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2003-2004 Conference Preview

Preaching the Gospel of Justice and Hope in Uncertain Times

July 7-11, 2003

Bruce Epperly
Preaching the Healing
Stories of Jesus

October 9-12, 2003*

Embracing Differences:
Answering the Call to a
Ministry of Reconciliation
*This is the first of two
conferences in the COP
Reconciliation Project
for Laity.*

October 20-24, 2003

Herbert O'Driscoll
The Art of the Homily

November 3-7, 2003

Walter Burghardt,
Ray Kemp, *et al.*
Preaching the Just Word

November 8, 2003*

Introductory Computer Skills
for Church Folks

November 15, 2003*

Barbara Brown Taylor
What's the Matter With
Preaching Today?

December 1-5, 2003

E. Lee McGee and
Thomas Troeger
A Feast for Preachers

January 11-15, 2004

Sue Anne Steffey Morrow
Poetry and Preaching

January 15-17, 2004*

David Randell Boone and
Michael Durall
Beyond the Collection Plate:
Alleviating Anxiety About
Money in Church

January 24, 2004*

Intermediate Computing for
Church Folks

January 26-30, 2004

Donald Bitsberger, Gillian
Drake, Constance Fowlkes,
and William Hague
Delivering the Spoken Word

February 2-6, 2004

Margaret Guenther
Spirituality and Preaching

February 9-13, 2004

John Westerhoff with
Caroline Westerhoff
Preaching as Teaching

March 1-5, 2004

David G. Buttrick
The New Homiletic

March 8-12, 2004

John Howe
Evangelical Preaching

March 15-19, 2004

Barbara Harris
Prophetic Preaching

March 22-26, 2004

Ginger Grab and Ann Greene
Writing to Preach

April 26-30, 2004

Gary Charles and
Brian Blount
Preaching Mark in
Two Voices

May 3-7, 2004

Thomas G. Long
Preaching the Gospel
of Matthew

May 13-16, 2004*

Embracing Differences:
Answering God's Call to a
Ministry of Reconciliation
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May 15, 2004*

Advanced Computing for
Church Folks

May 17-21, 2004

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Lucy Hogan
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Technology and
Proclamation

May 22-27, 2004

Douglass Bailey et al.
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June 2-4, 2004

Ellen Davis
Preaching the Psalms

June 11-13, 2004

Bill Craddock, Jim Fenhagen,
and Renee Miller
The Story that Transforms:
A New Vision of Lay Ministry

June 7-11, 2004

Martha Dewey and
Peter Hawkins
The Lively Word

June 21-25, 2004

William Willimon
The Miracle of Preaching:
Putting Theology to Work

June 28-July 2, 2004

Katherine Grieb and
David Schlafer
Preaching the Story
of Romans

October 25-29, 2004*

Walter Wink and
June Keener Wink

November 15-19, 2004*

Barbara Brown Taylor

*All conferences marked with
an asterisk have special fees.
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All conferences welcome registrations by laity as well as clergy, except Reconciliation Project conferences, which are designed for laity. Unless otherwise noted, registration for five-day conferences is \$750, which includes room, meals, and program fee. A commuter registration of \$450 for residents of greater Washington, D.C. includes meals and program fee. To register, contact COP Registrar Joan Roberts at 202-537-6381 or jroberts@cathedral.org, or register online at www.collegeofpreachers.org.

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Editorial and Business offices:
816 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

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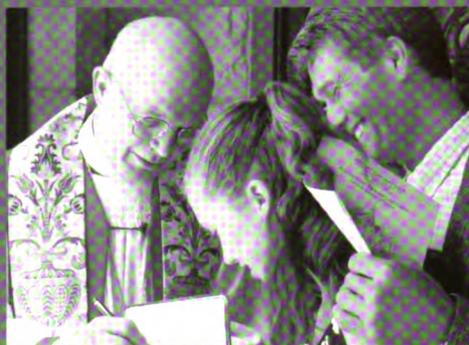
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Volume 226 Number 12

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

THIS WEEK



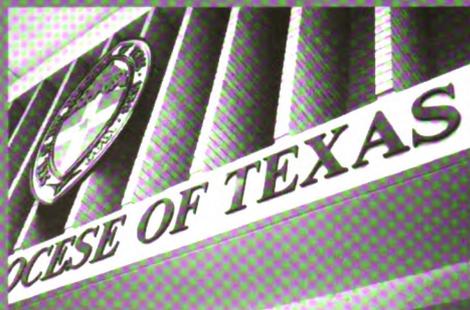
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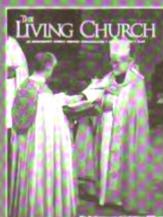
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ACNS photo

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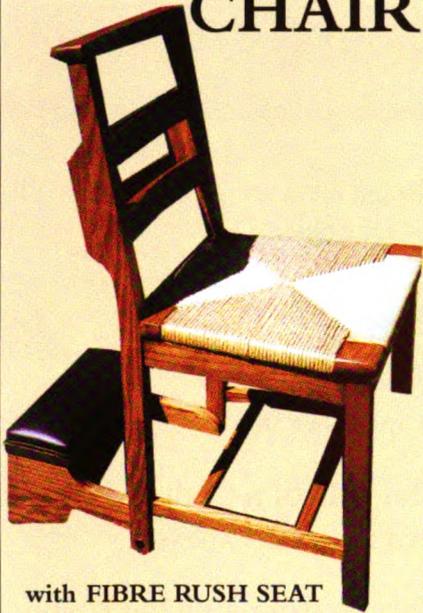
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SUNDAY'S READINGS

Fulfillment of the Law

'The Law of the Lord is perfect' (Psalm 19:7-14)

Third Sunday in Lent, March 23, 2003

Exodus 20:1-17; Psalm 19:7-14; Rom. 7:13-25; John 2:13-22

"The law of the Lord is perfect, reviving the soul." There are several references to the law of the Lord in today's lessons. The word "law" often refers to the instruction of the Lord, especially as we have it in the Old Testament. Sometimes it refers to the first five books in the O.T., or it can refer to the Ten Commandments. The psalmist distinguishes between the law, the testimony and the precepts of the Lord. Here the law means "instruction;" "testimony" refers to what the Lord bears witness to as valid, and "precepts" are the application of the law to the details of life. The point is that not only has God revealed himself in nature but also, more helpfully, in speech itself, that is in the words of the Bible. "The heavens declare the glory of God ... (the) day pours out speech, and night to night reveals knowledge." The Lord has spoken to us in nature, and in his written revelation. This is his "law" or instruction. However, we learn in Romans that God's instruction has other important roles in our lives.

In Romans, we learn that God's laws, which are "good," nevertheless bring death to us. In this difficult and important passage, the apostle says that while God's instruction or law is

"good," nevertheless it evokes and reveals in us an inability to keep its demands. I am not able to do the good the Lord commands, because there lives within me the "evil I do not want." As the law reveals our rebellion, it also points us to God's mercy, given in Christ, without which we only find condemnation in God's sight.

The reading in John finds its foundation in the law of the Old Testament as well. However, as John and all the gospel writers demonstrate, the Old Testament points us to Christ. The temple was at the heart of the O.T. revelation. It was central to the revelation of God; yet the place and purpose of the temple found its ultimate fulfillment in Jesus whose life, given up to death on a cross, becomes the only sacrifice we need. Therefore, when Jesus speaks of the temple in John, he is referring to his body, the new temple, which was destroyed, and three days later was raised.

We have four wonderful and difficult lessons in today's readings. However, at the end of our work there should be doxology, praising the Lord for his marvelous ways, and his penetrating word, which is "more to be desired than gold, even much fine gold" (Psalm 19:10).

Look It Up

What is the connection between Psalm 19:1 and 19:7?

Think About It

"Original sin standeth not in the following of Adam (as the Pelagians do vainly talk;) but is the fault and corruption of the very Nature of every man..." says Article 9 (BCP, p. 869.) Do we believe this? If we do, how do we communicate this to our churches?

Next Sunday

Fourth Sunday in Lent, March 30, 2003

2 Chron. 36:14-23; Psalm 122; Eph. 2:4-10; John 6:4-15

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BOOKS

The Next Christendom

The Coming of Global Christianity

By Philip Jenkins. Oxford University Press.
Pp.270. \$28. ISBN 0-19-514616-6.

“Western policy makers,” Philip Jenkins maintains, “have never excelled at understanding Islam, but perhaps the great political unknown of the new century, the most powerful international wild-card, will be that mysterious non-Western ideology called Christianity.” Jenkins disputes Samuel P. Huntington’s suggestion that Islam will become the dominant world religion by 2020 or so. Christianity, Jenkins contends, will continue to have “a massive lead.” By 2050 there should be about three Christians for every two Muslims worldwide. Only one-fifth of the world’s 3 billion Christians, however, will be non-Hispanic whites.

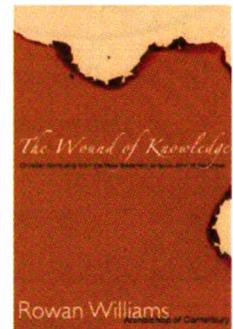
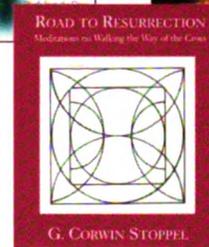
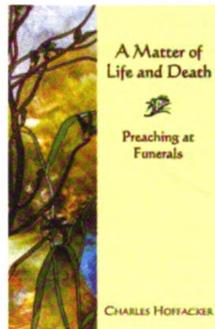
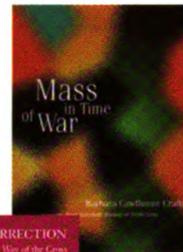
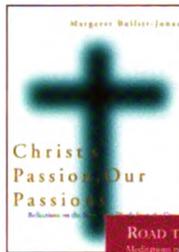
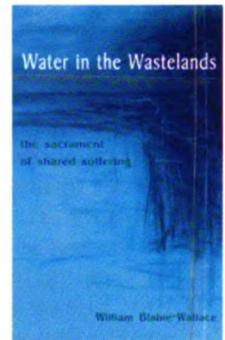
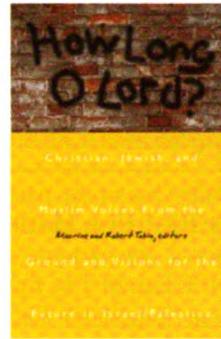
Far from being a dry statistical book, Jenkins’ account is filled with intriguing tales of people and movements with all manner of theological, cultural, political and geopolitical implications. Readers are given a quick history of some of the earlier successes and failures of Christianity in Africa and Asia. Christianity has grown free in many of these lands and often became highly indigenous and varied. Many of these churches can be characterized (in addition to being non-white and largely poor), as being evangelical, liturgically adaptive and morally conservative. In part because the Bible seems to relate so well to their circumstances of poverty and sometimes strife, the Bible (including the Old Testament) is read and heard “literally.” Faith healing, prophecy, the promise of blessings, and at times dream-visions, mysticism and apocalypticism are important parts of their Christianity.

In the last sections of his book, Jenkins deals more directly with alarming aspects of his scenarios — the prospects of greater conflict and strife among religions, particularly between Christians and Muslims. In a world where religion will often count



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Dreams GOD'S FORGOTTEN LANGUAGE

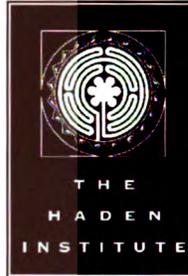
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ABOUT KEYNOTERS

DR. ROBERT VAN DER CASTLE: One of the nation's leading authorities on dreams. • **THE REV. BOB HADEN:** Director of the Haden Institute, conducts a 2yr. national course. •

JOYCE ROCKWELL HUDSON: Editor of *The Rose*, and author of the best selling *Natural Spirituality: Recovering The Wisdom Tradition In Christianity*. •

THE REV. SUSAN SIMS-SMITH: Canon to the Bishop of Arkansas, organized dream groups in 20 parishes.



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BOOKS

more to people than their nation-state, this danger is particularly evident in parts of the world where Christians and Muslims are present in nearly equal numbers, or there is a strong Christian or Muslim minority population.

For geopolitical and many other reasons, *The Next Christendom* is a well-argued plea to correct "western" stereotypes about a diminishing Christianity. Jenkins points out that parochialism about worldwide Christianity is found not only among many Christians, but in college and university courses about world religions, among academics, opinion-makers, and not least the middle and upper levels of governments. They all could profit by reading and pondering this significant book.

(The Rt. Rev.) Frederick H. Borsch
New Haven, Conn.

Do You Have to Wear a Collar?

Stories of an Ordained Ministry

By Bart Sarjeant. Regent Press. Pp. 210.
\$21.95. ISBN 1587900351.

"This is a story of one ordinary priesthood ... of an ordinary priest who knew he was doing mostly ordinary things ... and who attempted to do them extraordinarily well."

Sargeant writes that his stories are about incidents in his pastoral life, with no attempt at consistent chronology. Instead, he divides his chapters according to topics representing responses to the love he has received over the years.

Even before he saw his calling, others said, "You ought to be a priest." When he was asked the question often asked by those committees that discern whether one has a summons to the ministry, he said, "I don't think God is going to let me do anything else."

He then states the thesis of his book: "The following stories largely reflect my response to the love I have received."

