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Fledgling mission congregation seeks shelter after being evicted from its place of worship.



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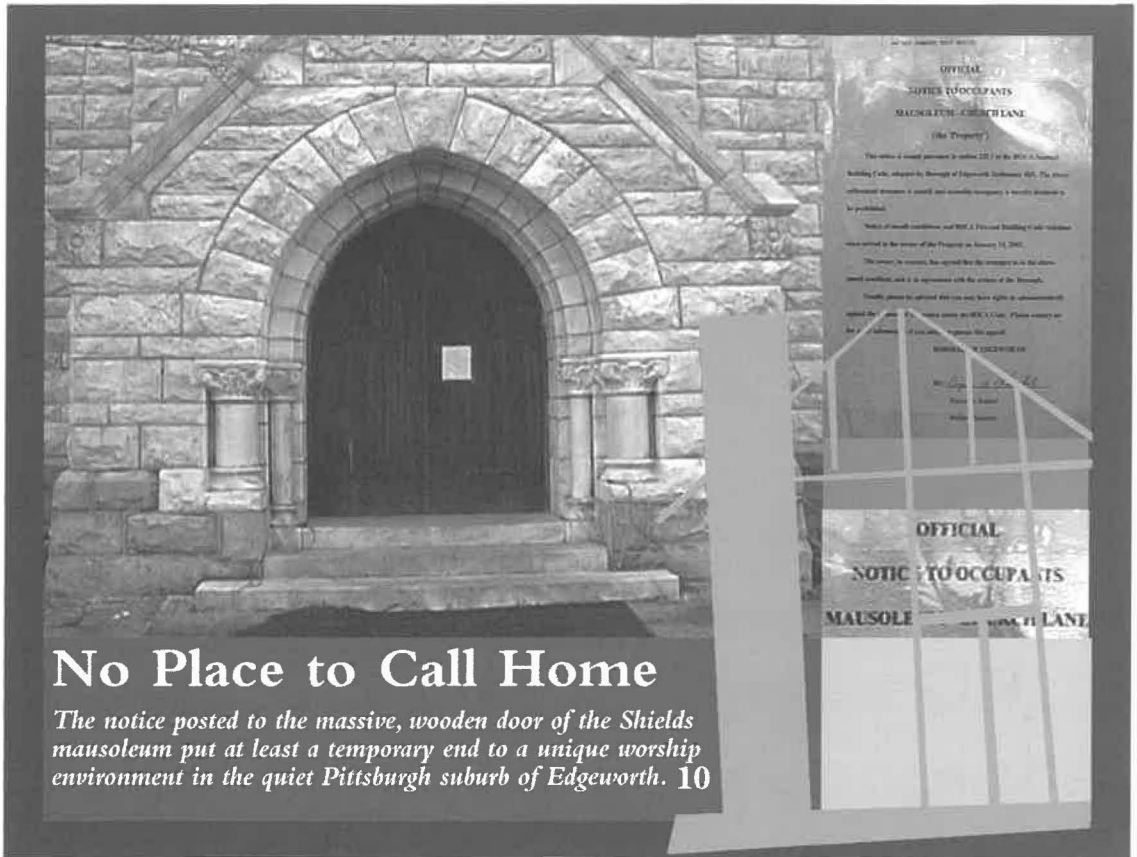
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Volume 224 Number 9

THIS WEEK

The mission of The Living Church Foundation is the promotion and support of orthodox, catholic Anglicanism within the life of the American Episcopal Church.



No Place to Call Home

The notice posted to the massive, wooden door of the Shields mausoleum put at least a temporary end to a unique worship environment in the quiet Pittsburgh suburb of Edgeworth. 10

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The Cover

The Rev. Lawrence C. Deihle is ordained priest at Grace Church, Edgeworth, Pa., a mission in the Diocese of Pittsburgh.

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The Rev. Mark H. Andrus (left) and the Very Rev. Paul F.M. Zahl, dean of the Cathedral of the Advent, Birmingham, Ala., at the service of consecration of Fr. Andrus as Bishop Suffragan of Alabama [p. 6].

News

- 7 Marathon will disrupt Palm Sunday services at churches in Washington, D.C.
- 9 Tampa congregation stands by rector who has been inhibited in the Diocese of Southwest Florida.

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SUNDAY'S READINGS

Samaritans in Our Neighborhoods

And Jesus said to her, 'Give me a drink' (John 4:7)

The Third Sunday in Lent, March 3, 2002

Exodus 17:1-7; Psalm 95:1-11 or 6-11; Rom. 5:1-11; John 4:5-26 (27-38) 39-42

The exodus had become God's training camp. He wanted to shape the Hebrews into a people who would reflect his character and ways to the nations around them. Naturally, they needed to know he watched over them and listened to their needs. When they had no water, he assured Moses that he would supply. They then would see the miracle and know "The Lord is among us!" (Exod. 17:7).

To get the full impact of the Romans passage, we must recall the alternatives that Paul is rejecting. He seeks to reconstruct their concept of mission. They had insisted that all new members must take on "works of the law" (3:21) if they are to receive full status with God. No! God extends his grace to all sinners. God grants endurance, hope, and character to those of faith, rather than requiring any cultural additions. With this approach the Romans can embrace Paul's call to the nations.

The story of the woman at the well displays a Messiah who knows no barriers to his salvation. He approaches a woman, a Samaritan at that, and offers eternal life to her and her village.

We miss the foundational truths of John 4 if we merely make it a case study in evangelism. This woman was culturally different from Jesus. So we see Jesus in a cross-cultural situation and overhear inter-faith dialogue at its best.

The gospel story urges us to be in conversation with people in our neighborhoods who are recent arrivals to the U. S. and of different faiths.

We have them all around us. Unlike the familiar words of Lesbia Scott, we do not "meet them in schools, or in lanes, or in shops, or at tea." Rather we meet them in our hospitals, where 10 percent of our doctors are from India. Our students sit beside internationals from Kuwait, Thailand and China. The staffs we interact with at nursing homes and retirement homes are from Laos, Mali and Malaysia. And we drive around housing projects where refugees from Somalia, Sudan and Tibet arrive. We do have Samaritans in our neighborhoods.

Our Lord turns the episode into a training session for us: "The fields are ripe for harvest." The traditional Episcopal "fields" are where there are people just like us. The truth is, these people would find another church anyhow. But these Samaritans often get overlooked by large segments of the body of Christ. Are we victims of our own cultural expectations of those to whom we go?

We discover as much about ourselves as about our Samaritan neighbors when we begin conversation with them. And we find the character and hope that Christ builds in his disciples.

Look It Up

Who are some of these Samaritans in our own neighborhoods? What are some appropriate ways to begin relationships with them?

Think About It

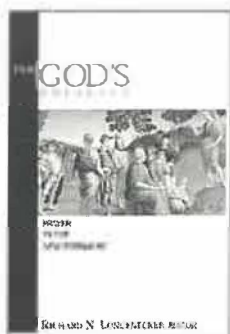
Guidelines for inter-faith dialogues: Acts 10; Acts 15; 1 Cor. 10.

Next Sunday

The Fourth Sunday in Lent

1 Sam. 16:1-13; Psalm 23; Eph. 5:(1-7) 8-14; John 9:1-13(14-17), 28-38.

BOOKS



Into God's Presence

Prayer in the New Testament

Edited by Richard N. Longenecker

Eerdmans. Pp. 272. \$28 paper. ISBN 0-8028-4883-4

The 12 essays Longenecker has assembled in this fifth volume of the McMaster New Testament Studies series attempt to bridge the world of academic, biblical scholarship and the world of everyday, ordinary, "earnest Christians." While an occasional passage or paragraph may seem to subvert this goal, each of the essays does shed light on a specific aspect of the history of prayer in the New Testament in words and syntax easily understood by those of us outside the university or seminary theology department. Longenecker's contributors, 11 men and one woman, 11 professors and one canon from Westminster Abbey, now reside in the United States, Canada, England and Scotland, and offer diverse perspectives and a variety of styles and interpretive methods.

