And, where do you want to be as a congregation in five years? Then pray God to send you a priest who will help you accomplish these things. Set a time limit on the pastoral rela-

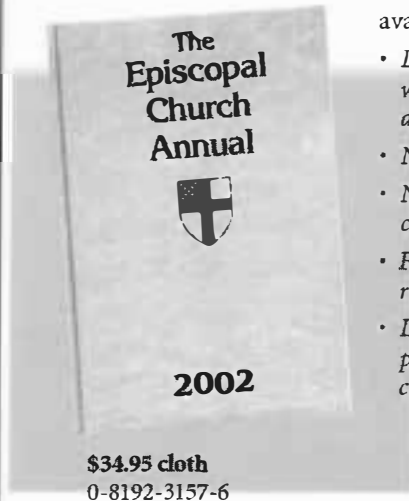
I know of a diocese that tells its churches upfront that they should not expect a priest to stay much longer than five or six years.

tionship. Call the kind of priest who will help you accomplish some clear and measurable tasks within a certain time frame.

I realize there are benefits to long-term pastorates, but only if the priest is a good fit, and if the pastoral relationship is accomplishing what it is supposed to do. And how can we know this unless there are clearly defined and measurable goals and an agreed upon time frame for accomplishing those goals?

I know of a diocese that tells its churches up front that they should not expect a priest to stay much longer than five or six years. Congregations are beginning to think within those limits, as if to say, "OK, we have this priest for the next five years. What can we get done while he or she is here? How can we stay on track? And will this priest take us to the next level before moving on? That's the kind of priest we want."

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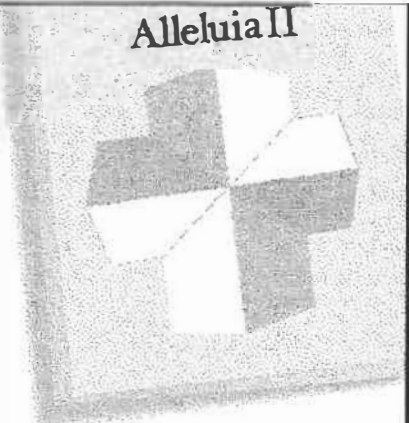


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stays for 20 years. It may happen here and there, but not much anymore. That's not all bad, however. It forces parishes to be intentional

I believe the bishop should have more authority in choosing priests.

about their future and what they want to do over a period of time. It helps a search committee to sharpen its skills in choosing the right priest to help them through the next phase of their congregation's life. And it reminds the congregation of the principle, "the priesthood of all believers." All are priests, all are disciples, all are ministers, and all are called to be church for one another and for the world.

One more thing. I believe the bishop should have more authority in choosing priests — not in an autocratic way, but along the lines of firm guidance. Too often we resemble what I call "Episcopal congregation-ism." Each congregation does its own thing as if the bishop doesn't exist. But if we truly believe that bishops are successors to the apostles, then we will work closely with our bishop and respect his or her judgment and authority, even in our choice of a priest.

So my advice to churches that are in the search process is this: Pray for purification and discernment. Ask, What is our greatest need now? Where do you want to be in five years? What is the bishop's counsel to you? Then call someone who will help you do that. And be patient. It is better to suffer and strive in order to find the right person than to rush to judgment. Waiting can be transformative. □

*The Rev. Brad McIntyre is the rector of the Church of the Holy Apostles, Oneida, Wis.*

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## Unity Needed

The Rev. Tory Baucum's Viewpoint article [TLC, Aug. 19] began with a headline which resonates as true, timely, and touchy: "A proposal for unity in mission." The accompanying editorial called for "graceful conversation."

As executive officer of the Anglican Mission in America (AMiA), I'd like to take up the discussion from Fr. Baucum's premise — "unity" and "mission." Add the concepts and words "diversity" and "essentials" and you have the core of AMiA.

In our experience, success in mission requires "unity" as a prerequisite.

There are many points of unity to be satisfied, and the first point of unity, upon which everything else in a religion rests, is unity in faith. That is why AMiA's carefully crafted pur-

pose statement states in part that we are to be "...united in the essentials of the Christian faith ... obedient to Jesus Christ as the unique Son of God who through his sacrificial death and resurrection provides the only way to the Father" (see website: [theamia.org](http://theamia.org)).

That is where discussion should begin, i.e., what is our Episcopalian or Anglican unity in faith? The central issue of this Episcopal generation is that a significant number of church leaders and seminary professors no longer uphold the essentials of the faith.

Unity, yes! In faith, first! But this is not being discussed. With this letter I urge that prayerful conversation plus debate take place in TLC's pages on this core issue of the essentials of our faith, which should challenge all

of us. Eventually nothing works without unity in faith.

The Bible attests to that powerfully.

*Harry Griffith  
Executive Director, AMiA  
Pawleys Island, S.C.*

There has been no "graceful conversation" by the Presiding Bishop with the Anglican Mission in America (AMiA). Only accusations. The P.B. has refused to talk with the folks from AMiA. Tory Baucum had better note that the reason AMiA is in business is the salvation of souls, whereas the P.B. and the Archbishop of Canterbury only seem concerned with maintaining the institution.

*Robert F. Kirschner  
Lakeville, Mass.*

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## LETTERS

### It's No Joke

In response to the letters of Frs. Lindberg and Doan criticizing open baptism [TLC, July 22], I should like to point out that since my own church initiated open baptism in 1999, we have baptized almost 200 persons, with 65 percent becoming active members of the parish. While 40 percent of the candidates are infants, the majority are older children, teens and adults.

Whatever their reasons for coming to baptism, I believe God is working in their lives or they would not even consider being baptized. The fact that they bother being baptized means they think it important. Baptism for them is not some kind of joke. It is something sacred in which they are connecting with God and the church — perhaps for the first time in their lives.

What is important to recognize is that we are not living in a completely post-Christian culture. Many people disconnected with the church still have a Christian memory. They retain Christian values and beliefs, however imperfectly expressed. They may not be "good" Christians by our standards, but they see themselves in some sense as Christians. They do not want a complete break with the church, and one way they maintain a link is through the ritual of baptism. In my judgment, for the church to cut that link by restrictive practices is suicidal. We are almost guaranteeing that within 20 years society will indeed be post-Christian, with most people having no Christian memory and no church connection.

I am deeply concerned about a growing sectarianism infecting the Episcopal Church, which I believe is profoundly un-Anglican. The issue is whether we are a church of high walls that keeps people out or open doors that welcomes people in. As I read my Bible, the history of salvation is the history of God bringing people into community, which is precisely the purpose of open baptism.

*(The Rev.) Gary Nicolosi  
St. Bartholomew's Church  
Poway, Calif.*





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St. John's is what one might consider an on-the-small-side-of-medium-sized Episcopal parish (the only one) in a town with a population of about 30,000 in northern Iowa. In the spring of 1999, our rector, the Rev. Bob Towner, raised concerns about some baptisms that were anticipated, especially because they involved families that were rarely seen about the church except at times of "sacramental necessities." He wished to review and revise, as necessary, the baptism policy of St. John's.

TLC's article, "With Open Arms," was circulated and discussed. In a relatively short time, we concluded that if we were concerned not just about making Episcopalians, but rather about making Christians, we had an obligation to offer the sacrament to all who desired it, and to make it as simple yet understandable an experience as possible.

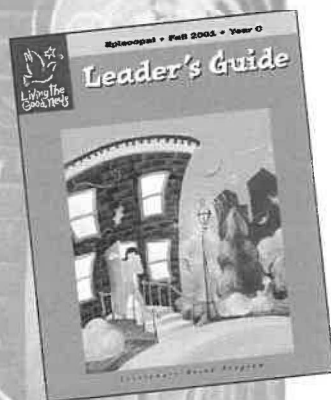
We used the experience of the author of that article, Fr. Nicolosi, as a guide. We planned to hold the first open baptism during our Easter Vigil.

Our experience mirrored that of Fr. Nicolosi. We had candidates for baptism who had been refused in other places for various reasons, some very hurtful; we had children whose parents had finally decided that "the time was right;" we had candidates who had just never been baptized, who might have been embarrassed to seek baptism on their own but could be part of a group.

The success of this first effort led us to repeat the service on the Eve of Pentecost and on Christmas Eve morning (which in 2000 happened to fall on a Sunday). At each of the three services we averaged about 30 baptisms — 90 in one year. That's certain to cause future parish historians to scratch their heads and wonder what was going on.

Some things we learned: If you hold an open baptism at the Easter Vigil, keep the focus on baptism rather than the Vigil. Our service with only four readings, but with communion following the baptisms, lasted well over two hours — not the best introduction or re-entrance to the church for people

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## LETTERS TO THE EDITOR

who have been away for awhile or are not Episcopalians.

Our best response came from ads in the local "shopper"-type paper, because its readership was wider than that of the daily newspaper.

There is a great desire for baptism out there — it is still an integral part of our culture, whether or not people have a religious background. It is a gift

and ministry that can and should be offered without restriction.

*Terry Hoopman  
Mason City, Iowa*

### No Advantage

I don't know whether moving the Episcopal Church Center to the General Theological Seminary [TLC, July

1] is the right thing to do or not.

But I do know this: In this modern age there is no reason to be saddled to the outdated belief that because of "our church's role in international and ecumenical affairs" there is a need to locate the leadership "in the eastern metropolitan belt" as Canon Moore states [TLC, July 29]. I find it ironic that Canon Moore writes about our leadership traveling into the 21st century when he takes such a backward-looking view toward issues geographic.

In this day and age, all that is needed is a location close to a major international airport. I see no advantage to the eastern metropolitan belt other than the increased costs of operating a facility there compared to many other places.

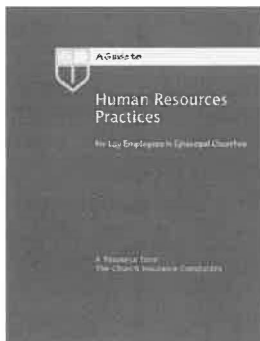
Would not we be better stewards to find a more cost-effective location in the long run and use the annual monetary savings on the widows and orphans in our midst? Isn't that what we are called to do anyway, look out for the poor and disadvantaged among us?

In addition, I think it might be a breath of fresh air to get the Church Center away from New York City.

*(The Rev.) Robert Thomas  
Seward, Alaska*

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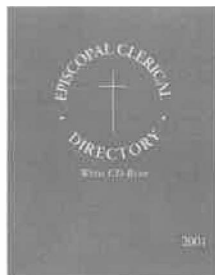


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### The Rwandan Grant

It seems naive to suggest [TLC, Aug. 5] that the words and actions of bishops, who are by their calling and vows spokespersons for the church, should not result in consequences. The grant denied was specifically for theological education, which the Trinity Grants Program should indeed question given the schismatic position and actions of the Rwandan bishops. If the grant request had been for humanitarian aid, that would be quite a different issue. But the Trinity Grants Program is concerned specifically with the building up of the church throughout the world. Why, simply because you disagree with its decision, is it to be condemned for being political? And, possibly hoisting you on your own petard, are you

suggesting that there can be real theology without politics?

