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Anglican World/Ian Harvey photo



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SUNDAY'S READINGS

The Vine and the Branches

'[T]he branch cannot bear fruit unless it abides in the vine...'
(John 15:4)

The Sixth Sunday of Easter, May 5, 2002

Acts 17:22-31 or Isaiah 41:17-20; Psalm 148 (or 148:7-14); 1 Pet. 3:8-18 or Acts 17:22-31; John 15:1-8

Today's readings continue the theme of last Sunday — genuine faith is a matter of action and not of mere words and rituals. Again we are reminded that baptism into Christ's death and resurrection hardly brings with it an automatic ticket for entrance into the kingdom. God's grace, freely given, requires the response of a life of good deeds as a continuous act of thanksgiving to the Lord.

Luke, in the reading from Acts, urges the Athenians to worship their "unknown" God as their creator, their sustainer, and the source of their hope of eternal life. It is clear to him that their "unknown" God is none other than the Lord of heaven and earth. They are also urged to put their ultimate trust in him. Our own lives would certainly be enriched if we lived out the apostle's admonition, making worship and trust the cornerstones of our spiritual journey.

The author of 1 Peter offers the practical advice of never returning evil for evil. Like it or not, there are some even within the church who are hateful and spiteful and full of malice. What better witness to Christ's love could there be but to pray for such people and to invoke God's blessing upon them? The canons aside, forbearance, acceptance, and forgiveness are what constitute the core of our faith.

What it all boils down to is this: Jesus Christ himself is the only true vine, and we are but its branches. Nourished by the life-giving fluid (Christ's blood) which flows through the veins of the "vine tree," we simply cannot help but to continue the work of the Savior through whom we are continuously fed. And we do this not for our own personal merit, but in thanksgiving to him who died for our sins and rose victorious from the grave.

Look It Up

How does James sum up our duty to give thanks to God for our redemption? (James 1:13-16)

Think About It

How might our lives be different if we consciously practiced the virtues of good deeds, forbearance, and forgiveness, constantly reminding ourselves that we are but branches of the true vine, Jesus Christ?

Next Sunday

The Seventh Sunday of Easter

Acts 1:(1-7) 8-14 or Ezek. 39:21-29; Psalm 68:1-20 (or Psalm 47); 1 Peter 4:12-19 or Acts 1:(1-7) 8-14; John 17:1-11

Chronic Vigour

Darwin, Anglicans, Catholics, and the Development of a Doctrine of Providential Evolution

By Gregory P. Elder
University Press of America, Inc.
Pp. 230. \$30. ISBN 0-7618-0242-8

Must a choice be made between Darwin and God? Victorian Anglicans found such a choice unnecessary, as Gregory Elder relates in this informative book. In the years following the publication of Darwin's *The Origin of the Species* in 1859, the Church of England moved forward with remarkable ease to give a theistic interpretation to evolution. It did so by embracing a doctrine of providential evolution that affirmed divine creation was "by means of the long paths of biological evolution."

This reception of evolutionary thought by the religious establishment in England was due mainly to the public advocacy of two clerics, Charles Kingsley and Frederick Temple. Behind the scenes though, two Anglican converts to Roman Catholicism were instrumental in promoting providential evolution — John Henry Newman and St. George Jackson Mivart. The bright light shed on the roles of these four personalities in fostering an Anglican synthesis of science, and the biblical teaching of creation is of especial attraction and value.

Darwin died in 1882 and was buried in Westminster Abbey. The interment was an expression of the popular sentiment of the day by both state and church. It was a natural selection.

*(The Rev.) Charles R. Henery
Nashotah, Wis.*

Sacred Pain

Hurting the Body for the Sake of the Soul

By Ariel Glucklich
Oxford. Pp. 288. \$30. ISBN 0-1951-3254-8

In this expansive study of the religious uses of pain, Ariel Glucklich examines how pain and suffering have been incorporated into most of the world's religious traditions as vehicles for transcendence. It is not always a pretty tale, but Glucklich's clear concern to honor the experience of the sufferer makes it a most humane one. And

as many of the sufferers he discusses have chosen their own suffering — medieval flagellants, on one hand, and Native American participants in the Sun Dance, on another — it is a challenge for the comfortable ones like me.

Glucklich, a professor of theology at Georgetown University, moves seamlessly from the psychoanalytic theories of Melanie Klein to the anthropology of Victor Turner to the political-historical writing of Michel Foucault. He is con-

versant with contemporary medical studies on the physiological responses to pain. He also discusses with delicacy the phenomenon of adolescents and young adults in "enlightened" America — mostly girls — who cut or mutilate themselves. In addition to the psycho-spiritual interest of this book, there may be pastoral applications as well.

*(The Rev.) Bonnie Shullenberger
Ossining, N.Y.*



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Cubans Seek Return to the U.S. Church

The Episcopal Church of Cuba is seeking re-admission to the Episcopal Church in the United States, but only temporarily as it seeks to be part of a new province. The move is motivated by a need for a pension fund for the church's clergy.

In February, a decision to rejoin the U.S. church was made at the Havana synod, following a motion by the Rt. Rev. Jorge Perera Hurtado, Bishop of Cuba. In explaining the motion, the bishop referred to a meeting in Camp Washington, Conn., last October to discuss the formation of an Anglican Province of the Caribbean. The meeting included representatives of Cuba, Haiti, the Dominican Republic and Puerto Rico. The church in Puerto Rico is also seeking re-admission to the U.S. church. Bishop Perera said the two churches have agreed to decline re-admission if one of them is not accepted, the *Anglican Journal* of Canada reported.

In 1967, the U.S. House of Bishops voted to expel the Cuban church because of political hostilities between Cuba and the U.S. Since then, the Cuban church has had oversight from the Metropolitan Council of Cuba, chaired by the Most Rev. Michael Peers, Primate of the Anglican Church of Canada. One concern was what position the Episcopal Church in the U.S. would take on the U.S. blockade of Cuba, imposed in 1963.

During debate, the Rev. Oden Marichal Rodriguez, vicar-general of the diocese and a member of the Cuban parliament, explained that a new province has been discussed for 20 years, but Cuban clergy want a retirement fund in place now.

Primates Denounce Mideast Violence, Pay Tribute to Archbishop Carey

Primates of the Anglican Communion addressed the strife in the Middle East when they gathered April 10-16 at Canterbury Cathedral. The primates, representing 35 of the 38 Anglican provinces, issued a statement on the Middle East and paid tribute to the Most Rev. George Carey, Archbishop of Canterbury, who will retire in October.



Anglican World/Jim Rosenthal Photo

Archbishop Carey

"We pledge our solidarity with all who have suffered loss of life, injury and the destruction of property in the area," the primates said in their statement. "We denounce the shelling, suicide bomb attacks, and military incursions as both evil and futile. We see no way in which such acts can lead to peace with justice and security for the Holy Land and its peoples."

The primates also called on Anglicans and people of good will "to unite in earnest prayer for an end to the violence and bloodshed."

The Rt. Rev. Riah H. Abu El-Assal, Bishop of Jerusalem, made a plea for assistance to the church in that part of the world.

The treatment of traditionalist members of the Episcopal Church, particularly in the Diocese of Pennsylvania, and the need to provide sustained pastoral care for them were addressed by the primates, apparently in small groups or in one-on-one conversations rather than in full sessions. The meetings were closed to the media.

The primates also issued a statement on the International Anglican-Roman Catholic Commission on Unity and Mission (IARCCUM). The primates welcomed the statement "Communion in Mission" and its accompanying action plan from the 2000 meeting of Anglican and Roman Catholic bishops in Canada.

They lauded the work of the Archbishop of Canterbury and Cardinal Edward Cassidy, and added, "We encourage our provinces and churches

to give their support to this new stage on the journey to full visible unity between the Roman Catholic Church and the Anglican Communion."

Archbishop Robin Eames of Ireland, the senior primate, made a statement in tribute to Archbishop Carey on behalf of the primates. "Many things have transpired during his primacy, but surely his abiding legacy to our Communion will be his strengthening our sense of interdependence as we attempt in mission and care to proclaim the resurrection faith to a broken and tired world, but also a world of wonder and beauty."

The primates worshiped together daily in Canterbury Cathedral, including at the Sunday Eucharist, which was celebrated by Archbishop Carey with the Most Rev. David Gitari, soon to retire as Archbishop of Kenya, as the preacher.

The primates of Central America, Mexico and Pakistan were absent because of illness.