One startling story concerns being present when the space shuttle




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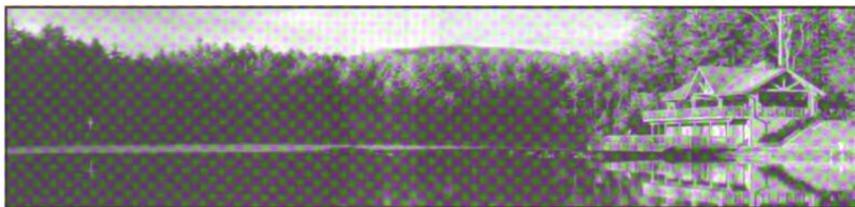
— The Rt. Reverend William E. Swing,
Episcopal Bishop of California

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- PROVINCE IV WOMEN: THE CHURCH IN ACTION, June 2-4 - Co-sponsored with Province IV ECW. Keynoter Diana Frade, chaplain Bishop Leo Frade, musician Dr. Horace Clarence Boyer.
- PROVINCE IV ALTAR GUILD CONFERENCE, June 1-4 - Staffed by altar guild experts, an annual event hosted by Kanuga.
- YOUTH WEEK for junior, senior high and ADULTS WHO WORK WITH YOUTH. June 15-20
- CHRISTIAN FORMATION CONFERENCE WITH GEORGE L. CAREY, June 22-27 - Lord Carey served as Archbishop of Canterbury 1991-2002 and he will speak on *BEING CHRISTIAN THE ANGLICAN WAY*.
- SPIRITUALITY: *OPENING UP THE STORIES GOD GAVE US*, June 22-27 - Ann Paton, keynoter
- RENEWAL: *ENJOYING THE FREEDOM OF CHRISTIAN DISCIPLESHIP*, June 29 - July 4 - Peter C. Moore, keynoter. He is dean and president of Trinity Episcopal School for Ministry.
- LITURGICAL ARTS VI: *HOLY WORKS FOR HOLY PLACES* - August 24-29 - Church needlework instruction by superb teachers
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Columbia had its first flight. He meditated on the bravery of the astronauts. One of his parishioners was a member of the crew. She asked for something of Bart's to take with her — his cross.

Of his bout with cancer, he writes that he recovered, thanks to chemotherapy, but perhaps more thanks to a prayer he composed to say every morning: "I thank you, God, for this brand new day. May it bring me the right balance of challenge and reward. May I give to it my best efforts and may you bless me as I do. I thank you for this time and this place, for someone to love, something to do, something to hope for. In Christ's name. Amen."

This is a very readable, well-rounded picture of a priest's life. At the risk of seeming picky, I suggest that, if this book goes into another printing, the author find a competent editor who can deal with some minor problems in style and monotonous introductions to most of the episodes.

(The Rev.) Anne Lecroy
Johnson City, Tenn.

Unbound by Time

Isaiah Still Speaks

By William L. Holladay. Cowley. Pp. 188.
\$12.95 paper. ISBN 1-56101-204-1.

This book is helpful in several ways. First, it attempts to explain the Book of Isaiah's use in our present lectionary. To explain the mysteries of the lectionary is quite a feat in itself!

The book also gives us an elementary look at the various levels of meaning in the prophet:

1. What the words of the prophet may have meant in their original situation. We are treated to a brief introduction to historical-critical methods of interpretation.

2. What the prophet meant to New Testament writers.

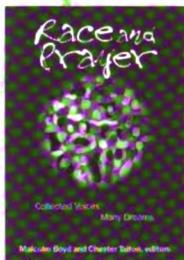
3. What the prophet has meant in Jewish life and scholarship. This dimension is usually lacking in Christian commentary.

4. Finally, what the prophet means to us today. It is important for us to hear again the message of justice, grace and holiness. An old adage says

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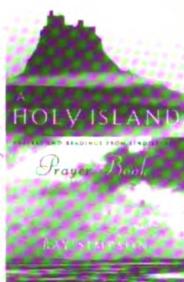


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Ray Simpson



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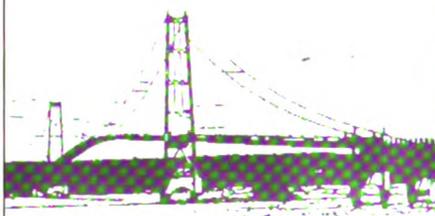
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BOOKS

that the Bible must be inspired because it is so inspiring.

All these levels of meaning are important to us in our understanding and appreciation of the Book of the Prophet Isaiah. Perhaps again we can see the wisdom of Luther's remark that Isaiah is none other than the fifth gospel.

Live Letters

Reflections on the Second Readings of the Sunday Lectionary

By Daniel E. Pilarczyk. St. Anthony Messenger.

Pp. 484. \$24.95 paper. ISBN 0-86716-399-2.



The reader will surely find these reflections on the Sunday epistle lessons helpful and inspiring. The entries are one- or two-minute homilies on these readings. They may be springboards for deeper thought and, perhaps, longer sermons.

The book is not a scholarly study of biblical passages. The little entries are personal thoughts which have come to the mind of a devout Christian pastor and bishop. There are a few references to earlier teachers, such as St. Augustine, and a few to contemporary issues and scholarship — but only a few.

The ordinary Episcopalian would desire a biblical index. It is not always easy to line up Sundays in Ordinary Time with Sundays after Epiphany or after Pentecost, or, for that matter, Sundays with a certain Proper number. The prayer book system by itself is confusing enough!

(The Rev. Canon) M. Fred Himmerich Watertown, Wis.

Spiritual Maturity

Preserving Congregational Health and Balance

By Frank A. Thomas. Fortress. Pp. 98.

\$10, paper. ISBN 0-8006-3086-6.

"If the church is to be effective and relevant for God-centered ministry in the 21st century, it needs to be spiritually mature," writes Frank A. Thomas. Thomas defines what he means by

spiritually mature as it applies to the self, church member and church leader. Central to these models is the ability to resist assuming the role of either "savior" or "victim."

The reader may be distracted by some of the more evangelical language employed by Thomas, a Disciple of Christ pastor. Nevertheless, the characterizations are useful models against which the readers can examine their own behavior.

Learning to Live Together

Interchurch Partnerships as Ecumenical Communities of Learning

By Lothar Bauerochse. WCC Publications, English ed. 2001. Pp. 196. \$16.95. ISBN 2-8254-1343.

In light of CCM and other interdenominational alliances, this book held promise for insights for future challenges. Unfortunately, it is a promise unfulfilled.

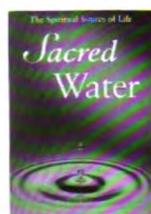
Instead the book is dense with historical analysis of past partnerships, primarily between German and African churches. The pedantic recitation of facts could have been redeemed with insightful consideration of the lessons learned, but the author leaves that to the reader. The stilted, overly formal presentation does not encourage self-application, although, in the author's defense, it must be noted that this is an English translation of a German text, which accounts for some of the more cumbersome language.

*Sally White
York, S.C.*

Sacred Water

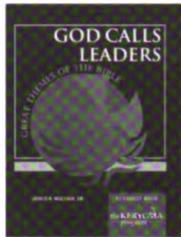
The Spiritual Source of Life

By Nathaniel Altman. Hidden Springs/Paulist. Pp. 295. \$20. ISBN 1-58768-013-0.



As we all learned in school, water is essential to life, our individual lives and the lives of all living things. Because of this importance, water has been a feature of most of the world's religions. Water, and the gods and spirits of water often play a part in

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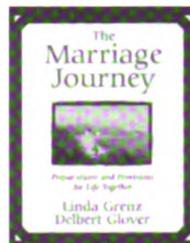
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myths and legends of countries all over the world.

This interesting book explores the part that water had played and continues to play in the life of the earth, for sustenance, healing and cleansing. Many holy wells, pools and lakes are visited, such as the Golden Temple in the city of Amritsar, Punjab, which rises from the middle of an artificial lake known as Amrit Sovar, or the Pool of the Nectar of Immortality, and St. Winifred's Well in Wales, which sprang up from the spot where the saint's severed head fell to the ground, and which pilgrims still visit for prayer and healing. (Winifred's uncle, St. Beuno, restored her head to her neck and she lived for many years.)

Nathaniel Altman is the author of more than 20 books on natural health, ecology and spirituality.

The final chapter discusses "Protecting the Waters." The author writes, "Yet while there is the ever-growing awareness of the threats to the biosphere of which we are a part, many of us remain more committed to the idea of protecting the environment than to its substance. If we want our planet to survive, we need to make a far greater personal commitment to protecting the Earth — and especially its vulnerable water environment — than we have in the past."

After finishing this book, I made a contribution to a Montana environmental group.

*Joanne Maynard
Helena, Mont.*

Europe's Reformations, 1450-1650

By James D. Tracy. Rowman & Littlefield.
Pp. 386. \$21.95 paper. ISBN 0-8476-8835-6.

Though we will never lack studies of the Reformation era, James D. Tracy, historian at the University of Minnesota, has contributed a superb volume, one both balanced and subtle. Thoroughly researched and well illustrated, the book draws upon a host of fresh material, particularly in the highly popular field of social history. Indeed, rather than offering sheer narrative, which can easily confuse the



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reader, Tracy approaches his subject thematically, taking in turn matters of doctrine, politics, and society and community.

Some of Tracy's findings break down old stereotypes. The clergy of the late middle ages were not particularly corrupt; rather lay people started holding them to higher standards than in the past. During this time, monarchs were so suspicious of rival nations that any young prince who did not go to war in the early years of his reign was seen as a bit peculiar. Calvinism did not really prepare the way for capitalism, for merchant capitalism was a well-established fact of life before the Reformation began. Before the Roman Catholic Church called the Council of Trent in 1545, it had never offered a single dogmatic pronouncement on any Reformed doctrine, much less the



Europe's



highly debated one of justification.

In his chapter "English Reformations, 1527-1660," Tracy again offers some surprising observations. The saintly Thomas More, romanticized as the "man for all seasons," presided as chancellor over a judicial apparatus that sent Anabaptists to the stake. Why did Queen Elizabeth I push a prayer book that required traditional vestments and permitted both catholic and protestant understanding of the Eucharist? In part because she feared popular resistance to radical change. In fact, England might not have been protestant until about 1580. Such policies may have paid off, for many catholics remained loyal to "the virgin queen" when Mary Stuart appeared to threaten the Stuart dynasty. (Tracy is, however, incorrect in saying that the Thirty-Nine articles took no position on the doctrine of predestination, for Article 17 affirms it strongly.)

In short, if one seeks a painless way

to access recent scholarship, *Europe's Reformations* is a fine place to begin.

Justus D. Doenecke
Sarasota, Fla.

Godly and Righteous, Peevish and Perverse

**Clergy and Religious in Literature
and Letters: An Anthology**

Compiled by Raymond Chapman. Eerdmans.
Pp. 267. \$25. ISBN 0-8028-1213-9.

In 1992, A.N. Wilson edited the *Faber Book of Church and Clergy*, a wonderful collection of snippets from English literature about the priests and people of the Church in England. A decade later, Raymond Chapman has compiled a second very generous helping of the same — with nods across the Atlantic, and with the inclusion of some previously unpublished material of real merit.

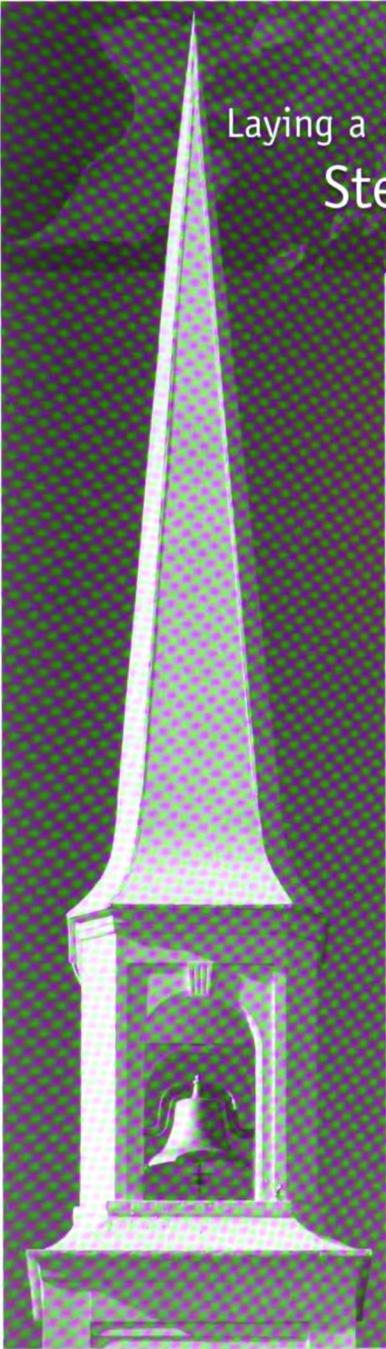
Godly and Righteous, Peevish and Perverse is a fitting title for an anthol-

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ogy of odds and ends by and about clergy; all sorts and conditions are here for our admiration, instruction, disappointment and enjoyment. Chapman's collection is a testimony to the great variety of personalities and eccentricities which have always found their way into the ministry of the church, and onto the pages of British and American literature. Geoffrey Chaucer and Mark Twain rub shoulders here, as do Anthony Trollope and Anglican missionaries to Africa.

The whimsical, godly eccentric makes a healthy number of appearances, too, in vignettes of Parson Hawker of Morwenstowe and Francis Kilvert. I will leave it to the reader to discover the joys of meeting Parson Thwackum and Archbishop Trench on these pages. I picked up the volume off and on during the course of a week and never put it down without a good laugh.

In his Introduction, UK Prayer Book Society chairman Chapman writes: “Here are the saintly and the venial, the pious and the worldly, some noisy, some reserved, some admirable and some a little absurd but, it is hoped, forming an essentially lovable company.” They *are* an essentially lovable company, and the compiler's short, insightful introductions to each chapter are a good way to bring together his selections. This is light reading, to be sure, but the sort that breeds humility, hilarity, and curiosity about literature and history at the same time.

Richard J. Mammana, Jr.
East Stroudsburg, Pa.

Religious Feminism and the Future of the Planet

A Buddhist-Christian Conversation

By Rita M. Gross and Rosemary Radford Ruether. Continuum. Pp. 240. \$22.95. ISBN 0826412785.

This book is the outgrowth of an interfaith exchange between these two religious scholars that took place in October 1999 at Grailville in Loveland, Ohio. Anyone who attended the original workshop, which had been modestly billed as “A Buddhist-Christian Feminist Conversation,” may be surprised to see that the book has

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been published under an expanded and more grandiose title; but the change is justified. Instead of relying on transcripts of their sessions, the authors have thoughtfully and skillfully re-worked the material in a way that conveys both the personal and the global value of a feminist approach to interfaith dialogue.

Chapter by chapter we learn: what the authors think about the meaning and purpose of dialogue (that it involves leaning from others rather than trying to convert them); what fostered their openness to the world's religions (namely, exposure to feminist thought and interfaith encounters); what each finds most problematic in her tradition; what each finds most liberating about her tradition; what Christians and Buddhists can learn from one another; and what these scholar-practitioners have to say about the importance of interfaith dialogue and religious feminism for the planet at large.