*(The Rev.) Murray Trelease  
Grace Church  
Lopez Island, Wash.*

The editorial "Unfortunate Actions" is sadly misdirected. There was no political action or intent in the consecration of the bishops for the Anglican Mission in America (AMiA).

This was part of an ongoing attempt, recognized by a majority of the world's Anglican hierarchy, to redirect the Episcopal Church's widespread abandonment of holy scripture, inspired tradition and sound reason.

Like Bishop Haines' "social gospel," it is the Grants Committee of Trinity Church, Wall Street, that was "politically correct" in denying the request to help establish theological training for both clergy and laity in Rwanda.

May the Trinity committee pray for forgiveness and light to perceive the truth.

*William E. Chilton, Jr.  
Fort Worth, Texas*

## Recalling Roots

Heidi Shott's article on Maine's summer chapels [TLC, July 15] and the picture of All-Saints-by-the-Sea in Southport, Maine, brought back many nostalgic memories for me.

Just as Sarah Stiles Bright's roots are in this chapel, so are mine.

Every summer from 1938 to 1953, I walked with my father (Benedict Williams, summer rector) over the rocks at low tide or over tree roots on the unpaved road leading to the chapel on Sunday mornings. I helped him paint and prepare our ancient Friendship Sloop on the beach next to the chapel. I was there when he baptized children, performed weddings, and buried the grandparents of Sarah and Kathie Stiles. Their parents, along with the rest of the Atwoods and Moses' children were my summer playmates. My roots and theirs intersect and over the years have reconnected.

These places of worship are not


just for families summering in Maine to gather to celebrate and remember baptisms, marriages and funerals. They symbolize for the postmodern generation a sense of connectedness to each other and point to Jesus Christ, the rock of our salvation and theirs. They and the very rocks they are built upon remind us of the permanence and depth of our faith —

that Jesus Christ is the same, yesterday, today and tomorrow.

*Mary Theresa (Terry) Webb  
Princeton, N.J.*

## Something to Say

As one who has studied Hooker and read his corpus, his Lawes, the *Dublin Fragments*, and his sermons,



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I cannot allow the article on Hooker by Philip B. Secor [TLC, July 29] to go by unchallenged.

First, Secor notes that the public questions him about Hooker and current divisive issues. Rather than give Hooker's convictions on these matters, Mr. Secor appears to suggest that Hooker is not a good guide in a pluralistic age with church separate

from state. But Hooker does have something to say to the divisive issues of our time. Hooker believed in a universal moral law that ought to be obeyed by all persons, everywhere, for all time, under all arrangements of church and state. This moral law should be known by reason, but due to human sin, "the natural understanding even of sundry

whole nations [has] been darkened, that they have not discerned no not gross iniquity to be sin." Hooker then references theft, lack of hospitality, disrespect for the marriage bed (adultery), and homosexuality as violations of the universal moral law (I,xii,2).

Second, Mr. Secor suggests that Hooker "might be tempted" to argue that Bishop Spong comes "perilously close" to being a heretic. No, Hooker would have no doubt whatsoever. The whole of Hooker's theology, the very lifeblood of his faith, depended upon God acting in a miraculous way in Jesus Christ to redeem a corrupted human nature. According to Bishop Spong, "Theism, as a way of defining God, is dead," and therefore, "Jesus as the incarnation of the theistic deity is meaningless." Hooker would proclaim Bishop Spong a heretic in a heartbeat.

Finally, Mr. Secor discusses apostasy, schism and heresy. He recognizes that Hooker believed that heretics must be "rooted out of the company of believers" by church authorities. Well and good. But then the author appears to claim that "the issues that prompt schism . . . are not essential." Nothing could be further from the truth. There are essential issues that prompt schism, and heresy is one of them.

(The Rev.) Robert J. Sanders  
Manhattan, Kan.

**It's Still Important**

Marek P. Zabriskie is right [TLC, July 13]. The Episcopal Church no longer faces the issues of social justice. We do a fair job at social service where we help put Band-Aids on human misery, but do little to alleviate the underlying injustice of poverty, homelessness and hunger, to mention just a few items. He says we spend too much time on sex; it is not the most important issue. I disagree. Underlying abortion, ordination of women, homosexuality, non-married sex, racism, and unwed mothers is sex.

(The Rev.) Robert Warren Cromey  
Trinity Church  
San Francisco, Calif.

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I was very interested in the article "Missing the Boat" by the Rev. Marek Zabriskie. I thought his call to focus on God's call in Christ to proclaim the good news in a world that has forgotten the gospel, or turned its back on the gospel, or has found an alternative to the gospel, was well taken. Maybe everyone simply agrees with what he said, but the time and energy of the church as reported in TLC seems to be taken up by struggles about how to get rid of women and condemn homosexuals.

(The Rev.) Churchill J. Gibson  
Alexandria, Va.

## It's a Flagon

Fr. Simpson's article on the history of Christ Church, Accokeek, Md. [TLC, Aug. 12], includes a picture caption that refers to the 1752 communion silver as "cruet, chalice and paten." The first item is actually a flagon. In the days of quarterly communion, large congregations assembled, making it necessary to consecrate wine in a large vessel from which the chalice could be filled several times during the administration. Some flagons were so large and heavy that they were mounted on a platform and fitted with a wheel for ease of pouring.

(The Rev.) Lawrence N. Crumb  
Trinity Church  
St. Louis, Mo.

## The Right Time

Isn't this an ideal time for the Episcopal Church to re-focus its energies on studying what St. Paul wrote to the Church in Corinth about lawsuits?

(The Rev.) W.J. Barnds  
Grace Church  
Galesburg, Ill.

## One for the Books

Regarding the new marker at the gravesite of the Rev. William West Skiles [TLC, Aug. 19], the stone is nice, but surely an active ministry of 115 years deserves mention in the *Guinness Book of World Records*, too.

Sally Tate Richmond  
Garden City, N.Y.

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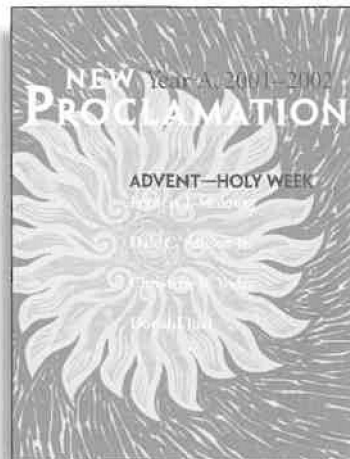
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**Difficult Problems and People**

By Patricia Nakamura



**LISTENING MINISTRY: Rethinking Pastoral Leadership.** By Susan K. Hedahl. Fortress. Pp. 123. \$14 paper.

“Mary ... listened” (Luke 10:39). An associate professor of homiletics at Luther Theological Seminary, Ms. Hedahl notes that it is ironic for a

homiletician to write of silence but that it is the “most basic field of speech communications.” She discusses “pastoral listening,” legal, confidentiality issues, individual and corporate listening, and a Theology of Listening.

**DIFFICULT CONVERSATIONS: Taking Risks, Acting with Integrity.** By Katie Day. Alban Institute. Pp. 96. \$13 paper.

The author writes of the “civic dis-

engagement” from speaking out on difficult issues which seems to have infected the church too, and identifies our strategies for avoiding conversations on the topics in our own “cringe file.” She lauds the trust, courage, and hard work of South Africa to pursue a “national difficult conversation” following the end of apartheid, and builds congregational models of identifying issues, selecting formats, and putting talk into action. A good companion to *Listening*.



**GOD HELP ME! These People are Driving Me NUTS!** By Gregory K. Popcak. Loyola. Pp. 148. \$14.95 paper.

Psychotherapist Popcak has a scheme for “making peace with difficult people. In “Crusaders Go Home,” he writes, “We must resist the urge to concentrate all our energy on changing [difficult people].

Rather, we must find a way to change ourselves so that we can better tackle the situation.” The first chapter, titled “Aaaaaaarrrrrrrrgggggg!” begins with that famous G.K. Chesterton quote: “I love Christianity. It’s Christians I hate.” Keep this one near for “those days.”

**PASTORAL CARE FOR THE MENTALLY ILL: A Handbook for Pastors.** By J.A. Davis. Universal (uPUBLISH.com). Pp. 73, with blank pages for notes. \$12.95 paper.



In one quick read, Mr. Davis gives practical insight and good advice to pastors concerning mental illness, delivered in concrete examples, easy to understand and digest. His concern for people with mental illness is genuine and apparently contagious. Unfortunately he lapses at times into categorizing expressions such as “the mentally ill” and “schizophrenics.”

(*The Rev.*) Antoine Linterieur



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**A Doctrine of Last Things**  
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## GENERAL

The General Theological Seminary of the Episcopal Church seeks applicants of demonstrated competence for the H. Boone Porter Chair in Liturgics. This position is considered to be a senior one and may be offered with tenure depending upon the applicants qualifications and experience. The appointee will take up his or her duties on July 1, 2002. Responsibilities include teaching the history, theology, and pastoral dimensions of Christian worship, with special emphasis of Anglican worship and the Book of Common Prayer. Significant scholarly achievement in the field of liturgics and the degree of Th.D. or Ph.D. are expected. The appointee will teach at the M.Div., M.A., and Th.D. levels and must be able to direct Th.D. dissertations. Preference will be given to presbyters in the Episcopal Church.

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**DOING JUSTICE: Congregation and Community Organizing.** By **Dennis A. Jacobsen.** Fortress. Pp. 140. \$14 paper.

The director of the Gamaliel National Caucus, ELCA Pastor Jacobsen discusses how to achieve and use power for justice, self-interest vs. selfishness, agitation as "a means of getting others to act," and building and sustaining urban coalitions to work for justice. The book includes a study guide, an appendix of national networks, and notes citing Nelson Mandela, Dietrich Bonhoeffer, William Stringfellow, and Dante, among others.

**FAITH ON THE WAY: A Practical Parish Guide to the Adult Catechumenate.** By **Peter Ball and Malcolm Grundy.** Continuum. Pp. 168. \$16.95 paper.

The book sets out a plan for "living and praying the Christian life" as a pilgrimage, a search for "some inner concepts." The authors have worked with the international Catechumenate Network; they write of involving the whole Christian community, lay and clergy, leading newcomers and returners to baptism, confirmation, and membership.

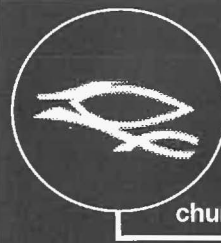
**REINVENTING SUNDAY: Breakthrough Ideas for Transforming Worship.** By **Brad Berglund.** Judson. Pp. 123. \$13 paper.