In other business, the primates:

- Received the report of the recently formed Consultation of Anglican Communion Legal Advisors, which met at Canterbury in March. That group identified an initial list of 44 shared principles of canon law common to the churches of the Communion and identified a list of 15 topics representing legal issues on which further work may need to be done.
- Participated in theological reflection on the nature of the church and its mission in the world.
- Shared pastoral experiences, with each primate addressing the question of "How we live with issues that challenge us."
- Addressed several global issues, including Christian-Muslim relations.
- Issued a statement on the Doctrine of God, "in the light of current challenges to historic Christian doctrine from various quarters..."

Anglican Communion News Service contributed to this article

The Way We Live Since 9/11

Phyllis Tickle, contributing editor in religion to *Publishers Weekly*, spoke of experiences of the atrocities of Sept. 11 when she addressed Trinity Institute's 33rd national conference, "Spiritual Formation in the Contemporary World," April 5-6 at Trinity Church, Wall Street.

"I move regularly around the country, and I've been more and more persuaded that there are two 9/11s," Ms. Tickle said. "There's the 9/11 of those who were actually here in this city, and for whom the horror was so complete that it burned them through to compassion — absolute compassion. The same is true in D.C., where there is a kind of washing through to the other side."

For those in other parts of this country, however, the perspective is quite different.

"When you get out far away into other areas of the country, what you get is a 9/11 that is almost a displacement, if you will," she said. "It has an edge of danger that has not yet

burned through to compassion and that feels frustration at not being able to feel it. It's such a horrible thing and it comes in cold media on the television or the radio into your domestic space or into your office space. You can't feel it, you can't get it. There is such an agony of separation."

In addressing the theme of the conference, the Rev. Fred Burnham, director of Trinity Institute, noted that the events of Sept. 11 are changing the way people live.

"And we recognize that those changes are about the basic spiritual values that inform our lives," he said.

The conference was presented by satellite downlink to a number of sites around the country. It also featured Andre Delbecq, professor of management at Santa Clara University; Roberta Bondi, professor at Candler School of Theology of Emory University; Parker Palmer, writer, teacher and activist; and Sharon Daloz Parks, associate director of the Whidbey Institute.



Herb Katz photo

Dean Installed: The Rev. James A. Kowalski was installed as dean of the Cathedral Church of St. John the Divine April 13. Despite the vestiges that remain from a devastating December fire — a temporary organ and plywood window-coverings — colorful kites and banners furled over the heads of more than 1,500 assembled. In his homily, former New York Governor Mario Cuomo said the international urban ministry of the cathedral was made all the more important in the aftermath of the Sept. 11 terrorist attacks.

Episcopalians and Roman Catholics: More Talk Expected

Personnel changes among two important ecumenical committees and the approach of General Convention signaled that domestic dialogue between Anglicans and Roman Catholics is likely to assume a higher profile.

The Anglican-Roman Catholic Consultation in the United States (ARC-USA) met March 14-17 in Menlo Park, Calif., and the Episcopal Church's Standing Commission on Ecumenical Relations met one week later in New Orleans. Both groups engaged in extensive preliminary discussion about a local response to "The Gift of Authority," an international document on the question of authority in the church that was published jointly in 1999. The 1999 document addresses in detail a number of authoritative decision-making questions, including primacy among bishops, clergy and laity. Both churches have asked individual

provinces to study and prepare commentaries.

In California, members of ARC-USA examined each paragraph of the "The Gift of Authority" in order to identify areas of progress and points requiring further clarification. One session highlighted progress on publication of a study guide on differences and similarities toward authority in the two churches. The proposed guide could be used in both churches at the parish level. Time was also spent comparing notes on inculturation, the ways in which authority in each church has developed specific to the United States. Shortly after the conclusion of the ARC-USA meeting, the United States Catholic Conference of Bishops announced that the Rev. Arthur L. Kennedy, professor of theology at the University of St. Thomas in St. Paul, Minn., had been named executive

director of the Secretariat for Ecumenical and Interreligious Affairs. The position had been held on an interim basis by John Borelli since the death of the Rev. John F. Hotchkin in June.

In New Orleans, the Standing Commission on Ecumenical Relations began discussion on whether to prepare a document of its own or accept the joint document that is being prepared by ARC-USA. The standing commission is canonically required to prepare a report for General Convention. Before the meeting, the Rt. Rev. Leopold Frade, Bishop of Southeast Florida and chair of the commission, announced his resignation. He has been replaced by the Rt. Rev. William O. Gregg, Bishop of Eastern Oregon. Bishop Gregg is considered by many to have an extensive background in Roman Catholicism. He received his Ph.D. at Notre Dame University.

Valdosta Church Continues to Go Against the Grain

Even before it became part of the Diocese of Georgia, Valdosta-based Christ the King Church enjoyed a reputation for successfully going against the grain. Its latest effort involves moving downtown from an upscale suburban area that includes

'I don't think we really belong next to a country club.'

- The Very Rev. Stan White

professional offices and the local country club, but very little pedestrian traffic.

For practical as well as spiritual reasons, the church acquired a historic four-story corner office building March 15, began moving offices on March 18, and started renovation work the following week. Prospects appear promising for the sale of the previous worship area, a 24,000-square-foot converted boat warehouse, said the Very Rev. Stan White, rector and dean of the Southwest Convocation.

"I don't think we really belong next to a country club," he said. "One of the greatest gifts [of this congregation] is its diversity."

The building at the corner of Central Avenue and Patterson Street, one of Valdosta's main thoroughfares, has had many tenants. Most recently it housed the county tax and tag offices. Originally it was a department store. Recent improvements include a new elevator, new heating/air-conditioning units, fire stairs and sprinklers.

After the congregation's long search, it seemed a perfect fit financially, aesthetically and symbolically, according to Fr. White. Christ the King will occupy the first three floors. The ground floor will include



The new home for Christ the King Church, Valdosta, Ga., was built for a department store.

Marcia McRae photo

the parish hall and space for the church's many social services. The second floor will include the new 299-seat worship area, and the third will be for offices and other rooms. The fourth floor has a permanent tenant whose rent will help with finances.

Practically, the sale of the original property, which costs \$5,000 monthly in mortgage payments and needs \$150,000 in maintenance, will reduce parish debt and generally improve the church's financial situation. The additional funds will be used to expand the already extensive outreach ministries for which Christ the King is known.

The Diocese of Georgia's newest parish is known to be different. "This is a congregation with wonderful imagination that's had a very inter-

esting journey, and we're very pleased to be at this point," Bishop Henry Louttit said during diocesan convention, when it achieved parish status [TLC, March 24].

That journey began long before the formerly independent congregation attracted national media attention in 1990 when it came into the Episcopal Church with more than 220 members, a move Fr. White said he has never regretted and would do again.

The parish is in the process of working on grants and programs for many areas of need including the homeless, persons with AIDS and the Hispanic population, Fr. White noted.

The congregation expects to complete renovations and begin worshipping at the new location within four months.

Marcia McRae



The Church of the Blessed Sacrament, Placentia, Calif., has experienced recent growth.

No ‘Sermonettes’ Here

Blessed Sacrament, Placentia, Calif., has welcomed its college student parishioners by encouraging new ideas and making them happen.

By Jennifer M. Snell



The Rev. David Baumann with some of the college students who attend Blessed Sacrament.

It is just before 9:30 a.m. on Sunday. The Church of the Blessed Sacrament in Placentia, Calif., is filled with excitement and activity. The adult choir is finishing its rehearsal in the room where the adult Sunday school class will meet when the choir members move into the church. The coffee hour that follows the early Mass is just finishing and the children’s Sunday school is filling up. In the corridor outside the choir room, about 30 people are waiting and chatting. Three-fourths of them are college students. The atmosphere is full of anticipation, humor, and even love.

The room becomes available, and those who have been waiting surge through the door. The lucky ones find chairs; others have to sit on the floor. The rector, the Rev. David Baumann, takes

his seat, greets the newcomers, offers a prayer, and opens his Bible. The class commences.

An hour later, the High Mass begins, almost always Rite I. There is room for everyone, but latecomers may have to search for a pew. There are usually visitors, many of whom return and become members. They are finding what many of the college students have found — a church with many programs such as a full-time preschool, Christian martial arts class, women’s and men’s ministries, family fellowship, outreach ministries, youth and children’s programs, spiritual direction, mentoring, weekday Masses, and more. But all of them are derived from the worship of God in the High Mass on Sunday.

Blessed Sacrament is located in northern Orange County in the Diocese of Los Angeles. It

In the corridor outside the choir room, about 30 people are waiting and chatting. Three-fourths of them are college students.



Fr. Baumann and helpers work with children from the Sunday school.

was founded in 1956 as a congregation which stressed Anglo-Catholic theology and liturgy, and it has never wavered from that position. It has long had a reputation of being a loving, welcoming congregation while preaching and practicing the traditional faith without compromise.