The four essays in the first of the book's three sections provide the context for understanding the role of prayer in the life of Jesus, in the gospel accounts of his life, and in the lives of those first-century Christians who gave us the rest of the New Testament. Essays in this first section examine the place of prayer in the Old Testament Hebraic world, in the political and social Greco-Roman world, in the Jewish world of Jesus' own time, and in the Hebrew world revealed through the specifics of the Dead Sea Scrolls. These essays will appeal to those who read to satisfy historical curiosity as well as those who seek to buttress their own spiritual foundations.

*Edward Perlman
Washington, D.C.*

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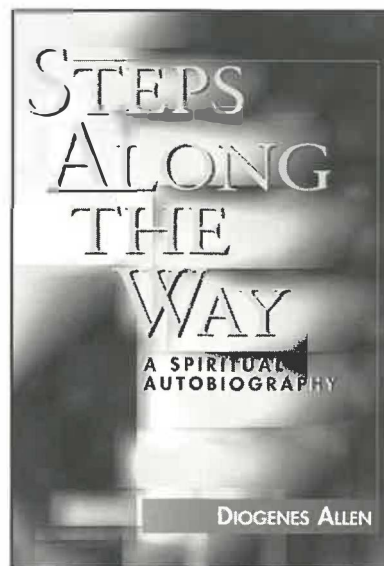
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Diogenes Allen

Diogenes Allen recounts his search for the providence of God in this autobiography. His journey includes reflections on the evolving role of faith in the world; an exploration of the anguished and eloquent poetry of George Herbert; a reading of the messages of love, duty, and forgiveness in the stories of Joseph and his brothers and the Prodigal Son; and finally, a simple but moving, tracing of his own regrets and joys as a person of faith. Whether recounting a simple excursion or unraveling a complex poem, the author shows us the pain of loss, the wellsprings of joy, and the power of a deep and lovingly cultivated faith.



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Alabama's Growth Lauded at Consecration Service

While others have been celebrated for increased membership, the Diocese of Alabama has quietly been compiling a 25 percent rate of growth during the past 10 years.

For his first official visit to the diocese as Presiding Bishop, the Most Rev. Frank T. Griswold chose the consecration and ordination of a new bishop suffragan, the Rt. Rev. Mark H. Andrus, on Feb. 7.

Bishop Griswold said Alabama was a model of the way forward and a sign of hope for the church. He also spoke about the war on terrorism and the moral obligations of nations.

"Power without a willingness to serve is very dangerous," he told *The Birmingham News*. "I really do think if we see ourselves as a superpower, we have to see ourselves also as a super servant."

Terrorist attacks and persecution of Christians around the world, Bishop Griswold told *The Huntsville Times*, are directly related to the U.S. government's level of aid to Third World countries. Americans,



© The Birmingham News. Used by permission.

Fr. Andrus stands before the consecrating bishops (from left) Robertson, Warren, Miller, Stough, Parsley, Griswold, Lee, McLeod, and Jones.

he said, "have not done enough in helping other parts of the world and that creates rage and anger. Christianity is equated with the West, the U.S. and greed. We need to find out

what are the underlying causes."

At the same time Americans have an obligation to pursue terrorists and try in every way to disable their capacity to do harm, he said.

Bishop Griswold was chief consecrator, and during the 2¼-hour service was assisted by eight others: the Rt. Rev. Henry N. Parsley Jr., Bishop of Alabama; the Rt. Rev. Robert O. Miller, retired Bishop of Alabama; the Rt. Rev. Furman C. Stough, retired Bishop of Alabama; the Rt. Rev. Creighton L. Robertson, Bishop of South Dakota; the Rt. Rev. Mary Adelia R. McLeod, retired Bishop of Vermont; the Rt. Rev. Peter J. Lee, Bishop of Virginia; the Rt. Rev. David C. Jones, Bishop Suffragan of Virginia; and the Rev. Ron Warren, Bishop of the Southeastern Synod in the Evangelical Lutheran Church of America.

Prior to his election, Bishop Andrus had since 1997 been rector of Emmanuel Church in Middleburg, Va. He was chaplain of Episcopal High School in Alexandria, Va., for seven years before that. The preacher was the Rev. Gale Allinson Epes, the present chaplain at the school.

Western Louisiana Delegates Choose 10 Nominees

A bishop search process noteworthy in part for its economy and accessibility has produced a list of 10 candidates for election in the Diocese of Western Louisiana.

The candidates are: the Very Rev. M.L. Agnew, Jr., dean of St. Mark's Cathedral in Shreveport, La.; the Rev. Charles Dana Krutz, executive director of the Louisiana Interchurch Conference and vicar of St. Gregory's Church in Gonzales, La.; the Rev. Paul E. Lambert, rector of St. James', Texarkana, Texas; the Rev. Mark Allen Linder, rector of Christ Church, Bowling Green, Ky.; the Rt. Rev. D. Bruce MacPherson, Bishop Suffragan of Dallas; the Rev. Martyn Minns, rector of Truro, Fairfax, Va.; the Rev. Dabney T. Smith, rector of Holy Trinity, Melbourne, Fla.; the Rev. Gregory A. Tournoux, rector of Christ Church,

Owosso, Mich.; the Rev. P. Donald White, Jr., rector, of St. Luke's, North Little Rock, Ark.; and the Rev. Donald L. Woodrum, canon of the Sante Fe Region and rector of St. Luke's, Live Oak, Fla.

Most recent elections have employed a special task force or committee to produce an approved list which typically ranges between three and six candidates. In Western Louisiana, any delegate was eligible to submit the name of a finalist, with the only requirement being the successful completion of a background check.

The election is scheduled for April 20 at St. James', Alexandria, with a tentative consecration date of Sept. 7 at St. Mark's Cathedral, Shreveport. The Rt. Rev. Robert J. Hargrove, Jr., has announced his intention to retire as diocesan Nov. 1.

Marathon Will Disrupt Palm Sunday Services in Washington, D.C.

Clergy in the Washington, D.C., area are reacting coolly to a proposal from Mayor Anthony A. Williams for a joint service of worship on Palm Sunday. The District of Columbia intends to close much of downtown to traffic on that day as part of a marathon foot race. The runners begin at 7:30 a.m. on March 24. The mayor suggested that downtown churches should worship together at the Washington Convention Center.

"This race is shutting down the whole city," the Rev. Lane Davenport told *The Washington Times*. "We're at mile 18 or 19. If we move the service to the afternoon, we'll get half the people. If we stay in the morning, I don't know who will come."

Fr. Davenport is rector of Ascension and St. Agnes Church, located at Massachusetts and 12th Avenues. In choosing the date, organizers sought a Sunday that fell between two other showcase events — the Los Angeles and Boston marathons. The Rev. Carlton Pressley, newly appointed assistant for religious affairs, told the *Times* that the mayor's office was unaware of the conflict with the church holy day and did not consult with area religious leaders prior to its selection.

"The next time we want to have clergy at the table," he said. "We feel for the church's inconvenience. But the clergy also know that this will bring jobs to the District after a very hard period for tourism and hotels."

To avoid future conflicts, Pastor Pressley said the District will form a 60-clergy advisory board. In addition to economic considerations, part of the reason for staging the 26-mile race is to persuade the International Olympic Committee that the Capital District can host major sports events. It is seeking to bid on the 2012 Summer Olympic Games.

Area clergy said logistical obstacles to a joint Palm Sunday service are significant. Traditionally Palm Sunday is one of the most heavily attended days of the year and liturgical practices among churches vary widely.