Mr. Berglund is a Baptist pastor, church musician, worship leader and spiritual director, who offers, as hymn writer Thomas Troeger says in his preface, suggestions for "shaking off some of the fossilized debris from our worship designs." Topics include Gathering and Greeting, Praising and Singing, Praying in Movement One, to Cleaning Up: Frequently Asked Questions, in The Postlude.

**THE CHERRY LOG SERMONS.** By **Fred B. Craddock.** Westminster John Knox. Pp. 115. \$19.95 paper.

A collection of sermons by the pastor of Cherry Log Christian Church "in the mountains of North Georgia," and professor emeritus of preaching at Candler School of Theology, Emory University, with scriptural references for each, and a foreword by Barbara Brown Taylor.



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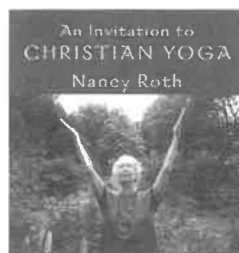
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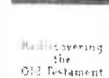


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**SUMMER CHURCH DIRECTORY** PAGE 54

## At Kanuga this fall...

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**TRANSFORMATION AND RENEWAL II: Models and Resources for Black Congregational Development in the Episcopal Church**, November 11-16 - Keynote: Bishop Michael Curry. For clergy-lay teams.

**RECONCILIATION: Christianity and Islam - Is There a Way Forward?**, December 2-5 - co-sponsor, the Community of the Cross of Nails.

**CONGREGATIONAL OUTREACH CONFERENCE, Fulfilling the Great Commandment and the Great Commission**, December 3-6  
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## SHORT & SHARP

**THE MINISTER'S MANUAL 2002.**  
Edited by James W. Cox. Jossey-Bass. Pp. 455. \$21.95.

Here is a non-denominational guide to Year A using the Revised Common Lectionary, beginning with lists of major feasts for 2002-2005, appropriate quotes and questions ("He who goes with wolves learns to howl." Spanish proverb), lection explanations, sermon topics and sample sermon, and hymn selections for each Sunday.

**UNCOVERING YOUR CHURCH'S HIDDEN SPIRIT.** By Celia Allison Hahn. Alban. Pp. 150. \$14 paper.

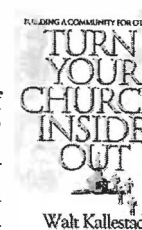
Ms. Hahn delineates a process for "understanding the Spirit's guidance in the corporate life of the congregation." Using the Alban Institute's "practical tools for congregations" and Shalem Institute's "spiritual wisdom," she worked with five parishes in the Diocese of Washington to define, discern, and develop each congregation's own spirituality. This is a flexible guide for each "unique congregation," with examples, experiences, questions and an evaluation.

**TURN YOUR CHURCH INSIDE OUT.** By Walt Kallestad. Augsburg Fortress. Pp. 192. \$17 paper.

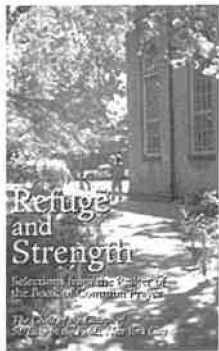
Here is the author's vision of building "a church for others," who are "outside or on the margins of faith or ... outside or on the margins of social acceptance." He asks, "Why should we, who are inside the family of God, care about those who are outside?" and answers, because "Jesus called them his friends." Chapters include Celebrating Others, Praying for Others, Programming for Others.

**LIFE IS NOT WORK, WORK IS NOT LIFE.** By Robert K. Johnston and J. Walker Smith. Wildcat Canyon Press ([www.wildcanyon.com](http://www.wildcanyon.com)). Pp. 236. \$13.95 paper.

These 137 "bite-sized mini-essays" on balance, time (To Do Nothing), work (What's an 8-Hour Day?), living, play (Turn Off Your Cell Phone), spirituality, joy (Dancing Over Decorum), stress, wonder (In Harmony with the Whole), among others, are not just for the Type A personality. They take just seconds to read, but serve to remind each of us that we need Time Alone, Forty Winks, and perhaps A New Perspective.







### Refuge and Strength

*Selections from the Psalter of the Book of Common Prayer*

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"The First Hymnal of the Christian Church," "The Psalms of David," "The Psalter" is a compilation of liturgical texts common to the Jewish and Christian traditions. From their origin, the psalms have recounted anger, awe, joy, pain, praise, sadness, and yearning to generations of God's people. Scholars agree that the psalms were always meant to be sung, but prior to the chanting of psalms at the daily offices in monasteries, no one is really sure how the psalms were sung.

We can trace the musical journey of the Psalter from simple plainsong to the elaborate melodies of the

minor propers of the Mass, the translation into vernacular languages in metrical form for use with simple congregational tunes during the Reformation, the harmonized Anglican chant of the restoration and evangelical periods, and their return to the simple plainsong tones as rediscovered and arranged during the Oxford Movement. The myriad of emotions the psalms express have always captured the imagination of composers; thus many of the great anthems of the Anglican repertoire have texts from the psalms.

This CD offers a wonderful cross section of the variety of musical styles appropriate for congregations and choirs. The 21 selections recorded include settings to plainsong, Anglican chants, responsorial

arrangements, fauxbourdons, Russian chants, plus several anthem arrangements. Many American composers are featured in addition to English composers Bairstow, Davies, Goss, Howells and Stanford. The organ accompaniments capture the subtlety appropriate to Anglican chant. The choir's clear, well-enunciated singing displays musical sensitivity to the texts. The fine acoustics and historic organ of the Church of St. Mary the Virgin, New York, where this disc was recorded, certainly play their part in making this a "must have" for parish musicians. Perhaps this recording will inspire choir directors to spend more rehearsal time on singing the psalms.

*Joseph A. Kucharski*  
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**Wondrous Machine**

*Early English keyboard music on the organ of the Ospedaletto in Venice*  
QUIL 302




Wondrous Machine is what Nicholas Brady called the organ in the *Ode on St. Cecilia Day*, and a notably wondrous one is on exhibit in the CD by that name from Quilisma. On an organ built in 1751 by Pietro Nacchini for the Ospedaletto of Venice, organist Christopher Stenbridge plays music by English composers of the 16th-18th centuries. The largely unfamiliar sonority of the organ are attraction enough for curious music lovers. For the scholar some serious questions emerge. English music of this period on an Italian instrument built after it was all written? Musicological eyebrows might well be raised.

The Commonwealth saw to it that no English organs of the 16th-17th centuries survived. Italian and English organs of the era resembled each other, and the Italian instruments changed only slightly over time. Thus the choice of this instrument is not an impossible one. If anything, the Italian organs had a greater selection of stops, particularly those up to 1 1/2 ft., and Stenbridge uses these imaginatively to create a wide variety of sounds.

The 29 compositions are placed in four categories: dances and variations, liturgical music, fantasy and voluntary, and 18th-century pieces for solo stops.

Stenbridge plays throughout with a slightly detached touch, undoubtedly appropriate for the period. In at least one instance he is perhaps too zealous in solving the organist's perennial problem — the instrument's lack of an accent capability. We generally handle this via a slight silence robbed from the note before the one to be accented. In at least one case Stenbridge may have over-



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compensated by delaying the accented note to gain an even bigger pause, causing a somewhat annoying disruption in the rhythmic flow. Taken together, though, this is a richly rewarding musical presentation.

Mark Siebert  
Springfield, Ill.

## Recital at Christ Church

Roger W. Sherman, organist  
ReZound/Loft RZCD-5003  
www.loftrecordings.com

This recording by the associate organist of St. Mark's Cathedral, Seattle, on John Brombaugh's Opus 22 instrument of 1980 is one more fine example of how successful music of this era can be on the right organ. Roger Sherman chose a program of

works by composers known to J.S. Bach specifically because the organ at Christ Church, Tacoma, is so well suited to that repertoire. In addition, the room

offers a warm and reverberant acoustic which further enhances Mr. Sherman's interpretations of compositions by Brunckhorst, Praetorius, Buxtehude, Pachelbel, C.P.E. Bach and J.S. Bach. The organ is magnificent, featuring generous scaling resulting in broad and powerful principal stops and singing flutes. The marriage of performer, organ, room and repertoire is triumphant.

Sherman masterfully declaims Brunckhorst's *Praeludium in g* through the use of solid tempi and a plenum which saturates every note. His playing of the *Sonata in F* by C.P.E. Bach is alternately buoyant and touchingly sensitive. The seven verses by Praetorius on *Vater unser im Himmelreich* display clearly the strong personality Brombaugh has bestowed on each of the 26 stops in the organ.

Kudos to reZound and Loft Recordings for their production artistry. Let us hope there are more to come like this one.

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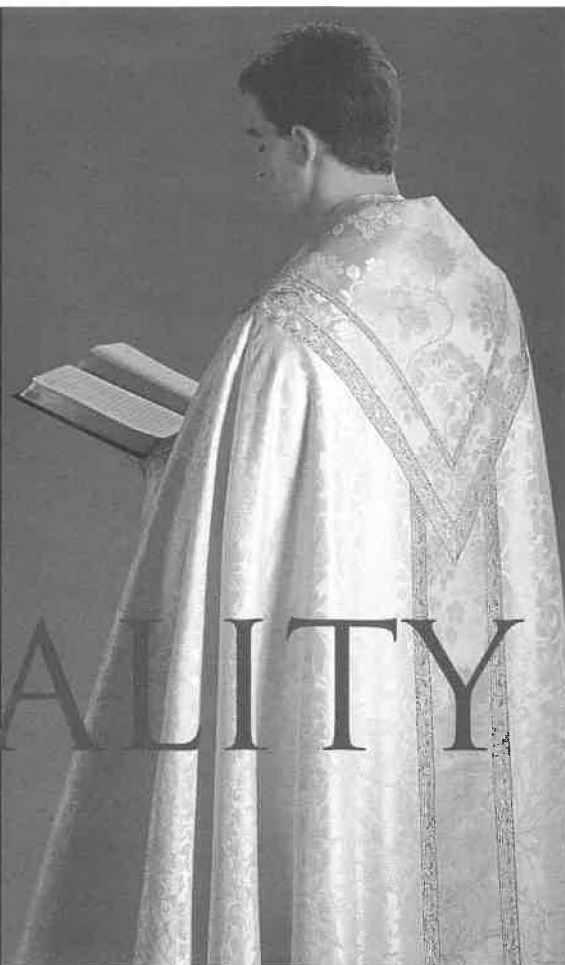
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Thursday, Oct. 4

NEW JERSEY  
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Monday, Oct. 15

SOUTH CAROLINA  
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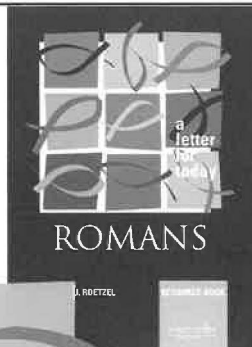
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## NEWS

(AIDS - from page 15)

loans to help fight the disease.