In early 2000, the parish began a growth spurt with an influx of college students from Biola University, an evangelical Christian college 12 miles from the church. The students, all between the ages of 18 and 22, were seeking a church that valued rigor, beauty and community. Some had been searching for a suitable church for more than two years. In the words of one: "We desired mentors who did not follow the trend of delivering sermonettes on pop psychology or pandering to our felt-needs, but who modeled robust thinking, sound exegesis of scripture, and devotion to truth at all costs. We longed to integrate our mind and body, to worship in the beauty of holiness with all our senses. We wanted to join a community of families and people of all ages who love each other and the world, who proclaim in thought, word, and deed the glory of our Savior throughout the world."

Sophomore Joi Weaver was among the first students to find Blessed Sacrament. "A liturgical church service was a bit of culture shock for me, but I loved it anyway," she said. "Here was tradition, hundreds or thousands of years old. Here was truth; good solid Bible teaching. Here was love. People smiled at me, said hello to me, remembered my name. I know I'm part of the body of Christ that spans millennia, and I am part of the local body of Christ with my church. I have a home."

The influx of about 30 college students in a congregation of about 170 families created quite an impression. Long-time members could find that their customary places in the pews were occupied and their Bible study disrupted with the conspicuous laughter of excited young people. No one, however, seemed to mind.

Dave Juergens, a member for about 15 years, speaks for many in the parish. "I find it reassuring to attend every Sunday and see that the pews are becoming more full," he said. "I take it as a sign that

we are doing something right. I am elated at their eagerness to learn our ways. I feel flattered that they have chosen us. But most importantly, I feel validated that our liturgy passes this test of muster enough to attract them intellectually and spiritually. These young adults make it a joy to attend."

Recent graduate and newlywed Katie Peckham talks about the community. "Blessed Sacrament has been extremely helpful in encouraging all of the college students to get involved in Sunday school classes, visitations to shut-ins, serving food, and assisting during the Sunday service," she said. "They have made us feel very welcome, and let us know that they want us to bring our ideas and to make them happen."

In her junior year, Lindsay Stallones agrees: "I can explore my faith here, joining a tradition that has contained such wonderful people as C. S. Lewis, John Donne, George Herbert ... the list goes on and on. I have never seen the idea of church family so greatly illustrated and lived out in day-to-day life as I have here. And there are so many wonderful role models in the church that I'm amazed as I look around in the nave and see that I'm allowed to worship God with them."

The parish's recent growth has not been limited to the students. In 2001, attendance increased about 25 percent, mostly from the local community. Fr. Bau-

'We desired mentors who did not follow the trend of delivering sermonettes on pop psychology or pandering to our felt-needs, but who modeled robust thinking ...'

— Young member of Blessed Sacrament

mann is a strong exponent of "evangelical catholicism." On one Sunday two visitors had comments as they were greeted following the service. One said excitedly, "This place looks and smells like an old-fashioned Roman Catholic church!" The other said, "If I closed my eyes, I'd swear this was a Baptist church!"

Twenty-year-old Emily Palmer was confirmed last year. She described her first visit to Blessed Sacrament by saying, "The first Sunday, I was wholly conscious of God's presence with us. Presence that was awe-inspiring and holy and treated as such. I walked away not understanding what it was I'd found, but knowing that I'd found something I'd been seeking for a very long time."

The growth at Blessed Sacrament continues. A number of the college students have brought their brothers, sisters, and even parents. At Blessed Sacrament they are finding a place where ordinary people, by loving God and their neighbors, are caught up into a vigorous and joyful Christianity. □

Jennifer Snell is a recent graduate of Biola University in La Mirada, Calif.

Change in Store for the GOE

With the exception of the Book of Common Prayer, instruments of unity within the Episcopal Church tend not to announce themselves with fanfare. Within this largely unrecognized group, one of the most unnoticed is surely the General Ordination Exam (GOE).

In 1972, General Convention created the General Board of Examining Chaplains. Its charge was to develop a test to evaluate competence in what is now

ment of unity will only increase in the future. As the administrator, Fr. Tombaugh is the only member of the board — four bishops, six clergy with pastoral cure, six faculty and six lay people — who is not elected at General Convention. Fr. Tombaugh said his influence over the board is largely indirect. He has a hand in setting the agenda for the twice yearly meeting at which changes to the test questions are debated, for example.

Any changes, he said, will be based on changing demographics and will be implemented in a thoughtful and deliberate manner.

In announcing Fr. Tombaugh's appointment, the Rt. Rev. Robert L. Ladehoff,

Bishop of Oregon and chair of the board, said Fr. Tombaugh's proactive interest in the changing demographics was a factor in the board's eventual decision to select him.

Last January, 290 students took the GOE. Bishop Ladehoff noted that among those taking the exam were several for whom English was not their first language. A number of others received part or all of their education at an institution other than an Episcopal seminary. In all likelihood, the number of alternative educational routes will only increase in the future. For example, several Episcopal seminaries are in the process of developing various forms of Internet course offerings. It is also too early to determine what effect the recent agreement with the Evangelical Lutheran Church in America will have on theological education. Another area which may result in changes to traditional theological education is the 20/20 movement which has as a goal the planting of a substantial number of new churches.

Both Fr. Tombaugh and Bishop Ladehoff believe the Board of Examining Chaplains is in the service business with bishops and commissions on ministry as the primary customers.

"Our job is to serve the church," Bishop Ladehoff said. "The exam reflects where the church is. The church is changing."

Steve Waring, news editor

"Our job is to serve the church. The exam reflects where the church is. The church is changing."

— *The Rt. Rev. Robert L. Ladehoff*

seven essential areas of theological education. All senior seminary students seeking canonical ordination are required to take the four-day exam.

Completed exams are in the form of written essay papers which are graded anonymously at the same time and location. A low score does not generate a failing grade. Instead it points out an area which may require additional reading or field work. Dioceses are not required to use the results in evaluating candidates for ordination. To date all but five use it as one of a number of advisory tools.

When the GOE was set up, the journey for most candidates to holy orders passed through halls of one of the 11 Episcopal seminaries. Because the General Board of Examining Chaplains prepared only one exam, the GOE has been an important part of a larger trend in which some standardization of essentials have taken place among the seminaries. However, as an increasing number of people are ordained without having experienced three years of traditional seminary education, the chances of maintaining that hard-won standardization diminish.

The Rev. Richard Tombaugh, retired canon to the ordinary in the Diocese of Connecticut and as of April 1 the newly appointed administrator of the General Board of Examining Chaplains, believes the importance of the GOE as an instru-

Did You Know...

Five congregations in the Diocese of New Jersey are celebrating tercentenary anniversaries in 2002 — St. Mary's, Burlington; St. Peter's, Freehold; Christ Church, Middletown; Christ Church, Shrewsbury; and Trinity, Woodbridge.

Quote of the Week

The Rt. Rev. Paul V. Marshall, Bishop of Bethlehem (Pa.), on this being an ideal time to be ordained: "No longer will a collar get you a free ride on a bus, a seat on the train, or much respect in the circles of the powerful."

Madison, just because your friend at St. Maria Goretti is wearing off-the-shoulder Jessica McClintock for her First Holy Communion doesn't mean you are. We're Episcopalians, remember? And put that veil back where you found it.



Ascension Day

In some parts of the world, Ascension Day is celebrated as a great feast. The faithful flock to churches, a holiday is proclaimed for schools, and in some places even some commercial establishments are closed. In this country, the Feast of the Ascension is all but forgotten. Always occurring on a Thursday, 40 days after Easter and 10 days before Pentecost, Ascension Day receives little emphasis in most congregations of the Episcopal Church. Where it is observed, small numbers are in attendance and the importance of the day goes by, perhaps without even a brief homily.

Ascension Day celebrates the completion of our Lord's saving work on Earth. It marks his ascent to heaven to return to the Father. After he is enthroned in glory, he sends to us the Holy Spirit, advocate and guide. Certainly all that is too important to be overlooked.

CPC: Valuable Ministry

In some congregations, Sunday, May 5 will be observed as Church Periodical Club Sunday, a time set aside for the church to recognize the good work this organization has done for 114 years. The CPC is an unfunded agency affiliated with the Episcopal Church but independent since the early 1970s. It provides books and related materials, audio and video tapes and software to people who have no other way to get them. CPC's National Books Fund has provided thousands of Bibles, Books of Common Prayer, Hymnals and other materials all over the world. Its Miles of Pennies program has helped to provide funding for Sunday schools, pre-schools, tutorial programs and children's libraries. CPC operates with one part-time employee and functions on voluntary funds, relying on the contributions of its friends. We urge the support of the Church Periodical Club and pray for its continued success.

