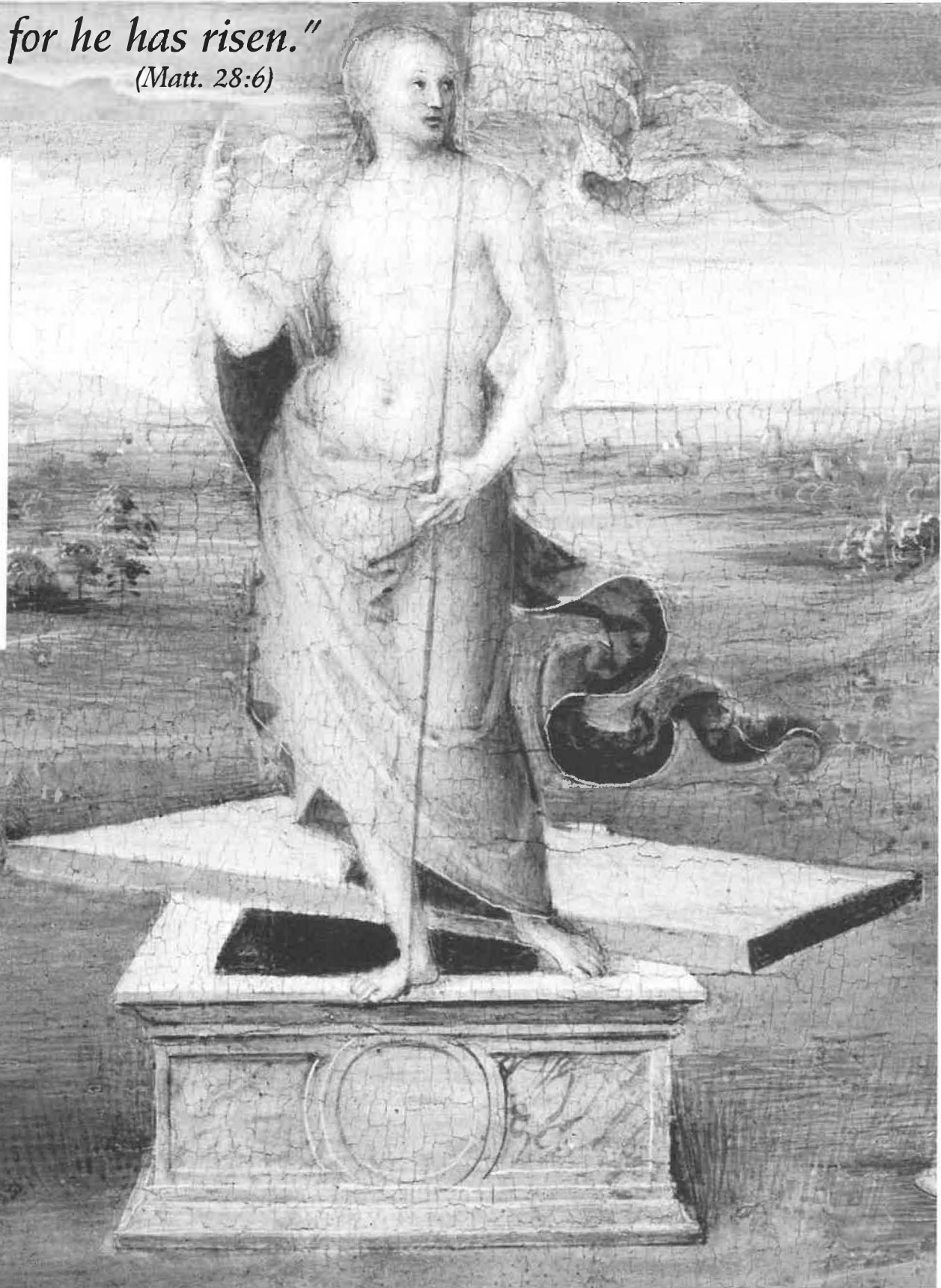


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"... for he has risen."
(Matt. 28:6)



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Volume 224

Number 13

THIS WEEK



Features

9 Churches of the Resurrection

Many churches have taken the name Resurrection. How some of these churches carry out their role in bringing new life to their communities.



A production of "The Living Last Supper" at Church of the Resurrection, Longwood, Fla., where the cast forms a tableau of the Davinci painting, and one by one, the apostles come alive and tell their story.

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The Resurrection, Perugino (1450-1523)
The Metropolitan Museum of Art, Hewitt Fund, 1911.

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SUNDAY'S READINGS

Peter's Vision for the World

'Now I perceive that God ...' (Acts 10:34)

Easter Day, March 31, 2002

Psalm 118:14-29 or 118:14-17, 22-24; Acts 10:34-43; or Exodus 14:10-14, 21-25; 15:20-21; Col. 3:1-4; John 20:1-10(11-18) or Matt. 28:1-10

Peter's sermon to the household of Cornelius marks one of the most significant turning points in the early church. Until then Peter, the uncontested leader of the church, could not see the application of the gospel to the Gentile nations, only to the Jews. Not until the vision on the roof of Simon the tanner could God penetrate Peter's mindset, one that was only too common among the early Jewish Christians.

The Easter epistle from Colossians is a succinct statement of resurrection power in the life of the believer. Indeed we are raised with Christ, so we may expect to experience the risen life of Christ now. And since we are hidden in Christ, we are wherever our risen Lord is and shall be – here and hidden, or in the presence of his glory in heaven.

A profitable exercise is the comparison of the resurrection narratives of Paul and the four gospels. Here in John, Mary Magdalene is the first witness to the risen Christ. John records the angel and gives description of the tomb of Jesus. Given the colossal enormity of the event, it is fitting that we only get snatches from each of the versions.

We need Peter's perspective. In the aftermath of the tragedy of Sept. 11, we may no longer see ourselves in isolation from the rest of the world. A me-centered or even a church-centered interpretation of the resurrec-

tion won't hold up – and shouldn't.

We can almost hear Peter, with slight alterations, speaking to our world and us: "Now I perceive that God has a much greater view of the world than I had thought. In the past my world did not include Afghanistan, Georgia, India, or China. Now I understand this priority on the nations of the world as God's mission in history. God has said that he will have his church in every nation, and Jesus has told us to make disciples of all nations.

"No longer an individualistic interpretation of grace; no longer a unilateral view of our country; no longer the resurrection life that does not include peoples on other shores; no longer a resurrection promise for the church only but for all the nations."

Mary Magdalene's testimony was those treasured words, "I have seen the Lord." Within eight days, all the disciples would be able to say the same thing. This resurrection reality so captivated them that they all lived and died as witnesses to their Lord from Jerusalem to India, from Ethiopia to Armenia.

For Peter it took his visit with Cornelius to see the risen Lord as the Lord of the nations leading the *missio dei* to the ends of the earth. Once again, we can be thankful for Peter working it through slowly and for all to see, so we can learn the lesson also.

Look It Up

How can the virtues of a church-centered Easter be put in a larger context of the *missio dei*?

Think About It

Compare the first conversations of the risen Lord in the four gospels and 1 Corinthians 15.

Next Sunday

Second Sunday of Easter

Acts 2:14a-22-32 or Gen. 8:6-16; 9:8-16; Psalm 111 or 118:19-24; 1 Pet. 1:3-9 or Acts 2:14a, 22-32; John 20:19-31



Mission in the Third Millennium

Edited by Robert J. Schreiter
Orbis, Pp. 166. \$22.00, paper.
ISBN 1-57075-368-7

Six speakers were invited to discuss current mission issues from the continental perspectives of Asia, Africa, Europe, Latin America, and North America when the Center for Documentation and Study convened its annual six-day congress in Rome in April 2000 on the future of mission.

This book is the compilation of the major papers presented, responses to those papers, and an epilogue highlighting some of the ideas that received special attention in plenary and discussion groups. These essays are exponentially far from a sense of the usual compilation of "conference papers" as lackluster.

With razor sharp focus and salient shape, each presenter and responder challenges and cajoles the partici-

These essays are exponentially far from a sense of the usual compilation of "conference papers" as lackluster.

pant/reader to discern the similarities and differences of mission constructs around the globe. The issues of mission presented, though specifically Roman Catholic in perspective, are relevant to each Christian congregation regardless of denomination or location.