If I were to add anything, it would be to clarify how the goals of a comparative study of religions differ from those of interfaith dialogue; namely that the latter not only aims to increase knowledge, but to deepen relationships and foster communion, much like that shared by the authors.

*Judith G. Martin, SSJ
Dayton, Ohio*

Gifts from the Spirit

Reflections on the Diaries and Letters

of Anne Morrow Lindbergh

By Kim Jocelyn Dickson. Crossroad Publishing. Pp. 177. \$16.95. ISBN 0-8245-2010-6.

This book is indeed what its title claims, and much more. We learn as much about the author from these reflections as about Anne Morrow Lindbergh, whose writings inspired them. Kim Jocelyn Dickson learned the art of delving into her own self through Anne Morrow Lindbergh's good company. Lindbergh's own search for self-identity and understanding served Dickson for much of her own life not only as guide, but also as pathway for the journey.

A quotation from Lindbergh's many

books, not just *Gifts from the Sea*, opens each chapter and serves as seedbed for reflection, Dickson's on her journey, and the reader, very frequently, on his, or hers. This is not the kind of book I ordinarily seek out, but the attraction was immediate. Dickson understood Lindbergh's long search and finding, and Dickson understood her own.

I was 4 years old when the Lindberghs' baby was kidnapped and found dead. I remember that time as if I had been much older. These intimate reflections from that baby's heartsick mother were touching to me, and humbling. This *Gift from the Spirit*, in many places, is a gift of wisdom.

*Katherine Greer Clark
Valparaiso, Ind.*

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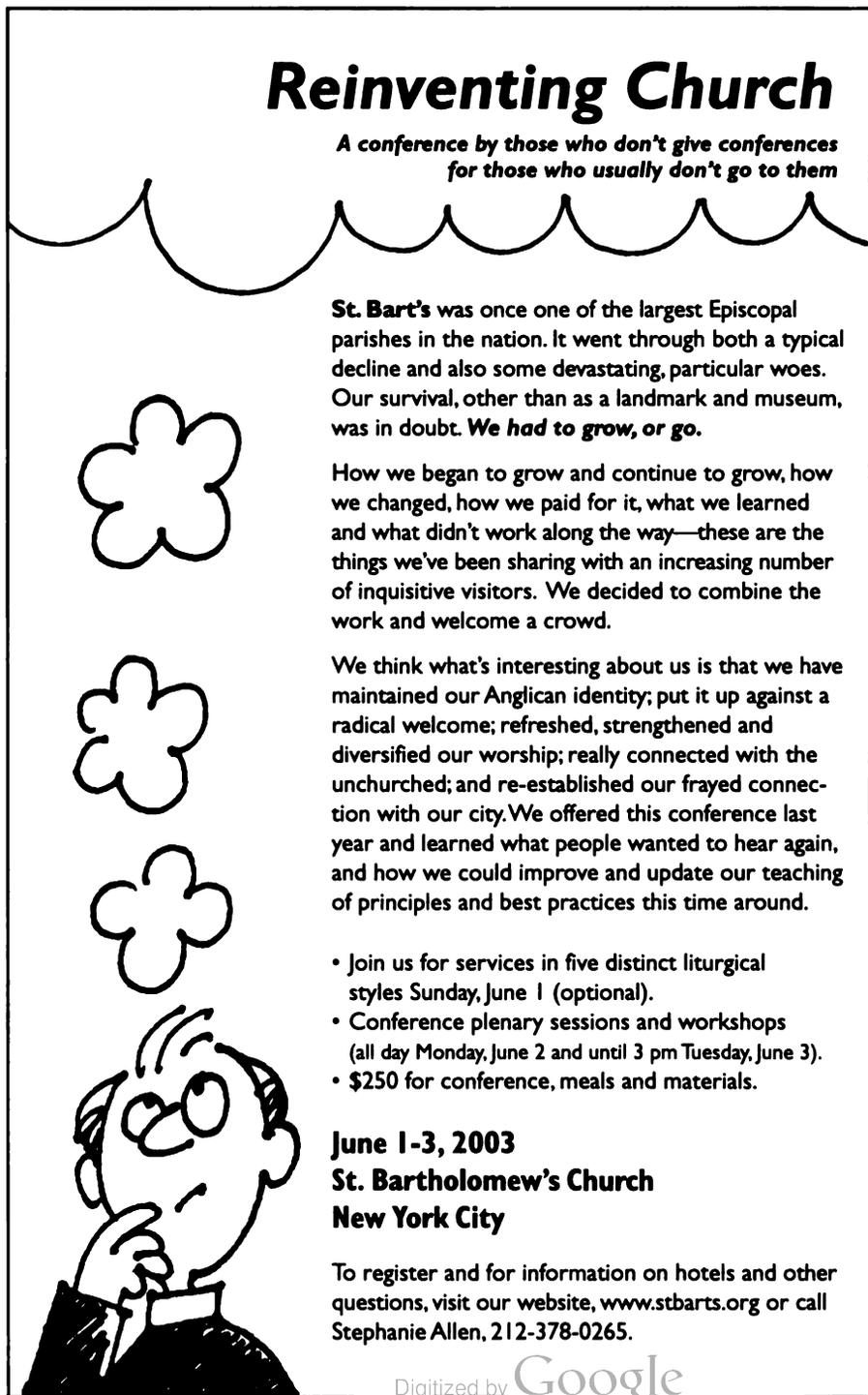
How we began to grow and continue to grow, how we changed, how we paid for it, what we learned and what didn't work along the way—these are the things we've been sharing with an increasing number of inquisitive visitors. We decided to combine the work and welcome a crowd.

We think what's interesting about us is that we have maintained our Anglican identity; put it up against a radical welcome; refreshed, strengthened and diversified our worship; really connected with the unchurched; and re-established our frayed connection with our city. We offered this conference last year and learned what people wanted to hear again, and how we could improve and update our teaching of principles and best practices this time around.

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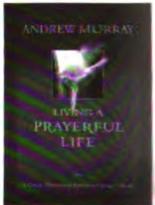
WISDOM FOR LIFE'S JOURNEY. By Douglas Connelly. Jossey-Bass. Pp. 180. \$15.95. ISBN 0-7879-6108-6.



A book of short readings, arranged by topic, including the writings of such luminaries as Evelyn Underhill, Martin Luther, Franklin Roosevelt and C.S. Lewis. This eclectic collection is worth having nearby.

LIVING A PRAYERFUL LIFE. By Andrew Murray. Bethany House. Pp 160. \$7.99 paper. ISBN 0-7642-2715-7.

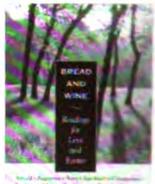
A South African missionary pastor addresses the low spiritual state of the church, based on a conference of clergy 90 years ago. Newly updated and edited version of a 1982 work, it emphasizes the need for fervent prayer.



TREASURES FROM THE PSALMS. By Henry Gariepy. Eerdmans. Pp. 273. \$22. ISBN 0-8028-6081-8.

A compilation of 100 meditations from the psalms arranged in numerical order. There are six meditations on Psalm 23. From Psalm 96: "It speaks to us of the unbridled joy that bursts into song when the presence of God comes into our lives."

BREAD AND WINE: Readings for Lent and Easter. Plough. Pp. 430. \$19. ISBN 0-87486-926-9.



Many Anglican authors appear among the 46 readings for Lent and 26 for Easter. Among them are N.T. Wright, Madeline L'Engle, C.S. Lewis, Fleming Rutledge and Barbara Brown Taylor. A nice variety of daily meditations.

DAYBREAKERS: 365 Eye-Opening Reflections. By Clifford Williams. Ave Maria. Pp. 128. \$10.95. ISBN 1-893732-52-5.

A professor of philosophy at Trinity College, Deerfield, Ill., presents brief

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thoughts for the day for people who have no time to reflect. Some of them are thought provoking — “The only way to listen is to stop talking” — but there’s not much depth here.

PRAYER JOURNAL: Becoming a Vessel God Can Use. By **Donna Partow**. Bethany House. Pp. 208. \$14.99. ISBN 0-7642-2669-X.

The author urges women to keep a prayer journal, and she poses a series of short pieces of scripture with the same set of questions for each. Ms. Partow concludes each journal entry with her own reflections.



DEVOTIONS FOR LEADERS: Living Your Faith in a 9-5 World. Edited by **Harriet Crosby**. Jossey-Bass. Pp 278. \$15.95. ISBN 0-7879-5940-5.

The book’s jacket indicates it’s intended to help leaders “be a faithful witness to biblical principles and

God’s love in the workplace.” The editor is a Presbyterian minister. The chapter on being a peacemaker is particularly appropriate.

DON’T GIFT-WRAP GARBAGE. By **Karen Stroup**. Ave Maria. Pp. 576, paper. \$15.95. ISBN 0-87793-968-3.

Daily meditations for women by a minister of the Disciples of Christ. She follows a liturgical calendar with writings about the Annunciation and St. Catherine, but she also leans to the secular on days like Valentine’s Day and comments on tasks for women such as sewing. Imaginative and down to earth with some humor tossed in here and there.



By Travis Du Priest

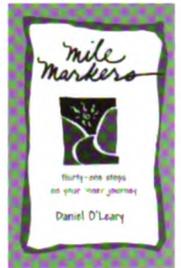
THE HOLY INTIMACY OF STRANGERS. By **Sarah York**. Jossey-Bass. Pp. 208. \$18.95

paper. ISBN 0-7879-6047-0.

Speaking of the opinions of other people, here’s a whole book on how complete strangers hold a mirror, as it were, to our true natures. As an innkeeper at a retreat house, I really appreciated the wisdom on the topic of boundaries in “When Need Becomes Needy.” Well written with personal stories.

MILE MARKERS: Thirty-one Stops on Your Inner Journey. By **Daniel J. O’Leary**. Ave Maria Press. Pp. 256. \$ 12.95 paper. ISBN 0-87793-972-1.

A 31-day interior journey with “stops” to consider such things as your mind, your ego, the courage to be, letting go of fear, and traveling light. My favorite part is Become What You Love: “God loves people who are consumed by a passion for the possible.”



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*Archbishop's Enthronement***'Riches of the Catholic Faith' at Canterbury**

Only the presence of modern technology betrayed the fact that the Feb. 27 enthronement of the Most Rev. Rowan Williams was not occurring in another century when cathedrals and poetry dominated the life of most major cities in Europe.

With near perfect pilgrimage weather outside the mother church of the Anglican Communion, two groups of protestors — one opposed to a proposed U.S.-led attack against Iraq and the other, smaller group, opposed to what they believe are the unbiblical sexuality views of the new Archbishop of Canterbury — competed with each other for television coverage and also for a good viewing spot with a much larger outdoor crowd who had missed out on one of the 2,400 coveted invitations. A sophisticated security operation prevented those outside from getting too close.

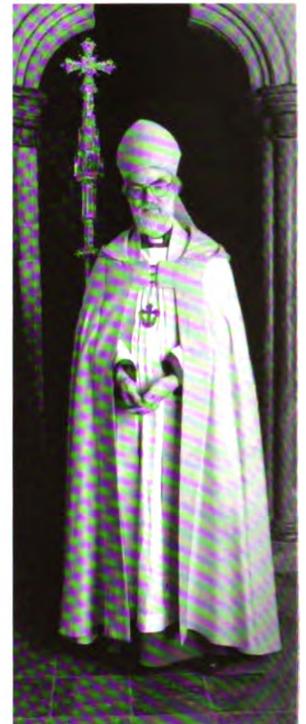
Meanwhile, inside Canterbury Cathedral, representatives of government, members of nobility and those fortunate enough to have received an invitation watched as church leaders from both within and beyond the Anglican Communion participated in an

ancient ceremony mingled with a sense of Celtic poetry and mystery.

February 27 was also the feast day of the Rev. George Herbert (1593-1633). During his relatively short life he sought to be a dedicated country parson and Archbishop Williams also praised the Welsh poet for the inclusive way he helped shape the Anglican understanding of the Christian faith.

One of the high points of the service occurred when the new archbishop swore an oath on the Canterbury Gospels, a manuscript presented to St. Augustine, the first Archbishop of Canterbury, by Pope Gregory the Great in the 6th century. After taking the oath, he moved to the throne of St. Augustine, where he was encouraged to "open to all people the riches of the catholic faith."

Archbishop Williams, a Welshman, is the first Anglican leader from outside England since the church broke away from Rome in the 16th century. He promised to build on his record of balancing introspective theology with social activism that truly defies liberal-conservative categorization.



ACNS photo

Archbishop Williams

Yukon Bishop's Offer of Pastoral Oversight Gets Cool Reception

A turbulent February full of recrimination and threats in the Canadian Diocese of New Westminster drew to a close with the Bishop of the Yukon offering "pastoral oversight with jurisdiction" to the eight parishes which have declared themselves "out of communion" with diocesan synod and their bishop over a decision by the diocese to approve a liturgical blessing of homosexual relationships.

There was no immediate public response to the announcement from the General Synod office of the Canadian Church, but in an article which appeared March 1 in the Internet edition of the national church newspaper, *Anglican Journal*, the Rt. Rev. Terrence O. Buckle, Bishop of the Yukon, was described as an "interloper" and it was reported that the Rt. Rev. Michael

Ingham had inhibited Bishop Buckle from exercising any godly ministry within the Diocese of New Westminster.

Uninvited flying bishops violate canon law at both a national and diocesan level, as well as the ancient traditions of the worldwide Anglican Communion, Bishop Ingham said.

"No bishop may exercise, or be invited to exercise, any ministry in the Diocese of New Westminster without my express permission," Bishop Ingham added.

Bishop Buckle said the issue of authority within the Anglican Communion was far bigger than the Diocese of New Westminster. Beyond even the doctrinal issues there were eight congregations that felt repeatedly abandoned by their church.

"It is my conviction that this situation should be addressed by the Canadian church, and that we need to respond in a practical and meaningful way to the cries of those who no longer feel protected and supported in the very beliefs the church has been built on," Bishop Buckle said in a prepared statement.

"I remain convinced that there can be a solution within the Anglican Church of Canada, and that it is not necessary for bishops outside of our country to do for us what we are capable of doing for ourselves."