Desire for Formal Worship

It would be unfortunate if the enduring brilliance of formal Anglican liturgy went unnoticed amid the solemn circumstances which surrounded the funeral of Queen Mother Elizabeth at Westminster Abbey in London on April 9. More than 1 million people lined the streets of London, and internationally millions more witnessed the funeral liturgy on television. The overwhelming mood among spectators in London, according to the BBC, was "anticipation, excitement even, at the display of pageantry about to unfold."

Another specific example of the worldwide, intergenerational human need that our liturgy seems to meet can be found at the Church of the Blessed Sacrament in Placentia, Calif. [p. 9]. In general, results from numerous studies have consistently shown that a large number of Christians have indicated they prefer their worship be expressed in a formal liturgy. The Book of Common Prayer provides one readily available source. As interest and enthusiasm in the movement to double average church attendance continues to grow among Episcopalians, it should be comforting to realize that meeting the goal need not require radical identity change, merely more effective opportunities to tell our story.

The 'Average Man' Is Often Forgotten

By David C. James

It is a wonderful time to be an "average man" in the Episcopal Church. Even with all its struggles and warts, I think it's a better time to be a man in the church than one adrift in the secular sea.

Generally, the American man is in crisis. Fifty million men in the United States are addicted to either a substance (drugs, alcohol, food), a process (sex, work, adrenaline, rage), or both. Men commit suicide at a rate four times higher than women, and are found in prisons, mental hospitals, and special education programs eight times more than women. More than 80 percent of homeless single people are men, 90 percent of patients with AIDS/HIV are men, and men comprise 93 percent of people killed on the job. Medical studies suggest that men's life expectancy is dropping, and crime statistics show that men are the primary victims of violent crime on the streets of America.

Those of us who work with men in the church have discovered the depths of their alienation from their God, themselves and those they love. The average man is more wounded physically, emotionally and spiritually than he is aware of. And rather than find ways to grieve and heal, he has developed coping and survival strategies that are ineffective, inadequate and ungodly. At a minimum we've discovered that the average American man is lonely. Raised to distrust intimacy, their own instinctive feelings, heartfelt communication and vulnerability, men grapple with the trials of life on their own ... and not very well. They suffer in self-imposed silence while wearing masks of bravado and sufficiency in the hopes that no one will notice that they need others. To do so would seem, well, weak, and men are terrified of appearing weak. So why is this a good time to be an "average man" in the Episcopal Church?

Because with few exceptions, the Episcopal Church has placed its energy everywhere except in the average man. The church has established ministries at the national level for women, Asiamericans, Hispanics, Native Americans, immigrants, young people, people with differing abilities, African Americans, and gay, lesbian and trans-gendered peoples. These ministries are viewed by our church as essential forms of mission and worthy of our time, talent and treasure. No official programs, working groups or commissions address the needs of men in the church though. Instead of offering support to men on their journey to God, the church seems to many either strangely hostile, or irrelevant. The numbers of men not involved in the life of the church should be a cause for grave pastoral concern:

Men under the age of 30 are the most unchurched population in the nation.

Seventy-five percent of all men in America do not attend church regularly. Eighty-five percent of American

men used to attend church but don't anymore.

Thirty-eight million men in the United States have not attended church in the last six months.

Yet, with the exception of the Brotherhood of St. Andrew, there is no concern for men on the radar screen of the national church. So we ask, given our efforts in the 20/20 task force to increase church attendance, why are



Luke Golobitsh photo

The common misconception is that men don't need anyone, least of all the church.

the compelling needs of the average Episcopal man ignored by his faith community? I believe there are at least a couple of answers to the question.

First, it's possible that we have all surrendered to the common misconception that men don't need anyone, least of all the church. The masculine world abhors much of what the church seems to stand for. Men are acculturated to see life in terms of action, of "making a difference," and the church often seems to spend its capital on fighting battles that the average man doesn't care about. I think this is why most of the ministry to Christian men comes out of the evangelical, charismatic and pentecostal churches.

If you walk into a Christian bookstore, you'll be amazed at the number of books being marketed toward Christian men which address issues across the spectrum of their lives, from raising children to creating ethical workplaces. In bookstores across the Episcopal Church (as in the secular mega-stores), you'll find book after book in "Women's Studies" sections and virtually nothing for men. In short, the evangelical world is doing a much better job at scratching men where they itch.

The Episcopal Church, on the other hand, is held hostage, by and large, to competing political agendas that

are vitally important to professional religious people but of little concern in the pew. Men need to open themselves to the healing power of the gospel in ways that are deeply masculine and authentic, and it seems that the Episcopal Church hasn't a clue about how to go about it.

Threat to Feminism

While I wish it weren't true, I think that the second reason the church ignores men is because the notion of empowering men terrifies some women who are now in power. Feminist theologians have called for the church to reformulate its creeds and dogmas to support the liberation of woman from the world of patriarchy. And no Christian denomination has embraced the agenda of feminine liberation more than the Episcopal Church. Women are finally getting the opportunity to experience the joys and burdens of equal partnership in the church, and any talk about helping men wake up to authentic power threatens feminist political positions and coalitions within the church.

To the degree that this is true, the members of the church need to repent from this not-so-subtle form of reverse sexism. It's almost as though some women within the structure of the church think that since men and their agenda have been dominant for millennia, it is now time for the feminine principle to emerge and reign, denigrating any hint of things masculine. Women need to understand that a man, fully awakened to his fullness in Christ, is not a threat, but rather a blessing waiting to be discovered.

When God created men, he gave them the ability to live with passion, courage, wisdom, strength, purpose and faithfulness. He planted deep within their souls the gift of their manhood and raised that gift to new heights in the redeeming action of Jesus Christ. Sadly, they've not always lived up to this potential, but it is our prayer that each man will hear the gospel afresh and re-enter life with the freedom to serve all of God's creation aflame with the Spirit of Jesus. □

The Rev. David C. James is the vicar of St. Mark's Church, Tracy, Calif.



Awkward Visits

Bishop Bennison is not the only one acting with "intolerance and arrogance" in the sad situation at Good Shepherd, Rosemont [TLC, April 14].

Faithless bishops are to be dealt with by their peers, according to both tradition and canons, and even when that does not happen, it is not the place of the rector of a church to do it. It is arrogance for Fr. Moyer to take upon himself the duties of the House of Bishops, even a duty that house is shirking.

There are tried and true methods by which clergy deal with unhelpful bishops. First, offer to hold the bishop's visit on a weekday evening rather than a Sunday—an offer which is usually accepted gladly, because most bishops cannot visit parishes on Sunday as often as they are asked to. This ensures that the errant bishop will not be preaching to newcomers and visitors, but only to a core group that will not easily be misled.

Second, treat the bishop as graciously as any other guest. If he utters heresy during his sermon, which is actually quite rare even from a bishop who believes heretical things, pray that it will go in one ear and out the other, which is quite likely unless one has ensured him alert listeners by making a big fuss about his opinions before the visit. If confirmands have been properly prepared, there is little damage that a bishop can do in a single sermon. And as soon as the bishop leaves, stress the correct teaching in sermons or newsletters and the damage is soon repaired.

Third, remember that the bishop himself is now the mission field, and conduct yourself accordingly. In other words, don't demand assent to a list of things he doesn't believe, but build a relationship that will eventually win a hearing for those things, and pray that the Holy Spirit will convince him of them.

I believe this is not only common sense, but the traditional way. I wonder why the traditionalists don't use it?

*(The Rev.) Philip Wainwright
St Peter's Church
Pittsburgh, Pa.*

From his reaction to the majority opinion at Lambeth, I was not surprised to see Pennsylvania Bishop Charles E. Bennison, Jr. take a leading role. He returned to the United States with a persecuting zeal. But he has some heirs apparent just waiting in the wings, eager to join him in "waging reconciliation." The Very Rev. Bryson Chane of San Diego has an overwhelming mandate from the Diocese of Washington, which already has a "taste for blood." So he can boldly state in his acceptance speech, "This diocese will soon begin the long and arduous journey of eliminating the threatening presence of millstones in our midst ... and I have made it very clear during my time with you in the walkabouts that I will not

make any peace with oppression."

The question is, "Who is going to be the oppressor in this scenario and who will be the oppressed?" We won't have to wait long for that answer.