"...When we think of unity, we normally tend to think in terms of uniformity," says one essayist, and a common theme among all is that we each have much to learn from other religious traditions. Yet, "Those who call God by other names are being vilified ... The profile of a Christ-centered mission should invite openness

to dialogue with the other." A Korean responder tells us that through the teaching of Jesus and the sages of other cultures, "...I will learn some aspect of God that I do not know now."

This book would make for some

amazing and exciting discussions in parish study groups even, and perhaps especially, for people who would never think of reading this kind of material.

*Christina S. Brennan
Claymont, Del.*

ROWAN WILLIAMS

*Writing
in
the Dust*



AFTER

SEPTEMBER

11

On the morning of September 11, 2001, Rowan Williams, distinguished theologian and Anglican Archbishop of Wales, was preparing to record a program on spirituality for Trinity Church, Wall Street — just two blocks from the World Trade Center — when the awful events of that day began to unfold. In this small, poignant volume, Williams reflects on the meaning of that horrific day and attempts to discern "how faith might begin to think and feel its way through the nightmare."

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Michael Marsland/Yale University photo
Bishop Borsch, Yale President Richard C. Levin, Mr. Sonne, and Yale Divinity School Dean Rebecca Chopp sign the agreement between the two divinity schools.

Berkeley - Yale Agreement Renewed

Berkeley Divinity School and Yale Divinity School concluded months of negotiations with an announcement on March 6 that the two schools had agreed on modifications to a renewal of the affiliation agreement.

"All of us at Berkeley strongly believe that our unique partnership with Yale is crucial to the success of our mission to train leaders for the Episcopal Church," said Christian R. Sonne, chair of Berkeley's board of trustees. "We are delighted to continue that relationship and to strengthen it further through an updated agreement that is consistent with the current needs of both Yale and Berkeley."

The renewal agreement contains two modifications. One clarifies Berkeley's adherence to Yale University's financial management practices. The other permits Yale Divinity School to remove Berkeley's dean unilaterally. Berkeley is an independent Episcopal seminary with its own board and administration. Since 1971, Yale Divinity School and Berkeley have shared facilities and faculty.

The Rt. Rev. Frederick Borsch, retired Bishop of Los Angeles and newly appointed interim dean of Berkeley, said renewal of the agreement during Lent indicates an Easter

season of renewal for the two schools can't be far off.

"It is a strong agreement dealing with many aspects of full academic, administrative and financial cooperation," he said. "It helps to assure that Episcopal students who come to the Yale Divinity School will receive a rigorous theological education while also having good opportunities for Anglican studies and spiritual and ministerial formation."

Shortly after negotiations on renewal of the agreement began last August, an internal Yale University audit alleged that Berkeley's accounting systems lacked adequate safeguards. Berkeley initiated a thorough, independent audit, but the charges became public. Soon after the Connecticut attorney general began its own investigation of Berkeley's finances and R. William Franklin, dean at Berkeley, resigned to accept a non-salaried position with the Diocese of New York.

Bishop Borsch said part of his task as interim dean will be to rebuild.

"My task is to strengthen support for these students and faculty for the future mission of the church, to turn any tensions between institutions into creative ones, and to help find a fine new dean for Berkeley," he said.

House Urges Charity to Parishes in Dispute with Their Bishops

The House of Bishops has urged application of wisdom and charity in cases where a parish has a significant theological dispute with its diocesan bishop. At the conclusion of its March 7-12 meeting at Camp Allen in Texas, the bishops issued a two-paragraph statement which attempts a pastoral approach using existing tools to what a number of diocesan bishops see as a looming problem.

There are much bigger implications than canonical order within individual dioceses, said the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh. "This has the potential to create another continuing church among us, and perhaps even fracture the Anglican Communion."

Bishop Duncan was one of 15 diocesan bishops who prior to the start of the meeting signed a petition titled "An Appeal for the Preservation of Godly Union." The appeal listed a number of instances within the past six months that the signatories believe point to an impending potential for "loss, lawlessness, litigation and intervention..."

Implied in the statement by the House of Bishops is a narrowing of the reasons a diocesan bishop may cite to reject an appeal for what the bishop's statement calls "Extended Episcopal Pastoral Care." Such care is permissible under existing canon law and established by precedent within the Anglican Communion and the Episcopal Church, according to research conducted prior to the meeting by the Rev. Canon J. Robert Wright, historiographer of the Episcopal Church and David Booth Beers, chancellor to the Presiding Bishop. The documents were prepared at the request of the Most Rev. Frank T. Griswold III, Presiding Bishop, and distributed at the start of the meeting to all present.

According to Bishops Duncan and the Rt. Rev. Peter H. Beckwith, Bishop of Springfield, the effectiveness of the new covenant will most likely first be tested in the Diocese of Pennsylvania.

'Sacred Space' to Become Conference Center in Louisiana

Some 200-250 junior and senior high school-age youth and advisors took part in Light the Fire, the kick-off event to build a \$3.5 million youth conference center adjacent to the existing Solomon Episcopal Conference Center in the Diocese of Louisiana. Light the Fire is the youth portion of a diocesan-wide capital campaign titled "Grow the Vision."

Grow the Vision Steering Committee member Anne Seamster organized the youth event with co-leaders Chris White, Ann Benton, Nancy Benton and conference center staff. Brief speeches focused on a theme of stewardship.

"This will be a great place," Ms. Seamster said. "We hope that as you reflect on this day, you will have an attitude of thankfulness and a desire to give back from your many blessings."

The Rt. Rev. Charles E. Jenkins III,

Bishop of Louisiana, told the young people that he had "challenged your parents and grandparents" to build a youth facility and that he would "be in each congregation this year to help make this dream come true." The day closed dramatically with the main attraction, Canadian singer-song writer Fran McKendree. Mr. McKendree's music drew the young people together around a wide circle of hay bales. They offered a prelude for the sunset bonfire and candle lighting.

As the sun dropped and the music ended, the young people sat in silence with their candles glowing in



Young people from Louisiana at the conference center's bonfire.

front of the bonfire. The only sounds came from distant birds and the crackle of the fire. The land had become, in the words of Bishop Jenkins, "a sacred space" for each of them and for the future.

Ann Ball

AROUND THE DIOCESES

Carrying the Cross

The **Diocese of Michigan** approved a \$3.79 million budget at convention Feb. 22-23 that promises aggressive support for mission-minded churches. Clergy and lay deputies also put the diocese on record in support of several resolutions including direct ordination to the priesthood.



Bishop Gibbs

In his convention address, the Rt. Rev. Wendell Gibbs, Bishop of Michigan, stressed that the commitment to the church "is not just about carrying the banner [but] about carrying the cross—accepting all the duties and responsibilities that go with that honor.

"We can no longer afford to be individual ships floating about," Bishop Gibbs said. "We can no longer

condone 'Lone Rangers,' either individuals or groups, whose actions seek not to enlarge the circle of fellowship, but to break it apart."

The budget, which is heavily focused on strategic redevelopment of parishes with growth potential, represents a 35 percent increase over 2001 and 60 percent increase since 2000. The budget also represents a challenge to the congregations of the diocese: 45 percent of the churches fell short of their expected apportionment payment, leading to a \$320,000 apportionment shortfall in 2001. The treasurer reported that the 2002 projected apportionment level of support, which is 15 percent higher than last year, could fall \$580,000 short, based on present pledges.

The convention also endorsed and prepared legislation to send to General Convention advocating canonical changes that will allow for the direct ordination to the priesthood.

"So often, deacons have been con-

sidered as a lesser order from which some people get promoted to a different order," said the Rev. Matthew Lawrence, priest and chaplain at the University of Michigan. "That doesn't serve the diaconate well and it doesn't serve the priesthood well."

Herb Gunn

Bishop Calls for Election

The Rt. Rev. Stephen H. Jecko, Bishop of **Florida**, called for an election of a bishop coadjutor when he addressed his diocesan convention Jan. 24-25 in Jacksonville.