The Most Rev. George Carey, Archbishop of Canterbury, greets firefighters at St. Paul's Chapel, New York City, on Feb. 3, after he co-led a memorial service at Ground Zero. Later, he preached during the Eucharist at Trinity Church, Wall Street. The archbishop was in the city to join other religious leaders at the World Economic Forum.

Lee Sorel photo

Archbishop Carey Raises Ethical Concerns

The Most Rev. George L. Carey, Archbishop of Canterbury, told global leaders gathered for the 2002 World Economic Forum in New York City that the recent collapse of Enron Corp. raised fundamental questions about honesty and accountability within capitalism.

"There's a big question mark over capitalism today," the archbishop said. "It's one word and it's Enron. And what is the challenge? Capitalism has to act within boundaries."

Archbishop Carey and more

than 40 other international religious leaders were invited to the economic forum Jan. 31-Feb. 4. Unlike previous gatherings, this year's conference — the first that fully included members of the religious establishment — was relatively peaceful. Archbishop Carey said he was pleased to be included, but he and other religious participants would like a bigger role in the discussions on business and politics.

Episcopal News Service contributed to this article.

Former Priest May Serve 15 Years in Prison

A Maryland jury took just one hour Feb. 6 to find Kenneth Kurt Behrel, a former Episcopal priest, guilty of sexually abusing a then 14-year-old boy he befriended almost 20 years ago.

Mr. Behrel was rector of St. Andrew's Church in Grayslake, Ill., when a lengthy investigation ensued in 1998.

The investigation produced extensive evidence, including a taped telephone conversation during which Mr. Behrel told one of his victims that his behavior while teacher and chaplain at St. James' School near Hagerstown, Md., was the result of an unsatisfactory social life.

When arrested on Feb. 6 of last

year, police found drugs, three unregistered firearms and pornographic material during a search of the house. Mr. Behrel may still face charges in Illinois based on those allegations. Following the arrest, Mr. Behrel renounced his ordination vows.

The original trial date in October was postponed after Mr. Behrel attempted suicide. A second case in Maryland involving another victim will be tried separately.

The victim, now 35 and living in Montana, told the court he revealed the relationship about 15 years later to a psychotherapist, who encouraged him to report it to police. Mr. Behrel could face up to 15 years in prison.

Utah Churches Open Doors Wide to Olympians

Athletes, coaches, families and fans of winter sports descended upon the Diocese of Utah, and the rest of the state, from 82 countries, 28 of which have Anglican churches, said Dan Webster, diocesan communications officer. The Rt. Rev. Carolyn Tanner Irish, Bishop of Utah, sent welcoming letters and brochures listing Episcopal churches to all of them. "Archbishop Ndungane of South Africa wrote back saying he would give them to the team," he said.

Olympic Village chaplains represented six faiths: Muslim, Jewish, Hindu, Christian, Buddhist and Bahai. Their offices were near the refurbished Fort Douglas Post Chapel, within the Olympic Village. Among the 32 were three Episcopal chaplains, the Rev. Caryl Marsh, rector of St. Paul's, Salt Lake City, the Rev. Canon Ivan Cendese, canon to the ordinary, Diocese of Utah, and the Rev. Joanne Sanders, chaplain, Stanford University, Palo Alto, Calif.

Olympic venues included Salt Lake City, Provo, and Park City, and churches in these cities welcomed the visitors. At the Cathedral of St. Mark, the imposition of ashes was planned hourly, from 7 a.m. to 7 p.m. on Ash Wednesday, with three Eucharists that day. The building was open daily from 8 a.m. until midnight during the Games. The cathedral was host to a series of concerts, including the Celtic band Stone Circle, the All Saints' Orchestra with Joel Rosenberg, viola, playing jazz and classics, bluegrass, and the Nova Chamber Youth Orchestra. On March 15, during the Paralympics, organist/choir-master Rulon Christiansen and musicians from the Salt Lake Choral Artists and St. Mark's Chamber Orchestra will present a concert of Bach, Vienne and others. "The cathedral and the diocesan center are right



Dan Webster photo

Episcopal Chaplains Marsh (left), Cendese and Sanders at the Olympic grounds.

The Cathedral of St. Mark in Salt Lake City was open daily from 8 a.m. to midnight during the Games.

between the Olympic Village and Medals Plaza," Mr. Webster said. "We're in the middle of it all." Diocesan offices closed the day of opening ceremonies and the Monday following the closing, and operated from 7 a.m. to 2 p.m. weekdays, in response to transportation officials' requests to downtown offices to close early. They anticipated 50,000 to 75,000 people downtown between 3 p.m. and midnight each day.

All Saints' on Foothill Drive, "close to the University, Rice-Eccles Stadium and the I-80 connector to Park City ... posted a large banner visible to Foothill traffic advertising our Sunday worship services," wrote the Rev. Jessica Hatch, interim rector. She said a group from India held a reception in the church during the Games.

In Provo, where The Peaks Ice Arena is home to men's and women's hockey, St. Mary's was open from 9 a.m. until 1 p.m. daily, offering "prayer, coffee, warmth and quiet," to those needing a bit of respite. In Park City, host to many of the most

spectacular events such as ski jump, Alpine skiing and snowboarding, and the grown-up versions of belly-whopping down a hill — bobsleigh, luge and skeleton — St. Mary's "has an old chapel, seats about 60, off Main Street," it opened its doors from noon to 7 p.m. "Our Shrove Tuesday pancake feast was publicized far and wide; we are blessed with a nice kitchen and a sizable parish hall," said the Rev. Rae Wake. The "fairly small" congregation also decided to offer Morning and Evening Prayer each day, Monday through Saturday. "It's a major undertaking," he said.

Sadly, increased security precautions were a necessity. The national church's Office of the Bishop for the Armed Forces, Healthcare, and Prison Ministries sent three people who had been part of the response to September 11 to help the diocese plan a disaster response. "Bishop Irish made it an ecumenical event," Mr. Webster said, "inviting clergy and representatives of other downtown and university area religious and healthcare institutions" to hear hospital chaplain the Rev. Michael Stewart, prison chaplain the Rev. Jackie Means, and therapist and volunteer firefighter David Knowlton.

Bishop Lipscomb's Action Against Tampa Rector Draws Protests

AROUND THE DIOCESES

More than 200 worshipers at St. Mary's Church in Tampa, Fla., processed in unison to the church's sanctuary, where the crowd confronted the Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida. Bishop Lipscomb was conducting services on Feb. 10 in place of the rector, the Rev. Kevin Donlon, who was inhibited on Feb. 7 for conduct unbecoming a member of the clergy.



Fr. Donlon

A spokesperson for the diocese told the *St. Petersburg Times* only that the charges do not involve "financial misappropriation or any conduct involving children of the parish." At press time Fr. Donlon had not returned calls from TLC, and members of the parish who are close to the 45-year-old priest say the bishop has threatened him with immediate dismissal if he reveals the nature of the complaint.

Fr. Donlon has been rector at St. Mary's since 1996. Under his leadership, the parish has recently completed a \$10 million building expansion. Attendance and tithes have increased substantially. Many members credit Fr. Donlon with being a visionary.

Prior to Fr. Donlon's arrival, an elite prep school, located on the church grounds, enjoyed great auton-

omy. Fr. Donlon reportedly has attempted to integrate the school more closely into the Episcopal tradition and the life of the parish, and his efforts have met with resistance from a number of parents of students.

Bishop Lipscomb issued the inhibition order without consulting the church vestry. Diocesan canons do not require him to do so. However, when word spread of the decision, supporters of Fr. Donlon began organizing. Prior to the start of the service they passed out green solidarity ribbons, petitions and candles to light. The green was to honor Fr. Donlon's Irish ancestry.

During Bishop Lipscomb's sermon, Hillsborough Circuit Judge William Levens, a member, stood to voice concerns about how the inhibition had been handled. Other members stood and applauded when Judge Levens finished speaking and several other members commented. The confrontation strayed so far from the liturgy that Bishop Lipscomb threatened to end the service prematurely. A number of worshipers walked out.