"We are not afraid of talking about the frailty of humanity and the need for prevention and education," Archbishop Ndungane said. "Our vocation as Anglican Christians is to save souls, yes, but also we must save lives."

Previously the Anglican provinces of Africa had struggled over whether condoning the use of condoms to help prevent the disease also encouraged sexual immorality. This preventive measure was condemned by Africa's Roman Catholic bishops last month.

The Anglican provinces of Africa will continue to call for people either to abstain from sex or remain faithful in wedlock. For those who are unable to be faithful in marriage or otherwise abstinent, the use of condoms represents the lesser of two evils.

Development of an action plan to halt the spread of AIDS was part of a series of initiatives agreed to by the primates of the worldwide Anglican Communion last March.

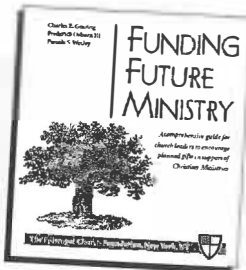
## BRIEFLY...

**St. Paul's Cathedral in London** is repackaging itself as a place of "spectacular family adventure" to try to attract more visitors, according to a report in *The Telegraph*. The cathedral hopes to attract British families to make up for American tourists who have stayed away due in part to the foot-and-mouth epidemic and an economic slowdown. As part of the marketing effort St. Paul's is employing actors as storytellers to dramatize the mosaics and paintings of St Paul and Adam and Eve.

The public should pay for the crippling civil liability facing the **Anglican Church of Canada** and other non-profit social institutions because they offer vital public services, said Dale Fedorchuck, the incoming president of the Canadian Bar Association. Mr. Fedorchuck addressed a conference of lawyers on Aug. 14 and found support for his position among those attending, according to a report in the *National Post*.

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# Prayer and Love

*Prayer is essentially being in communion with God who is love.*

St. Paul did not write, "If I pray seven times a day but have not love, it is just words and I gain nothing." Maybe he came close to saying this in the first verse of chapter 13 of the first epistle to the Corinthians, "If I speak in the tongues . . . of angels." But Paul does not specifically include prayer in his list in this chapter. Yet this saying could be deduced from the chapter and can be seen as good teaching for two reasons.

Firstly, prayer is essentially being in communion with God who is love. To pray is to be in tune with him. If there is no love in our hearts we cannot possibly be in tune with him. St. John writes, "God is love. Whoever lives in love lives in God, and God in

him" (1 John 4:16). This does not mean we need to put all our effort into feeling more loving. Love is a gift from God through the Holy Spirit. Paul writes, "God has poured out his love into our hearts by the Holy Spirit, whom he has given us" (Rom. 5:5). If our base prayer is "Lord, pour your love into my heart," then our prayer becomes real and effective.

Secondly, our prayer is not just in our words but is in all our living. The psalmist was very aware of this when he wrote in Psalm 139, "O Lord, you have searched me out and you know me, you know when I sit and when I rise, you perceive my thoughts from afar." Our prayer for peace in the Middle East is of little worth if we are

mad at fellow employees in the office or at fellow Episcopalians. We cannot pray for justice in society if at the same time we are cheating in our tax returns. We cannot pray for God's kingdom of love to come unless love fills our lives.

Paul's prayer for his friends in Ephesus was "I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge — that you may be filled to the measure of all the fullness of God" (Eph. 3:17-19).

*(The Rt. Rev.) Reginald Hollis  
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**Appointments**

The Rev. **Devon Anderson** is associate at St. John the Baptist, 4201 Sheridan Ave. S., Minneapolis, MN 55410.

The Rev. **Audrey Bailey** is assistant at St. Luke's, 777 E 222nd St., Bronx, NY 10467.

The Rev. **Valerie A. Balius** is curate of Trinity, 2365 Pine Ave., Vero Beach, FL 32960.

The Rev. **Melinda Bobo** is assistant at St. Martin's by-the-Lake, PO Box 38, Minnetonka Beach, MN 55361.

The Rev. Canon **Richard J. Brown III** is canon pastor at St. John's Cathedral, PO Box 153, Knoxville, TN 37901.

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

The Rev. **Margaret Peckham Clark** is assistant at All Angels', 251 W 80th St., New York, NY 10024.

The Rev. **Larry Crockett** is priest-in-charge of St. Mary's, 8435 St. Croix Tr., Basswood Grove, MN 55033-9495.

The Rev. **G. Mervyn Dunn** is assistant at Ascension, PO Box 11388, Knoxville, TN 37919.

The Rev. **Judith Ferguson** is pastor of Holy Innocents', PO Box 116, Highland Falls, NY 10928.

The Rev. **Charles N. Fulton III** is director of congregational development at the Episcopal Church Center, 815 Second Ave., New York, NY 10017.

The Rev. **David A. Galloway** is rector of Holy Innocents', 805 Mt. Vernon Hwy. NW, Atlanta, GA 30327.

The Rev. **Scott Harding** is rector of Christ Church, 36 Marion Ave., Gilbertsville, NY 13776.

The Rev. **Bradley Hauff** is associate of Epiphany, 4900 Nathan Ln., Plymouth, MN 55442.

The Rev. **Charles T. Holt** is rector of St. Peter's, PO Box 950727, Lake Mary, FL 32795-0727.

The Rev. **Robert K. Kaynor** is rector of Christ Church, PO Box 366202, Hyde Park, MA 02136.

The Rev. **Brian Kellington** is vicar of St. Philip's, PO Box 225, Norwood, NY 13668.

The Rev. **Alan Kilpatrick** is assistant at St. Andrew's, 440 Whilden St., Mount Pleasant, SC 29464.

The Rev. **Alvin F. Kimel, Jr.**, is rector of St. Mark's, 335 Locust St., Johnstown, PA 15901.

The Rev. **Jonathan Linman** is assistant professor and director of the Center for Christian Spirituality at the General Theological Seminary, 175 Ninth Ave., New York, NY 10011.

The Rev. **Rob Merola** is rector of St. Matthew's, 201 E Frederick Dr., Sterling, VA 20164.

**Robert J. Owens** is professor of Old Testament at the General Theological Seminary, 175 Ninth Ave., New York, NY 10011.

(Continued on next page)

# SHARPEN THE FOCUS ON YOUR GIVING MINISTRIES

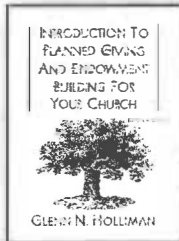
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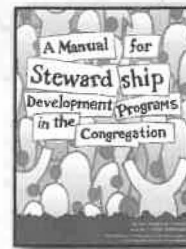


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## PEOPLE & PLACES

(Continued from previous page)

The Rev. **Juanita Palmerhall** is serving the churches on the White Earth Reservation in the Diocese of Minnesota.

The Rev. **Penny Pfab** is rector of St. Luke's, 4557 Colfax Ave. S., Minneapolis, MN 55409.

The Rev. **Gretchen Pickeral** is rector of Christ Church, 520 N Pokegama Ave., Grand Rapids, MN 55744.

The Rev. **Cecil Radcliff** is rector of St. John's, 1709 N John Young Pkwy., Kissimmee, FL 34741.

The Rev. Canon **Anne F.C. Richards** is senior associate at Grace, 802 Broadway, New York, NY 10003.

The Rev. **Mary Rosendahl** is assistant at St. Mark's, 4129 Oxford Ave., Jacksonville, FL 32210.

The Rev. **Jeffrey A. Ross** is rector of Emmanuel, 560 S Main St., Quakertown, PA 18951-1571.

The Rev. **Robert Sanders** is assistant at St. Mark's, 4129 Oxford Ave., Jacksonville, FL 32210.

The Rev. **Danna Joy Segal** is assistant at Messiah, PO Box 127, Gwynedd, PA 19436-0127.

The Rev. **Stephanie C. Shoemaker** is rector of St. John the Divine, Churchway and Willett Road, Saunterstown, RI 02874.

The Rev. Canon **Jane Smith** is canon for

development in the Diocese of Western North Carolina, PO Box 369, Black Mountain, NC 28711.

The Rev. **LeBaron Taylor** is chaplain at St. Augustine's College, Raleigh, NC.

The Rev. **Page Towne** is rector of St. Paul's, PO Box 5207, Grand Forks, ND 58206.

The Rev. **Douglas J. Tucker** is associate at St. John the Divine, 2450 River Oaks Blvd., Houston, TX 77019-5898.

The Rev. **Carola vonWrangel** is rector of Grace, 34 Third St., Waterford, NY 12188.

The Rev. **Harry Way** is rector of St. John the Baptist, 4102 W Union Hills Dr., Glendale, AZ 85308.

**Terrence A. Welty III** is dean of administration and development at Nashotah House, 2777 Mission Rd., Nashotah, WI 53058-9793.

The Rev. **Patrick Whiteford** is assistant at Grace, 33 Church St., White Plains, NY 10601.

The Rev. **Max Wolf** is rector of All Saints', 18 Olive Ave., Rehoboth Beach, DE 19971.

The Rev. **Claire Woodley-Aitchison** is rector of St. Mary's, PO Box 133, Mohegan Lake, NY 10547.

The Rev. **James Young** is rector of Christ Church, 204 Fountain St., Albert Lea, MN 56007-2406.

The Very Rev. **James Zotalis** is dean of the

Cathedral of Our Merciful Saviour, PO Box 816, Faribault, MN 55021.

### Ordinations

#### Deacons

**Central Florida** — **David Brandon Peoples, Jonathan Harwood Riddle, Mary Alvarez Rosendahl, Paul Woodrum Young, Matthew Gordon Weiler**, St. Mary the Virgin, 145 W 46th St., New York, NY 10036-8591.

**Chicago** — **Jason Fout, Lane Hensley, Mary Lacy, Roberto Pamatmat**.

**East Tennessee** — **Anne LeCroy, William McGee, Felicity Peck, Janice Robbins, Edward Scott**.

**Minnesota** — **Susan M. Deetz**, St. Paul's, 1710 E Superior St., Duluth, MN 55812; **Barbara H. Hauck**, St. Paul's, 1710 E Superior St., Duluth, MN 55812; **David E. Hill**, Trinity, 4903 Maple Grove Rd., Hermantown, MN 55811; **Amy W. Huber**, St. James', 321 S Lakeside, Fergus Falls, MN 56537; **Alice I. Olson**, St. Andrew's by-the-Lake, 2802 Minnesota Ave., Duluth, MN 55802; **Jill C. Tollefson**, Cathedral of Our Merciful Saviour, PO Box 816, Faribault, MN 55021.

**Upper South Carolina** — **Daniel Wallace Adams, Carol Murphy Hubbard, William Grainger Lesesne, Jr.**, St. Bartholomew's, 471

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**Western North Carolina** — **Caroline Goodkind**, **Kevin Lloyd**, **Gary Smith**, **Rob Stevens**.