"Having made that request, folks, I want you to know that I am not eyeing the grave..." Bishop Jecko said in his convention address. "I can serve until I am 72 years old. So hear me well: I have not announced my retirement."

Bishop Jecko, 62, said, "I have ... been led to my knees to examine what is best for God, my family, and this diocese in the midst of what is a

AROUND THE DIOCESES

(Continued from previous page)

very complex set of issues."

Following the address, delegates adopted resolutions to enable the process of calling and consecrating a bishop coadjutor. Delegates also adopted eight other resolutions, including one which reaffirmed campus ministry development efforts at two universities.

A \$2.1 million budget also was approved.

Nine Mission Centers

In his first diocesan convention since becoming bishop, the Rt. Rev. Lloyd E. Allen challenged the **Diocese of Honduras** not just to double its attendance by 2020, but to triple its membership by the end of the decade. In his address to convention, and in the presentation of a strategic plan which followed, Bishop Allen set out his goals for the first 10 years of his episcopacy.

The 160 delegates who attended the convention, held at the Santa Cruz Camp and Conference Center in Muchilena, Omoa, Feb. 22-23, gave a warm acceptance of his address and plan.

At the convention, nine new mission centers were seated, and three mission centers were recognized as having advanced to organized mission status. Besides the 73 organized missions and mission centers, there are more than 50 preaching stations in the diocese where work has recently begun, but the congregations are too new to be recognized at convention.

Convention also gave approval to a plan to prepare a massive revision of the constitution and canons of the diocese, which have not been amended since the diocese was formed more than 30 years ago. The rapid growth and extended missionary endeavor of the diocese have made a number of the provisions of the current canons impractical.

(The Ven.) John H. Park



Dick Snyder photo

The Rt. Rev. Don Phillips (right), Bishop of Rupert's Land, Canada, discusses ministry development with representatives of Church Divinity School of the Pacific.

Ministry Development on the Rise

Ministry development is no longer part of a counter-cultural movement, according to the Rev. Steven Kelsey.

Fr. Kelsey, of the Harvesters Partnership of New England, was one of four members of the Ministry Developers' Collaborative who made presentations recently at the Church Divinity School of the Pacific about the emerging role of the ministry developer in the Episcopal Church. Ministry development is "moving into the mainstream," Fr. Kelsey noted.

Ministry developers are used in dioceses that have adopted a theology of ministry that encourages the education and the active involvement of all members of the church. Known generally as Total Ministry, or Mutual Ministry, the model generally includes dioceses that ordain using the church's Canon 9, or local indigenous ministry model.

"We believe that all people are ministers," called to ministry at baptism, said the Rt. Rev. Bruce Caldwell, Bishop of Wyoming, who was one of the presenters.

Bishop Caldwell explained that the vision of the Diocese of Wyoming is a church similar that envisioned by the apostle Paul: "a body of covenanted people, a community of equals, seeking and serving the reign of God."

The kinds of skills that individuals would need in a ministry development position were discussed during the weeklong session at the seminary. The collaborative's "competency curriculum" presented traits of potential ministry developers — being able to work with groups; to work in church systems; to lead and teach theological reflection and interpretation; and to make companions in ministry.

The collaborative consists of individuals active in ministry development models in the dioceses of Nevada, Northern Michigan and Wyoming.

Fr. Kelsey noted that the Total Ministry effort in the Episcopal Church started in rural, isolated and generally poor areas of the dioceses of Alaska and Nevada. It has changed and grown since then. The annual meeting of Living Stones, a coalition of Episcopal and Canadian dioceses that support Total Ministry, has grown in membership to almost 24 dioceses, he noted.

The collaborative's presentation at CDSP was the first such effort at a seminary, but unlikely would be the last, according to Fr. Kelsey.

"We need to take the show on the road" to other seminaries, he said.

Dick Snyder

Churches of the Resurrection

Many churches have taken the name Resurrection. TLC wanted to know in what ways some of these churches carry out their role in bringing new life to their communities. The following was compiled from interviews and visits to websites.

Church of the Resurrection in **Centerville, Utah**, is holding services in its new building for the first time Easter Day, after seven years leasing a former bank (the vault was used as the vestibule). The Rev. Lee Lowery, rector, said the church has been “a doorway back into organized religion” for many people in Centerville, a growing bedroom community outside Salt Lake City. “This is a congregation that is very accepting of folks where they are,” making them feel comfortable about going deeper in their faith, he said.

The new church seats 250 and includes ample classroom space and a choir rehearsal room. Greg Putz, a member of the vestry, said the more traditional building on one of the town’s main streets is expected to draw more visitors. The congregation averages 70-100 worshipers. He said the church looks forward to expanding its existing programs, among them a women’s shelter, food bank, and ministry at the state prison about 45 minutes away. The standing committee of the diocese approved funding for the building and grounds, Mr. Putz said. The church held a capital campaign recently to pay something back to the diocese.

*

This year is the 20th anniversary as a congregation for Church of the Resurrection, **Longwood, Fla.** The first service was held on



Resurrection, Longwood, Fla., is celebrating 20 years.

the Sunday after Easter in 1982, and from that celebration the name “Resurrection” was chosen.

New life — resurrected life — has always been a part of the ministry of the parish. Its location in suburban Orlando attracts new families, many with children. “Whether by choice or by chance, most of us have moved here from another part of the country,” said the Rev. Joe Sitts, rector. “The parish becomes our community and our friendship circles tend to focus on those with whom we worship.”

Resurrection has an elementary school, Sweetwater Episcopal Academy, as well as a summer day-camp program that serves about 300 children per week. “Swimming, canoeing, and all of the energies connected with elementary education are an important part of who we are and how we refresh ourselves,” Fr. Sitts said.

“As we seek to carry out our Lord’s word and work in this place, each Sunday we look for renewal and refreshment in the ministry that we share.”

*

The Church of St. Paul and Resurrection, **Wood Ridge, N.J.**, is a united congregation of two traditions, the Episcopal Church and the Church of South India. The church’s mission statement resolves that “the Constitution and Canons of the Episcopal Church will be endorsed and that the motto of the Church of South India, ‘that they all may be one,’ will be upheld.” Worship combines the Episcopal and CSI liturgies “in low style.”

*

In **Hopewell Junction, N.Y.**, Church of the Resurrection gives 10 percent of its income to support a wide variety of ministries. These include a transitional living facility for single mothers and their babies in Poughkeepsie,



Easter Day services will be the first in the new Church of the Resurrection in Centerville, Utah, outside Salt Lake City.

“As we seek to carry out our Lord’s word and work in this place, each Sunday we look for renewal and refreshment in the ministry that we share.”

— The Rev. Joe Sitts, Longwood, Fla.

Churches of the **Resurrection**

two meal programs, the Community of St. Mary and the Society of St. John the Evangelist, missions in Haiti, Sudan and Honduras, and several theological institutions.

The rector, the Rev. Victor Austin, described Resurrection as a family high-church parish that welcomes all ages. "We take liturgy seriously, chant a lot, keep major feasts, and enjoy a rich ceremony in our worship," he said. The parish faithfully celebrates the Easter Vigil each year, which begins at 10:30 p.m., includes a trip to the cemetery, and concludes with a feast at about 1:30 a.m.



Scott Neely photo

Church of the Resurrection, Hopewell Junction, N.Y.

The church began in 1886 as a mission of the Diocese of New York. The congregation built a larger church in the early '60s, having anticipated the growth that IBM would bring to the area. In 1974 the church became a parish.

Church of the Resurrection, **Alexandria, Va.**, opened its doors to the community last fall for monthly entertainment. The church began the Phoenix Coffeehouse, a folk music series. Organized by Steve Key, a folksinger and songwriter in Washington, D.C., the coffeehouse is billed as an old idea in a new setting. No bar noise, smoke, or alcohol, just great music.

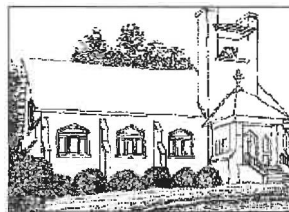
Intercessory prayer is a priority at the church. Each Monday evening, the Resurrection Prayer Circle meets for two hours to pray through the requests of the previous week. Among other ministries is the Resurrection Children's Center, a pre-school the church has operated since 1970. Members of Resurrection also provide assistance on Thursday evenings at St. Clement's Church in Alexandria, which gives shelter to the homeless during winter months.