The diocesan standing committee was scheduled to meet Feb. 14 to consider the charges. Under diocesan canons the standing committee serves as an ecclesiastical grand jury and has the authority either to lift the inhibition or to issue a finding that the charges have merit. The latter would initiate a trial should Fr. Donlon choose to contest the charges.

After a four-year study, a **United Methodist** panel is likely to recommend that churches celebrate Holy Communion on a weekly basis to help move the denomination toward a "richer sacramental life." Implementation would be left up to individual churches, according to the wording in a working draft released in January. A final report is not expected until the next General Conference in 2004.

Time for Healing

In recent years, the **Diocese of Newark** has earned a bold reputation for the outspoken way in which it has tackled tough issues. Unfortunately, the ensuing occasionally fierce debate has sometimes produced casualties.

In his address to convention Jan. 25, the Rt. Rev. John Palmer Croneberger, Bishop of Newark, challenged delegates "to find ways to be reconciled to those who are significantly different from us, yet also called by this same God we seek to serve."

Bishop Croneberger's address expressed a new and deep concern for the internal healing and mission of the diocese. Newark, he said, is a diocese that "has been loved and hated by many people (both within and outside these diocesan boundaries) ... What an amazing opportunity to reach out and touch ... to marry ... to join in partnership by combining resources with need."

To augment the reconciliation effort from within, Bishop Croneberger has made available \$1.5 million for congregational development. The money, he said, should be used. "In all truth, my heart would be saddened to discover a few years down the road, that we still have a million dollars left in the congregational development fund. It would bear stark witness to our inability to do much more than talk about what the church ought to be."

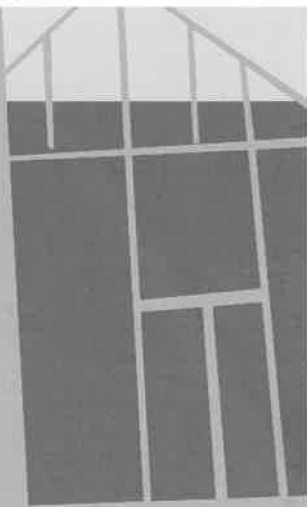
In a departure from past practice, the convention resolution committee chose not to present to convention a number of resolutions submitted to it. Convention did approve a total of 17. Topics included awareness of sexism, debt relief for newly ordained clergy, and sex education for youth.

A diocesan budget of \$3.1 million was approved for the next fiscal year.

Ronnie T. Stout-Kopp

Briefly...

The **Church Pension Fund** board of trustees announced recently that clergy and surviving spouses will receive a targeted, two-part benefit increase for the coming year. The improvements include a two-year 13 percent average cost-of-living adjustment and a substantial decrease in co-pay and deductible prescription drug expenses.



No Place to Call Home



Fledgling mission congregation seeks shelter after being evicted from its place of worship.

The notice posted Jan. 15 to the massive, wooden door of the Shields mausoleum put at least a temporary end to a unique worship environment in the quiet Pittsburgh suburb of Edgeworth.

With little more than word-of-mouth advertising, Grace Church went from nothing to an average attendance of more than 50 in eight short months. Unfortunately, soon after the public began to take notice, the congregation was evicted from its worship space.

The idea for Grace Church in Mount Washington to start a mission church in Edgeworth was a providential collaboration spawned by the Rev. Arnold W. Klukas, the Rev. Lawrence C. Deihle, and James MacLaren, a parishioner seeking a more traditional service near his home. All three men had the same vision of starting a traditional, orthodox, Anglo-Catholic church within the Diocese of Pittsburgh.

The mausoleum was not the intended site for worship. Grace Church had hoped to negotiate an arrangement to rent or buy the vacant Shields Presbyterian Church, built in 1867, adjacent to the site. The Shields Church had been used with decreasing frequency since merging with The Presbyterian Church of Sewickley in 1978. Unfortunately, negotiations were halted by the Presbyterian church because of stipulations in the original Shields family deed (dating back to the 1800s) granting use of the church to Presbyterians. Nevertheless, descendants of the family permitted the congregation to hold its first service on the lawn of the Shields church.

After several months of planning, the inau-

gural Eucharist was celebrated on June 2. Shortly after the assembly gathered, the skies opened and rain poured onto the Grace congregation. Fortunately, a member of the Shields family was present and offered to open the mausoleum as a shelter from the rain. The seed was planted, and soon the idea of services in the Gothic crypt began to catch on. "We hadn't seriously thought about using the mausoleum, but it seemed a perfect fit for our traditional, high service," Fr. Klukas said.

On the Eve of Pentecost, Grace Church began holding regular Saturday services inside

"We hadn't seriously thought about using the mausoleum, but it seemed a perfect fit for our traditional, high service," Fr. Klukas said.

the 100-year-old crypt. During the service, which began at dusk, candlelight illuminated the massive stone and marble walls above the floor in which 18 bodies are entombed. The backdrop suited Fr. Klukas, who is rector of the parent congregation and a doctoral authority on medieval history. Worshipers loved the overpowering sense of ritual and the outstanding acoustics.

In mid-September, as the weather cooled and days shortened, the congregation held its first meeting. "The consensus was that we wanted to continue holding Saturday evening services in the crypt," said Fr. Deihle, vicar of



Left to right (from opposite page): Entrance to the mausoleum with eviction sign posted on the door; the Rev. Arnold W. Klukas greets worshipers; the eviction notice posted by order of the township; Fr. Klukas speaking with worshipers; the unused Presbyterian church.

Grace Church, Edgeworth. For a modest investment, its members purchased a 5,500-watt gasoline-powered electric generator and 12 six-foot-high torchiere lamps. Later, several kerosene heaters were acquired through donations. Prayer books, hymnals and furniture were donated by several churches, including 100 cathedral chairs with kneelers from a church in Florida.

On the first service after Daylight-Savings Time ended, nearly 70 people were in attendance, ranging in age from 30 to 70. "We have been blessed," Fr. Deihle said. "With just a little advertising, signage, and media exposure, Saturday services have ranged between 45 and 60 people. Growth to this point has mainly been purely relational or word of mouth, reflecting the enthusiasm, ingenuity and steadfastness of our people."

The fledgling congregation was host to an ordination on Dec. 22. As the scent of incense mixed with the smells of a kerosene space heater, the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh, ordained Fr. Deihle to the priesthood. The following week, the *Pittsburgh Post-Gazette* featured a full-page article on Fr. Deihle's ordination in the crypt. The article caught the attention of the Edgeworth borough manager. Two weeks later an eviction was posted to the door, citing the crypt as "unsafe and not up to code in compliance with health, safety, fire and building code."

Discouraged, but unwilling to give up on the idea of a new church plant, Fr. Klukas had a chance encounter with Pastor Thomas Moog of St. Paul's Lutheran Church in neighboring Sewickley less than a week after learning of the eviction. Pastor Moog inquired about Saturday services at the crypt. When Fr. Klukas explained what had taken place, Pastor

Moog immediately offered the use of his own church.

Shortly before services would have started on the Saturday following notice of the eviction, an Edgeworth police officer arrived at the crypt to ensure compliance with the order. Grace Church is scheduled to appeal the borough's eviction decision on Feb. 19. The congregation hopes that at the very least, it can return to the crypt during warmer months when a generator and heaters will be unnecessary.

Though grateful for the use of the Lutheran church, the mission congregation is still interested in trying to obtain the empty church building adjacent to the crypt. The Shields family has been very agreeable, but the 19th-century deed designating that the church be used for Presbyterian purposes poses a problem. Grace and the Shields family are trying to reach an agreement on use of the property, and the new congregation is hopeful that the church, in need of interior painting and repair, can become its permanent home.

Ronda Carman

*With just a little
advertising, signage,
and media exposure,
Saturday services
have ranged between
45 and 60 people.*

Worshippers in
the mausoleum.