In the event a Canadian solution does not prove possible, Bishop Buckle enjoys the support of six international primates who characterized the plight of the eight parishes as an "exceptional emergency which requires intervention

Nebraska Names Four Candidates

The Bishop's Search Committee of the Diocese of Nebraska has announced four candidates, one of whom will succeed the Rt. Rev. James Krotz, who intends to retire in September.

The nominees are: the Rev. Joe G. Burnett, professor of pastoral theology at the School of Theology at The University of the South; the Rev. Canon Paul D. Lawson, rector of St. Cross Church, Hermosa Beach, Calif.; the Rev. George H. Martin, who has recently completed an interim ministry assignment at Christ Church, LaCrosse, Wis.; and the Rev. Steven W. Mues, rector of St. Luke's, Rochester, Minn. The election is scheduled for May 9-10 in Hastings.



Jeanie Pecora photo

CHOCOLATE FESTIVAL: For a \$10 donation to St. Matthew's Church, Westford, Mass., chocolate lovers were treated Feb. 9 to all the gourmet coffee and dessert samples they could eat. The annual fundraiser includes juried events for both professional and amateur cooks and typically draws more than 1,000 people during four hours of operation. All proceeds beyond expenses are donated to the food pantries of Westford and Lowell. The total raised this year slightly exceeded \$6,000.

Missing College Student Found Dead

Episcopal churches in California and Michigan were brought closer together first in fear and trepidation for the whereabouts of an Episcopalian who was last seen Feb. 15 in Santa Monica, Calif. Later, their hope turned to grief after news on March 3 that police had discovered her remains on a steep hillside in the exclusive Hollywood Hills area.

Both All Saints' Church in Saugatuck, Mich., and St. Augustine by-the-Sea in Santa Monica held well-attended prayer vigils on what would have been Kristine Johnson's 22nd birthday, Feb. 27. Ms. Johnson was active at All Saints' while she was in high school, participating as an acolyte and in the choir. For about the past two years, she lived in Santa Monica, where she worshiped at St. Augustine's and attended college part time. The last acquaintance



Ms. Johnson

known to have seen Ms. Johnson alive was her roommate, who said Ms. Johnson told her that she was going to meet a photographer in Beverly Hills for a photo shoot.

"She was so beautiful with so much potential," Loring Randolph told *The Holland Sentinel*. "She was determined to get out of Saugatuck and to a big city and to be successful. We were watching it happen, and now for this to happen when she was so young and enjoying life so much and had so much going for her, we can't understand it."

The Rev. G. Corwin Stoppel was Ms. Johnson's rector for several years when she attended All Saints'. Throughout the ordeal he remained optimistic for her safe return.

"The wind has been taken out of our sails," Fr. Stoppel told the *Sentinel*. "We maintained hope to the end that she would be found alive. Right now I'm sort of shocked and I don't know what else I can say."

(Photo courtesy of *The Holland Sentinel*)

Sewanee Names Interim Dean

Allan Parrent, former vice president and associate dean at Virginia Theological Seminary, has been appointed interim dean of the School of Theology at the University of the South. His appointment was effective Feb. 24 and is expected to last at least one year while the search for a permanent dean begins.



Dean Parrent

Mr. Parrent was associated with Virginia Seminary from 1983 until 1997 when he and his wife, Carol, retired to Sewanee. A native of Frankfort, Ky., Mr. Parrent completed his PhD. in Christian ethics at Duke University in 1969. He has been a Fulbright Scholar in England, a Danforth Graduate Fellow, a Falk

Fellow in political science at Yale University, and a Rockefeller Theological Fellow. His professional resume includes experience as a naval air intelligence officer, a foreign affairs officer for the Arms Control and Disarmament Agency of the U.S. Department of State, and program director in Washington, D.C., for the National Council of Churches. He joined VTS as professor of Christian ethics in 1972.

The position of dean has been vacant since the Rev. Guy F. Lytle III resigned in January following an allegation of sexual misconduct [TLC, Feb. 23]. Following a six-month leave of absence, Fr. Lytle will return as a tenured faculty member in July.

• More News, page 40 •

Zoning Laws Proving More Difficult for Churches

In the past few years, the regulatory approval process has rocketed to the top of the list of concerns which must be checked off before construction can begin on a church building project. The speed at which this dynamic occurred almost caught parish leadership unaware at Trinity Church in Vero Beach, Fla.

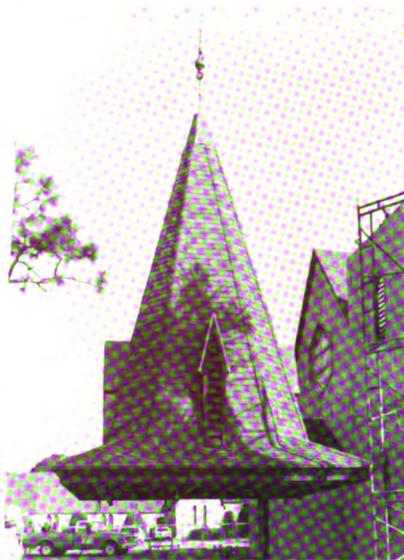
Soon after Trinity established itself at its current location in 1979, the new building became crowded enough that the congregation planted two new churches. St. Elizabeth's in Sebastian was established in 1983 and St. Augustine's in Vero Beach in 1989. In both cases attendance at Trinity dipped the year following the new church plant, but by the second year the numbers again exceeded the previous all-time high. By 1995 it was clear that a major decision would have to be made. The vestry chose to expand the current location after several contiguous properties were offered for sale all at about the same time.

The original master plan approved in 1995 included three phases. In phase one the parish hall, classrooms, playground, offices and chapel would be improved. This was completed in 1998. In 1999, the vestry decided to combine phases two and three of the original plan into a new phase two. The purchase of additional properties opened the way for the vestry to consider a church larger than 600 seats and an architect was retained. The new phase two eventually approved also included additional classrooms, a youth room and resale shop.

The ensuing approval process became expensive and uncertain after one neighbor expressed concerns during the public comment phase about how the additional traffic would change the character of the neighborhood.

Church leadership wound up paying nearly \$400,000 to fine tune their site development plan, but by November of last year it began to seem as if nothing would ever be accommodating enough.

In 1990, Vero Beach voters approved a variance prohibiting structures higher



Trinity's plan for a 108-foot steeple in place of the one above (1979 photo) was rejected by Vero Beach residents in a referendum.

than 50 feet. In order for Trinity to erect its proposed 108-foot-high steeple, it had to place the decision before a general referendum. It was defeated soundly. Perhaps emboldened by the magnitude of that loss, the Vero Beach Planning and Zoning Board rejected nearly the entire plan the following month. The low point for the rector, the Rev. D. Lorne Coyle, came after the vote total was announced and planning board members engaged in several minutes of light banter in which they speculated on their chances of being struck by lightning now that God was aware of the way they had voted.

Even though the setback was discouraging, the vestry was prepared by this time. A network of mostly pro-bono lawyers had begun advising the parish on its legal rights. The attorneys decided to appeal the decision to the full city council and to apprise the council of a relatively new federal law which places strict limits on the type and extent of variance restrictions that local governments can impose on religious institutions. The Religious Land Use and Institutional Persons Act (RLUIPA) states that municipalities may impose on a religious institution

Disputes in Other Places

Other recent property disputes involving Episcopal churches:

St. Stephen's, Sewickley, Pa., met with city council rejection of its plan to store deceased members' ashes outside the church.

St. James', Newport Beach, Calif., is one of four churches cited in a drawn-out, church-state, legal dispute as to whether the city is in violation of the First Amendment because it has an ordinance exempting parking meters near those churches for four hours on Sunday morning.

St. Andrew's, Staten Island, N.Y., is part of a much larger zoning dispute over how to regulate vehicle traffic around the Richmond Town Loop.

St. Michael's by-the-Sea, Carlsbad, Calif., has outgrown its current parcel of land and must choose between the zoning-restricted, coastal properties it now owns or using the proceeds from the sale of them to buy new land and construct a new building.

The Falls Church, Falls Church, Va., was forced to use sheriff's deputies to evict a Kurdish restaurant owner who refused all offers of help to relocate after the church bought the strip mall where the restaurant was located and served notice that it intended to incorporate the parcel into its growing church campus.

only the least restrictive variance necessary to achieve a community purpose.

"After the parish learned the full extent of protection it was afforded under RLUIPA, we thought about appealing [the steeple] decision as well, but we decided that it was not critical," Fr. Coyle said. "It's good we have legal protection, but this was an education I didn't particularly need."

Steve Waring



Illustrations by Deborah Yetter

Lent Is Upon Us

By Patricia Nakamura

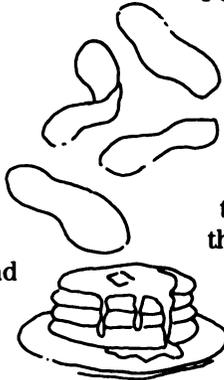
Lent, the time of introspection and self-denial, is upon us. In most churches that means Wednesday evening soup suppers and services or additional Bible study. Some have discovered less traditional ways to observe and mark the time.

Many parishes will use the "Lenten Lessons and Carols," the Meditation on the Passion of Christ, with Carols, from St. John's College, Cambridge. At **St. Peter's, Osterville, Mass.**, the service will occur on the evening of Good Friday. That afternoon, St. Peter's is host to an ecumenical Stations of the Cross. Using *The*

In most churches, Lent means Wednesday evening soup suppers and services or additional Bible study.

Some have discovered less traditional ways to observe and mark the time.

Way of the Cross from Church Publishing, lay and clergy leaders from neighboring Baptist, Methodist, and Roman Catholic churches "visit" the stops



Shrove Sunday Pancake Breakfasts

along the path to Golgotha, each reader adding a brief, personal meditation, followed by a period of silence. The Trisagion is sung; hymns are supported by organ. The Rev. Timothy Cherry, St. Peter's rector, said, "This is the third year we've done this; it lasts about 90 minutes. It's simple but powerful, a quiet community meditation."

At **St. Martin-in-the-Fields, Atlanta**, the meditation is the culmination of the Lenten weeks, which include the Stations, supper, and a local radio personality presenting stories and meditation with his guitar. Organist/choir director Ingrid Siegert was eager for the choir to participate in the services; the lessons and carols will follow supper on April 9.

All Souls' Memorial in Washington, D.C., will use the nearby College of Preachers for a silent retreat March 28-30. On the theme "Christ is Our Peace," the weekend will be conducted by the Rev. Robert Malm, rector of Grace Church, Alexandria, Va.

Many church study groups pick a particular book other than scripture on which to focus. At 10:00 Sunday mornings, members of **Ascension, Chicago**, will discuss *Getting Along with God: Rediscovering the Old Testament*, by Ellen David.

Every first Sunday from October through May, Ascension offers Solemn Evensong and Benediction; Lenten Friday evenings include the Stations of the Cross, with hymns.

The Sunday discussions, with potluck brunch, at **Christ Church, Meadville, Pa.**, will revolve around video and printed material on the world's great religions — Hinduism, Judaism, Buddhism, Islam, and Christianity. Organist William Witherup reports that during Lent the vestry is reading Donna Schaper's *Sabbath Keeping*. The Wednesday evening "Spaghetti "Stravaganza" suppers will raise funds for a new commercial dishwasher



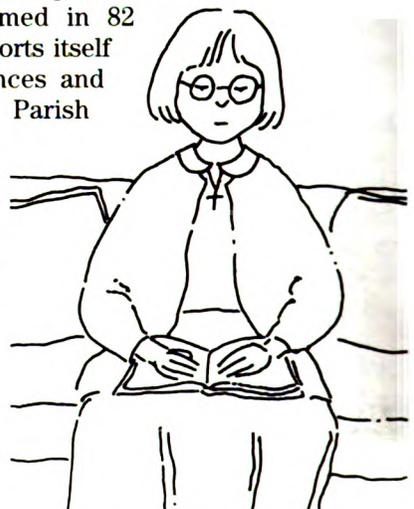


and the "Teens to Spain" fund. "Our church and now diocese has a companion relationship with the Anglican Diocese of Spain," Mr. Witherup said. In 1995 a group of teens and adults went to Spain on a mission project. "Another bunch of teens were to go this summer, but due to the world situation, their trip has been put on hold."

Participants in the Good Friday liturgy at **St. Peter's-by-the-Sea, Morro Bay, Calif.**, walk from Morro Bay Presbyterian Church to St.

Candy Williams, organist of **St. James', Wilmington, N.C.**, writes, "Every Wednesday [we have] Evening Prayer followed by dinner, a program, and Compline." On Maundy Thursday, "at the end of the service, almost all the lights are off and the entire congregation lines up to the chancel, then the altar, where they are handed something to carry to the sacristy. When everything is stripped, the rector climbs to the crucifix and covers it in black, then returns to his seat ... You really have the feeling of being left alone, as if Jesus actually died. The weight of that momentary thought is heart-breaking. Finally, people start to leave silently."

The Covenant Players, an international Christian theater group, will "preach" at **St. Michael's-by-the-Sea, Carlsbad, Calif.** At one service Saturday, March 28, three on Sunday, March 29, as well as for the adult forum between services, the Players will present *The Feeding of the 5,000*. The group is a non-profit organization which has performed in 82 countries and supports itself through performances and other donations. Parish volunteer and former director of religious education Joan Webb has seen several Covenant per-



Bible Study and Reflection

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the feeling of being left alone, as if Jesus actually died.'



Peter's, and thence to Calvary Evangelical Lutheran. At each church, the dramatic reading of St. John's Passion continues. One hymn is sung at each church, and each pastor gives a brief homily at a church not his or her own.

formances. "Each play begins, 'Imagine you are...' They use no props other than maybe a chair and a table, no costumes beyond perhaps a scarf. The eye is not bombarded with other things; you can focus on the words. It is quite effective."



The Tale of a Church Planter

By John Merritt Atkins

Sometimes God invites us into a whole new world. That's just what happened to me. I was in Philadelphia assisting the lay leadership in revitalizing a parish and working part time as an LSW psychotherapist when in my prayers I heard in the silence, "Prepare to leave; prepare for something new."