Music for entertainment and outreach is part of the ministry program as well at Church of the Resurrection in **San Antonio, Texas**. The Ranglers is a group of musicians who play country and blues, both in the parish and outside, bringing the gospel through their music. Other activities of the church are a debtors anonymous group, line dancing, house churches, and the Agape ministry, which pro-

vides temporary emergency aid of food, clothing, furnishings, and payment of bills to people within specified zip codes.

On the first Saturday in May, teams of volunteers from Church of the Resurrection, **Bellevue, Wash.**, will replace leaky roofs, install safer flooring, remove rotting decks, build wheelchair ramps, brush on new paint, haul away old trash, and more. Repair and maintenance will be done at the homes of people in the community who are physically or financially unable to do the tasks themselves. Each team is mixed by age, gender, and skill levels, and is led by someone experienced in the major project to be done at that house.

Called Hearts & Hammers, the outreach ministry was started by a nearby United Methodist church. The intent is to lend neighbors a hand in order that they can safely and comfortably stay in their homes. All repairs are free to the homeowner — Hearts & Hammers raises the necessary funds. The day begins and ends with a meal at the church. At least eight months of planning and fund raising precedes each work day.



Resurrection, Starkville, Miss.

Much has changed at Church of the Resurrection, **Starkville, Miss.**, which relied heavily on a new system of lay leadership in the past year. In January 2001 the rector resigned. A few months later the organist/choirmaster of 13 years took a new position in Indiana. An interim was appointed, a search committee was formed. Meanwhile, renovation was

completed on the parish hall, which then became the interim place for worship while renovation proceeded on the student center and worship space upstairs. The congregation hoped to move worship out of the parish hall in March.

College students are prominent in the church. The Canterbury Episcopal Fellowship, the organization of Episcopal students on the campus of Mississippi State University, meets regularly at Resurrection. Other ministries: the Guild of the Christ Child offers love and support to expectant mothers from pregnancy through the babies' baptisms; Adopted Families provides families in need with food, clothing, school supplies, Christmas gifts and regular visits; and Helping Hands assists people in paying heating bills.

John Schuessler

Where the Power Is

The other day, I began leading a class trying to explain the Episcopal Church by showing parallels between the Episcopal Church's structure and governance and that of the United States. The parallels (General Convention to congress, members of the house to deputies to General Convention, senators/governors of states to bishops, state representatives to diocesan delegates, clergy to county executives, members to citizens, even the Anglican Communion to the United Nations) make sense, given that the church's constitution and the Constitution of the United States were written in the same year, by many of the same men. When using this analogy, however, I became aware that it worked best when the Episcopal Church was compared not with current government structure and practice, but with that prior to the Civil War.

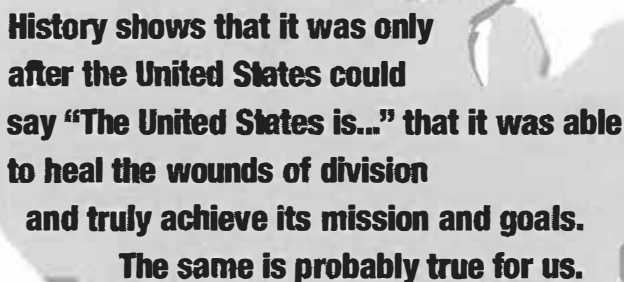
Before the Civil War, most of the power lay not in the federal government but with the states. Presidents were seen as leaders, but were in many ways beholden to governors of states. Following the Civil War, the situation was reversed. Many scholars argue persuasively that the real issue of the Civil

executive and judiciary branch in the federal government, and where the power of governors is far less than that of the president, the Episcopal Church's executive branch and Presiding Bishop are, in comparison with local bishops and dioceses, and in keeping with a pre-Civil War model, relatively weak. Though the General Convention makes resolutions and takes stands, it is loath to use its judicial powers to enforce them, and as a result bishops, not to mention clergy and lay folk, pay less attention than perhaps they should and pretty much do what they want.

Stuck in a pre-Civil War mode of operations in a long past-Civil War world, we are in need of strength and leadership from above. (As a chaplain at Washington National Cathedral, I am struck by the presence of not one but two statues of Abraham Lincoln, one of which has that great leader on his knees in prayer.) Struggling with issues of sexuality, we in the Episcopal Church have thought that our divisions revolved around emancipation instead of the far greater issue of authority and the question of who (at least in human terms) is in control. What does it mean to be an Episcopalian if for that Episcopal priests don't have to listen to their bishops, the General Convention has no real meaning, and the soon-to-be-appointed new Archbishop of Canterbury is a figurehead, perhaps to be admired but otherwise relatively ignored?

Should the ordinal for bishops be revised to scratch out vows to follow the faith, unity and discipline of the church and the ordinal for priests be revised to scratch out vows to respect and be guided by the pastoral direction and leadership of the bishops ... or do those things mean something to us? Is it "Episcopal churches are..." or "The Episcopal Church is..."? History shows that it was only after the United States could say "The United States is..." that it was able to heal the wounds of division and truly achieve its mission and goals. The same is probably true for us.

Our guest columnist is the Rev. Benjamin Shambaugh, rector of St. John's Church, Olney, Md.



History shows that it was only after the United States could say "The United States is..." that it was able to heal the wounds of division and truly achieve its mission and goals. The same is probably true for us.

War was not slavery — which probably would have ended soon anyway — but state's rights. They would argue that the greatest consequence is that before the war, one would have said "The United States are..." and after the war one said "The United States is..." Unfortunately, despite our national (and international) identity, the Episcopal Church functions much more as a plurality of dioceses than a unified church. (When it comes to the Anglican Communion, this is certainly true.)

While the post-Civil War U.S. has a strong

Did You Know...

St. George's Church, Puntoteague, Va., is nicknamed the "Ace of Clubs Church" because of its unusual shape.

Quote of the Week

The Rt. Rev. Stephen Jecko, Bishop of Florida, on competition among churches: "We all know that our local churches are not competitors — unless you listen to the clergy appropriately brag about their own congregations at a clergy conference."

Signs of New Life

On this feast in which new life plays so prominent a part, we are pleased to acknowledge the presence of new life in the Episcopal Church. Recognizing that the church is still wracked by controversy, dissension and mistrust, we still can find signs of new life in every part of the church. A few of them are worth mentioning:

Episcopal Relief and Development, formerly the Presiding Bishop's Fund for World Relief, continues to be one of the most effective ministries the church has to offer. It provides emergency grants to people in need all over the world as well as assisting deserving ministries. The 20/20 initiative, in which the church would double average attendance by 20/20, is proactive strategy. There are congregations all over the Episcopal Church, in every diocese, in which new life is found. Creative clergy leadership, sound preaching, faithful teaching, and steady growth are characteristics of these churches.

There are other encouraging signs of new life — new initiatives by theological seminaries, reconfiguration of the leadership at the Episcopal Church Center, the willingness to consider young people for positions of leadership, the recruitment of promising persons for the ordained ministry, the emphasis on prayer and Bible study in many of the church's most important meetings, the willingness of the church to address difficult topics, new churches being built.

These signs of new life are not isolated. Rather they can be found quite easily. They are hopeful signs of a vitality which should enable a contemporary church to address the needs of its people.



Joyous Day

It is a great pleasure for THE LIVING CHURCH and its staff to extend warm Easter greetings to our readers. The ancient salutation "Christ is risen!" and its response, "He is risen indeed," is a powerful greeting for Christians — as effective now as it has been through the centuries. The glorious events we celebrate on Easter Day are the heart of the gospel we proclaim. By the death and resurrection of Jesus Christ we are given new life and new hope. We know that the grave is not the end. May the joy of the resurrection be yours throughout this season.

Easter: The day the hats came back to church.

Staying Together Is the Right Choice

By Richard A. Best, Jr.