*(The Rev.) Brian C. Hobden
St. James' Church
Mesilla Park, N.M.*

Of Major Importance

The letter from Cdr. Jim Cravens comments on the "waste" of time a resolution about fair trade and shade grown coffee is, compared to the combat-related situations he has to deal with [TLC, April 14]. I can understand the immediacy and emotions of his work but I would hope a little understanding might

mitigate some of his judgment of others' concerns.

To give an overly simplistic, but not inaccurate, picture: Coffee is one of a handful of major export crops in Latin America (others include bananas, sugar cane and pineapples). For non-shade grown varieties, land is completely cleared of all other plant life; this includes rain forest.

In many areas, land is continually passing out of the hands of the poorer classes into the hands of the upper classes. It is then turned from subsistence farming to export farming, further impoverishing the lower classes who often have to clear rain forest, where it is available, to find other land to farm so they can eat. But rain forest soil is thin and will not grow crops for long before the family has to move on again to clear more land — if they can find it. Or they can become the exploited workers harvesting those crops.

Apart from the dangers of environmental degradation, and the problems of poverty and hunger, such activity has been behind both dictatorships and revolutions in these countries. And thus we arrive at the combat issues Fr. Cravens deals with.

Perhaps he doesn't see it this way, but I think such issues are enormously "relevant to the world we live in," to use his words, and I believe they are "urgent and profound" and intimately tied to the mission of the church.

*(The Rev.) Blaine R. Hammond
St. Peter's Church
Seaview, Wash.*

Growth Is Possible

I read David Kalvelage's column, "Why We Don't Grow" [TLC, March 17], with both pain and joy. Pain because what he wrote is from my perspective true, but joy because the Holy Spirit is moving in the Episcopal Church for change and I have seen his mighty power.

Six years ago, St. Nicholas' Church in Midland, Texas, had average attendance of about 200 per week. We were about as unlikely a prospect for growth as the Jews were a prospect

for God's selection as his people. We were in the same condition as described in the column — a happy, small family not caring about growth. We enjoyed being small and we did not want to spend money for a new facility. We were not comfortable talking about our faith.

But all of that has changed. We began to look at the great commission given to us by Jesus in the gospel of Matthew as orders from headquarters. With the vision of the Rev. Jon Stasney, our rector, and some of our laity, we began to pray that God would show us how to fulfill the great commission. Bishop Wallace Ohl encouraged us, telling us that there were approximately 65,000 unchurched people in our city of 100,000. Miracles began to happen. We began the Alpha Program, which is now in its fifth year in our church, and is a powerful tool for evangelism. We had a building program that exceeded all expectations, and there is a new vigor for growth in our parish. There is not space here to tell the whole story.

While it was comfortable to be small and passive, this cannot compare to the joy, love and energy found in our parish now. We are experiencing growth every Sunday. In the last year since we

moved into our new building and added a contemporary service, attendance has increased by approximately 65 percent. We are seeing new faces every Sunday and activities abound.

In answer to Mr. Kalvelage's question, "Are we up to it?" My answer is definitely yes.

*Bob Bledsoe
Midland, Texas*

Followers of Jesus

On reading the article, "Why We Don't Have to Go to Mecca" [TLC, March 24], I agree that there are profound differences between Muslims and Christians, but that is because "Christians" do not believe or follow what Jesus taught. I am a follower of Jesus but not a "Christian." Jesus did not teach: "and forgive us our sins because I am going to die for you," but rather: "forgive us our sins as we forgive those who sin against us." Christians teach 4th-century theology rather than what Jesus taught. I feel sure that those who say there is not much difference between us and Muslims are those who follow Jesus rather than 4th-century theology.

*Alan D. Arnold
Gansevoort, N.Y.*

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MOREHOUSE PUBLISHING

Appointments

The Rev. **Kevin Allen** is rector of St. Paul's, 2117 Walnut St., Bellingham, WA 98225.

The Rev. **John Boucher** is rector of St. Matthias', 11300 W Huguenot Rd., Midlothian, VA 23113.

The Very Rev. **Ronald Clingenpeel** is dean of Christ Church Cathedral, 1210 Locust St., St. Louis, MO 63103.

The Ven. **Patricia R. Davis** is archdeacon of the Diocese of Southern Virginia, 600 Talbot Hall Rd., Norfolk, VA 23505-4361.

The Rev. **Michael Delk** is rector of Hickory Neck, PO Box 425, Toano, VA 23168.

The Very Rev. **David A. duPlantier** is dean of Christ Church Cathedral, 2919 St. Charles Ave., New Orleans, LA 70115.

The Rev. **Beth Hilgartner** is priest-in-charge of St. Luke's, 19 School St., Woodsville, NH 03785.

The Rev. **John Macdonald** is assistant professor of mission and evangelism at Trinity Episcopal School for Ministry, 311 Eleventh St., Ambridge, PA 15003.

The Rev. **Trawin Malone** is rector of Atonement, 4945 Highpoint Rd. NE, Atlanta, GA 30342.

The Rev. **Michael S. Mills** is acting dean of St. Matthew's Cathedral, 5100 Ross Ave., Dallas, TX 75206.

The Rev. **W. Craig Morgan** is interim rector of Advent, 901 Baxter Ave., Louisville, KY 40204.

The Rev. Canon **Rex Perry** is canon to the ordinary in the Diocese of Louisiana, 1623 7th St., New Orleans, LA 70115-4411.

The Very Rev. **Spenser Simrill** is dean of St. Mark's Cathedral, 519 Oak Grove St., Minneapolis, MN 55403.

The Rev. **Doris Smith** is rector of Christ Church, 1210 Wooten Lake Rd., Kennesaw, GA 30144.

The Rev. **Jerry Smith** is associate professor of theology at Trinity Episcopal School for Ministry, 311 Eleventh St., Ambridge, PA 15003.

The Rev. **Thomas F. Sramek, Jr.**, is vicar of St. Alban's, PO Box 1556, Albany, OR 97321.

The Rev. **Suzanne Tubbs** is associate at St. Patrick's, 4755 N Peachtree Rd., Atlanta, GA 30338.

Ordinations

Deacons

South Dakota — Joanne Drury, Les Spear, Donald Tate.

Priests

Atlanta — Gloria Bowden, assistant at St. Gregory's, 3195 Barnett Shoals Rd., Athens, GA 30605-4327; **Beverley Elliott**, assistant at St. Bartholomew's, 1790 La Vista Rd. NE, Atlanta, GA 30329-3604; **James Kee-Rees**, assistant at Epiphany, 2089 Ponce De Leon Ave., Atlanta, GA 30307-1345; **Elizabeth Macke**, assistant at St. George's, 132 N 10th

St., Griffin, GA 30223; **Glenna Reed**, chaplain at St. Martin's School, Atlanta.

Hawaii — Lance Cameron Horne.

Deaths

The Rev. Canon **H. Clifford Gain II**, who served the Diocese of Los Angeles as a priest for 30 years, died March 28 following a long illness. He was 63.

Canon Gain was born in Denver, CO, and educated at Compton Junior College, California State University and Claremont Theological Seminary. He was ordained deacon in 1970 and priest in 1971. He was curate at St. Mark's, Upland, CA, 1970-71; rector of All Saints', Los Angeles, 1971-75; rector of St. Mark's, Downey, 1975-79; associate at St. Paul's, Tustin, 1979-82, and rector of Holy Nativity, Westchester, CA, since then. Canon Gain served on a number of committees and commissions in his diocese and was a member of the Association of Anglican Musicians and the Association of Diocesan Liturgy and Music Commissions. He is survived by his daughters, Catherine Maynor, of Canon Country, CA, and Margaret Callesen, of Avon Lake, OH; five grandchildren; his parents, Harold and Lola Gain, of Redlands, CA; and three sisters, Carolyn Clifford, of Silvery City, NM, Tricia Eastman, of Riverside, CA, and Lynda Gooszen, of Anaheim, CA.

The Rev. **Robert S. Wagner**, 81, of Madison, OH, died Feb. 1.

A native of Cleveland, OH, he graduated from the University of Akron and Bexley Hall Divinity School. He was rector of Christ Church, Geneva, OH, during the 1960s, and also served at St. Ann's in the Field, Madison, OH, before going into secular work. He is survived by his wife, Mary Lou, and three children.

The Rev. **Robert J. Stetler**, rector emeritus of St. Alban's Church, Roxborough, Philadelphia, PA, died March 8 in Philadelphia. He was 89.

Fr. Stetler was a native of Philadelphia. He graduated from the University of Pennsylvania and attended Philadelphia Divinity School and the General Theological Seminary. He was ordained deacon and priest in 1937 and was curate at Epiphany, Sherwood, PA, that year. He was curate at Trinity, Tulsa, OK, 1937-40; and priest-in-charge of the mission field in Lake Shore, PA, 1940-45. He served the Roxborough parish from 1945 until 1978, when he retired. He is survived by his wife, Sophie, three children, eight grandchildren and four great-grandchildren.