After months of sending out my CDO profile and getting back "no, thank you" responses, I received a letter from the Diocese of Ohio. In the letter I was asked to consider planting a new church. My heart still races when I think back to reading that letter for the first time. That letter was

God's invitation into an entirely new world of ministry.

My new world began on a hot, sunny August day. I had been a priest for 10 years, doing what was expected of me — pastoral care, sermon prep, obligatory meetings, and putting out fires. I had become comfortable with those vocational expectations both self-imposed and parishioner-imposed. Then, on that first day of August 1999, my priesthood once again became frightening, exciting and fresh with all kinds of possibilities.

That morning I got into my Ford Explorer, started the engine and realized I had nowhere to go. I had no office, no church building and no peo-

Top: St. Patrick's rents a former church building now owned by a township.

Bottom: The Rev. John Merritt Atkins is surrounded by members of the parish at a recent outing.

That letter [asking me to consider planting a new church] was God's invitation into an entirely new world of ministry.

ple. I only had a general location 15 miles south of the Cleveland airport and a name (St. Patrick Episcopal Church). What had I gotten myself into? Church planter. I had both the training and the desire. But, in reality, how and where would I start? I turned off the engine and got out of my truck. I went back into my newly purchased house and, after greeting my two dogs through tear-filled eyes, I knelt at the side of my bed, just as I had done as a child. I prayed until the tears stopped flowing and I couldn't think of anything more to say. I was frightened and anxious. I had self-imposed expectations of success with only theory as a foundation. And then, in the silence, the calm presence of grace poured itself all over me as I heard the words, "Be faithful, trust me, and all will be well." Those words were my reminder of God's invitation into an entirely new world of ministry.

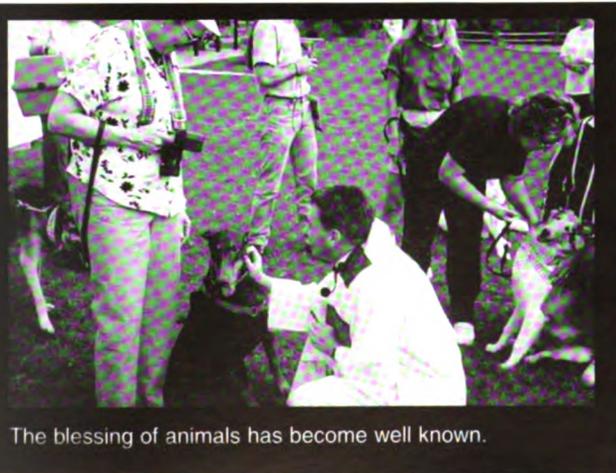
The story of planting St. Patrick's parish is not one of success, but rather a story of people striving to be faithful and trusting God to bless.

So with excitement and a vision of new possibilities the ministry of St. Patrick's began. The Diocese of Ohio rented an office for me in a high-traffic strip mall where a large, green neon sign was hung in the window. I got magnetic advertising signs for my SUV. I placed ads in newspapers that opened the door for detailed interviews. Office hours provided opportunity for walk-ins. I frequented the many strip malls, grocery stores and

the post office. I introduced myself to the political and religious leaders in the community. I became a familiar face. It was important to put a face to the new St. Patrick's. At the beginning, I was that face.

People responded. Looking back I think most responded for two reasons. First, they said "yes" to my invitation out of personal need. In an age of uncertainty there is a longing to be connected with God and a caring community. Second, people responded because I was accessible. Our introduction to one another didn't take place across a desk or an altar, but in the vulnerable world where we live.

We met together for fellowship, prayer and Eucharist. We began community events in public places involving community organizations. Our annual Blessing of Animals is both well known and well attended. We presented a community open house on Christmas Eve and St. Patrick's Day. In conjunction with Applebee's restaurant



The blessing of animals has become well known.

we sponsored Breakfast with Santa. We have a chili supper on Shrove Tuesday open to the community. Our parish offers Holiday Helpers for families that need childcare in order to prepare for Christmas. This year we are inviting the community to a Blessing of Children and Families. We are a church of blessing rather than judgment, and that is reflected in all that we do. And that's what people want. Fun, fellowship, invitation, and name recognition remain important components of our events.

We established an affordable website

to present ourselves, announce events and reach out in cyberspace (www.stpatrick4u.com). In planning events and worship we try to think like the people we are inviting. It is important to meet them where they are. And people do respond.

In September of 1999 we began worshipping in my basement on Tuesday evenings, after which we gathered in another denomination's building on Sunday evenings. We then moved to two different firehouses on Sunday mornings until we rented our present worship space. The brick structure is a former church building now owned by a township. Our experience confirms that the people gathered are the Church, not the building. God's people make a space sacred by the love they bring and share.

And we continue gathering for worship. This is not an after-thought. For me this is the heart of our Anglican tradition and the pulse of St. Patrick's. Together we attempt to creatively provide an environment of community through word, sacraments, prayer, fellowship, diverse music, and joy that allows for encouragement and spiritual nourishment for all ages. My sermons give our people an example of sharing one's own personal

story. This is vital because personal invitation is the most effective means of spiritual transformation and church growth.

We are intentional about inviting others to St. Patrick's. We extend invitations by such means as leaving parish pens at banks and grocery stores as well as handing out parish cards (having a map and a place to write a personal message). We continue advertising (which is outreach), sponsoring community events and being present out in the community. These



Fr. Atkins baptizes an infant. More than 90 percent of the people are new to the community or formerly non-active in a church.

are only tools. Prayer, personal sharing, invitation, and the website bring people to St. Patrick's.

St. Patrick's exists today because of the vision, prayers, support and financial resources of our diocese, our bishop, the New Work Committee, and the Congregational Development program. It is taking a lot of energy and hard work, commitment and prayer, and God is blessing our efforts. It has been more than three years since the ministry of St. Patrick's was launched. And we've only begun the journey. Today St. Patrick's numbers around 150 people of all ages, with more than 90 percent new to the community or formerly non-active in a church. We have an average Sunday attendance of 85+. Our goal is a 200 average in two more years. We also have an active youth group and Sunday school. Our financial stewardship is remarkable considering the economy and the fact that many participants have never before included their church in a household budget. And most importantly, lives are being transformed by our sharing stories of God's love.

St. Patrick's is a creative and joyful community of energized Christians who choose to live as beacons of God's love. Together we are striving to be faithful in inviting, welcoming, accepting and nurturing others while trusting God to love and bless. And what a new world of ministry this truly is. □

The Rev. John Merritt Atkins is the rector of St. Patrick's Church, Brunswick Area, Ohio.

Escape from a Living Hell

The ministry of Peace in the Storm in Branson, Mo., offers a way out of addictions.

By Bob Wyatt

Tim Scheuer drove into the motel to pay the last two days room charges for a transient he had been trying to help. As he got out of his car, he saw two men from his church. When asked, the men said they had come to pray and share with a motel resident who had been on a drinking binge for the last three days.

"Just a drunk in trouble," one parishioner said. "As you always tell us, 'Find another drunk and pass it on'."

This is a normal conversation for Mr. Scheuer, the evangelist-in-charge of Peace in the Storm, a weekly service of prayer, praise and proclamation in Branson, Mo. It is normal for a group which is focused on providing an alternative for alcoholics and methamphetamine addicts. For example, Peace in the Storm is held at 7 p.m.



Church Army evangelist Tim Scheuer

Saturdays to provide an option to the bars of Branson. Organizers also have the services timed so that they don't run over the time most of its worshipers can do without a cigarette.

Mr. Scheuer, an Australian Church Army officer, went to Branson in 1995 at the request of several area Episcopalians and with the full support of the Bishop of West Missouri and the Church Army U.S.A. What has emerged is a ministry of life-changing transformation, known simply as Church Army Branson.

Nine months of the year Branson boasts 85 live-music acts nightly, and tourists come in droves to the theme

parks, motels, resorts and cottages that hug the shoreline of the area's three lakes. Located on the edge of Mark Twain National Forest in the Ozarks, Branson has just 6,000 full-time residents. That is miniscule in comparison to the 8 million yearly visitors. Along with income, tourism has brought with it a host of big-city problems. Last year Missouri led the nation in police closure of illegal methamphetamine labs.

Branson, with its abundance of bars and the ready supply of cheap methamphetamines, is a magnet for alcoholics and addicts. The local theme parks, fast-food restaurants, bars, motels, and souvenir shops need workers so badly that an addict can get hired, work a few days, purchase illegal drugs or alcohol, go on a three-day binge, and immediately do it all over again by getting another job.

Peace in the Storm is held at 7 p.m. Saturdays to provide an option to the bars of Branson. Organizers also have the services timed so that they don't run over the time most of its worshipers can do without a cigarette.

Over the years new road construction has bypassed groups of once-flourishing motels. Many of these relics of a bygone era now are what the locals call "weeklies," a cheap bed with a weekly rate — ideal for an addict who can earn enough in three or four days to pay for the room and enough illegal drugs or alcohol for a binge, without a worry that he'll get rousted by the manager since he'd already paid for the whole week. A drunk's heaven, which quickly becomes a drunk's hell.

As Mr. Scheuer began to work with these particular children of God, he knew he needed to find a way to make a difference in their lives. In 1996, he was intro-

duced to Dyan Kennedy, who also was working with this population. Together they developed a program called The Way Out to offer recovery from addiction to men and women of the area. In 1998, Church Army Branson purchased its first Oxford House, a halfway house for men to live together in sobriety. Today there are three houses with a total of 25 beds and there are plans to open a house for women in the near future.

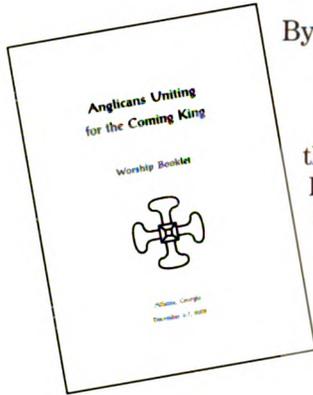
The program has continued to evolve into what today is called the Cambridge Program Project. While the typical Oxford house requires that the men or women stay clean and sober, pay the rent and do chores, Mr. Scheuer and his staff have also asked for a commitment to the 12 steps of Alcoholics Anonymous or Narcotics Anonymous, a weekly visit with a case worker, setting and working toward goals, taking courses in life skills and spiritual skills.

The spiritual aspects of the 12-step programs, along with using Alpha as a base for the spiritual skills course, has made it natural for men in the program to ask for a worship service. But not just any service. They wanted their own, and they wanted it on Saturday night, as a peace-filled alternative to "party" night. Belonging is important to these men and women in recovery, and so they began to ask more questions about the Episcopal Church. They knew only what they saw in Mr. Scheuer and experienced in the Alpha course. They had questions about membership, confirmation, baptism, and all those things Episcopalians take for granted. When the Bishop of West Missouri, the Rt. Rev. Barry Howe, was discussing this with Mr. Scheuer, it became clear that he needed to help Peace in the Storm. On April 26 Bishop Howe will be in Branson and at a Peace in the Storm service will baptize, confirm and receive about 25 men and women into the Episcopal Church. □

Bob Wyatt is an associate evangelist with the Church Army U.S.A. and missionary-in-charge at Church of the Transfiguration, Braddock Heights, Md.

In Search of the Perfect Bulletin

By Timothy E. Schenck



I consider myself fairly detail oriented. Myers-Briggs classifies me as an off-the-charts “J.” My desk can get messy but I can generally find everything if pressed. So why is the perfect worship bulletin so elusive? You know, the flawless one without a single typo or formatting error. I’m beginning to lose faith that such a bulletin even exists.

Let me back up. I’m not talking about your average Sunday bulletin.

With a competent parish staff and a good eye, these are usually fine. Sure, there’s the announcement that never made it in and something got italicized that should have been bold, but that’s OK. There’s always next week.

I’m referring to that special service bulletin. The one you passed around the office five times before sending to the printer. It may be for Easter or for an Institution of a Rector, or for the late service on Christmas Eve. It doesn’t matter.

But you know the one I’m talking about. It’s the one the administrative assistant starts to see in her sleep, the one that’s been passed around at staff meetings for three consecutive weeks.

Obviously there are some profound questions surrounding this issue: Will the perfect service bulletin, once found, further the kingdom of God? Doubtful. Will this become a hot topic at the next Lambeth Conference? Hopefully not. Would

Jesus care if the lector’s name is misspelled with an extra “r”? No. Does anyone in the congregation actually read the bulletin? Who knows? But even so, why can’t we get it right?

When I served as the curate at Old St. Paul’s Church in Baltimore, the organist and choirmaster, Dan Fortune, and I took great delight in pointing out each other’s editorial shortcomings. We both took pride in our ability to sniff out typos and formatting

faux pas. If I skipped over a misspelled word in a newsletter article or used Book Antigua 12 point instead of 11, it warranted an e-mail. If he, the master of keyboards both musical and PC-based, added an extra space between paragraphs, a gleeful trip to his office to announce the error would be in order.

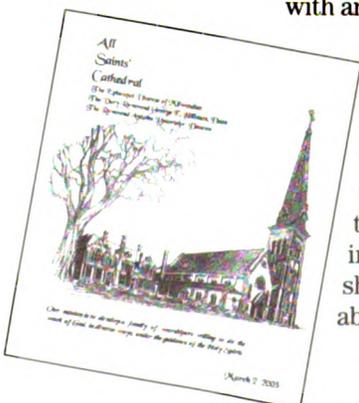
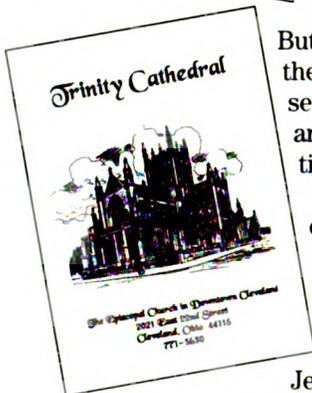
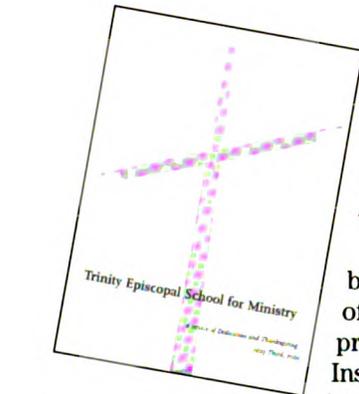
But between us, we still never managed to produce the perfect bulletin. I’m increasingly convinced that it doesn’t exist. And it never takes long to figure out where you’ve erred.