As an Anglo-Catholic traditionalist in a very liberal diocese, I can well understand why many Episcopalians are seeking some form of alternate episcopal oversight. It is a constant trial to be a contributing member of an organization whose favorite causes may be antithetical to one's own understanding of the gospel and, in some cases, Christian charity and simple common sense. More than a handful of Episcopalians appear quite ready to split off and join some sort of ecclesiastical entity that they believe will better uphold and teach the faith as most Anglicans throughout the world practice it.

Separation is, however, a temptation that ought to be resisted. First, of course, we believe that the church is, after all, the mystical body of Christ and that the Lord will be with it until the end of the age. The church is not ours, but his, no matter what we or anyone else try to do with it or to it.

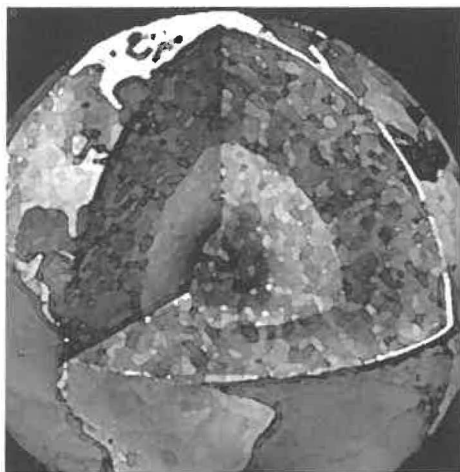
Second, most of the current arguments stem from social conditions emerging in our post-industrial society. These are not, in my view, uniquely theological disputes. (There may be sharp differences among theologians over the question of whether the Holy Spirit proceeds from both the Father and the Son, but I have yet to hear of that dispute roiling the waters of a parish or diocese.) The rights of women, gays, and questions relating to beginning of life and end-of-life issues generate deep emotions inside and outside the church. The relationship between those values and classical Christianity has not yet been settled, certainly not in the larger society, not among Christians generally, and

not among Anglicans worldwide. The pre-emptive resolution of these issues as now being attempted by the American church's liberal establishment should not be seen as forever determinative.

If it is accepted that the church is the body of Christ, then an articulation of the core understandings of the Christian community through 20 centuries will be needed as Christianity enters a transformational

venient. All of us will have to learn to get along with growing numbers of Muslim neighbors.

Traditionalist Anglicans should stay to fight for our understanding of the gospel and the church's commission. Some surely believe "it is time for them [*i.e.*, traditionalists] to go;" others will certainly attempt to frustrate every effort to call traditionalist priests or elect orthodox bishops. Nevertheless, individual church



The core understandings of the Christian community through 20 centuries will be needed as Christianity enters a transformational period as important as that of the 16th century.

period as important as that of the 16th century. Some believe that Reformation-era divisions may at last be reconciled, but there will be bumps along the road, as our Lutheran brethren have made clear. Geographically-based diocesan structures dating from the Roman Empire will be affected by an Internet culture in which communities can be sustained as well by e-mail as by annual visitations of mitred prelates. Some widely shared feminist perspectives may be ultimately irreconcilable with any plausible version of Christianity, and honest feminists may come to accept that reality. The routine acceptance of abortion and euthanasia can lead to a society implicitly hostile to the sick, the weak, and ultimately to those whose consumption of resources is incon-

members and local congregations have survived earlier periods of difficulty. Canon law can be abused, but it also yields many protections. Visiting bishops, even if they provide only informal oversight, can keep the flame going. Cooperation and continuing dialogue with other Episcopal congregations should continue; there is plenty of room for cooperation in important ministries where our perspectives are not all that different.

In short, traditionalists are called to serve their church under difficult circumstances. Like so many Christians around the world, we will have to pay the price of discipleship. □

Richard A. Best, Jr., is a member of St. Paul's Church, K Street, Washington, D.C.

It Works Both Ways

Fourteen years ago, I was forced to leave my parish and my diocese so that I could pursue God's call to seminary and priesthood. My parish, St. Andrew's in Albany, N.Y., was located in a diocese in which the bishop did not ordain or license women as priests. The parish had just been prohibited by the bishop from calling a woman rector. Funny thing — there wasn't much noise then about "sustained pastoral care" for those parishes whose theology was in discord with the sitting bishop. But now the House of Bishops is being pushed to find a way to care for those parishes that are in conflict with their bishops who are open to the evolving tradition and theology of the Episcopal Church.

One might wonder if the House of Bishops will also be pressed to provide sustained pastoral care for those parishes which are in theological discord with the bishops of San Joaquin, Fort Worth and Quincy. To quote TLC, "We are not optimistic."

*(The Rev.) Elizabeth Zivanov
St. Clement's Church
Honolulu, Hawaii*

It's Now Accepted

In reply to the letter of Edward A. Watkins [TLC, Feb. 10], I suggest that the original irregular ordination of women falls under the rubric of healing on the Sabbath. That event, too, caused some consternation in its time, but I am fairly certain Christian tradition now accepts healing on the Sabbath as canonical and orthodox.

As for the issue of a rational debate on the ordination of women, I'm not convinced one was possible even in those certainly more liberal times. I suspect the apostle Paul had rational discussions with his jailers in Rome and in all likelihood converted quite a number of them. His efforts still did not prevent the axe from falling on his neck. In other words, conflict would have risen out of the ordination of women regardless of the way it was handled.

Today the ordination of women is seen by nearly all as a blessing, and the church is immeasurably enriched by the ministry of ordained women. I will continue to pray for those whose scales have not yet fallen from their eyes so that they, too, may see this, and true Sabbath may reign.

*(The Rev.) Stephan P. Beatty
Somers Point, N.J.*

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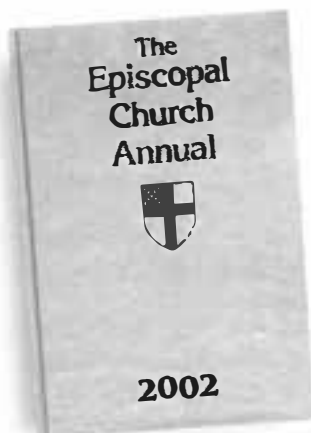
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Serious Threats

Thanks to Canon Chassey for his letter [TLC, Feb. 17]. I am also a veteran of World War II (378th Fighter Squadron, 9th Air Force, Europe), and I wish to echo his sentiments. Is it possible that the longer we "do nothing," the stronger evil becomes and the more people suffer? I still encounter some people who insist that we need to try and "reason together" with those in the Middle East who see things differently from us, and don't like our foreign policy. For a long time people did not take Hitler, and his book, *Mein Kampf*, seriously, and there are those who do not take Bin Laden seriously when he said, "I hate America and I hate Americans."

As a Christian, is my responsibility to protect the innocent, or to allow evil to

prevail because I do not want to get my hands dirty? After all, we are not responding to people who simply march and shout, but those who target anyone for death just because of nationality or political stand.

*(The Rev.) Mitchell Keppler
Smithville, Texas*

The Eighth Sacrament

Steve Waring's column, "Java for Yahweh" [TLC, Feb. 24], was delightful.

Many are the times when I've heard clergy tell stories about coffee hour and its joys and horrors. It is also a time frequently and humorously mentioned as the third (or eighth) sacrament of the church.

The column also reminded me of Tillich's concept of God as the "Ground of Being," a concept which I have treasured for 40 years. I've long thought that Tillich's concept and the effectiveness of coffee hour could build upon each other, with the latter described as a moment when we find the "grounds of our being." Coffee hour is where people can share with one another, make new friends, discover new opportunities, and find God's Spirit in community. Generally it is as effective (or moreso) as the sermon.

*(The Rev.) Park Allis
Bradenton, Fla.*

There's Still Time

It is pleasing to note that the Church of St. John the Baptist, Lodi, Calif. [TLC, Feb. 17], with all of its concerts, dramatic productions, conferences, workshops and lectures, is able to squeeze in some kind of worship service on Sunday mornings. I am not sure what kind of worship service, as it claims to be "moving away from the written word, back to the spoken, by providing just those written words needed for the congregation to respond or to sing." Does this infer that the Bible and Book of Common Prayer are no longer necessary to their worship?