#### Priests

**East Tennessee** — **Allan Cole**, **Wendie Jekabsons**.

**Kansas** — **Cynthia A. Guthkelch**, add. 14323 Hermitage Ct., Wichita, KS.

**Milwaukee** — **Anita Luise Braden**, vicar of St. Andrew's, PO Box 08336, Milwaukee, WI 53208, and urban missionary for the Diocese of Milwaukee.

#### Resignations

The Rev. **Carole Johannsen**, as rector of St. Luke's, Katonah, NY.

The Rev. **Woody Volland**, as rector of Holy Trinity, Charleston, SC.

#### Retirements

The Rev. **Reynolds S. Cheney**, as rector of Holy Communion, Memphis, TN.

The Rev. Canon **Bernie Dooly**, as canon at St. John's Cathedral, Jacksonville, FL.

The Rev. **Robert Dunn**, as vicar of Our Saviour, Monroe, WA.

#### Deaths

The Rev. **John P. Ashey II**, 76, retired priest of the Diocese of Los Angeles, died Aug. 3 in Topsham, ME.

Born in Worcester, MA, Fr. Ashey was a graduate of Bowdoin College and Episcopal Theological School. He was ordained deacon and priest in 1953 in the Diocese of Western Massachusetts, then served his entire ordained ministry in the Diocese of Los Angeles. He was curate at St. Luke's, Monrovia, 1953-55; vicar of St. Patrick's, El Cerrito, 1955-60; rector of All Saints', San Leandro, 1960-65; rector of St. James', Newport Beach, 1965-86, and vicar of Christ the King, Palmdale, 1986-89. He was a member of the standing committee, and its president for a time, former chair of the evangelism committee, and a former president of the Interfaith Council. He is survived by two sons, Mark, and the Rev. Phil Ashey.

The Rev. **Robert J. Creech**, retired priest of the Diocese of New York, died June 16. He was 81.

Fr. Creech was born in Herkimer, NY, and was a graduate of Hobart College and Virginia Theological Seminary. He was ordained to the diaconate in 1945 and to the priesthood in 1946. He was curate of St. Paul's, Englewood, NJ, 1945-46, vicar of St. Andrew's, Beacon, NY, 1947-51, rector of St. Martha's, Bronx, NY, 1951-57, and rector of Messiah, Rhinebeck, NY, 1957-64. He retired in 1983.

The Rev. **Rodney Kirk**, 67, retired director of the Manhattan Plaza housing complex in New York City, died July 12 at his home in St. Croix, Virgin Islands, from lung cancer.

A native of Hendersonville, NC, Fr. Kirk graduated from the University of the South, the General Theological Seminary, and Union Theological Seminary. He was ordained deacon and priest in 1959, then served as vicar of Epiphany, Newton, NC, until 1966. He was chaplain at St. Luke's Hospital, New York City, 1967-68, assistant to the sub-dean at the Cathedral of St. John the Divine, 1968-74, and director of ministry with the arts at the cathedral until 1975. He became director of Manhattan Plaza, a complex largely for artists and writers, in 1976 and served in that capacity until he retired in 1997. He is survived by a son, Kirk Romero, of Coral Gables, FL, and a brother, William, of Rockville, MD.

The Rev. **Edward E. Murphy III**, rector emeritus of St. Luke's Church, Merced, CA, died June 15. He was 80.

Fr. Murphy was a native of Chicago, a graduate of the University of Illinois and the Church Divinity School of the Pacific. He was ordained deacon and priest in 1958 and became vicar of St. Matthew's, San Andreas, CA, that year, remaining in that ministry until 1963. He then moved to St. Luke's, Merced, where he served for the next 25 years, until his retirement in 1988. He was active in the Diocese of San Joaquin, serving on many committees and commissions, including a term as president of the standing committee and service on the commission on ministry and evangelism committee. Fr. Murphy is survived by his wife, Lorraine, two step-children, two granddaughters and two great-grandchildren.

The Rev. **Edward Rowe**, deacon and former mayor of Lincoln, PA, died of cancer July 19 in a Valparaiso, IN, hospice at the age of 76.

Deacon Rowe was born in McKeesport, PA, and served with the Navy in the Pacific in World War II. He worked for U.S. Steel for 35 years as an accountant and a systems analyst, and retired in 1983. He was mayor of Lincoln from 1975 to 1981. He was ordained deacon in 1987 and served at the Church of the Good Shepherd in Liberty, PA, and in recent years at Epiphany, Cape Coral, FL. He is survived by his daughter, Bonnie Manuel, of Chesterton, IN, sons John, of Greensburg, PA, and Gerald, of Smithfield, VA, a brother, William, of White Oak, PA, and six grandchildren.

#### Next week...

### The Pressure to Make a Church Grow

# CLASSIFIEDS

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**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

**ASSISTANT RECTOR** – St. Paul's Episcopal Church in Salem, Virginia, is seeking a full-time assistant priest, who will share pastoral and liturgical responsibilities with the rector, and will have special emphasis on ministry with young people. Other duties will be determined based on the gifts of the individual called. Salem is a town of 25,000 nestled between the Blue Ridge and Appalachian Mountains, seven miles from Roanoke, Virginia. Educational and recreational opportunities abound and the quality of life is high. Interested candidates may send a resume and C.D.O. profile to: **The Reverend Timothy Vance, Rector, St. Paul's Episcopal Church, 42 East Main Street, Salem, Virginia 24153** e-mail: [FrVance@aol.com](mailto:FrVance@aol.com)

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**Part-time Rector** - St. Stephen's, Fargo, ND: We seek a priest who is an innovative worship leader, skilled at fostering and educating for ministry, supportive of community outreach and able as a pastoral caregiver. St. Stephen's is a small congregation committed to social justice and the ministry of all the baptized, with an active vestry, a number of licensed lay people, and a vision for the congregation's future. For more information about this position and our congregation, see <http://ststephens-fargo.org/> and/or contact **Sandra Holbrook, search committee chair; 701-232-1667; [sholbrook@qwest.net](mailto:sholbrook@qwest.net)**

**FULL-TIME RECTOR:** The Episcopal Church of All Saints, Indianapolis, Indiana, a small, urban Anglo-Catholic church, is seeking an open-minded, liberal individual committed to preaching God's inclusive and unconditional love. Our parish consists of approximately 175 members from widely varying racial, socio-economic, educational and religious backgrounds and sexual orientations. We travel from a large geographical area each week to come together as a community of faith and fellowship. We look to our rector to teach and model for us God's word in our world. The greater metropolitan area of Indianapolis consists of over 1.2 million people. The city, which is vibrant and experiencing economic and cultural growth, serves as the state capital. For more information please write to: **Search Committee, All Saints, 1559 Central Ave, Indianapolis, IN 46202**, or email our chair **Rich Franck** at [AuditAssociates@compuserve.com](mailto:AuditAssociates@compuserve.com)

**RECTOR:** St. Paul's Episcopal Church in Bellingham, WA, is searching for a new rector. The parish profile is available online at [www.nas.com/~stpaul/](http://www.nas.com/~stpaul/), or by writing to **St. Paul's Search, 2117 Walnut, Bellingham, WA 98225**. e-mail: [search@nas.com](mailto:search@nas.com)

**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: [chapmanefm@hotmail.com](mailto:chapmanefm@hotmail.com).

**EVANGELISM / DISCIPLESHIP DIRECTOR:** Christ Episcopal Church, Plano, TX, a growing, evangelical 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](mailto:richardzalesak@christchurchplano.org).

## POSITIONS OFFERED

**FINANCE DIRECTOR:** St. David's Episcopal Church, Roswell, GA, has an opening for a full time finance director. This is a new position reflecting the growth of the parish and the need for enhanced financial procedures and leadership. The preferred candidate will have a degree in accounting or finance, five years work experience in a church or non-profit setting, be familiar with ACS or similar accounting system, and be skilled in leading the efforts of staff and volunteers in budgeting, fund raising, stewardship, investments, and endowments. Applicants can learn more about St. David's at our Web site at [www.stdavidchurch.org](http://www.stdavidchurch.org). Interested applicants should send their resume and credentials to: **Bob Bodine, Chair, Finance Committee, St. David's, 1015 Old Roswell Rd., Roswell, GA, 30076**.

**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: [jconcierge@aol.com](mailto:jconcierge@aol.com)

**DIRECTOR OF CHURCH MUSIC:** The Episcopal Church of the Good Samaritan in Paoli, Pennsylvania, is 1,500 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 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](mailto:greg@good-samaritan.org) or by phone at **610-644-4040**.

**DIRECTOR OF SCHOOL FOR MINISTRY:** Diocese of Southern Virginia seeks Director of School for Ministry. Seeking lay or clergy person for this full-time job. Strong communication skills, familiarity with research and assessment methodologies, and knowledge of and implementation of fundraising are needed skills. Travel throughout the diocese is a requirement for this position, so that people may remain in their geographic area for study. Possible curriculum areas that would need to be developed for the school might include pre-seminary classes, lay leadership training, continuing education courses for lay and clergy, diaconate training. Knowledge and implementation of technology necessary for online delivery would be an essential skill needed. The position will be open for applicants September 1, 2001, through November 15, 2001. Please send your resume to: **Diocese of Southern Virginia Western Office, 112 North Union Street, Petersburg, Virginia, 23803**. Phone: 804-863-2095; FAX 804-863-2096.

**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](http://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**.

## POSITIONS OFFERED

**FULL-TIME YOUTH MINISTER:** A large, evangelical Episcopal congregation seeks an energetic youth pastor who loves the Lord, loves teens, and can direct an active youth program. A recently completed million dollar youth house which includes a stage, giant screens, sound equipment, theater lighting, game tables and more provide a perfect environment to minister to youth! Housing is provided. Please call **Jen Dean, Parish Administrator**, at (334) 263-5529 x102 or fax info to (334) 263-6411 or e-mail: [jdean@coascension.org](mailto:jdean@coascension.org). **Church of the Ascension, 315 Clanton Avenue, Montgomery, AL 36104**.