Whatever it is, the error stares back at us, mockingly reminding us that as human beings we are not perfect and that the perfect service bulletin is merely a mirage.

Invariably, the moment the finished product rolls off the presses, your eyes lock onto the glaring mistake: the choir sings the *Angus Dei* or the people respond “*Thans* be to God.” Whatever it is, the error stares back at us, mockingly reminding us that as human beings we are not perfect and that the perfect service bulletin is merely a mirage.

The ongoing search for the perfect bulletin is really a metaphor for the Christian faith. We strive for perfection, fall short, and are forgiven. As church leaders we often focus on minutiae and fail to see the larger context of Christ’s love. Does the perfect bulletin ultimately matter? Probably not. We’re not “bureaucrats for Jesus,” after all; we’re ministers of the gospel. □

The Rev. Timothy E. Schenck is the rector of All Saints’ Church, Briarcliff Manor, N.Y.



MISSION-MINDED TEXAS

*A fast-growing diocese continues
to seek new ways to spread the gospel.*

By John Schuessler

Eleven years ago, the Rt. Rev. Maurice Benitez, Bishop of Texas, wrote an article about withholding funds to the national Episcopal Church in which he addressed the issue of declining membership [TLC, March 8, 1992]. He warned, "... unless every congregation becomes a base of evangelism, program and servant ministry, those parts of the church that do not do so are going to be all but dead in another two or three decades."

When he took charge as the successor to Bishop Benitez in 1995, the Rt. Rev. Claude E. Payne offered a vision that placed evangelism at the forefront. He called the whole diocese to be a "community of miraculous expectation," working toward an audacious goal to triple membership in 10 years. Individual churches would become known as "missionary outposts" supported with resources from the diocesan staff.

While faithful people were conducting vibrant ministries, Bishop Payne said many congregations were "highly congregational and inwardly focused." People felt disconnected from one another and the office of the bishop, he said.

Transformation quickly became a watchword from the bishop. "The one thing we have that other communities do not have," he stressed, "we have the power of the Holy Spirit to transform lives." As for the contentious issues that were dividing the church nationally, the bishop believed congregations should concentrate on what they could do in partnership for the sake of the unchurched, rather than fight about things on which they couldn't agree.

Bishop Payne developed a council of advice and hired a well-organized staff to help drive the vision. Four months after his installation, more than 1,400 people gathered under a tent at Episcopal High School in Houston to exchange ideas about what the church could become. That meeting fueled a new spirit of togetherness that has invigorated the diocese in many ways.

At the end of June, Bishop Payne will pass on his episcopal responsibilities to the Rt. Rev. Don Wimberly, the former Bishop of Lexington, who came to Texas to assist the northern portion of the diocese. As did all the other candidates in last year's election, Bishop Wimberly stated his firm commitment to continuing the mission. While the goal



Austin American-Statesman photo

The Rev. Dale Chrisman greets a young member of St. James' Church, Taylor, Texas. Though he was recently ordained a priest, he began serving St. James' as one of several lay vicars chosen to help revive small, struggling churches in the Diocese of Texas.

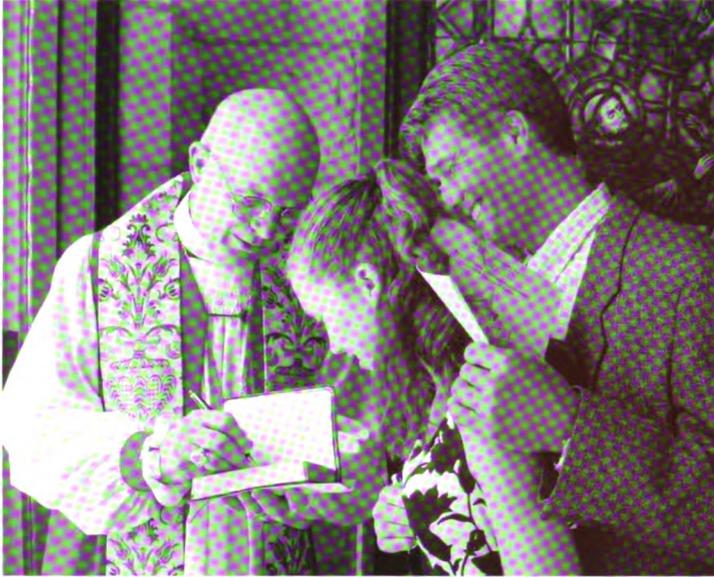
of 200,000 disciples appears to be a distant one, there is much evidence to support transformation that has taken place in less than a decade.

Growth is reflected in comparisons from 1994 to 2001:

- Membership increased by nearly 10,000.
- Average attendance was up 18.7 percent.
- The average yearly pledge rose from \$1,500 to \$2,450.
- Total operating budgets of parishes and missions increased 73 percent.

Also, voluntary support for mission in the diocese rose from \$2.2 million to \$3.5 million from 1994 to 2003.

"This growth is not focused only in the large urban churches, but many are in small rural towns," said Ron Null, diocesan treasurer. He noted, of the 84 churches classified as pastoral or family-sized, average attendance increased by 18 percent. Among 15 churches with agree-



Diocese of Texas photo

Bishop Payne with a confirmand and her father at All Saints' Church, Austin.

ments to move toward self-sufficiency, only one was still receiving support in 2001, and average attendance among these increased 42 percent. With fewer diocesan dollars going to sustain these churches, "we created mission dollars by redirecting them," Mr. Null said.

Matched with other increases in giving, the diocese has been able to offer more resources for local Christian formation and focus attention on the priorities of youth, Christian education and evangelism. "And we doubled support for minority congregations," Mr. Null said.

One of the ways the diocese saved money was through appointment of non-stipendiary lay vicars to small congregations. The Rev. Dale Chrisman, a public relations professional in Austin, serves the rural congregation of St. James' Church, Taylor. His title was lay vicar until his recent ordinations as deacon and priest under Canon 7. Having built trust at St. James' — "I learned that loving people was the key to everything," he said — he has led a congregation of about a dozen people away from worrying about closing the church to tripling its size. He joined other lay vicars in a weekend academy for leadership training the bishop started at the diocese's Camp Allen.

He also is part of the Austin Regional Planning Group, one of several created by the bishop "to be his eyes and ears" in order to identify areas of growth or concern and make recommendations, Fr. Chrisman said. The group of professional men and women are led by an insurance company executive. Through the planning group's guidance the diocese has planted new churches and is presently focusing on Mexican-American ministry.

Whereas before there was territorialism, the regional planning group "has been a galvanizing organization," Fr. Chrisman said, "as we have encouraged clergy and others to see us as an extension of the bishop. It has created community that was missing." In addition, the presence of an assistant bishop, the Rt. Rev. James B. Brown (Bishop of

Louisiana from 1976 to 1988), has helped connect the Austin area to the Houston office and the diocesan decision-making process.

Bishop Brown's term is ending and the person chosen to replace him will help address another of the diocese's goals — to increase racial diversity. The Rt. Rev. Ted Daniels is resigning as Bishop of the Virgin Islands in order to become an assistant in Texas. Although Bishop Daniels will be based in the Austin area, his presence as a black bishop is expected to be of encouragement to the entire diocese.

The Rev. Irving Cutter is rector of St. James' in Houston, whose congregation is almost exclusively Caribbean and African American. "This is a congregation that does not have any black clergy right now and that is to our shame, I think," Fr. Cutter said. "And I am hoping Bishop Daniels will help make us a more attractive diocese to clergy of color than we are right now."

The concept of one community is at the heart of many other developments in the diocese. St. Luke's Episcopal Health Charities (SLEHC) was created in 1997 to advance community health and well being throughout the Houston area. SLEHC is an extension of the diocesan-owned St. Luke's Episcopal Health System and averages \$8-11 million in grants to local health needs each year. With revenues of more than \$500 million a year, the health system includes the largest Episcopal hospital in the world. It is the home of the Texas Heart Institute, where the first heart transplant in the country was performed. A large banner hangs over the street in front of the hospital proclaiming it as one of *Fortune* magazine's 100 top places to work in the U.S.

Through the St. Luke's Community of Hope, more than 2,500 lay ministers throughout the church nationally have been trained, said the Rev. Jim Alcorn, director of pastoral care and education. The hospital provides staffing to church-based clinics, including one at Lord of the Streets, a mission to homeless people of Houston.

Among other developments, the diocese:

- built a church exclusively for a Hispanic congregation,



Diocese of Texas photo

Children at St. Vincent's House and Clinic, Galveston, which offers low cost day care to working, low income parents and a free health clinic.

Santa Maria Virgen, in southwest Houston;

- responded to national interest in the diocesan vision by being host to Vision Conferences at Camp Allen, bringing together leaders to consider new ways to be the church back home; and most recently,

- developed "The Discovery Series," a video course that teaches about the Episcopal Church and provides comprehensive training for baptism, confirmation, and spiritual gifts assessment for ministry and discipleship. The first tape has just been released, in time for use during Lent.

Bishop Wimberly will become the eighth Bishop of Texas a month before General Convention opens in Minneapolis. Should the convention approve the blessing



Bishop Wimberly

of same-sex relationships, he is likely to face an added challenge in sustaining the community spirit now present in the diocese, said one priest, the Rev. Laurens Hall, who was among the nominees for bishop last year.

Fr. Hall has been rector of the Church of St. John the Divine in Houston since 1981, and before that was rector of St. David's, Austin, two of the largest churches in the diocese. "Each bishop has dealt with national issues in different ways that have had very significant influences on the diocese," he said. "Bishop Payne has strongly resisted becoming involved in national church issues that have divided us and has had around him people who are strong supporters of this vision."

"That he has remained single-minded has had a unifying effect, putting everybody on the same page," Fr. Hall said. "But I have concerns. I do have some suspicion of the feelings evoked by national church issues are here and are being suppressed. People down here, like people elsewhere, want to avoid conflict. The antagonists on both sides do want to back off and follow the lead of the bishop. If same-sex blessings are approved, surely that will have an impact on the status quo."

He added, "Bishop Wimberly is a very pastoral and intelligent man and will prayerfully do in his own way what is necessary to address these issues."

Concerning St. John's, a conservative stronghold, Fr. Hall is angered hearing rumors the church may leave the Episcopal Church. "We are members of PECUSA and always will be as long as I am rector," he said. "We're very solid participants in the Diocese of Texas."

Part of Bishop Wimberly's role will be to address the spiritual health of the congregations. Among new developments is the Iona Center which will provide training for clergy and lay leadership, among other educational opportunities. "I'm going to the clergy to gain ideas for what will be helpful to empower the laity," he said.

"I am a relational person, approaching things from the heart rather than the head. I offer that as a gift to the diocese." □



In the Piney Woods

Camp Allen, northwest of Houston near College Station, is serving a whole new market. Its first priority remains the camping needs of the Diocese of Texas, but Camp Allen is available to other groups both within and outside the church, allowing the diocese to show hospitality to more people. Business groups, such as a training division of a major corporation, have chosen the quiet setting as a place for team-building. Some members of these groups step away from their agendas to attend chapel services, which are offered several times daily. A spiritual director lives on campus.

Special offerings include the Discovery Program, offering outdoor education for thousands of public and private school students, and Camp Good News, for children whose parents are in Texas correctional facilities.

The diocese's \$14 million investment in the camp over a 3-year period includes a chapel, a conference center, 100 hotel rooms, and a 60-acre man-made lake.



The conference center at Camp Allen.

Photos courtesy of Camp Allen

Grand and Dignified Service

Did You Know...

Five windows in St. Joseph's Church, Fayetteville, N.C., were displayed at a Worlds Fair in California in 1890.

Quote of the Week

The Very Rev. Michael Higgins, in *Church Times* on why cathedrals need to charge admission to visitors: "Organizations of this size cannot run on air, and need firm business management if they are to continue to serve the thousands who flock to them."

Does anyone do it quite like the Church of England? Maybe it was the combination of the musical tradition and the centuries of experience in using such vast buildings as Canterbury Cathedral. Maybe it was the liturgical renewal which has radically changed worldwide Anglicanism and its worship in the last 150 years. Maybe it was the happy choice of the feast of George Herbert, priest and poet, Feb. 27, for the enthronement of the 104th Archbishop of Canterbury. More probably it was a combination of all these things which made this a service which any great church in the world would find it hard to equal let alone surpass, in its dignity, its inclusiveness, its warmth, and for all the solemnity, its capacity to send people out smiling.

The music (most of it from the 20th century) was sublime. English cathedral choirs take this sort of thing in their stride, from the most junior of trebles to the most senior of lay clerks. The choir of Archbishop Williams' former cathedral at Newport is perhaps not used to such huge occasions, but handled itself with similar panache, singing John Sanders' setting of words by George Herbert. Frititi, an African dance and drum group from South London, brought a fresh exuberance to the proceedings: wholly appropriate to a world-wide Communion which is growing fast in Africa.

The processions of civic authorities, academics, clergy, canons, visiting dignitaries, bishops and archbishops, went on for almost an hour, and the vast space of the cathedral filled with the colors of official robes and English ladies' hats. Yet, though grand, it was also low key. No fanfares from military bands. A modest brass group supplemented the organ at several points, most notably in Vaughan Williams' setting of *Old Hundredth*.

The new archbishop made the same affirmation of faith and practice as even the humblest curate, and an oath of loyalty to the customs and liberties of his cathedral, kissing the book of the gospels brought to Britain by St. Augustine 1,400 years ago. He was conducted to the archbishop's seat in the choir and then to the chair of St Augustine, and was seated in them both.

At the heart of it all stood the gospel reading, from the newly enthroned archbishop. It was perhaps a pity that the gospel was not greeted with an Alleluia (though the archbishop has

asked for this to be included at the Easter Vigil). The congregation sat to hear the gospel expounded, with wisdom, with learning, with humor, with profundity — but above all, with Jesus at the heart of it. Here is an archbishop who is not afraid to speak of Jesus as one whom he knows, and whom he longs to show to others, and who is clearly going to recall the church in Britain and Anglicans across the world to this foundational task.