*(The Rev.) Charles R. Floyd
Laguna Beach, Fla.*

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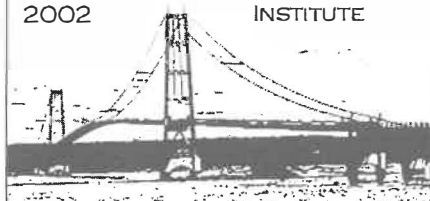
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PEOPLE & PLACES

Appointments

The Rev. **Bruce Blois** is rector of St. John's, PO Box 515, Keokuk, IA 52632.

The Rev. **Michael Doty** is rector of Holy Cross, PO Box 279, Tryon, NC 28782.

The Rev. **Lester Durst** is rector of St. Christopher's, 3200 N 12th Ave., Pensacola, FL 32503.

Kirsten Fenik is director of development for the Episcopal Church Foundation, 815 Second Ave., New York, NY 10017-4564.

The Rev. **Kent Johnson** is rector of All Saints', 214-35 40th Ave., Bayside, NY 11361.

The Rev. **Richard Kellogg** is rector of Shepherd of the Hills, PO Box 2005, Branson, MO 65615-2005.

The Rev. **Margaret Ewing Lloyd** is priest-in-charge of Christ Church, 149 Court St., Plymouth, MA 02360.

The Ven. **Jerry D. Morriss** is archdeacon of the Diocese of Texas.

The Rev. **Stephen Norcross** is interim at St. John's, 114 20th Ave., Olympia, WA 98501; he continues as director of pastoral services at William Temple House, Portland, OR.

The Rev. **John D. Perris** is rector of Christ Church, 671 Main St., Harwich Point, MA 02646.

The Rev. **Raphael Villareal** is rector of Trinity, 1415 Halsey Way, Carrollton, TX 75006.

The Rev. **L.D. Wood-Hull** is vicar of St. Edward's, PO Box 344, Silverton, OR 97381.

Ordinations

Priests

Dallas — David S. Houk.
Western Massachusetts — Meredyth Wessman Ward, priest-in-charge of Christ Church, PO Box 142, Rochdale, MA 01542.

Resignations

The Rev. **G. Randolph Usher**, SSC, as priest-in-charge of St. Luke's, Altoona, WI.

The Rev. **Guy R. Usher, Jr.**, as priest at Holy Trinity, Conrath, WI; he remains priest at St. Katherine's, Owen.

Retirements

The Rev. **Norman Runnion**, as rector of St. Martin's, Fairlee, VT; add. PO Box 415, Brookfield, VT 05036.

Deaths

The Rev. Canon **George B. Williams**, 86, rector of St. Andrew's Church, Downers Grove, IL, for 23 years, died Feb. 12 in Overlook Hospital, Summit, NJ.

Canon Williams was a native of Mount Carmel, PA. He earned degrees from the University of Findlay and Andover Newton Theological School. He was ordained deacon and priest in 1946. He served the Downers Grove parish from 1957 until 1980, when he retired. He also served congregations in

Camp Hill, PA; Berlin, NH; Waupun, WI; South Haven, MI; and Hinsdale, IL. He was an honorary canon of the Cathedral of St. James, Chicago. In recent years he was an associate at St. Andrew's, New Providence, NJ. He is survived by his wife, Blanche, daughters Diana, Ellyn and Barbara, and four grandchildren.

Salome Hansen Breck, one of the founders of Episcopal Communicators, died Feb. 13 at an Englewood, CO, retirement community. She was 95.

Mrs. Breck was editor of the *Colorado Episcopalian*, newspaper of the Diocese of Colorado, for more than 25 years. She was founding editor of the national *Journal of Women's Ministries* and initiated *Triennial Today* at the Episcopal Church Women's Triennial in 1985. She was active in the Council for Women's Ministries and the Episcopal Women's History Project, was communications chair for Province 6, and served on the board of the Religious Public Relations Council. She spent eight years in radio and seven in television in Denver as a local personality. She is survived by five children, 18 grandchildren and 13 great-grandchildren.

The Rev. **Berniece G. Craig**, of Warrensburg, MO, retired deacon of the Diocese of West Missouri, died Jan. 5. She was 93.

Deacon Craig, a native of Colony, KS, was a graduate of Central Missouri State Teachers College and taught English there for 27 years. She also taught at State Fair Community College. At age 75, she studied for a year at Virginia Theological Seminary and was ordained in 1984. She served at Christ Church, Warrensburg, until 1992, when she retired.

Robert Coykendall, 78, historian emeritus of the Diocese of Western New York, died Dec. 27, 2001, in his home in Youngstown, NY.

Judge Coykendall was a native of Springfield, MA. After serving in the Navy, he was educated at Columbia University and the New York School of Law. He practiced law in Niagara Falls, NY, and was an administrative law judge with the New York State Workers' Compensation Board. He retired in 1989. Judge Coykendall was a member of St. John's Church, Youngstown, the Historical Society of the Episcopal Church, and the National Episcopal Historians and Archivists. He is survived by his wife, Sandra, sons Glen, Maxwell and Edward, and five grandchildren.

Next week...

Spring Music Issue

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CONFERENCES

RENEW YOUR LAY MINISTRY NOW! The National Network of Lay Professionals in the Episcopal Church, (NNLP), is calling Lay Professionals in the Church to join its 11th annual gathering at Loyola University Chicago, June 7th – 9th, 2002. We will renew our ministries professionally and spiritually, by enjoying the beauty of Lake Michigan, enjoyment of Chicago's museums and other attractions, through participation in common prayer and learning experiences. This year's theme, "Here Am I, Send Me!" will help us examine our experience of vocation as Lay Professionals in the Church. Our theological reflections will be led by Bill Countryman. Countryman is an Episcopal priest, professor of New Testament at the Church Divinity School of the Pacific in Berkeley, California, and author of *Forgiven and Forgiving*, *The Language of Ordination*, *Biblical Authority or Biblical Tyranny?* and other titles. As always, the main benefit will be shared dialogue and networking opportunities with others engaged in professional lay ministry within the Church. For more information on the gathering, to download a registration form or to learn about membership in NNLP you may access our website at: www.episcopalchurch.org/nnlp E-mail: NNLP@trinity-wallstreet.org; Address: NNLP, 74 Trinity Place, 25th Floor, NY, NY 10006-2088; Phone: 212-602-0771.

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FULL TIME RECTOR: We are a small family-oriented, traditional church in Marlborough MA, looking for an energetic pastor who is comfortable with people of all ages and nationalities. Please send resume and CDO profile to: Search Committee, Church of the Holy Trinity, PO Box 65, Marlborough MA, 01752 E-Mail: sswalker@attbi.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 on-going 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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PASTORAL ASSISTANT TO THE RECTOR: Good Shepherd Church, a dynamic, creative, 700-member family oriented parish located in the heart of the Kentucky Bluegrass Region where arts and cultural activities abound, is seeking an enthusiastic priest who is a spiritual leader committed to sustaining our active pastoral care ministry. Additional responsibilities will be participating in Sunday and midweek Eucharists as celebrant and preacher as part of a three-person clergy staff, day school children's chapel, assisting with Christian formation and resource person for parish pastoral groups. Patience, team spirit and a sense of humor essential. Contact: Ms. Cherie Flueck, Good Shepherd Episcopal Church, 533 East Main Street, Lexington, Kentucky 40508. Telephone: 859-252-1744. E-mail: bsessum@goodshepherdlex.org.

PART-TIME YOUTH MINISTER: Good Shepherd is an active dynamic program-sized parish near downtown Lexington, seeks an enthusiastic lay person who is committed to Youth Ministry (grades 6-12), helping youth to grow in faith and respond to contemporary issues. Experience with Journey to Adulthood is a plus. College degree, youth experience, and Journey to Adulthood experience desired. Contact: Ms. Cherie Flueck, Good Shepherd Episcopal Church, 533 East Main Street, Lexington, Kentucky 40508. Telephone: 859-252-1744. E-mail: bsessum@goodshepherdlex.org.