The Eyes Have Had It

Upon my return from a delightful winter vacation, I found that TLC's computer system had been undergoing some problems. Among the casualties were several days of e-mails, including several articles scheduled to appear in the magazine. If anyone tried to send e-mail to us during the week of Jan. 20, chances are good it did not reach us. My apologies to all who were looking for a response to their correspondence.

*

The *New Hampshire Episcopal News* reported on some of the blessings of animals that took place in that diocese around the Feast of St. Francis. At Church of the Messiah, North Woodstock, a black bear was presented to the rector, the Rev. John Reinheimer, for a blessing. Fortunately, the 250-pound-plus critter was housed in a cage.

*

The Rev. Sidney G. Ellis, of Panama City, Fla., reports that the Winter Edition of *This England* contains a letter from an Australian reader, Bruce Pengelley, concerning a series on uncomfortable pews in England, which includes this poem:

*My vicar's eyes I've never seen,
Though the light may in them shine,
For when he prays he closes his,
And when he preaches — mine!*

*

Nancy Westerfield, of Kearney, Neb., an occasional author in these pages, sends "a liturgical note."

"As an acolyte (and acolyte master) for the past 30 years — the 'oldest living cigar-smoking female acolyte in the Nebraska Diocese' is how I describe myself — I have always chosen to cover the head of this woman with a red velvet choir cap, or black in penitential seasons," she writes.

"At the recent institution of our rector, I was showered with wax by an over-enthusiastic candle extinguisher. I sent my velvet beanie to my dry cleaner's. His charge slip came back recording his fee for a 'baseball/derby cap — red'."

"Right," she concludes. "This is me over here at the credence table wearing my baseball cap."

She even sent along the dry cleaning receipt for proof.

*

My favorite website, Ship of Fools, is always good for some laughs. Someone identified as E. Hamel sent to the Signs and Blunders section an item that an Episcopal church in Tennessee, which he did not identify, had carved in stone over the entrance:

He is Risen
He is not Here

*

This tale was circulating through various e-mail net-

works recently:

Comment to the new rector by a parishioner: "The previous rector used to come early, unlock all the doors, turn up the heat and turn on the lights."

Reply by the new rector: "Do you think he will still do that? I think that is a lot to ask with him being retired and all, but if that is the way it is done here..."

*

A few license-plate spottings: RD BIBLE, LUKE19 4, PRZ HIM, and STPETER. Our book and music editor, Patricia Nakamura, saw HEBR 13 5, 4GOD I LV, and WE R 4 HIM. Bishop Charles Burgreen, of Palm Desert, Calif., spotted ONR2ULRD, WE ♥ GZUS, and, on the auto of a Roman Catholic monsignor, CELEB8. Charles Crump, of Memphis, saw 3 WISEMN.

*

Note to Charles in Paducah: The difference between the Anglican Mission in America (AMiA) and Forward in Faith North America (FIFNA) is really quite simple. The AMiA is an organization which has left the Episcopal Church over the leftward drift of the church, particularly the authority of scripture and issues of homosexuality. FIFNA remains part of the Episcopal Church. It shares the same concerns as AMiA and does not accept the ordination of women as priests or bishops.

David Kawelaga, executive editor

Did You Know...

Christ Church, Aspen, Colo., offers an Apres Ski service Sundays at 5 p.m. during the ski season.

Quote of the Week

Episcopal author Barbara Stevenson, writing her book, *Church Shopping in the Bay Area*, on looking for a church: "Many of us fear that our true selves — with our sexual preferences, our gender politics, or our aesthetic and intellectual standards — will be awkward and unwelcome guests behind church doors on Sunday morning."

Prospects Unlikely

When the House of Bishops gathers later this week at Camp Allen in the Diocese of Texas, it appears as though it will take on a knotty problem. Scheduled to be on the bishops' agenda is the dilemma of whether the church needs to provide "sustained pastoral care" for those who find themselves in theological discord with their bishops.

The topic is not a popular one for most members of the house. While there's no doubt bishops are strongly in favor of providing pastoral care to members of their dioceses, a wide majority probably would reject the idea of having to offer special arrangements for congregations or individuals who are in theological disagreements with their bishops.

The matter has been addressed by Anglican primates, who have stressed the importance of providing "sustained pastoral care" for those "estranged from others because of changes in theology and practice that they believe to be unfaithful to the gospel of Christ." In the American church, those changes have involved chiefly understanding of the role of scripture, blessings of same-sex relationships (not yet approved by the church but likely to be affirmed by next year's General Convention) and, to a lesser extent, ordination of women as priests and bishops. The U.S. House of Bishops is on record with its opinion on the ordination issue when it voted in favor of a resolution that would in effect force all dioceses to make provisions for the ordination of women. And it's likely that the bishops will be in favor of the sexuality legislation.

It would appear as though Presiding Bishop Frank T. Griswold has placed the sustained care issue on the bishops' agenda in response to the primates. American bishops have on more than one occasion discussed the method the Church of England uses to provide sustained pastoral care — the use of "flying" bishops — and it has not been a popular alternative among Episcopalians.

We are pleased to see that the House of Bishops will wrestle with the issue of sustained pastoral care. We hope they will be serious about reaching out to that segment of the church which clings to traditional Anglican theology and wants to remain in the Episcopal Church, but we are not optimistic. Traditionalists are likely to be disappointed.

A wide majority [of bishops] probably would reject the idea of having to offer special arrangements for congregations or individuals who are in theological disagreements with their bishops.

Compassion in Hard Times

This has been a difficult winter for many people. The number of people out of work has increased greatly, which swells the number of people who need some form of assistance.

Many churches and parish groups as well as individuals are responding courageously. From the well-publicized ministry of Palmer Memorial Church in Houston to those unemployed by the Enron scandal, to food collections and similar outreach ministries in churches of all sizes, it is heartening to observe how the church is responding. Providing food, shelter, counseling, and other forms of assistance, churches in all parts of the country have stepped forward with a caring compassion which should make us all proud.



When It's Fair to Criticize Israel

VIEWPOINT

By Richard K. Toll

I want to thank Gardiner Shattuck, Jr. [TLC, Jan. 13], for raising an issue that has been an extremely difficult one within the history of Christianity. The Christian church has added to the burdens of Jewish people throughout the centuries and in what occurred in World War II. Anti-Semitism is an issue that must be addressed.

I want to raise a large flag on his concerns. We as a church and as a nation have oversimplified the issue of anti-Semitism with regard to the State of Israel to the point that people cannot criticize Israel without being accused of being anti-Semitic. The convention of our church in 1991 passed a resolution on this subject:

Resolved that the 70th General Convention of the Episcopal Church recognizes that a distinction exists between the propriety of legitimate criticism of Israeli governmental policy and action, and the impropriety of anti-Jewish prejudice. And be it further resolved that the 70th General Convention of the Episcopal Church deplore the expression of anti-Jewish prejudices (sometimes referred to by the imprecise word anti-Semitism) in whatever form on whatever occasion and urge its total elimination from the deliberation of the Episcopal Church, its members, and its various units.

In other words, we must be able to separate legitimate issues involving criticism of the State of Israel. I believe the bishops in Massachusetts were expressing this discernment in criticizing the state of Israel. One of the historical perspectives we need to pay attention to is the fact that Zionism first arose at the end of the 19th century with Theodore Herzl, and was supported by so-called Christian Zionists who wanted to support the return

of Jewish people to the Land of Promise. The Christian Zionists had their own agenda. Their belief then and now is to return the Jews to the Land of Promise so that scripture can be fulfilled (scripture as they read it). Armageddon will occur if the Jews don't convert to Christianity and the second coming will come about. In other words, by getting Jews back to the Land of Promise, Christian Zionists believe it will force the second coming. It's rather bizarre. When one thinks about it, it's really not sympathetic to the Jewish people, but Israel takes its support from wherever it can get it. And such Christian fundamentalists are hoping for the second coming sooner than later.