**DIRECTOR OF CHILDREN'S MINISTRY** at Christ Church, Raleigh, NC. For more information go to: [www.christ-church-raleigh.org](http://www.christ-church-raleigh.org)

**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: [pmcpc@wi.rr.com](mailto:pmcpc@wi.rr.com)

**RECTOR** — St. Paul's, Troy, NY: Our feisty but lovable parish family has moved into the 21st Century through a revitalization of spirit and fabric. We seek a pastor with vision to build on the current momentum. Our Eucharist-centered parish has a growing youth ministry and noted music program. Located in New York's lively Capital District; competitive salary and benefits. Contact: **The Rev. Canon Mary Chilton, Episcopal Diocese of Albany, 68 S. Swan Street, Albany, NY 12210; (518) 465-4737; Email: [MChilton@AlbanyDiocese.org](mailto:MChilton@AlbanyDiocese.org)** Visit our website at <http://timesunion.com/communities/stpauls>

**ASSOCIATE RECTOR:** Holy Comforter, Vienna, VA. We are searching for a faithful priest, knowledgeable of Anglican and Christian spirituality, with at least three years of parish experience to work with the rector in developing opportunities for Christian learning, spiritual formation and participation in mission. This position will have specific responsibility for ongoing development of adult education and Christian formation programs in support of Holy Comforter's stated purpose to help people, "Live and journey together as followers of Christ through worship, discipleship, and mission." The position includes participation in overall parish ministry with current clergy and lay staff in the context of a large and vital parish 15 miles west of Washington, D.C. Competitive salary and benefits package commensurate with experience. For more information send resume to: **Associate Rector Search, Holy Comforter, 543 Beulah Road, NE, Vienna, VA 22180**. e-mail: [rlord@holyccomforter.com](mailto:rlord@holyccomforter.com)

**MISSIONER FOR CHILDREN & YOUTH** – Diocese of Central Pennsylvania is looking for a full-time diocesan lay staff member. The person for this newly created position is to be a resource for the young people of the diocese during their formative years as they learn about the Christian faith and life. The person will work with both the Department of Christian Education and Youth to strategize and plan ministry with children and youth, serving as contact with parish Christian educators and youth ministry leaders, visiting parishes to support and encourage educational opportunities, overseeing the diocesan resource center and providing staff organizational support for diocesan youth gatherings/conferences. Experience in the church working with children and youth is hoped for. Please send resume to **The Rt. Rev. Michael W. Creighton, Diocese of Central Pennsylvania, P.O. Box 11937, Harrisburg, PA 17109 - 1937**

To place your classified ad in  
**THE LIVING CHURCH**, call **Tom Parker**  
at **414-276-5420 ext. 16;**  
email: [tparker@livingchurch.org](mailto:tparker@livingchurch.org)

# 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

- \* Married life
- \* Raising children and teens
- \* Divorce and separation
- \* Healing and recovery
- \* Inter-generational issues

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.

**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).

**EXECUTIVE DIRECTOR, WILMER HALL EPISCOPAL CHILDREN'S HOME, Mobile, Alabama.** Experienced lay or clergy (prefer Episcopalian) interested in career challenge and satisfaction; strong business management and financial experience required, plus a passion for less fortunate children. Contact Vince Currie, Episcopal Diocese of the Central Gulf Coast, P.O. Box 3330, Pensacola, FL 32591-3330 or 850-434-7337.

**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 leaders, 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. 42<sup>nd</sup> 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.

**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](http://www.sainthilarys.org).

## POSITIONS OFFERED

**DIRECTOR OF YOUTH MINISTRIES** — Holy Trinity, Menlo Park, CA: We are a large, growing, family-oriented parish located in a university town in the San Francisco Bay area. Experienced lay or ordained candidates who are professionally committed to youth ministries are encouraged to apply for this fun, rewarding, full-time position that offers a competitive package and a great team of staff and laity to work with in supporting our youth. Details at: [www.trinitymenlopark.org](http://www.trinitymenlopark.org).

**RECTOR:** St. George's Episcopal Church, located in Germantown, Tennessee (population 37,000+, in suburban Memphis), is seeking an experienced, energetic spiritual leader to shepherd 1,100 parishioners of ethnic, generational, theological and financial diversity. The 19-acre site on which the church is situated includes a parish hall, christian education building, Original Mission Chapel, St. Claire's Chapel (outdoor), bell tower, library, labyrinth, early childhood center, EYC Teen Cottage, Bookshoppe, and Columbarium. Also sharing the site is a highly-regarded day school (PK - 7). We seek a rector who can lead St. George's in fulfilling its mission to empower a living faith, to grow through the teachings of Jesus Christ, and to follow the doctrines of the Episcopal Church by worshipping, praying, teaching, evangelizing, and caring. If you believe that you may have been called to lead us in fulfilling this mission, please contact: Ken Roberts, Chairman, Rector Search Committee, at [kroberts@vanguard-door.com](mailto:kroberts@vanguard-door.com) or at (901) 795-3778, ext. 1203.

**RECTOR:** The Heathwood Hall Episcopal School community seeks a full-time rector to serve its 800 students in nursery school through grade 12. As a member of the senior administrative team, he/she will shape the religious life of the school, serve in a pastoral capacity to all members of the school's constituency, teach and be active in community outreach. We are most interested in an individual who feels called to ministering to an entire school community in its fullest and deepest sense. Please send resumes and inquiries to: Elizabeth Clark, Heathwood Hall Episcopal School, 3000 South Beltline Blvd., Columbia, SC 29201. Fax 803-343-0437 or [clarke@heathwood.org](mailto:clarke@heathwood.org)

**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.

**CHRISTIAN EDUCATION DIRECTOR:** Experienced Christian Education Director needed for large, active youth program. Interested applicants please send resumes to: Jacque Digieso, c/o St. David's Episcopal Church, 1015 Old Roswell Rd., Roswell, GA 30076. or email to [linda@stdavidchurch.org](mailto:linda@stdavidchurch.org).

## PROGRAMS

**Aquinas Institute of Theology:** Internet-based D.Min. in Preaching from Aquinas Institute of Theology. Proven, accredited curriculum. Unique blend of on-line learning and face-to-face seminars with a wisdom community of full-time ministers. Next cohort begins August 2002. Become a master preacher qualified to promote preaching in your diocese, retreat center, seminary. [www.ai.edu](http://www.ai.edu); 1-888-656-DMIN; [aquinas@slu.edu](mailto:aquinas@slu.edu).

## RETREAT CENTERS

**DUNCAN CONFERENCE CENTER, 15820 S. Military Trail, Delray Beach, FL 33484.** Telephone (561) 495-4130. Website: [www.DuncanCenter.org](http://www.DuncanCenter.org) Located in beautiful Delray Beach, Florida, 5 miles from the Atlantic Ocean. Beaches, golf and tennis courts nearby. Individual and group retreats; conferences and day meetings; bed and breakfast for clergy and lay families, family reunions. Sleeping accommodations for 79; meeting and dining space for 100.

## FOR SALE AND RENT

Nine piece sterling silver communion set by Blackstar and Gorham, in excellent condition. All reasonable offers will be considered. 512-443-3170 or [ehartwell@austin.rr.com](mailto:ehartwell@austin.rr.com)

**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.

**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](mailto:Cfweek@aol.com); write to "Relocation" at the diocese, 1017 E. Robinson St., Orlando, FL 32801; phone (407) 423-3567; web site: [www.cfdioocese.org](http://www.cfdioocese.org)

## TRAVEL/TOURS

**ATTENTION CLERGY:** Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: Journeys Unlimited, 500 8th Ave., New York, NY 10018: (800) 486-8359 or FAX (212) 736-8959. E-mail: [holytours@worldnet.att.net](mailto:holytours@worldnet.att.net) Web site: [journeys-unlimited.com](http://journeys-unlimited.com)

## VACATION VILLAS

**DISNEYWORLD VILLAS**—Deluxe 2-6 BR. Full kitchen, w/d, pool, Jacuzzi, tennis, cable TV, private telephone, screened patio, BBQ. From \$99. Brochure/reservations (863) 427-0195.

## VOCATIONS

**COME JOIN US** in serving God through serving others. We are an Episcopal community in formation of religious men, celibate and married. We take the vows of poverty, chastity, and obedience and pursue a life of prayer and service. For additional information contact: The Director of Vocations, The Servants of God, 7 North Mast Street, Goffstown, NH 03045; e-mail: [stmattsgoff@juno.com](mailto:stmattsgoff@juno.com)

## Rates

### Classifieds

Frequency	1-2x	3-12x	13-25x	26x+
Rate per word	\$0.60	\$0.55	\$0.47	\$0.44
minimum rate \$7.50				
Number of words X Rate X Number of insertions				
<ul style="list-style-type: none"> <li>• For blind box advertisements add 3 words and \$5 service charge for first insertion, \$3 for succeeding insertions.</li> <li>• Copy must be received at least 26 days before date of issue.</li> </ul>				
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<b>Email</b> <a href="mailto:tlc@livingchurch.org">tlc@livingchurch.org</a>				

# COLLEGE SERVICES DIRECTORY

## ALABAMA

**TUSKEGEE UNIVERSITY** Tuskegee  
**ST. ANDREW'S** 701 Montgomery Rd.  
The Rev. Liston A. Garfield, r  
Sun 11, Tues 5:30 – Bible Study/Fellowship, Wed 12

**UNIVERSITY OF ALABAMA** Tuscaloosa  
**CANTERBURY CHAPEL & STUDENT CENTER**  
The Rev. Kenneth L. Fields, r & chap  
Sun 8 & 10:30, 6; Wed 10; Thurs 5:45

## COLORADO

**UNIVERSITY OF COLORADO** Boulder  
**ST. AIDAN'S** 2425 Colorado Ave. (303) 443-2503  
The Rev. James Cavanagh, campus minister  
The Rev. Don Henderson, r [www.emcub.org](http://www.emcub.org)  
Sun 7:30, 10, 5 Eu, 6:15 meal

## DISTRICT OF COLUMBIA

**GEORGETOWN UNIVERSITY**  
**ST. JOHN'S CHURCH** 3240 O ST., NW  
[www.stjohnsgeorgetown.org](http://www.stjohnsgeorgetown.org) (202) 338-1796  
The Rev. Margaret M. Graham, r  
Sun 9 & 11 H Eu, 10 Adult Forum; Tues. 7 H Eu; Thurs.  
11:30 H Eu; Wed. 6 Centering Prayer and H Eu

## GEORGIA

**EMORY UNIVERSITY** Atlanta  
**EMORY EPISCOPAL CENTER** (404)377-0680  
The Rev. Nancy Baxter, chap  
Sun H Eu 8, 10:30, 6 (Canterbury Ev); M-F Morning  
Prayer 8:30 [nbaxter@emory.edu](mailto:nbaxter@emory.edu)

**GEORGIA COLLEGE & STATE U.** Milledgeville  
**ST. STEPHEN'S** 220 S. Wayne St.  
The Rev. C.K. Robertson, Ph.D., r (478)452-2710  
[rector@hom.net](mailto:rector@hom.net)  
Sa 5:30 Guitar Eu; Sun 8 & 10:30; Wed 12 Eu

## ILLINOIS

**NORTHERN ILLINOIS UNIV.** DeKalb  
**CANTERBURY EPISCOPAL CENTER/WESLEY  
FOUNDATION/UNITED CAMPUS MINISTRIES**  
633 W. Locust/ DeKalb, IL 60115 (815)758-8176  
Website: [www.gbgn-umc.org/ucmwesley](http://www.gbgn-umc.org/ucmwesley)  
The Rev. Rita Root, chap  
Wed. 9:15 Worship