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FULL-TIME RECTOR: When you entered seminary, this is the church you dreamt about. St. Luke's Episcopal Church, located on the shores of Lake Michigan, in Racine, Wisconsin, is searching for a full-time rector. We are seeking someone who shares our enthusiasm for Christian education, good pastoral care, liturgies rooted in the Anglo-Catholic tradition and excellent preaching. It is important for us to find a rector who will challenge us to grow in our understanding of what it means to be an Episcopalian. We are anxious to work with a compassionate guide who possesses business acumen and strong organizational skills. We want our parish to be a place where a rector feels supported and finds ways to grow professionally and spiritually. Please send resume and other pertinent documents to: Geoff Greeley, St. Luke's Search Committee, 614 Main Street, Racine, WI 53403 or email: Stlukes@wi.net

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YOUTH EDUCATION COORDINATOR: St. John's Episcopal Church, located in downtown Troy, New York, offers a full-time position for an experienced Youth Education Coordinator. We seek a committed, energetic person to lead and direct our Sunday school youth, V.B.S., special and intergenerational events. Musical skills and the ability to lead a youth choir would be appreciated. Experience in the Logos program would be helpful. Demonstrated administrative skills are highly important. We seek a person who is happy to encourage our young people to embrace the Episcopal way. Above all, we seek a person who loves Christ, loves youth, and will bit the ground running. Send your resumes and references to: The Rev. John Kelly, St. John's Episcopal Church, 146 First Street, Troy, NY 12180, fax them to (518) 274-5880, or E-mail to frkelly55@aol.com.

DIRECTOR OF CHRISTIAN EDUCATION: R.E. Lee Memorial Church (Episcopal) in Lexington, Virginia is seeking a full-time professional Director of Christian Education to begin mid-summer. R.E. Lee Church is a 700 communicant parish adjacent to two institutions of higher learning, Washington & Lee University and Virginia Military Institute. The DCE will work with a two member clergy team, Director of Music and lay persons. Currently, one of the clergy is responsible for the youth and college ministry. The principal responsibilities of the position include parish-wide spiritual development through Christian education of adults and children by means of Sunday Church School and week-day activities. The DCE will also create occasional intergenerational activities, inspire and facilitate lay ministry, and have the opportunity to develop Christian learning experiences for a day-care center housed in the church.

The successful candidate will be a committed Christian who is collegial, enthusiastic, self-motivated, focused, and skilled in program development and implementation. An advanced degree, previous experience in Christian Education, and knowledge of the Episcopal tradition are preferred. Compensation will be competitive and commensurate with the successful candidate's experience and qualifications. For more information, please visit our website at <http://ns.releechurch.org>. Job description and Parish Profile are available upon request. Please send inquiries and resume to: Marlys Crann, c/o R.E. Lee Memorial Episcopal Church, 123 West Washington Street, Lexington VA 24450, Phone number (540) 463-4981, Fax (540) 463-6229

RECTOR: The Episcopal Church of the Holy Communion in one of the older suburbs of St. Louis, MO. seeks a caring rector for our pastoral/program sized church. Ours is a diverse and inclusive parish with a healthy endowment, an ongoing program of capital improvements and a commitment to community ministry. We value liturgy, music and tradition but are also seeking to add a more contemporary service to our weekly schedule. In a new rector we seek spiritual leadership, clear, relevant gospel-based preaching, the ability to foster growth and diversity and an understanding of Anglican theology and liturgy. Send resume and CDO profile to: John Bell, Search Committee Chair, Church of the Holy Communion, 7401 Delmar Boulevard, University City, MO 63130

POSITIONS OFFERED

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

ORGANIST/CHOIRMASTER: Christ Episcopal Church in Aspen, CO, is seeking to hire a half time musical director for this medium-sized parish in vibrant and diverse resort community. Candidate must be proficient in organ and conducting, and possess the passion to lead a small but dedicated choir, and grow it accordingly. Church has well maintained Allen Digital Computer Organ. Must have a heart for children and an understanding and appreciation of liturgical worship. Two services on Sunday morning (3 during ski season), plus major feast days and special events. Competitive package. Inquiries to: The Rev. Jeff Fouts, 536 W. North Street, Aspen, CO 81611. E-mail: fatherj-effasp@aol.com

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@atbi.com.

DIRECTOR OF CHRISTIAN EDUCATION: Episcopal Church of the Holy Communion seeks full-time Director of Christian Education to develop and oversee adult, youth and children's education programs. Competitive salary plus benefits, depending on qualifications. Minimum qualifications: appropriate academic credentials plus three years experience. Deadline: May 31. Send CV, 3 references and philosophy statement of Christian education to: Erika Smith, Parish Administrator, 7401 Delmar Ave, St. Louis, MO 63130. E-mail: rbaker@holychommunion.net

RECTOR: St. Saviour's Episcopal Church of Bar Harbor, Maine, seeks an inspirational priest, skilled in pastoral care, to continue our tradition of eucharistic-centered worship and help us express the teaching of our Lord in our daily lives and in the service of others. Our historic church is centrally located in the largest town on Mount Desert Island, home of Acadia National Park. Our pastoral-sized congregation is enlarged by seasonal visitors to this beautiful coastal community. Our mission is to put Jesus Christ first in our lives and to spread the Good News through worship, education and ministry while offering a welcoming atmosphere of love and compassion to all. Please address inquiries to Co-Chairs, Study and Search Committee, St. Saviour's Church, Bar Harbor, Maine 04609 or directly to Canon Linton Studdiford, Diocese of Maine, 143 State St., Portland, Maine 04101. (<http://ellsworthme.org/ssaviour/>).

RATES

Classifieds

Frequency	1-3x	4-12x	13-25x	26x
Rate per word	\$0.75	\$0.62	\$0.50	\$0.47

Minimum rate \$10.00. For blind box advertisements add \$15 service charge. \$5 for succeeding insertions.

Church Directory

Frequency	1x	6x	13x	26x	52x
Rate per line	\$3.60	\$3.30	\$3.05	\$2.95	\$2.85

Minimum 3 lines.

CLASSIFIEDS

POSITIONS OFFERED

ASSOCIATE RECTOR: Christ Episcopal Church is seeking an enthusiastic priest with a passion for reaching our neighborhood and city for Jesus Christ. Christ Episcopal Church is a large, historic, evangelical parish located in the heart of San Antonio, Texas. Searching for an individual with excellent communication skills, energy and vision for the future, ready to possibly help lead us in planting a daughter congregation. Send resume and address questions to: **Chuck Collins, chuckc@cecsa.org.**

FULL-TIME RECTOR: Episcopal Church of the Transfiguration, Saluda, NC. Originally formed to serve the spiritual needs of a summer community in this small town in the beautiful NC mountains, Transfiguration has grown into a year round, vibrant community of faith. We seek a rector for our mostly mature congregation with an average Sunday attendance of 83. Our church values traditional Anglican worship, a high level of lay participation, warm fellowship, service and leadership in the community. We are looking to deepen the ministry of our parish for the years ahead. Please send resume and profile to **Search Committee, Episcopal Church of the Transfiguration, P. P. Box 275, Saluda, NC 28773.**

RECTOR: St. Mark's-on-the-Mesa Episcopal Church is seeking an experienced, energetic Rector with the vision to lead our growing church in traditional and contemporary worship, spiritual growth, education and community outreach. St. Mark's is a Bible-based, family-oriented church with close to 1,000 members. If interested, please send a resume to: **Search Committee, St. Mark's-on-the-Mesa Episcopal Church, 431 Richmond Pl. N.E., Albuquerque, New Mexico 87106** Visit us at our website at www.stmarksonthemesa.org, or E-mail jparkes@uun.edu.