Bishops in procession at the Canterbury service. ACNS photo

The Nicene Creed was said, in its original 4th-century form (which the Church of England now permits on ecumenical occasions). Prayers were led by representatives of the world church, the archbishop gave his blessing, and the service concluded with the singing of the great Welsh hymn, *Guide me O thou great Redeemer*, to *Cwm Rhondda*, reminding us once again of the archbishop's Welsh roots. In the nave he pronounced a further blessing, and organ and brass accompanied his procession to the west door with Gigout's *Grand Choeur Dialogué*.

It was grand and it was moving — especially to be asked to join in at home in praying the Lord's Prayer with the congregation in Canterbury. It was encouraging, and inspiring, because we had here a glimpse of a leader whose focus is clearly on the Lord Jesus (which some of us have seen in this man whenever we have encountered him), who has been with Jesus, who walks with Jesus, and will give his all to lead our Communion to walk with him in that way.

Our guest columnist is the Rev. John Marshall, rector of Gloucester City Benefice in the United Kingdom.

Unfit for Priesthood

If the pattern of past ecclesiastical decisions is repeated in the recent priest appeal in the Diocese of Long Island [TLC, March 16], then the Episcopal Church will soon move to reinstate the canonical license of William Lloyd Andries.

Amid all the tawdry allegations, denials and counterclaims, one fact is both indisputable and sufficient upon which a moral conclusion could be reached. Along with the wild allegations of orgies inside churches, *Penthouse* published eight sexually explicit photos of Mr. Andries with a member of the

parish where he was rector. That man claimed that Mr. Andries had helped him obtain a U.S. visa and employment as part of an arrangement which included sexual favors. To the best of our knowledge Mr. Andries has never disputed the authenticity of the photos.

It is hard to imagine
even a hypothetical
relationship in which
the balance of power
is more one sided.

As a documented example of sexual misconduct, it is hard to imagine even a hypothetical relationship in which the balance of power is more one sided. As a church we have stated on many occasions that sexual misconduct

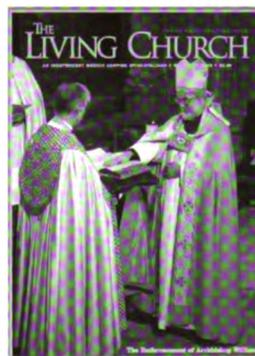
will not be tolerated. To reinstate Mr. Andries would be utterly contrary to an official church policy and teaching which has been a consensus high priority in recent years. Such a decision could greatly compromise the ability of the church to be taken seriously on sexual misconduct and other moral issues for years to come.

Of course, the offer of a new life through the cross will remain open to Mr. Andries for as long as he lives. Indeed, it is entirely possible that he has already availed himself of sanctification through the grace of our Lord Jesus Christ. Personal salvation and suitability for leadership are separate issues, however. While it may be possible for the Episcopal Church to restore his canonical license, it should not restore Mr. Andries as a priest. He has fallen far short of the order of Melchizedek.

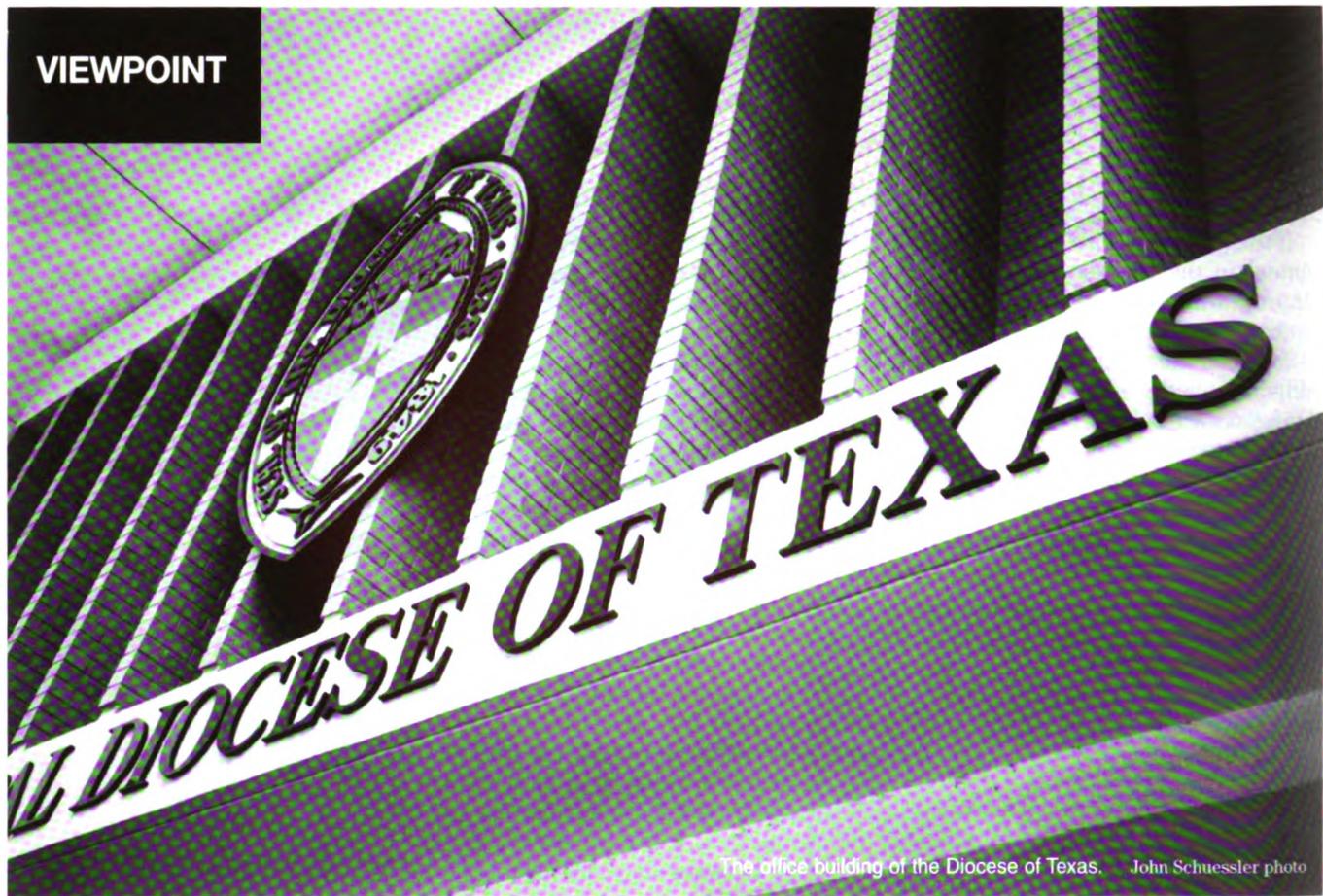
Help for Parishes

This special, larger-than-usual Parish Administration Issue is among the ways we honor our parish churches. It is one of four we publish each year which emphasize the ministries of those involved in the management of parishes and mission congregations. This issue contains helpful advertising and articles, such as how a new church was organized in Ohio, how mission became the focus of congregations in the Diocese of Texas, and how churches are observing Lent.

We have long believed that parishes are the very lifeblood of the Episcopal Church. That ministry is where people are brought to Christ, where souls are saved, and the sacraments administered. It is where the church's most important ministries — pastoral care, evangelism, stewardship, Christian education — are carried out most effectively. We hope regular readers and those who see the magazine only occasionally will find this issue to be helpful.



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The office building of the Diocese of Texas. John Schuessler photo

Why the Texas Plan Works

By Patrick Gahan

My entire understanding of the modern church has been revised by the Bishop of Texas, the Rt. Rev. Claude Payne, who has spent his episcopacy urging the church to move from a stale maintenance posture to one of dynamic mission.

There are three reasons why we must make the move from maintenance to mission. First, and most important, it is

There are three reasons why we must make the move from maintenance to mission.

impossible for us to be a New Testament church and continue our insular, self-serving existence. The church centered on Jesus Christ is necessarily a vigorous, outward-looking church.

Second, a missionary church is challenging, engaging, and even fun. Regardless of the size of the parish, its

location, personality, liturgical style, or finances, an apostolic congregation has room for everyone and meaningful work for them as well. Only the small group of power brokers, who keep congregations under their thumb, enjoys maintenance-oriented parishes.

Third, any other enterprise that defaults to a maintenance mode simply fails. While the church is certainly not a business, university, or service organization, we should consider gleaning their simple lesson. Creatively look outward for more customers or close the doors. The illusions of health issued by our stately edifices and small

endowments will not artificially resuscitate our beleaguered parishes forever. Courageously and resourcefully sharing the good news found in Jesus Christ in both word and deed is the only enduring church work.

Dysfunctional behavior is not new to Episcopal parishes or any mainline

congregations across America. As a matter of fact, in the 1950s, the Rev. John Heuss, then rector of prestigious Trinity Church in New York, was asked to spend five years as director of religious education for the national Episcopal Church. After diligently traveling across the U.S. for five years visiting parishes, he wrote these discouraging words:

"... modern Christianity [may be] actually standing between God and the salvation of his people ... If the only picture of organized Christianity in action is that of nearly any local church, many members are confused, and many are turned off and turned away." And he commented on the "constant parade of trivialities which the typical church program offers the public." (*He Is a Light Unto My Path*, by Pearl McNemar, 1979).

Fr. Heuss made that claim during the church's post-World War II growth boom, presumed golden days for our congregations.

Parishes determined to extend the

VME's Core Values for the Missionary Church

gospel of our Lord will realize renewed and legitimate golden days. However, a conversion of habit must accompany their fervent determination. It is not enough for the parish leaders to announce inspiring mission statements. They must lead their congregations to adopt significant behavioral changes. What begins as an inspired passage of transformation is often deserted on the shoals of pragmatism. Church house-keeping as usual is a very hard habit to break.

However, if we heed Bishop Payne's call to the church and dare move from maintenance to mission, from playing housekeeper to serving as host to the splendid banquet only our Lord can provide, we will experience tangible results in our parishes. He has termed his vision for the Episcopal Church the Vision of Miraculous Expectations (VME). Unable to escape his engineering background, Bishop Payne has carefully defined the necessary steps needed in order to realize the vision.

And the steps do work. The leadership at St. Stephen's Church in Beaumont, Texas, where I served as rector, adopted the bishop's vision in the summer of 1996. Less than five years after their courageous adoption, Sunday worship attendance increased 325 percent. Pledging income increased from \$221,000 to \$610,000 during the same time period. Individual pledging units increased from an average annual gift of \$1,100 per unit in 1996 to more than \$2,700 per unit in 2001.

Furthermore, the mean average age of the membership dropped at least 10 years, choirs quadrupled, temporary buildings had to be erected to house the overflowing nursery and children's programs, Vacation Bible School attendance tripled, after-school care was added to serve more than 50 children daily, and the EYC membership leapt from six to 60. What's more, those increases were realized in a region of stagnant population growth. I would call that miraculous, and I consider it a lot more fun than building sidewalks and cleaning house.

Some fear that the VME will lead to exclusivity in parish membership or that the essential character of the Episcopal Church could be eclipsed. After

1. Reach out to all sorts and conditions of people.
2. Increase ministry to the poor and marginalized.
3. Transform the culture as missionary to the secular world.
4. Gather all congregations into one church centered in the episcopacy.
5. Uphold catholicity while averting hierarchical structures.
6. Evangelize but resist rigidity of expression.
7. Expect the miraculous to occur.

listening to Bishop Payne and his staff, studying his plan for the church, and exercising it alongside devoted lay persons, I gratefully constructed the following seven core values to illustrate the breadth of the vision. If anything, the Vision of Miraculous Expectations is radically inclusive and thoroughly Anglican.

VME's Core Values for the Missionary Church

1. Reach out to all sorts and conditions of people. VME urges the church to broaden the definitions of who is a "typical Episcopalian."
2. Increase ministry to the poor and marginalized. VME notes that the healthiest parishes are outward looking rather than insular.
3. Transform the culture as missionary to the secular world. VME acknowledges that the church is a different voice, a counter-cultural voice of hope, in our communities.
4. Gather all congregations into one church centered in the episcopacy. VME calls for parishes to collaborate creatively rather than compete in the realization that we are one church gath-

ered under the lordship of Jesus Christ.

5. Uphold catholicity while averting hierarchical structures. VME recognizes that the life of the church is found amongst her people, not in topdown bureaucracies.

6. Evangelize but resist rigidity of expression. VME upholds an Anglican vision of evangelism, one built upon sustained fellowship, worship, catechesis, and shared ministry.

7. Expect the miraculous to occur. We must remember that the Holy Spirit we meet in Acts has not gone into cosmic hibernation.

Once Bishop Payne was heard stating, "I know a goal of 200,000 disciples active in the Diocese of Texas borders on the impossible — a net gain of 130,000 persons during my episcopacy — but what kind of bishop would I be if I set a lesser goal?" What kind of church are we going to be if we don't begin to expect more of ourselves? We can be one where each part is working properly, promoting bodily growth in building itself up in love (Eph. 4:16).□

The Rev. Patrick Gahan is chaplain at St. James School, St. James, Md.

A Potentially Widening Gap

A reader wrote about the Presiding Bishop's "hated and loathed around the world" statement asking that he reconsider that view [TLC, Feb. 2]. The writer concluded by saying, "If not, the church is truly in a deplorable state."

First, I don't think the Presiding Bishop was characterizing the state of the U.S. church in his observation, but more so how our political leaders are viewed. In either case, I wouldn't want to see the P.B. reconsider his position. My limited experience with the global and non-Western church proves the truth of his statement. And, yes, as a consequence of our arrogance of privilege, there is a subtle, but potentially widening gap between the church here and the church in the global south.

There are many U.S. congregations and dioceses that have deep mutual working relationships abroad. In those cases, they are not doing "something for," or "something to," but doing something with a partner. The worth of the gifts shared is of equal value in those collaborations. The "but" is that the U.S. church still has some hard work to do in understanding that the foundation of a genuine global partnership is not a checkbook.

The Rt. Rev. Simon Chiwanga, Bishop of Mpwapwa, Tanzania, concluded an address to the Anglican Commission Mission Organizations conference by saying: "Mission today is about solidarities in action. Solidarities across borders of language, experience, culture, wealth, liturgical expressions; and action, discerning

and doing God's mission on the ground in a particular context."