**ST. PAUL'S EPISCOPAL CHURCH**  
900 Normal Rd. DeKalb, IL 60115 (815)765-4888  
Website: [www.stpaulsdekab.org](http://www.stpaulsdekab.org)  
The Rev. Mark Geisler, r  
Sun 8, 10:30 H Eu, 9:30 Christ. Edu; Tues. 7 H Eu

**KEY** – Light face type denotes AM, bdd 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.

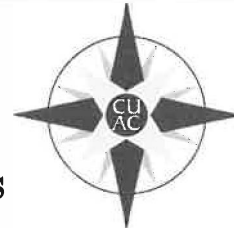
## INDIANA

**PURDUE UNIVERSITY** West Lafayette  
**EPISCOPAL CAMPUS MINISTRY**  
545 Hayes St., 47906-2947  
The Rev. Peter J. Bunder, c  
E-mail: [sheep@goodshep.org](mailto:sheep@goodshep.org)  
<http://www.goodshep.org>  
Sun HC 10, 7

**UNIVERSITY OF NOTRE DAME** South Bend  
**EPISCOPAL CATHEDRAL OF ST. JAMES**  
117 N. Lafayette Blvd. (219)232-4837  
The Very Rev. Frederick Mann  
Sun 8, 10:15 & 6 Wed & Fri 12:05



## The Association of Episcopal Colleges



**Clarkson College** Omaha, NE  
101 South 52nd Street  
The Rev. Pettigrew Hamilton  
St. Luke's Chapel, Clarkson Hospital  
Wednesday 10:00 Eu and Healing

**Hobart College** Geneva, NY  
The Rev. Lesley Adams  
St. John's Chapel 315-781-3671  
Sunday Eu 5:30  
Tuesday Compline 10:15  
Wednesday Eu 5:10

**Kenyon College** Gambier, OH  
The Rev. Stephen Carlsen  
[carlsen@kenyon.edu](mailto:carlsen@kenyon.edu)  
Harcourt Parish in the Church of the Holy Spirit,  
the Chapel of Kenyon College  
Sunday Eu 10:30  
Wednesday Eu 5:00  
Friday Eu 12:15

**St. Augustine's College** Raleigh, NC  
The Rev. LeBaron T. Taylor, Chaplain  
Historic Chapel of St. Augustine's  
Sunday Eu 8:00 Gospel Eu 11:00  
Tuesday Noonday Prayer  
Wednesday MP 12:00

Omaha, NE

Geneva, NY

Gambier, OH  
740-427-2187

Raleigh, NC

**St. Paul's College** Lawrenceville, VA  
Rev. Laughton D. Thomas, Chaplain  
[spmc Anglican@telpage.net](mailto:spmc Anglican@telpage.net)  
St. Paul's Memorial Chapel  
Sunday Eu 11:00

**The University of the South** Seawane, TN

Rev. Thomas Ward, Chaplain  
The Rev. Annwn H. Myers, Assoc.  
The Rev. Bude Van Dyke, Asst.  
All Saints' Chapel  
Sundays Eu 8:00, 11:00, 6:30  
1st Sunday Ev 5:00  
Sunday/Thursday Compline 10:00  
Monday-Friday Eu 7:30, MP 8:30, EP 4:30

**Bard College** Annandale-on-Hudson, NY

The Rev. Bruce Hilton, Chaplain  
Chapel of the Holy Innocents  
Sunday Ev 6:00,  
Monday-Friday MP 7:45

**St. Augustine College** Chicago, IL  
1333 West Argyle  
Chapel of Divine Wisdom

**Voorhees College** Denmark, SC  
The Very Rev. Emmanuel Johnson, Chaplain  
St. Philip's Chapel  
Sunday Cho Eu 9:00, Eu 10:00  
Tuesday Eu 11:00

**Cuttington University College**  
Bong County, Liberia, West Africa  
Epiphany Chapel  
[www.cuttington.org](http://www.cuttington.org)

**Trinity College of Quezon City**  
Quezon City, Philippines  
The Rev. F.B. Boyagan

To receive a Guide to Episcopal Colleges call or write to: Hal Clark, 815 Second Avenue, New York, NY 10017  
tel 212.716.6148 email [hclark@dfms.org](mailto:hclark@dfms.org) or visit [www.CUAC.org](http://www.CUAC.org)

# COLLEGE SERVICES DIRECTORY

## IOWA

**GRINNELL COLLEGE** Grinnell  
**ST. PAUL'S CHURCH**  
1026 State St., Grinnell, Iowa P.O. Box 365  
stpaul's@pcpartner.net (641)236-6254  
The Rev. Dr. L.A. King, v  
Sun H Eu 10; Wed Canterbury Club 7; Th H Eu 12:15,  
Centering Prayer 1:30 laking@pcpartner.net

## KENTUCKY

**UNIVERSITY OF KENTUCKY** Lexington  
**ST. AUGUSTINE'S CHAPEL** 472 Rose St.  
(859)254-3726 info@saintaugustines.org  
Sun HC 10:30 & 6, Wed HC 12:05 & 6

## LOUISIANA

**LOUISIANA STATE UNIVERSITY** Baton Rouge  
**ST. ALBAN'S CHAPEL** Highland & Dalrymple  
(225)343-2070 www.stalban.org  
The Rev. Patrick Smith, chap  
Sun H Eu 10:30, 6 Stu Ev/Meal; Stu Canterbury Club  
Wed 7/Meal

## MASSACHUSETTS

**MOUNT HOLYOKE** South Hadley  
**ALL SAINTS'** 7 Woodbridge St.  
(413) 532-8917 Revbets@aol.com  
The Rev. Elizabeth H. Fowle, r  
Sun H Eu 8 & 10:30

## MICHIGAN

**UNIVERSITY OF MICHIGAN** Ann Arbor  
**CANTERBURY HOUSE** (734)665-0606  
721 East Huron St., Ann Arbor, MI 48104  
The Rev. Matthew Lawrence, chap  
Sun Evening Jazz Mass 5 E-mail: revml@umich.edu

## MONTANA

**MONTANA STATE UNIVERSITY** Bozeman  
**ST. JAMES'** 5 West Olive St. (406)586-9093  
**CANTERBURY HOUSE**  
209 South Tracy Ave. (406)582-9499  
The Rev. Dr. Clark M. Sherman, r  
E-mail: prn@imt.net Eugenie Drayton, director  
Sun Eu 8 & 10 a.m.; evening (hrs TBA) Evensong and  
Prayer & Praise Services; Wed Eu 10; Sun Adult Edu-  
cation classes 9

## NEBRASKA

**HASTINGS COLLEGE** Hastings  
**ST. MARK'S PRO-CATHEDRAL**  
422 North Burlington (402)462-4126  
The Very Rev. Richard J. Martindale, Dean  
Su Eu 8, 10; Eu Mon 7; Wed 10

**UNIVERSITY OF NEBRASKA** Lincoln  
**ST. MARK'S ON THE CAMPUS** 13th & R  
The Rev. Dr. Don Hanaway, r (402)474-1979  
Sun Eu 8:30, 10:30, 5; Tue 12:30

## NEW HAMPSHIRE

**UNIV. OF NEW HAMPSHIRE** Durham  
**ST. GEORGE'S** Main St. at Park Ct.  
stgeorgesdurham.org (603)868-2785  
The Rev. Michael L. Bradley, r  
Sun Eu 8 & 10, Sun Supper and compline 8

## NEW JERSEY

**PRINCETON UNIVERSITY** Princeton  
**THE EPISCOPAL CHURCH AT PRINCETON**  
**UNIVERSITY** www.Princeton.edu/~ecp  
The Rev. Dr. Stephen L. White, chap  
swhite@princeton.edu (609)252-9469  
Sun 10 H Eu; Wed 5:30 H Eu, dinner, fellowship

## NEW YORK

**SKIDMORE COLLEGE** Saratoga Springs  
**BETHESDA** Washington St. at Broadway  
The Rev. Thomas T. Parke  
Sun H Eu 8 & 10. Wed 12:10 H/A

## OHIO

**BOWLING GREEN STATE UNIV.** Bowling Green  
**St. John's** Cor. E. Wooster & Mercer  
Sun H Eu 8, 10 (419)353-0881

**KENT STATE UNIVERSITY** Kent  
**CHRIST CHURCH** 118 S. Mantua St.  
The Rev. Reid H. Hamilton, r (330) 673-4604  
www.christchurchkent.org  
Sun 8 & 10 Wed. H Eu 11:30 rhamilton@neo.rr.com

**OHIO STATE UNIVERSITY** Columbus  
**ST. STEPHEN'S** High St. at Woodruff Ave.  
The Rev. George Glazier, r (614) 294-3749  
Jackie Whitmore, Campus Minister  
Sun H Eu 8:30 & 10:30; Th 7:30 H Eu & student  
fellowship www.ststephens-columbus.org

**YOUNGSTOWN STATE UNIV.** Youngstown  
**ST. JOHN'S** 323 Wick Ave.  
The Rev. John Horner, r (330)743-3175  
Sun H Eu 8 & 10:30

## OREGON

**OREGON STATE UNIVERSITY** Corvallis  
**GOOD SAMARITAN** (541)757-6647  
333 NW 35th St. goodsamchurch.com  
Sun H Eu 8, 9, 11:15 starting Sept. 23

## PENNSYLVANIA

**INDIANA UNIVERSITY AT PA** Indiana  
**CHRIST CHURCH**  
902 Philadelphia St. (724)465-6129  
The Rev. William L. Geiger, r  
Sun H Eu 8, 10:30. Wed. 5; Tues, Thurs MP 9

**DREXEL UNIVERSITY** Philadelphia  
**UNIVERSITY OF PENNSYLVANIA**  
**ST. MARY'S, HAMILTON VILLAGE**  
3916 Locust Walk (215)386-3916  
The Rev. James H. Littrell, r & chap  
St.MarysHV@aol.com  
Sun Eu 8, Cho Eu 11, Stu Eu 10  
Tues H Eu 12:15; Wed H Eu 6. Fri EP 6

## PENNSYLVANIA

**SUSQUEHANNA UNIV.** Selinsgrove  
**ALL SAINTS** 129 N. Market (570)374-8289  
Sun Mass 9:30. Weekdays as anno

**LEHIGH UNIVERSITY** Bethlehem  
**CATHEDRAL CHURCH OF THE NATIVITY**  
321 Wyandotte St. (610)865-0727  
The Very Rev. William B. Lane  
Sun H Eu 8 & 10:30, Wed H Eu 9, Sat H Eu 5; Daily  
Office 9, 12 & 5 weekdays  
World Wide Web: <http://www.nativitycathedral.org>