Next week...

Spring Book Issue

CLASSIFIEDS

BOOKS

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

CONFERENCES

Truthful Speech & the Power of God: Evangelicals & Liturgical Revision. Presenters include Dr. J. I. Packer, Bishop Colin Buchanan & others. May 30 - June 1, TESM, Ambridge, PA. Sponsored by the Evangelical Fellowship in the Anglican Communion - USA. Contact: ditz4@bellsouth.net or www.episcopal.org/efac.

POSITIONS OFFERED

RECTOR. Grace Episcopal Church is the oldest and largest parish in northeast Louisiana, a program-sized parish in the older garden district of Monroe, 100 miles from Shreveport or Jackson, and 300 miles from Dallas or New Orleans. With a traditional, mostly white-collar congregation of about 1,000 and a budget of \$500,000, average Sunday attendance is about 200. A vibrant, active day school is an important part of our outreach, and our combined physical plant is large and modern. We seek an energetic, liturgically strong rector to help bring our people into a deeper relationship with Christ, to increase participation in the church, to strengthen youth and adult Christian education, and to maintain the strong relationship between our church and school. Our worship is Eucharist-centered and traditional. We have an excellent music program with a leader from our local university. Pastoral care, biblical preaching, and administrative skills are desired in a new rector. For further information and a copy of our search brochure, contact **Gerald Dean, Chairman, Search Committee, Grace Church, 405 Glenmar, Monroe, LA 71201** or E-mail deanvg@america.net.

DIOCESAN YOUTH DIRECTOR: The Diocese of New Jersey is searching for a director of youth ministry. We seek an enthusiastic, faith-filled person, who has experience working with teenagers. We seek a leader who can develop and oversee a diocesan program as well as train and facilitate leadership in parishes. The youth director will be part of our diocesan staff based in Trenton, report to the Canon to the Ordinary, and must be willing to travel throughout the diocese serving as a resource to parishes. Our goal is to continue to create a highly visible dynamic youth ministry in the Diocese of New Jersey that will model Christian life in community for the entire diocese. Contact **The Rev. John C. Belmont** at: Mailing Address: St. Matthew's Church, 300 S. Main Street, Pennington, NJ; Phone Number: (609) 737-0985; E-mail address: SaintMat@aol.com.

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, E-mail: embeegee@aol.com.**

FULL-TIME RECTOR: The Episcopal Church in Almaden, with about 390 members, is actively seeking a full-time rector. We seek an individual who has a demonstrated ability to lead and encourage others to develop a deeper spiritual life, and who shares our vision for community service and outreach. Visit our website at <http://www.ecc-sj.org>. Please send inquiries or profiles and resumes to marymcp@aol.com. **Dave Byers, Search Committee, Episcopal Church in Almaden, 6581 Camden Ave, San Jose, CA 95120**, or call (408) 268-0448.

CLASSIFIEDS

POSITIONS OFFERED

ORGANIST/CHOIRMASTER: Upstate New York parish with strong choral and musical tradition seeks full time organist-choirmaster. Mixed choir of men, women and choristers, with both paid and volunteer voices. RSCM affiliation. 67 rank, 3 manual Holtkamp organ, 1983. Parish has moderate Anglo-Catholic worship tradition. Seeking person with strong organ and choral skills, with knowledge and commitment to Anglican worship and music tradition. Competitive salary and benefits package commensurate with education and experience. Send resume and references to **The Rev. James M. Jensen, 6 Elizabeth Street, Utica NY 13501.**

ASSISTANT/ASSOCIATE RECTOR: St. Stephen's Episcopal Church, a parish of about 400 families, near the University of Washington campus in Seattle, seeks a full-time priest to assist the rector in answering the congregation's call for spiritual leadership and community building. He/she will be a talented preacher and teacher whose areas of focus will be adult education and spiritual formation, community building within the parish, and family ministry. More information is available at st.stephens-seattle.org. Direct resumes and questions to the **Convener of the Search Committee, Mark Schedler at mschedler@wkg.com or c/o St. Stephen's Episcopal Church 4805 NE 45th St., Seattle, WA 98105** Phone: (206) 522-7144 Fax: (206) 522-4209.

FULL-TIME RECTOR: Church of the Good Shepherd (Episcopal) West Springfield, MA. Members of this long-established, medium-sized parish seek a person who is devoted to Christian education for all age groups, is committed to pastoral care, spiritual leadership, and desires the opportunity to increase parish membership through community building and evangelism. We desire a person with gifts of spiritual preaching and teaching, a heart for youth ministry and leadership development. If you feel the Lord calling you, please submit your resume to: **Rich Berryman, Search Committee Chairman, Church of the Good Shepherd, 214 Elm Street, PO Box 483, West Springfield, MA 01090**, or by E-mail to: rberryman@attbi.com

PART-TIME RECTOR: St. Thomas' Church in Lyndhurst, New Jersey, Diocese of Newark, seeks energetic 2/3 to 3/4 time part-time rector. Our parish is small in an urban community within easy travel to New York City. Our congregation values liturgy and tradition and has a strong sense of fellowship. We wish to expand our role in the community, broaden the scope of our congregation and enhance our outreach and educational opportunities. Pastoral care and community involvement are priorities for this position. Contact: **Search Committee Chair, St. Thomas' Episcopal Church, 300 Forest Avenue, Lyndhurst, New Jersey 07071.**

PART-TIME ORGANIST/CHOIRMASTER: Charming, southern parish seeks half-time organist/choirmaster for traditional, well-established (1851) congregation. Active broad-based musical program with new Zimmer organ and restored church. Musically active community in small southern city with several universities and colleges in the area, and easy access to Atlanta, Charlotte and Asheville. Our candidate will have a broad range of skills and enthusiasm to continue and expand current programs. Salary commensurate with training and experience. Please submit resume and references to **The Rev. Andy Anderson, Grace Church, 811 S. McDuffie St., Anderson, S.C. 29621**, Phone: (864) 225-1601. E-mail: gracech@mindspring.com.

POSITIONS OFFERED

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 résumé 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: Small, Bible-based renewal parish in NW New Jersey seeks as rector a priest with a healing vocation who is willing to be a partner in ministry to parishioners. Please send letter of interest and résumé with CDO profile to **Search Committee, Christ Episcopal Church, 369 Sand Shore Road, Budd Lake, NJ 07828.**

RECTOR: Zion Episcopal Church, located on a beautiful lake in historic Oconomowoc, Wisconsin, seeks a caring, enthusiastic and talented preacher to guide us in spiritual development, outreach and growth. Our pastoral-sized church family appreciates a good sense of humor and thoughtful, relevant sermons. We seek a dynamic, challenging individual to empower us in our mission: growing our membership, strengthening Christian formation and focusing on community outreach. Zion's strong tradition of lay leadership, warm fellowship and commitment to Christ offer great potential for future growth and development. Currently scheduling interviews for April & May. Please send resume and CDO profile to: **Search Committee, 135 Rockwell Place, Oconomowoc, WI 53066** or E-mail: zion-oconomowoc@voyager.net. Website: www.zionoconomowoc.org.

RECTOR: Church of the Ascension, Seattle, seeks a full-time rector for our 400-member parish family. Our 66-year-old parish is located approximately eight miles north of city center in a village-like community (Magnolia) offering sweeping views of the city skyline, Cascade and Olympic Mountains and Puget Sound. We are a strong parish seeking a dynamic, personable rector to lead us in our vision: To grow in our faith, our parish family and our compassion for others. To find out more, please request a parish profile via E-mail at: ascension_seattle@msn.com or by mail at 2330 Viewmont Way West, Seattle, WA 98199.

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 E-mail: Stlukes@wi.net.

ASSISTANT RECTOR: St. John's of Lattingtown is searching for an energetic person to work closely with the rector, guide the educational activities of the parish, and welcome newcomers. Program-sized parish is growing with younger families. Small 2BR gatehouse available plus customary benefits with good starting salary. Located in beautiful area of Long Island, 30 miles from NYC. Reply to: **The Rev. Paul Gilbert, Box 448, Locust Valley, NY 11560.**

POSITIONS OFFERED

RECTOR: St. Matthew Episcopal Church, a pastoral church at Browns Point (Tacoma), Washington, is seeking an experienced rector who "knows the presence and love of Christ and shows this outwardly." Located in the beautifully scenic area between Mt. Rainier and the waters of Puget Sound, we have a warm and dedicated church family, an active lay ministry and youth group, and a lovely new expanded church facility. We are searching for an individual who has a ready sense of humor, is comfortable with both traditional and contemporary forms of worship, and who will lead us to increased membership and inspire our congregation on its journey with Christ. Please send your resume and C.D.O. Profile to **Search Committee, St. Matthew Episcopal Church, 6800 Eastside Drive NE, Tacoma, WA 98422**. For more information, please visit our website at www.stmatthew-brownspoint.com. E-mail: jgwhorton@seanet.com.