It leaves out justice issues, and dismisses confiscation of Palestinian land and property, and human rights abuses.

It's complicated. But because of Zionism the return to the Land of Promise became an issue in the early part of the 20th century. It was suddenly an answer to what could happen to Jewish refugees after WWII.

Countries refused to take boatloads of these Jewish refugees. We in America refused to allow an increase in our immigration of these same refugees. We along with other countries promoted the State of Israel as an answer, and in 1948 the State of Israel became a reality. It became a reality at the expense of about 1 million Palestinians being forced off their land, their homes confiscated, 450 towns and villages destroyed. There has never been any compensation for any of those confiscations. There is no compensation for the continuing confiscation of Palestinian property in Jerusalem and the West Bank even today. And Israel refuses to acknowledge the right of return for refugees,

which is at the very heart of international law and is a part of UN Resolution 194, passed in 1948.

The argument of extreme Zionists is that God gave them the land 3,000 years ago and they want it back. With no reference to justice or international law, the State of Israel has violated and continues to violate the rights of the Palestinian people. To say we cannot criticize them and raise issues of justice and human rights is wrong. In effect, our complicity in this injustice is the same as those who allowed what happened in

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Europe during WWII. I'm also aware of many Jewish people in this country and elsewhere who refuse to identify with the actions of the State of Israel and its policies relating to the Palestinians. A group in Chicago, "Not In My Name," is a specific example of many Jewish people who refuse to accept what Israel is doing.

It is not a matter of anti-Semitism. It is a matter of justice.

What is occurring in the State of Israel and the West Bank is an incredible injustice to a people whose land



LETTERS TO THE EDITOR

It's Good News

has been and is being confiscated by a people who had an incredible injustice occur to them in WWII. But the answer to one injustice is not to inflict a new injustice. One of the perspectives that seems to be a part of this complicated issue is that the Palestinian people are paying for the sins of the anti-Semitic behavior in Europe during WWII. They don't think it's fair. And they dislike that America helps fund it with \$5 billion in taxes yearly.

The Palestinian people have suffered because of the sins of anti-Semitic history over the many centuries. Many people in our country and elsewhere are trying to heal their guilt over WWII by supporting the State of Israel as though it were beyond criticism.

The State of Israel needs to continue to prosper, and its existence needs to continue

*I hope that we find a way
to allow a United Nations
intervention to protect
Palestinians and Israelis
and stop the violence.*

as a nation among other nations, but it must come to terms with its need to apologize to and compensate the people whose land and villages have been confiscated.

There needs to be a Palestinian state that is viable and is not occupied by Israel. The present occupation breeds the violence. It is important that the occupation end soon with a complete withdrawal from the West Bank, Gaza and East Jerusalem.

We also must remember that the Christian churches that exist in Israel and the West Bank, including the Anglican Church, are made up of Palestinian Christians who trace their roots back to Pentecost. They feel abandoned by other Christians throughout the world who blindly support Israel. The Christian presence is one of non-violence and the Christian organization of Sabeel in Jerusalem, under the leadership of the Rev. Naim Ateek, an Anglican priest, even now is promoting a just and non-violent solution to the problem that exists there.

As national chair of Friends of Sabeel North America, I would hope that we would become better informed on this issue of Palestine/Israel and find a way to allow a United Nations intervention to protect Palestinians and Israelis and stop the violence. □

The Rev. Richard K. Toll is the rector of St. John the Evangelist Church, Milwaukee, Ore.

Some people cannot stand good news. Instead of celebrating the ecumenical breakthrough that *Called to Common Mission* (CCM) is and rejoicing in the many and increasing instances of that common mission all across the country between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA), folks like David Veal [TLC, Nov. 11] and Tim Huffman [TLC, Jan. 20] prefer to focus on the admittedly troubling bylaw on ordination under unusual circumstances passed by the ELCA Churchwide Assembly.

I do not intend to offer here what Prof. Huffman calls "bland reassurances of denominational leaders that all will be well," but to correct certain misapprehensions which may be troubling to TLC readers. First, while CCM is a carefully nuanced document, it certainly does not paper over "fundamental disagreements" as he claims. The "dueling resolutions passed by the respective conferences of bishops" are actually helpful guidelines as to how CCM is to be implemented in the two churches.

Those Lutherans whom Huffman perceives "were not told the whole truth about the implications of CCM" apparently did not bother to read material produced by the ecumenical office of their church or the document itself which make clear that traditional elements of ordination (i.e. the laying on of hands and invocation of the Holy Spirit for the office and work of a bishop) are indeed employed. How else could Anglicans have entered into the agreement and be consistent with point 4 of the Chicago-Lambeth Quadrilateral?

Because I am personally referred to as one Episcopalian who "should not be surprised" by some Lutheran opposition to CCM, let me assure Prof. Huffman that I am not. I was chair of our drafting team for CCM while Bishop of Iowa, worked closely with the Lutheran colleagues in the Midwest, and, both before and after assuming my present position, have been consulted and kept fully informed by the ecumenical officers of the ELCA.

Finally, most Episcopalians are not "angry" as Prof. Huffman seems to believe. Saddened, perplexed perhaps, but not angry. Like our Presiding Bishop Frank Griswold and Archbishop George Carey whose "wise counsel" Prof. Huffman helpfully commends to us, we rejoiced in the passage of *Called to Common Mission* and continue to work and pray for its full implementation for the sake of Christian mission.

*(The Rt. Rev.) C. Christopher Epting
Deputy for Ecumenical and Interfaith Relations
Episcopal Church Center, New York, N.Y.*

Prof. Tim Huffman's "sour grapes" commentary on CCM should be followed by equal space for a representative of the two-thirds majority of the ELCA who approved it. The ELCA Churchwide Assembly is a democratically elected representative

body and by no means a "rubber stamp" as he falsely alleges.

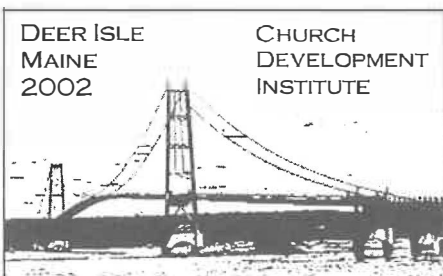
We Anglicans do not have a universally uniform theology of the episcopate ourselves, so why should we expect Lutherans to conform to a particular view? There will be growing pains as

LETTERS TO THE EDITOR

we grow closer together in Christ, but the CCM is being lived out in many places in positive ways — despite the efforts of Prof. Huffman and his ilk to sabotage it.

(The Rev.) Kenneth Aldrich
Trinity Church
Red Bank, N.J.

In recent weeks a great deal of paper and ink in TLC has been dedicated to debating the positive and negative aspects of *Called to Common Mission* (CCM). Much is made of the Lutheran concerns regarding the historic episcopate. Unfortunately, little has been written about the gifts that this agreement gives to the ELCA and the Episcopal Church, as well as the Church Universal. While indeed CCM was controversial in the ELCA, it is important to remember that it was adopted by more than a two-thirds majority of the voting assembly in 1999. And its predecessor, the "Concordat," fell short of two-thirds by only six votes in 1997.



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This opportunity for Lutheran-Episcopal cooperation is only the latest in a long history of efforts by Lutherans and Anglicans to work together. In particular, there is a history of Anglicans and Swedish Lutherans in Europe and the United States working to present a unified Christianity to the world. It has been language more than any theology or ecclesiology that has divided us. CCM is an opportunity for Lutherans and Episcopalians to stand together as sacramentally strengthened Christians to share the love of Christ with a world that desperately needs our message. For the sake of Christian unity it is important to hear and understand Lutheran concerns, but it is also important now to begin the work that CCM calls us to do.