PART-TIME RECTOR: St. Michael & All Angels Episcopal/Anglican Church, Adelphi, Maryland, just outside Wash. DC. A warm, family-oriented, multicultural parish with an active lay ministry, seeks an energetic, caring, sensitive rector to help with spiritual growth, membership increase and community outreach. Please address inquiries to: **The Search Committee, St. Michael and All Angels Episcopal Church, c/o Matilda Bruno-Gaston, Chairperson, 7411 17th Ave., Adelphi, MD 20783, (301) 445-3289, Email: embeegee@aol.com.**

ASSISTANT RECTOR: St. David's Episcopal Church in Roswell, Georgia, (northern suburb of Atlanta) seeks an assistant to the rector for program and administration. Will consider a recent seminary graduate or experienced priest. St. David's is a vibrant corporate-sized parish currently experiencing explosive growth. We currently hold 5 services per weekend. Come join a team of excited clerics and lay staff serving an enthusiastic, engaged and loving parish. Lots of children! We are passionate about being the holy people of God. Send your resume and Letter of Interest to: **St. David's Episcopal Church, 1015 Old Roswell Road, Roswell, Georgia, 30076, Attn: Fr. Paul Winton. Or call the Rector at (770) 993-6084 or E-mail at psw@stdavidchurch.org**

RECTOR: Diocese of Central New York's oldest yoked parishes seek a rector for this diverse ministry. Ample endowed, we offer a warm church family, excellent recreational facilities, and the opportunity to develop lasting programs. Please go to www.northnet.org/headwaters and download our search brochure, or call **Tony Belmont at (315) 348-6466.** E-mail inquiries to Headwaters@gisco.net or HeadwatersField@aol.com.

YOUTH MINISTER: Large Episcopal parish is seeking an enthusiastic, motivated and committed Youth Minister. This person must demonstrate a successful experience working with youth, grades 6-12, and their families. College degree and knowledge of the Anglican tradition preferred. Competitive salary and benefits. Please send cover letter, resume and references to: **Search Committee, Christ Episcopal Church, 601 E. Walnut, Springfield, MO 65806 or FAX 417-866-1301 or E-mail cec@atlascmm.net.** Position now open. For complete job description, address inquiries to: **Mary Kay Ross.**

POSITIONS OFFERED

DIRECTOR OF YOUTH MINISTRY: Calvary Church, Memphis, Tennessee, a historic, large, progressive and vibrant downtown church, seeks a full-time director to coordinate, expand and run youth ministry programming (grades 6 - 12). Position requires experience, high motivation, and creativity. Ministry includes coordinating activities with a large church staff and many diverse programs. Bachelor's degree and experience are required. Excellent salary and benefits. Send resume and 3 references by **April 15 to: Youth Director Search Committee, Calvary Episcopal Church, 102 N. 2nd St., Memphis, Tennessee 38103, ATTN: Connie Ross.** Check us out at www.calvaryjc.org and www.explorefaith.org.

FULL TIME ASSISTANT ORGANIST AND CHOIRMASTER: Old St. Paul's, Baltimore. Traditional music program in downtown parish with Choir of Men and Boys, expanding to include girls in separate rehearsals and performances. Assist choirmaster in all aspects of music program, including accompanying, conducting rehearsals, and administrative duties. Applicants must possess collegial, outgoing personality and strong organ skills; good sight-reading and prior experience with children preferred. Full benefits, and competitive salary based on qualifications and experience; package includes 3-bedroom apartment with amenities. By **April 15**, send letter of inquiry, with resume and at least three references to **Daniel Fortune (Organist and Choirmaster), 309 Cathedral St., Baltimore, MD 21201.** No phone calls, e-mails, or recordings. Position to begin in early to midsummer. Job description available at www.oldstpauls.org.

RECTOR: St. Andrew's Church, a small parish on Washington's south Olympic coast, seeks an energetic priest with strong teaching skills, comfortable with pastoral care, and able to relate to all ages. Grays Harbor offers the Pacific Ocean, the Olympic Mountains and a well-maintained historic church filled with dedicated, committed people with a deep sense of community. Profile available. Contact **Phil MacNealy, 37 Boursaw Ave., Hoquiam, WA, 98520, 360-533-7263.**

FULL-TIME RECTOR: Large, long established parish on the southern shore of Puget Sound is looking for a rector to lead a staff of six and a congregation of multicultural, multi-talented people. We seek a priest who is committed to pastoral care and spiritual leadership, who has an interest in community building, and who is devoted to Christian education. We highly value a sense of humor, as well as preaching and liturgical skills. Those who are willing to commit to a people who are committed to their church should contact **Rob Mitchie, Search Co. Director, 114 20th Ave. SE, Olympia, WA 98501-2999 (stjohnsoly@olywa.net).** See our Profile at www.olywa.net/stjohnsoly.

CURATE: Ministry in Paradise, on the water's edge in South Florida. Holy Trinity Church, downtown West Palm Beach, enjoys two seasons, sun and rain. The historic parish church includes over 1000 members and a newly arrived rector. One's priesthood will be expressed fully, with concentration on church school, youth and young families. Send CDO and resume to: **The Rev. W. Frisby Hendricks, III, Holy Trinity Church, 211 Trinity Place, West Palm Beach, Florida, 33401. E-mail: frfrisby@holyltrinity-wpb.org (561) 655-8650, FAX (561) 655-6646**



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POSITIONS OFFERED

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RETREATS

MAXIMIZE YOUR CONGREGATIONAL LEADERSHIP POTENTIAL! Human Interaction Lab, May 6-10, 2002, Camp McDowell, Alabama. Focuses on interpersonal communication and awareness of self in a group. Through a variety of experiential activities, participants will look at what goes on in the life of a group and learn more about the effect of their own participation. The aim is to increase skills in the leadership functions, which maintain and enhance the life of a group and help it in accomplishing its tasks. The Human Interaction Lab is the prerequisite training for most other LTI events in group development, design skills and consultation skills. For more information about this truly gratifying experience, call **Janet Ann Holtz, Registrar, Leadership Training Institute at (865) 534-2441, or E-Mail: jannholtz@mindspring.com**

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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.**

STUDY PROGRAMS

FELLOWS-IN-RESIDENCE PROGRAM, SEWANEE: The School of Theology at the University of the South in Sewanee, Tennessee, invites applications for this program. Fellows visit for two weeks to accomplish their own programs of academic study, spiritual refreshment, and share in the seminary community. Successful applicants receive a \$500 fellowship and faculty supervision. Two sessions are offered: **Sept. 30-Oct. 11, 2002** (includes DuBose Lectures and School of Theology alumni gathering) and **Feb. 24-Mar. 7, 2003.** Applications are now being accepted. Please include: 1) curriculum vita 2) dates preferred 3) 500-600 word statement about project to: **The School of Theology Programs Center. Attn. Sarah Davis, Fellows-in-Residence, 335 Tennessee Ave., Sewanee, TN 37383-0001. Fax: 931.598.1165; E-mail: sdavis@sewanee.edu.** For more information, call **1.800.722.1974.**

SUMMER PROGRAMS

ICON WRITING WORKSHOP: Under the direction of master iconographer Vladislav Andrejev. July 14 through July 20, 2002 at All Saints Episcopal Church, Omaha, Nebraska. For more information call **Jane Tan Creti at (402) 397-3059**

CDI — Deer Isle Clinics for Parish Leaders & Consultants: Leadership Clinic, July 9 - 12, 2002; Consultant Clinic, July 16 - 19, 2002. Reflecting on the practice of leadership or consulting. Learning from your own experience. Each clinic is no larger than five people. The schedule allows plenty of room for recreation and leisure. For more information: **Robert A. Gallagher, odct@downeast.net or 207-348-6492.**

TRAVEL/TOURS

PILGRIMAGE to Saints and Shrines of England, June 24 - July 8. Led by the Rev. Dr. Arnold Klukas, parish priest, spiritual director, and art historian. Overnight stays in Canterbury, Lincoln, Durham and Holy Island. Daily worship. For brochure call **(412) 563-4260** or E-mail awk-lukas@juno.com

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& 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

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5:45 www.stpauls-kst.com

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9:30 Sat

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Mass 9, C 9:30

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KEY - Light face type denotes AM, bold face
PM, add. address; anno, announced; A.C.
Ante-Communion, appt., appointment; B, Bene-
diction; 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. Eversong; ex. except;
1S, 1st Sunday; hol, holiday; HC, Holy Commu-
nion; HD, Holy Days, HS, Healing Service, HU,
Holy Unction; Instr, Instructions; Int, Interces-
sions; 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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