RECTOR: We are seeking a rector. Are you seeking a life with: Genuine personal relationships with your congregation? Opportunities to expand existing ministries or develop meaningful new ministries in cooperation with an engaged laity and access to substantial funding possibilities? A chance to work in a community where you can make a genuine contribution? The stability of a long-term parish with an ample endowment? Opportunities to practice your preaching gifts in a meaningful setting? The peace of a small, historic community, combined with world class arts, architecture and culture within a block of your home, yet a full range of big city amenities within an easy half-hour drive? If this speaks to your heart, contact us at: **St. Stephen's Episcopal Church, P.O. Box 173, New Harmony, IN 47631** E-mail: bmumford@evansville.net, PH: (812) 851-3288 Website: www.saintstephens-church.org.

PART-TIME ASSOCIATE RECTOR: We are a growing and financially stable congregation seeking a priest on a part-time basis to assist the rector in providing pastoral care, Christian education and formation, and with worship services. The associate will work in tandem with the rector and in conjunction with the on-going and developing ministries of the parish. There would be little administrative responsibility. We seek candidates with strong interpersonal skills and a passion for teaching and preaching. Responsibilities include pastoral calling, assisting with adult Christian education, celebrating and preaching three services at least one Sunday a month, as well as vacation relief. Interest in assisting with social and economic justice ministry programs would be a positive factor in our consideration. We anticipate this will be a very flexible 15-20-hour a week commitment. For information: **The Rev. William Ortt, Christ Church - St. Peter's Parish, 111 South Harrison Street, Easton, MD 21601**, E-mail: frortt@goeaston.net.

DIRECTOR OF YOUTH MINISTRY AND CHRISTIAN EDUCATION: We are an established and growing congregation seeking a director of youth ministry and Christian Education. Our goal is to establish and build exceptional children and teen programs to prepare our young people, and assist our families, in their lives as faithful disciples of Jesus Christ. Candidates must possess organizational skills for program development, and the interpersonal skills necessary for working with children and adults. Experience in youth ministry and Christian education is important, but we will consider all applications. For information or to apply, please write: **The Rev. William Ortt, Christ Episcopal Church, St. Peter's Parish, 111 South Harrison Street, Easton, MD 21601** E-mail: frortt@goeaston.net.

YOUTH MINISTRY DIRECTOR: Parish (1700+ communicants) offers full-time position with benefits to an experienced person (bachelor's degree & Anglican background preferred) with solid references. Responsibilities include direction and supervision of middle and senior EYC. Growth and expansion of program are priorities. Resumes and references by **June 15** to: **YM Search Committee, St. Luke's Episcopal Church, 8833 Goodwood, Baton Rouge, LA, 70809.**

To place an ad,
call Tom Parker
at 414-276-5420
ext. 16

CLASSIFIEDS

POSITIONS OFFERED

ASSOCIATE RECTOR FOR EDUCATION: Nashville, Tennessee. The parishioners of St. George's Episcopal Church in historic Belle Meade seek an associate rector to lead their education ministry. The city of Nashville is a unique urban community; its history is long, colorful and its roots are well preserved. With a population of just over one million in the metropolitan area, it is home to many first-class cultural and sports attractions. A wide variety of institutions of higher learning are located here and our community enjoys all the benefits they provide. St. George's is the largest Episcopal Church in the state of Tennessee with the largest Episcopal preschool program in the United States. We seek an associate rector who is comfortable with all age groups. Responsibilities include developing, directing and coordinating diverse adult, youth and children's education programs. We seek a dynamic communicator, an effective administrator, a teacher and a friend. College and seminary degrees and at least three years of experience in a church position or the equivalent experience are required. Send your resume to: **Associate Rector Search Committee, St. George's Episcopal Church, 4715 Harding Rd., Nashville, TN 37205** or E-mail: wdrodesii@comcast.net

RECTOR: Christ Episcopal Church and St. Barnabas Chapel in Clarksburg, WV, having a church family of 250 members, is seeking a new rector who will help us identify, train, educate, and support laity for various ministries; to be spiritual leader through preaching, teaching and worship; and to provide good pastoral care. We value Eucharistic-centered worship, related traditions, and service within our community. We are a debt-free congregation with newly renovated facilities. Send resume to: **The Rev. Cheryl Winter, Deployment Officer, P.O. Box 5400, Charleston, WV 25361.** E-mail: cwinter@wvdiocese.org Website: site.yahoo.com/christchurch.

ASSISTANT RECTOR: Historic Aquia Church, located in the growing community of Stafford, Virginia, is seeking an assistant who has a deep personal relationship with Christ, passion in his/her faith, enthusiasm, sense of humor, and an Anglican understanding of the roles of scripture, tradition and reason. This individual should have sufficient confidence and self-dependence upon God to minister with minimum supervision. Duties, shared with the rector, include celebrating (historical and contemporary worship), pastoral ministry, ministry development, Christian education and spiritual formation, office administration and youth ministry. Duties of the position include the Pastoral Response Team and the Evangelism and New Members' Ministry, small group ministries, spiritual gifts discernment, and retreat planning. It is hoped that the assistant will become a partner of the rector and laity in all aspects of ministry and life at Aquia, and will have the opportunity to spiritually and vocationally respond to God's call to him/her. Interested persons should send a letter, CDO Profile and resume to the **Rev. Cuthbert Mandell at Aquia Church, P.O. Box 275, Stafford, VA 22555-0275.** For more information, please see our website: www.aquiachurch.com.

FULL-TIME ASSOCIATE/RECTOR: Jesus is the rector of this parish! Bishop Seabury Church is a community of Christians who gather each week to hear the Gospel, to learn the faith, to share the sacraments, and to participate in the fellowship so that they may carry Jesus Christ into all the world. We seek a priest who can comfortably call Jesus as Lord and Savior, and will be a teacher and a pastor, as well as a student and participant in the life of this vibrant parish. Although youthful in spirit and desire, we are a 127-year-old growing congregation focused into Bible study, prayer and healing ministries. If you might be the one God is calling to be a part of our family, then send your resume to: **Bishop Seabury Church, P.O. Box 921, Groton, CT 06340-0921** or E-mail any requests to **BISHOPSEABURY@aol.com** PH: (860)-445-9423, FAX: (860) 445-5557, or look at our website at <http://members.aol.com/bishopseaburych/website>.

POSITIONS OFFERED

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@gjsco.net or HeadwatersField@aol.com.

RECTOR: St. Mary's Episcopal Church located in rural Northwest Tennessee approximately 80 miles north of Memphis, Tennessee, is in search of a rector. St. Mary's is a small congregation of 130 members in good spiritual and financial health, and proud of the leadership role it has played in addressing quality of life issues in Dyersburg and surrounding communities. The parish seeks a dynamic individual to support community outreach, the growth of its program for youth, and increased opportunities for adult education as well as demonstrate a strong commitment to pastoral care. Salary and benefits are very competitive. Resumes may be sent to the attention of: **Search Committee, St. Mary's Episcopal Church, 108 North King Street, Dyersburg, TN 38024.** E-mail to Dburgsmarys@aol.com.

FOR SALE AND RENT

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

GIVE THE GIFT OF LAUGHTER! "Easy On The Alleluia's Hurry", a collection of Episcopal Church humor. A great present for birthdays, confirmations, shut-ins, anyone who needs a lift of spirit. Recommended by The Living Church and The Anglican Digest. Send \$7.95 plus \$1.00 postage to: **Dorcas Enterprises, Box 227, Cashiers, NC 28717.**

SUMMER PROGRAMS

CDI in Deer Isle, Maine: Summer training with the Church Development Institute. Help your parish increase its effectiveness in formation & sending; open communication; participation, responsibility & collaboration; ownership of direction & process; ability to learn from experience. August 12 - 23, 2002 and July 7 - 18, 2003. Projects & reading in-between summers. For more information: **Robert A. Gallagher (207) 348-6492** or odct@downeast.net See details on CDI's and the Deer Isle program at www.CDITrainers.org.

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.