I have long been inspired by the ecumenical vision and hope expressed by Episcopal Bishop Charles Henry Brent, who said, "It is the purpose of Jesus Christ to unify the church. Unity, visible and invisible, is not an accident of the gospel. It is the gospel. A fragment can suggest the whole. It cannot reveal it. The unity of Christendom is not a luxury but a necessity. The world will go limping until Christ's prayer that all may be one is answered. We must have unity, not at all costs, but at all risks. A unified church is the only offering we dare present to the coming of Christ, for in it alone he will find room to dwell." May we, Lutherans, Episcopalians, and all Christians, be inspired by his words and live out our common mission.

Matthew P. Cadwell
Boston, Mass.

As a Lutheran pastor now happily on staff in an Episcopal parish, I am embarrassed by the action of the ELCA's Churchwide Assembly in unilaterally modifying *Called to Common Mission*. But it is equally upsetting to read Episcopal statements such as those of the Rev. Walter Windsor to the effect that the ELCA "embrace[d] the catholic faith" by its agreement with the Episcopal Church.

CCM did not require that Lutherans believe the historic episcopate to be essential to the catholic faith or to think that the faith that they professed

prior to this agreement was anything less than catholic. With many other Lutherans, I think that the historic

Lutherans understand themselves to have embraced the catholic and apostolic faith well before they entered into communion with the Episcopal Church. Any suggestion to the contrary makes one wonder whether or not CCM has really been understood.

episcopate is indeed of the *bene esse* of the church and that its recovery by the ELCA, together with Episcopal recognition of the ministries of present-day ELCA clergy, will further the cause of Christian unity. But that does not mean that Lutherans had previously been less catholic than Episcopalians, or that our ordinations were defective or invalid. Any claim that the historic episcopate is necessary for the unity of the church is rejected by Article VII of the Augsburg Confession.

Lutherans understand themselves to have embraced the catholic and apostolic faith well before they entered into communion with the Episcopal Church. Any suggestion to the contrary makes one wonder whether or not CCM has really been understood.

(The Rev.) George L. Murphy
St. Paul's Church
Akron, Ohio

No Denying It

In response to the Viewpoint article by Gardiner H. Shattuck, Jr. [TLC, Jan. 13], I would agree that the Christian Church has a terrible history in this regard. However, to suggest that somehow the picketing of the Israeli Consulate in Boston by our three Massachusetts bishops "were repeating a historic pattern of singling out

Jews for censure," I find, in his word "scandalous." You don't address past anti-Semitism by the denial of human rights to Palestinians and others. Our bishops were legitimately protesting Israel's invasion into Bethlehem, and its oppressive actions toward the Palestinian people, as well as the failure of many of the local Jewish groups to listen to their concerns. The bishops have also evenhandedly criticized violence by radical Palestinian groups.

The Rev. Shattuck should know that some individuals and groups attempt to stifle criticism of oppressive Israeli policies, by seeking to pin an anti-Semitism label on such criticism. Is criticism of U.S. policies to be called anti-American? There are many American Jews who are highly critical of Israel. Are they anti-Semitic? Fr. Shattuck writes, "there are increasing attempts to question America's traditional support of Israel." Such support of what Israel is doing ought to be questioned. If he has been to Israel and the occupied territories, as I have, he would learn about the demolition of thousands of Palestinian homes (17,000 since 1967), the collective punishment through month-long curfews forcing the closing of schools and the loss of jobs, checkpoints where people seeking medical attention have died waiting, the torture of prisoners, the destruction of vineyards and fruit

**Is criticism
of U.S. policies
to be called
anti-American?**

trees, and the expansion of settlements on confiscated Palestinian land.

We as a church cannot ignore, and Presiding Bishop Frank Griswold has not, nor have some 60 bishops who signed a recent petition, the injustices perpetrated on the Palestinian people. It is an added concern that not a few Palestinians are Anglicans and other Christians who can trace their roots back to the first Pentecost. The bishops of Massachusetts should be commended by us for their courage and for their willingness to stand up for their convictions.

*The Rev. Raymond A. Low
St. Luke's Church
Scituate, Mass.*

PEOPLE & PLACES

Appointments

The Rev. **Michel Belt** is rector of St. James', PO Box 1716, New London, CT 06320.

The Rev. **Roger Bowen** is headmaster of St. Stephen's School, Austin, TX.

Resignations

The Rev. **Shelley Baer**, as rector of St. Andrew's, Lawrenceville, VA.

Retirements

The Rev. **Thomas W. Campbell**, as rector of St. Thomas', Sturgis, SD.

The Rev. **Robert E. Stiefel**, as rector of Christ Church, Portsmouth, NH.

The Rev. **Emery Washington, Sr.**, as rector of All Saints', St. Louis, MO.

Deaths

The Rev. **John Stanley Wakeham Fargher**, 85, rector emeritus of St. John's Church, Butte, MT, died in his sleep Dec. 25.

Born in Chicago, Fr. Fargher served in World War II, then studied for holy orders at University of the South. He was ordained deacon in 1950 and priest in 1951 in the Diocese of Nebraska. After service at churches in Falls City and Omaha, NE, he was rector of Epiphany in Independence, KS, from 1955 to 1960. He then served the Butte parish until 1980, when he retired. He is survived by his brother, Philip, three children and several grandchildren.

The Rev. **Seiichi Michael Yasutake**, 81, of Evanston, IL, died Dec. 29.

He was born in Seattle, WA, educated at Boston University and Seabury-Western Theological Seminary. Following ordination to the diaconate and priesthood in 1950, he ministered in the Diocese of Chicago, including being rector of St. Raphael's, Oak Lawn, from 1956 to 1963. He was known as a devoted human rights activist. Fr. Yasutake is survived by three children, David, Gregory and Sandra, and eight grandchildren.

The Rev. **A. Ralph Evans**, retired priest of the Diocese of Washington, died Dec. 7 in Ithaca, NY. He was 67.

A native of Ewell, MD, he was a graduate of the University of Maryland and Berkeley Divinity School. He was ordained deacon in 1966 and priest in 1967. He served as assistant at St. Alban's, Washington, DC, 1966-68; vicar of St. Barnabas', Baltimore, MD, 1968-74; vicar of St. George's, Glenn Dale, MD, 1974-81; rector of St. Anne's, Damascus, MD, 1981-84; and rector of Epiphany, Forestville, MD, 1985-96. He is survived by his wife, Beth, and two daughters.

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RECTOR: Our historic, growing parish of 180 in a beautiful Lake Michigan resort area seeks candidates with vigor, energy and enthusiasm. Our new rector will be a sensitive pastor, counselor and healer, will honor tradition while showing us new ways to worship, and will team with us to grow our education and music programs and extend our ministry into the community. Compensation exceeds diocesan guidelines. Contact **Search Chair Graydon DeCamp, GDeC@aol.com, (231) 264-6314, or c/o St. Paul's Church, 403 Traverse St., Elk Rapids, MI 49629.**

RECTOR: Trinity Episcopal Church, Lawrence, Kansas, seeks an energetic rector for our pastoral/program sized parish. Our beautiful, historic church is located in a college (University of Kansas) community of 80,000 forty miles west of Kansas City in wooded, rolling hills. Our diverse membership values liturgy, music and tradition. We have a vibrant church family, a strong diaconate, an active lay ministry, a debt-free facility and a growing endowment. We wish to expand education for youth and adults and develop parish growth through programs for singles and families. In a new rector our parish seeks pastoral care, spiritual guidance, and inspirational preaching. Strong communication and administrative skills are required. Send resume to: **Patricia Henshall, Chair, Search Committee, 737 Republic Road, Lawrence, KS, 66044.** For more information please visit our website at www.episcopal-ks.org/trinity or E-mail: vljohnst@ku.edu

FULL-TIME RECTOR: St. Michael's Episcopal Church, Ridgecrest, California — St. Michael's is a small parish in sunny California located north of Los Angeles in the Upper Mojave Desert — three hours north of the traffic and three hours south of the year round activities of Mammoth and June lakes (fishing, hiking and skiing). We are a caring, traditional Eucharist-centered congregation seeking an enthusiastic spiritual leader — a priest with vision and pastoral skills with a gift for scriptural preaching and teaching and who has a heart for children and youth (our future). Our desire is for a Spirit-led pastor who will guide us along Christ's path in this time of secular uncertainty; who will challenge and strengthen us through Christ-centered worship and education. We have active lay ministries that include powerful intercessory prayer groups, hospital visitation and a growing Cursillo community. We have ongoing newcomer's classes as well as the ALPHA course and a variety of lay-led Bible studies. If you feel called to come to the desert where He promised that "the glory of the Lord would be revealed" (Isaiah 40:5), send your resume to **St. Michael's Episcopal Church, Attn: Search Committee, 200 W. Drummond Ave., Ridgecrest, CA 93555** or E-mail to stmich@ridgenet.net. For more information about St. Michael's visit our website at www.stmichrc.org.