## RHODE ISLAND

**JOHNSON & WALES UNIVERSITY** Providence  
**GRACE CHURCH** 175 Mathewson St.  
The Rev. Robert T. Brooks, r (401)331-3225  
Sun 8 & 10, Wed 12 revbobbrooks@aol.com  
www.gracechurchprovidence.org

## TENNESSEE

**UNIVERSITY OF TENNESSEE** Knoxville  
**TYSON HOUSE STUDENT FOUNDATION**  
& **ST. MICHAEL & ALL ANGELS**  
824 Melrose Place (865)637-2031  
The Rev. Kay Reynolds, w/chap  
Sun H Eu 11 & 6 - Canterbury Sun 6:30  
<http://web.utk.edu/~tyson>

## TEXAS

**TEXASA & M UNIVERSITY** College Station  
**EPISCOPAL/ANGELICAN COLLEGE MINISTRY**  
902 George Bush Dr., College Station, TX 77840  
The Rev. Sandi Mizirl, chap (979)693-4245  
Sun H Eu 8, 9, 11:15; EP/Bible Study 6; Wed H Eu 6;  
Contemporary 8:30; Dinner 7:15; Thurs H Eu 12:15  
amcanterbury@episcopalcollegeministry.org  
www.txam.episcopalcollegeministry.org

## VIRGINIA

**THE COLLEGE OF WILLIAM** Williamsburg  
**AND MARY**  
**BRUTON PARISH CHURCH** (757)229-2891  
331 Duke of Gloucester Williamsburg, VA 23188  
The Rev. Sandy Key skey@brutonparish.org  
Su Eu 11, 5:30; Tues 5; Wed. Canterbury Fellowship  
5:30

**UNIVERSITY OF VIRGINIA** Charlottesville  
**ST. PAUL'S MEMORIAL CHURCH**  
1700 University Ave. E-mail: chaplain@cstone.net  
The Rev. David Poist; The Rev. Paula Kettlewell;  
The Rev. Jonathan Voorhees  
Sun H Eu 8, 10 5:30 (Student Service); Canterbury  
Fellowship, Wed 5

**VIRGINIA MILITARY INSTITUTE** Lexington  
**WASHINGTON & LEE UNIVERSITY**  
**R.E. LEE MEMORIAL** (540)463-4981  
Sun H Eu 8:30, 10:30, 5. Canterbury Fellowship Sun  
5:45

**VIRGINIA TECH** Blacksburg  
**CHRIST CHURCH** 120 Church St.  
www.christchurchblacksburg.org (540)552-2411  
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Wilcox, Jr. chap  
Sun H Eu 8:30 & 10:30; Wed Canterbury Fellowship 5:30

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# NEW YORK, NY

**AVERY, CA**  
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 Sun Mass 9 (Sung)

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 Corner of Church & Main Sts.  
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 Sun Eu 8, 10:30. Daily Eu 12 noon

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 10 Concord Ave. at Market St. 19802 (302) 654-6279  
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**CHRIST CHURCH, Georgetown**  
 Corner of 31st & O Sts., NW (202) 333-6677  
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 Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

**ST. MARY'S, Foggy Bottom**  
 728 23rd St., NW 1 block south Foggy Bottom/GWU Metro  
 The Rev. Kirtley Yearwood, M.D., r (202) 333-3985  
 Sun H Eu 8, Cho Eu 10; Wed H Eu 12:10; Confessions by appt

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

**STUART, FL**  
**ST. MARY'S** 623 E. Ocean Blvd. (561) 287-3244  
 The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, Assoc r; the Rev. Beverly Ramsey, d Youth & Christian Ed; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir  
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 Sun Eu 8, 10, H Eu/Healing Thur. 10, H.D. 9:40 Mat. 10:00 H Eu

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

**KEY** — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Commun-  
 ion; appt., appointment; B, Benediction; C, Confes-  
 sions; 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 Com-  
 munion; 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, rec-  
 tor emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

**CHICAGO, IL**  
**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
 The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham 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

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

**INDIANAPOLIS, IN**  
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 master, Mike Glisson, Headmaster, St. James Sch; Maureen Burns, Pres., St. James Place retirement community  
 Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

**BOSTON, MA**  
**THE CHURCH OF THE ADVENT** (617) 523-2377  
 30 Brimmer Street Email: office@theadvent.org  
 Web: www.theadvent.org  
 The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, c; the Rev. David J. Hogarth; Jane Gerdsen, Pastoral Asst for Youth Work  
 Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, Mass 7:30; MP 9; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

**LENOX, MA**  
**TRINITY PARISH** 88 Walker St. (413) 637-0073  
 The Rev. Edward Ivor Wagner, r  
 Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP 7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

**KANSAS CITY, MO**  
**OLD ST. MARY'S** 1307 Holmes (816) 842-0985  
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 H Eu Daily (ex Sat)

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 Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

**NEWARK, NJ**  
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 The Rev. J. Carr Holland III, r  
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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 day Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

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 Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on Thurs-  
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 145 W. 46th St. (between 6th & 7th Aves.) 10036-859  
 www.stmvgin.org  
 Sun Mass at 9 (Low), 10 (Sung), 11 (Sol), 5 (Low), MP 8:30, EP  
 4:45. M-F: Mass at 12:15 & 6:20; MP 8:30 (ex Sat), Noonday  
 Office 12; EP 6. Sat: Mass at 12:15, Noonday Office 12; EP 5.  
 C (Sat only) 11:30-12, 4-5

**ST. THOMAS** 5th Ave. & 53rd St. (212) 757-7013  
 www.saintthomaschurch.org  
 The Rev. Andrew C. Mead, r The Rev. Canon Harry E. Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph E. Griesedieck, c; the Rev. Robert H. Stafford, asst  
 Sun Eu 8, 9, 11, Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30. Sat  
 Eu 10:30

**ASHEVILLE, NC**  
**CATHEDRAL OF ALL SOULS** (Biltmore Village) 2 Angle St. mail@allsouls cathedral.org  
 H Eu Sun 8, 9, 11:15. Wed noon, 5:45 (828) 274-2681

**PHILADELPHIA, PA**  
**ANNUNCIATION OF THE B.V.M.** Carpenter & Lincoln Dr.  
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 Sun Mass 10. Thurs 10

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
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 The Rev. R. Trent Fraser, c  
 Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4.  
 (June through Sept.): 8, 10 (High); Ev & Novena 5:30 Daily: Mass  
 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6 & Sun  
 10:30, at any time on request.

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

**DALLAS, TX**  
**INCARNATION** 3966 McKinney Ave.  
 The Rev. Larry P. Smith, r; the Rev. Frederick C. Philpott v;  
 the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon  
 Sun Eu 7:30, 9, 9:15, 11:15, 5. Daily Eu 7 & 12 noon. Daily MP  
 6:45, EP Mon-Fri 6 (214) 521-5101

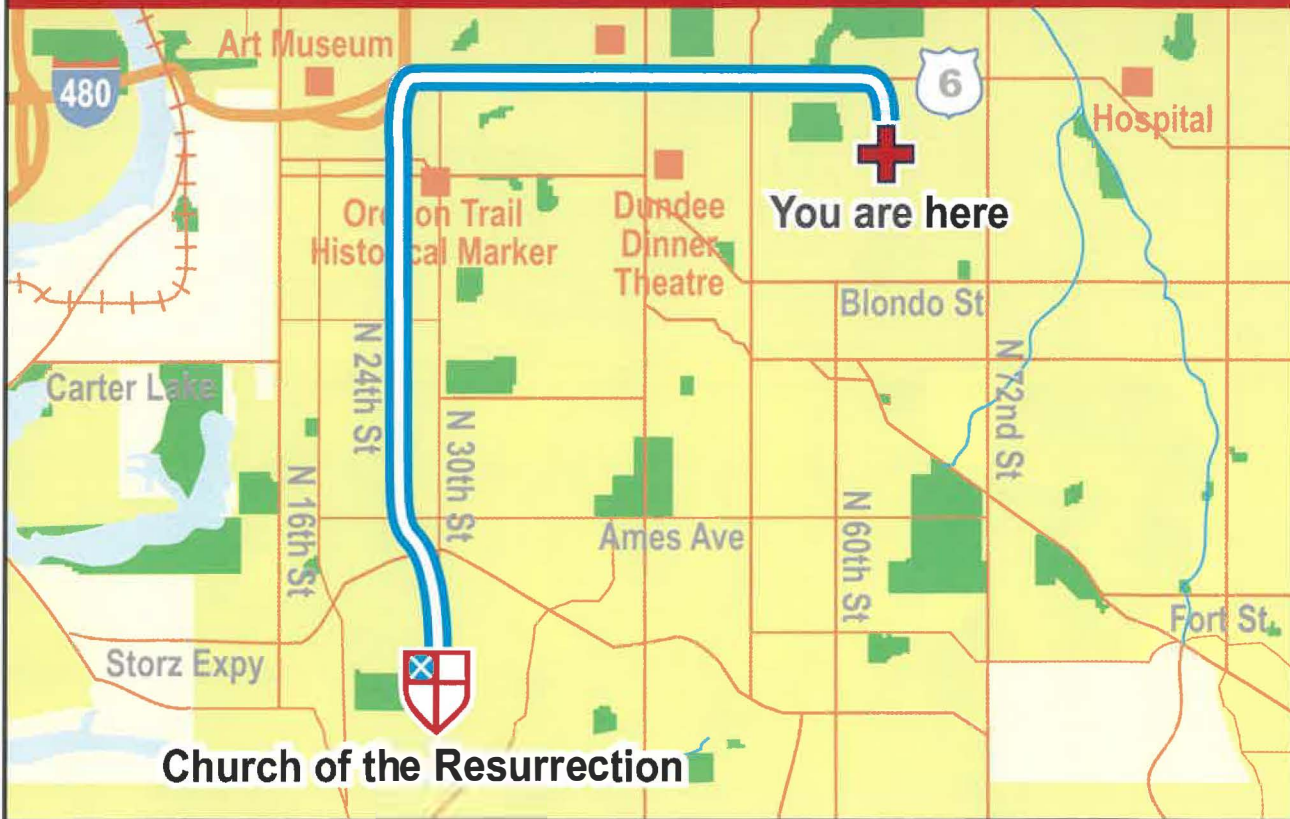
**MILWAUKEE, WI**  
**ALL SAINTS CATHEDRAL** 818 E. Juneau  
 The Very Rev. George Hillman, dean ascathedral.org  
 Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

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 Bernard Vignot, Francophone ministry the Rev. Nathaniel  
 Hsieh, Taiwanese ministry: the Rev. George Hobson, canon  
 theologian  
 Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in  
 Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F;  
 12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

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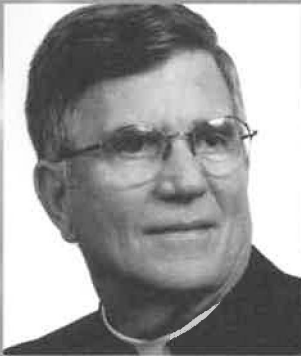
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