VOCATIONS

GOD IS CALLING MANY! Could He be calling you? Explore the possibility with a new Order of Lay Brothers, not living in community, dedicated to a life of prayer and service combining the contemplative and the active, within a traditional expression of the religious life in the modern world. Open to Episcopal laymen, both single and married. For more information write: **The Order of Saint Joseph, 604 Orleans Street, Natchez, MS 39120.**

WANTED

HYMNALS: Wanted-125 to 150 1940 hymnals. Contact **Neil Criste-Troutman, St. Peter's Episcopal Church, (908) 689-1019.**

CHURCH

PHOENIX, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave. www.allsaints.org email: cblack@allsaints.org
(602) 279-5539 Fax: (602) 279-1429 Zip Code: 85012
Fr. Lierle, interim r; Bishop Burrill, Bp-in-Res; Fr. Monson, assoc.; Fr. Mitchell, assoc.; T. Davidson, dcn; Dr. Plotkin, Rabbi-in-Res; S. Young, Dir. Mus.; J. Sprague, Yth; K. Johnstone, v; E. E. Young, Head of School.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 T, Th, F; LOH: Sun 11:10 & Wed 7 & 10; Ev: 7 1st Sun Oct — Apr

HARTFORD, CT

CHRIST CHURCH CATHEDRAL
Corner of Church & Main Sts. <http://www.cccathedral.org> (860) 527-7231
The Very Rev. Richard H. Mansfield, D.D., Dean; the Rev. Wilborne A. Austin, Canon; the Rev. Annika L. Warren, Canon; the Rev. David A. Owen; the Rev. Linda M. Spiers, c; James R. Barry, Canon Precentor
Sun Eu 8, 10. Daily Eu 12 noon

ASPEN, CO

CHRIST CHURCH (970) 925-3278
Corner of 5th & W. North Street in the West End
The Rev. Jeffrey C. Fouts, r Christchurchaspenco.org
Sun 8, 10

WASHINGTON, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Henninger Steadman
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

ST. MARY'S, Foggy Bottom

728 23rd St., NW 1 block south Foggy Bottom/GWU Metro
The Rev. Kirtley Yearwood, M.D., r (202) 333-3985
Sun H Eu 8, Cho Eu 11; Wed HU 12:10; Confessions by appt

ST. PAUL'S, K Street

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

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, Assoc r; the Rev. Beverly Ramsey, d Youth & Christian Ed; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

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Sun Eu 8, 10; Thur Eu/Healing 10; Fri Eu 12:10; H.D. 9:40 Mat. 10 Eu

AUGUSTA, GA

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

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham ascensionchicago.org
Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

RIVERSIDE, IL

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

DIRECTORY LISTING

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL
125 Monument Circle, Downtown
The Very Rev. Robert Giannini, dean and r
Sun Eu 8, 9, 11; Christian Formation 10; Santa Misa 1

KEOKUK, IA

ST. JOHN'S 208 N. 4th St. (319) 524-4672
The Rev. Bruce D. Blois, r
Sun Eu 8 & 10, A/C, Handicap Access.

BOSTON, MA

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

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0985
The Rev. Paul Cook www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland
1 mile off Strip (702) 735-7655
H Eu Daily (ex Sat) christissavior@lvc.com

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

SANTA FE, NM

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The Rev. Canon Dale Coleman, r; the Rev. Logan Craft, assoc r;
the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth Noland, d;
the Rev. Phyllis Orbaugh, d; Mr. Gerald Near, music director; Mr.
J. Michael Case, organist
Sun H Eu 7:30. Sung H Eu 9, 11:30, Christian Ed 10:30. Monday
H Rosary 9. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200 www.stbarts.org
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7.
Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on Thurs-
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www.stmvmvrgin.org

Sun: MP 8:30. Mass at 9 (Said), 10 (Sung), 11 (Sol), Sol. Ev, Ser &
B 5. M-F: Mass at 12:15 & 6:20; MP 8:30, Noonday Office 12; EP
6. Sat: Mass at 12:15, EP 5. C 11:30-12, 4-5 & by appointment

ST. THOMAS 5th Ave. & 53rd St.
www.saintthomaschurch.org (212) 757-7013
The Rev. Andrew C. Mead, r The Rev. Canon Harry E.
Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph
E. Griesedieck, c; the Rev. Robert H. Stafford, asst
Sun Eu 8, 9, 11, Choral Ev 4. Wkdays MP & Eu 8, Eu 12:10, EP
& Eu 5:30. Tues and Thurs Choral Ev & Eu 5:30. Choral Ev Wed
12:10. Sat Eu 10:30

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EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
Daily Morning Prayer 8:45; H Eu 12:10

UTICA, NY

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Sister Elizabeth, SSM, pastoral ass't.
Sun H Eu 8 & 10:30 (Sung). Tues-Fri 12:10, Wed 7:30

ASHEVILLE, NC

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

ST. MARY'S CHURCH (Grove Park) (828) 254-5836
337 Charlotte St. at Macon mail@stmarysashville.org
Sun Masses 5:30 (Sat vigils) 8 (Low) & 11 (Sung), Sun MP at
7:45; Daily EP 5:15, Mass 5:30; C Sat 4, Rosary Sat 4:45

PHILADELPHIA, PA

CHURCH OF THE ANNUNCIATION, B.V.M.
324 Carpenter Lane (19119-3003)
The Rev. David L. Hopkins r
Sun Mass 9 (Low), 11 (High). Thurs 10 (Low)

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876

The Rev. Robert Offerle, CSSS, int
Sun Mass 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4
(June through Sept: 8 & 10 (High); Ev, Novena & B 4; Daily: Low
Mass 7 & 12:10 (Sat 7 & 10); Matins 6:30; Ev & Novena 5:30;
C Sat 5-6 & by appt

SELINGROVE, PA

ALL SAINTS (570) 374-8289
129 N. Market
Sun Mass 10. Weekdays as anno

WHITEHALL, PA (NORTH OF ALLENTOWN)

ST. STEPHEN'S 3900 Mechanicsville Rd. (610) 435-3901
The Rev. William H. Ilgenfritz, r; The Rev. Mark W. Lewis, c
Sun 7:30 MP; 8 & 10:30 H Eu; 9:15 Sunday School; 10:30
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Mass and Unction 9:30 & Th 7; Sat 10 (11 Confessional). Tradi-
tional Prayer Book Services. All welcome!

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CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735
The Rev. Ned F. Bowersox, r 700 S. Upper Broadway
The Rev. Frank E. Fuller, asst www.cotgs.org
The Rev. Margarita Arroyo, c
Sun 8, 9 & 11:15. Weekdays as anno

SAN ANGELO, TX

EMMANUEL 3 S. Randolph Street (Downtown)
www.Emmanuel-sa.org (915) 653-2446
The Rev. John H. Loving, r; the Rev. Michael A. Smith, assoc
r; the Rev. Robert B. Hedges, past assoc; the Rev. Kathryn
Lind, d
Sun Eu 8, 10:30. Ch S 9:15. Wed Eu 5:30. Th 12 YPF. Sun 5:30

DALLAS, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v;
the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev.
A. Thomas Blackmon
Sun Eu 7:30, 9, 9:15, 11:15, 5. M/Thurs H Eu 12 noon. Tues/Fri
H Eu 7, Wed H Eu w/healing 12 noon; Sat MP 8, 8:15 H Eu,
Reconciliation of Penitents 9-10. (214) 521-5101

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www.palmerchurch.org (713) 529-6196 Fax: (713) 529-6178
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Rev. Kenneth R. Dimmick; the Rev. Ed Gomez; the Rev.
Mary A. Royes.
Sun Eu 7:45, 9, 10:15, 11, 6; Ch S 10, 5 Contemp. Youth Serv.;
Tues Noon Eu in Spanish; Wkday Services; Sat 6 Talza Eu.

MILWAUKEE, WI

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

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

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Sun H Eu 8 & 11 (Cho). www.forministry.com

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ST. PAUL'S Calle del Cardo 6
Near the Instituto Allende
Mailing address: Apartado 640
Telephones: office (415) 20387; rectory (415) 20328
The Rev. Michael R. Long, rector; the Rev. Sibylle van Dijk,
d ass't; Canon Richard C. Nevius, r-em; the Rev. Dean
Underwood, r-em
Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30.
Spanish H Eu Sat noon

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets
The Rev. William R. Hampton, STS
Sun Eu 10

REMINDER

Changes for Church Directory
Listing must be submitted
in writing to:

tparker@livingchurch.org

or

FAX: (414) 276-7483

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, Heal-
ing Service; HU, Holy Unction; Instr, Instruc-
tions; 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, hand capped accessible.



The Episcopal Musician's Handbook

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