RECTOR: St. Ambrose Episcopal Church, located in one of Ft. Lauderdale's oldest and prettiest neighborhoods, is seeking an experienced rector. St. Ambrose is a self-sufficient pastoral congregation, ready to evolve into a program ministry for the new century. St. Ambrose was able to burn its mortgage several years ago due, in part, to a successful Pre-School/Day Care Center and housing a Developmental Center for Physically Challenged children. We are searching for an individual who will lead us to increased membership, deeper spiritual growth and development of Church programs. St. Ambrose is poised and ready to "lift the bushel" and let our light shine. If you are interested in learning more about our unique parish, please send your resume and CDO profile by April 21, 2002 to: **Search Committee, St. Ambrose, 2250 SW. 31 Avenue, Ft. Lauderdale, FL 33312. Attn: Tom Harman.**

RECTOR: We expect that, with the right leadership, our parish membership should triple in size during the next five to ten years. The profile of the community outside our Holy Cross family closely mirrors us in lifestyle, income, needs and desires. It is with this recognition that we expect to share our faith in a strong, growing body of Holy Cross disciples. Check our profile at www.holycrossredmond.org. If interested send resume and CDO profile to **Bob Hawes, Calling Committee, Church of the Holy Cross, 11526 162nd Ave. NE, Redmond, WA 98052** or call Bob Hawes (877) 812-1551 or by E-mail to b.hawes@atthi.com.

POSITIONS OFFERED

FULL TIME RECTOR: Mt. Vernon, IN. A pastoral-sized 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, 448 Freeman Ridge Road, Nashville, IN 47448 E-mail: stjohns5445@aol.com**

SCHOOL HEADMASTER: St. John's Christian School, a 200-student private pre-school through eighth grade school affiliated with St. John's Episcopal Church in Roseville, CA, is seeking a school headmaster. Position requires valid administrative and K-8 elementary credentials, three years administrative experience, five years classroom teaching experience, and Master's Degree. Competitive salary and benefits package. Call (916) 782-1772 or E-mail jallard@hence.com for information.

CHAPLAIN: Historic Alexandria, Egypt. The parish of St. Mark's Anglican Church, within the Episcopal Diocese of Egypt, is looking for a chaplain. The parish is responsible for two churches, St. Mark's downtown and All Saints' in the suburbs—small congregations made up of English-speaking Egyptians, Sudanese and Westerners. Active ministry programs among Sudanese refugees. The Bishop is seeking someone for St. Mark's who is liturgically flexible, theologically conservative, with a balance of vision, perseverance and patience. Arabic-speaking a plus! Contact the **Rev. Paul-Gordon Chandler, US Commissary for the Bishop of Egypt. Tel. (509) 343-4040.**

ASSOCIATE RECTOR: 50+ very active teen-agers and 60 other children seek an associate rector to foster personal relationship with Jesus Christ in small community on central coast of California (LA Diocese) near Vandenberg AFB. For more information, contact the **Rector of St. Mary's, Richard Reynolds, at PO Box 1082, Lompoc, CA 93438-1082; Phone (805) 733-4400; E-mail: fatherfuzz@juno.com**

FULL TIME ASSOCIATE: The Episcopal Church of Our Savior, Palm Bay, Florida, is seeking a dynamic full time person, ordained priest, or transitional deacon, who will be interested in congregational development, and ministry with children and youth. For information, or to apply, send resume to: **Church of Our Savior, 1000 Jersey Lane NE Palm Bay, Florida 32905**

FULL-TIME RECTOR: "I have called you by your name..." (Isaiah 43:1). St. Michael & All Angels Church is located in the scenic and historic Buffalo/Niagara Falls region of Western New York State just minutes from the Canadian lakeshore and metropolitan Toronto. We are prayerfully seeking the priest whom our Lord has already chosen. This warm multi-generational congregation is committed to Jesus Christ as Lord and Savior. A program-sized parish, St. Michael's is blessed with rich traditions, a well-maintained and equipped facility on an urban/suburban border, and a vigorous call to outreach. In the process of updating its strategic plan, St. Michael's is called to expand its role in the community through the further development of its youth and healing ministries. Its next rector must have vision, gifts for scriptural preaching and teaching, and a heart for youth ministry, as well as strengths in church growth, evangelism, and leadership development. If the Lord is speaking to you, please send your resume and CDO profile to: **Michael Stroh, Search Committee Chairman, 24 Beard Avenue, Buffalo, NY 14214** or E-mail: hnmstroh@aol.com.

BI-VOCATIONAL PRIEST: St. Andrew's Episcopal Church, Glasgow, Kentucky, is located in a beautiful vacation area of rural South Central Kentucky, a city of approximately 14,000. The congregation seeks a priest-developer to help bring the church to parish status. A packet outlining social, geographic, educational, and employment opportunities will be sent upon request. Send inquiries to: **Nan, Secretary, St. Andrew's Episcopal Church, 910 Columbia Ave., Glasgow, KY 42141** or call Georgine at 270/651-6325 or Larry at 270/646-3339.

POSITIONS OFFERED

RECTOR: St. Andrew's Episcopal Church, Tacoma, Washington, overlooking beautiful Puget Sound. Close to mountains and ocean. A medium-sized parish with a fantastic outreach program. We seek a caring, dynamic, spiritual, challenging pastor who will work with a strong lay ministry to take our community to new levels. Inquiries: **Search Committee 7410 S 12th Street, Tacoma, WA 98465 or standrew@telisphere.com, Web site www.telisphere.com/~standrew**

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 Parkway Drive, Mequon, Wisconsin 53092, E-mail: pmcco@wi.rr.com**

CURATE AND DAYSCHOOL CHAPLAIN: St. Stephen's Episcopal Parish and School, located in the heart of the Coconut Grove section of Miami, minutes from Biscayne Bay. Areas of ministry include Christian Formation for children, adults, and youth (including the ongoing development of "Journey to Adulthood"); Outreach; supervision of the Day school chapel program; and sharing in the liturgical and pastoral ministry of the parish. If you love Anglo-Catholic liturgy, progressive theology, and an inclusive philosophy, St. Stephen's is the parish community for you! Send resume and CDO to: **The Rev'd. Wilfred Allen-Faiella, Rector. St. Stephen's Episcopal Church; 2750 McFarlane Rd.; Coconut Grove, FL 33133. E-mail: revwaf@sseds.org**

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STILLPOINT MINISTRIES — Black Mountain, NC: Celtic Pilgrimage to Iona, Lindisfarne, Whitby and Durham June 14-17, 2002. Leader is the Rev. Dr. Elizabeth Canham. For brochure call/fax (828) 644-0381. E-mail: ejcpers@aol.com

CHURCH DIRECTORY KEY

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

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