The more we focus on issues of identity, vocation, values, vision and mission in our congregations the more we are able to live into what Bishop Chiwanga advises.

*William G. Andersen, Jr.
Maplewood, N.J.*

On a recent Sunday a parishioner cornered me as the nearest official representative of the Episcopal Church. He had just seen, by way of a photocopy from a Chicago newspaper, the words of the interview of the Presiding Bishop by Religion News Service. The member said, "That's it! I'm quitting the Episcopal Church."

I had read the report of the interview in TLC and had filed it under

The Nathan Network

TODAY'S EPISCOPAL CHURCH LEADERSHIP WORKING TOGETHER FOR A SAFER CHURCH

The **name** – The Nathan Network – is derived from the Prophet Nathan who is sent by God to speak truth to power in the face of the misconduct and betrayal of trust by David the King (2 Samuel, chapter 11). By his example, Nathan serves as a model for the members of this network of people working in ministries to make the church a safer and healthier place for all.

The **vision** of the Nathan Network is to serve the church by providing support for those engaged in preventing and/or responding to misconduct. We will accomplish this through: training and empowerment, education, theology, policy dialogues and proposals, individual and systemic wellness tools, spiritual support, resources, lobbying, and connections.

Oversight is provided by a steering committee comprised of lay and ordained geographical representatives and representatives from a variety of Episcopal Church organizations. The Bishop of the Office of Pastoral Development and the Church Pension Group's Vice President for Risk Management and Education serve as consultants.

Membership is open to lay and ordained individuals of the Episcopal Church (and the Anglican Church of Canada) who work directly in the areas associated with 'safe church' ministries. These include, but are not limited to: bishops, bishops' staff members, chancellors, case managers, canonical (Title IV) consultants, canonical (Title IV) advocates, and trainers. Annual **dues** of \$50 per person, or \$200 per diocese (up to ten people), will cover the costs of mailings, website development, and other communications.

For **information**: Contact the Nathan Network convener, the Rev. David C. Parachini
Episcopal Diocese of Connecticut Safe Church Training Office
c/o Grace Episcopal Church, 311 Broad Street, Windsor, CT 06095
Telephone: (860) 731-0864; Fax: (860) 731-0865; E-mail: EAKP@aol.com
Or visit the Nathan Network Web site: www.nathannetwork.org

JUNE AT NASHOTAH

Week 1 — June 16-20, 2003

1) School of Evangelism

The Rev. John Wengrovius, Rector, Calvary Church, Golden, Colorado
David Wright, Diocesan Youth Ministry Coordinator, Diocese of South Carolina

2) Institute for Biblical Preaching

The Rev. Richard Kew, Vicar, Church of the Apostles, Thompson Station, Tennessee

Week 2 — June 23-27, 2003

1) Boone Porter Institute – “Apostolic Leadership for the 21st Century”

The Rev. Kevin Martin, Executive Director of Vital Church Ministries, Plano, Texas

2) “Biblical Basis of World Mission”

The Rev. Dr. Grant LeMarquand, Associate Professor of Biblical Studies and Mission, Trinity Episcopal School for Ministry



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“Just more of the same from New York.” But now I looked at the words from this man’s perspective. In particular I was hammered by “I think the world has every right to loathe us . . .” Not only does he report his experiences, but his opinion that they are in the “right” to hate us.

Am I incorrect that Americans and American Christians in particular have always responded with great generosity to needs that we have been made aware of? Hasn’t the Presiding Bishop’s Fund (or whatever it’s called now?) been one of the conduits of noteworthy help? Can we do more? Of course! But haven’t we done much? When the Presiding Bishop has these experiences of loathing, he should say, “I hear what you are saying.” When he speaks for us all and says, “I think you are right,” he has not helped us.

I think I convinced the angry man to stay in the Episcopal Church. Time will tell.

*(The Rev.) James Workman
All Saints of the Desert Church
Sun City, Ariz.*

Amid the flood of criticism of Presiding Bishop Frank T. Griswold on his statement that he would “like to be able to go somewhere in the world and not have to apologize for being from the United States,” I would like to raise my small voice in his support.

It seems odd to me that a bishop is unable to criticize the United States, or even report on the criticism of others, without encountering such a torrent of abuse. Yes, people working on behalf of the United States do wonderful things around the world. We also happen to consume the majority of the world’s resources all out of proportion to our percentage of the world’s population.

I haven’t personally met someone from another country to whom I felt I had to apologize for being a citizen of this country. Presumably the Presiding Bishop has met one or more such people. However, before we loudly protest our innocence and piously proclaim our loving nature, perhaps we might engage in the Lenten discipline of “self-examination and repen-

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LETTERS TO THE EDITOR

tance ... prayer, fasting and self-denial; and ... reading and meditating on God's holy Word." Rather than vociferous denial, perhaps such disciplines are the more Christian response. Like it or not, as United States citizens, we get the credit or the blame for the policies of our government. Let us certainly pray for the president, Congress, and the members of our armed forces, but turning a blind eye to our own shortcomings does no one any good.

*(The Rev.) Tom Sramek, Jr.
St. Alban's Church
Albany, Ore.*

I too am appalled. Not by the Presiding Bishop, but by some of the letters in response to his remarks. Reasonable people of good faith may differ in their appraisal of Bishop Griswold's criticism of the Bush policy on Iraq, but the knee-jerk American chauvinism of those correspondents leaves me wondering about their commitment to the kingdom of God.

Perhaps I need to be "apologizing for the Episcopal Church" if so many of her members put their allegiance to the national flag ahead of their fidelity to Jesus Christ. Are we to be motivated by "geopolitics and 20th-century history" or by the gospel? Even on a conservative reading, the apparent intent of the current administration does not meet the criteria of the church's traditional moral understanding of the "just war." Are we so blind to how we are often perceived by other people in the world?

In fact, the American record in the world is an enigmatic mix of extraordinary generosity and self-sacrifice on the one hand and obtuse indifference and self-absorption on the other. As to "Hated and loathed around the world." There is nothing to substantiate this: well, there is a substantial gaping hole in lower Manhattan, and thousands who died in New York, Virginia and Pennsylvania. That such hateful acts of murder and terror are utterly beyond any moral justification is no excuse for us not to realize how carelessly, how foolishly, how arro-

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(The Rev.) William S. J. Moorhead
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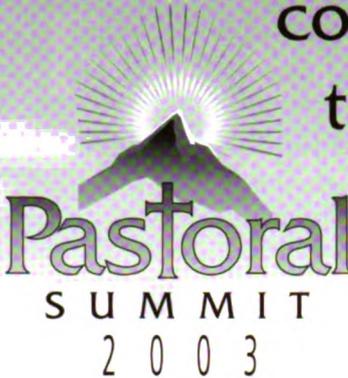
A Response

The large number of letters in response to my critique of Alpha [TLC, Dec. 15] speaks of the Episcopal Church's passion for the gospel, and of a regrettable anti-intellectualism that poses as the gospel's defender. The rich intellectual tradition of evangelicalism deserves a better defense than personal attacks and pious proclamations based on circular arguments and wishful thinking.

Several people interpreted my critique as an elitist attack on the piety of evangelicals. I would expect this argument from someone unwilling to meet on the field of ideas, but not from Episcopalians. It is not evangelical piety that I question — my own faith has been immeasurably deepened by the love of God revealed by evangelical friends. But piety is not an argument. If it were, we should all be Muslims.

Others could not fathom what the good news of Christ could be if not a proclamation of Christ's "singularity" (and thus, Christianity's superiority). I would challenge them to consider what Jesus himself (yes, the historical one) had in mind when he proclaimed the gospel as good news to the poor and bad news to the rich. The great power of the gospel that Christ proclaimed is, in my opinion, the revelation of God's realm, which Christ saw, taught and revealed. It is a power that I experience on a daily basis, independent of exclusivist creedal formulae.

None of this would be worthy of debate if aspects of evangelical theology did not do violence to many, even as it gives life to others. The walls of my ministry are strained to capacity by the rejects of evangelical theology — skeptics and seekers, gays and lesbians, young and alienated. They have been gently told to be silent and sweetly informed of their damnation



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so many times it is a wonder they step inside any church at all. That they have come to trust the Episcopal Church is a tremendous testimony to our gospel love, and by my honor I shall defend them against all assaults from otherwise well-meaning Christians.

*(The Rev.) Matthew Lawrence
Canterbury House
Ann Arbor, Mich.*

Uncanonical Behavior

After a number of readings, I find the editorial with regard to Bishop Bennison [TLC, Feb. 16] utterly incomprehensible. You do not make clear what Bishop Bennison said or what genocide in Rwanda has to do with it. As a lifelong, unrepentant Anglo-Catholic, I believe TLC needs

to reflect on the uncanonical and disobedient behavior of some of the so-called "traditionalist" clergy who arrogantly defy their fathers in God. What is comprehensible in the editorial is TLC's bias against the more liberal wing of the Episcopal Church.

*(The Rev.) R. Michael Darrow
Denver, Colo.*

The entire Bennison family have been leaders in the church. Thank God for all of them.

*Diane Maltby
Largo, Fla.*

Another Choice

This summer the General Convention probably will vote whether to liturgically bless a behavior expressly forbidden by holy scripture. What would be the long-term, unintended and unforeseen consequences of such an action?

By departing from the traditional biblical model of marriage as an institution between one man and one woman, are we setting the stage decades hence, for polygamy? (Given the impressively steady growth of the Mormon faith, this is not so far-fetched as it may seem.) Is this vote in actuality a women's issue and we are too blind to recognize it as such? Are we serving our daughters?

By departing from the moral teaching of holy scripture, are we leaving the protective shelter to be found only under the wings of the Almighty? "For my thoughts are not your thoughts. Neither are your ways My ways," declares the Lord. On reading the never-ending litany of legal actions in which the Episcopal Church is embroiled, I wonder if in our boldness to even contemplate such a vote, we have already left God's protective embrace.

Dietrich Bonhoeffer said, "Will the confessing church ever learn that the majority in matters of conscience kills the Spirit?" Not yet, Pastor Bonhoeffer, not yet.

*Jill Woodliff
Yazoo City, Miss.*

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Muddled Church

It was a joy to see the letter from Bishop Moore [TLC, Jan. 26] and to know that at least one other person finds the Episcopal Church of today a total muddle.

When I went to seminary, in my early '40s, there was one Episcopal Church. Perhaps some of us disagreed theologically, but somewhere along the line, we agreed on "one holy, catholic and apostolic church." As a cradle Episcopalian, it did not occur to me to form my own little sect, or to roam off in search of a bishop from another part of the Anglican Communion who would agree with me. I read the service of ordination with great care, and when I took a vow to obey my bishop, I made that vow with total commitment.

The diocesan bishop in the area who sponsored me informed me (and this is a direct quote) that no one was called to ministry "over age 26, except Paul, and he was a fluke." I could have said, "Well, that's that" and gone and taught Sunday school, as this bishop patronizingly suggested, but my dean had already heard from a diocese in the Anglican Church of Canada, in serious need of good priests. I was ordained in the Diocese of Western Newfoundland.

After five years, I came home to find a gaggle of different "churches." Who on earth were all these people, evangelists, those opposed to women priests, fighting with the bishops they had vowed to obey? And on and on. I was stunned. I can't possibly keep them straight, nor do I especially want to. I am content with the church in which I was raised, and I find so many people whom I am called to serve.

I have a poor parish, but we stand together and say "Here am I. Send me." We have too much to do to serve our Lord to be busy being fusspots.

(The Rev.) Alison Cook
Immanuel St James' Church
Derby, Conn.

It Works

It can't be easy being Nicky Gumbel. First, he is taken to task for his apparently simplified introduction to Christianity [TLC, Dec. 15], then eyebrows

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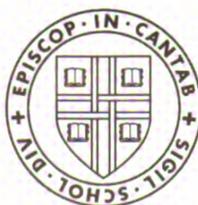
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—The Rev. Dr. Walter
Van Zandt Windsor, D.Min.

are raised for taking time to exercise [TLC, Jan. 19]. I don't know if it is envy or amazement of Nicky Gumbel that has prompted the recent deluge of letters and articles about Alpha. Here is someone with a full schedule who preaches the gospel, shares the faith, and makes time for himself and family. Sounds like the *credo* formula to me.

I am a church planter and, for the record, I have found that Alpha has been a tremendous tool in helping me reach the unchurched. It has been one

tool among many that I have used to reach out to the community and it works. Last year church attendance increased by 57 percent. Part of that was due to small-group experiences such as Alpha, and for that I am grateful.

I wish I had more time to write, but it has been a full day of ministry and I'm late for my workout.

(The Rev.) Cynthia Taylor
Church of the Holy Comforter
Augusta, Ga.

'Captivity Captive'

A reader queries: "What in the world does 'led captivity captive' mean?" [TLC, Feb. 16].

This is an allusion to Psalm 68:18, which, in the traditional prayer book version, reads: "Thou art gone up on high, thou hast led captivity captive," and was used for an aria in Handel's "Messiah." (Note that the King James Version differs from the prayer book here as in other places.) The allusion is to the Lord Almighty coming to Jerusalem with captives in his train, but the verse was apparently taken as a paradoxical assertion of the freeing of captives in the coming messianic kingdom.

I don't know what it has to do with Bishop Wulfstan.

Donald Kraus
Executive Editor, Bibles
Oxford University Press
New York, N.Y.

In reply to the "inquiry", God's Son leading "captivity (2 Cor. 4:4) captive" is the reference to the great battle in heaven when our Lord and Savior Jesus Christ with his holy angels defeated Satan, also called Lucifer, and his fellow demons who were then confined to earth until the end times when their final destination is hell.

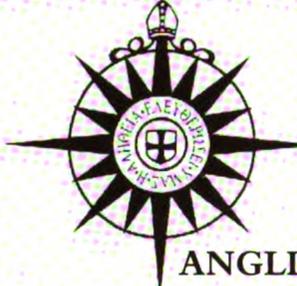
The second part of this verse (Eph. 4:8), not quoted in the inquiry, "and gave gifts unto men," refers to the Lord Christ's gifts of both himself and his Holy Spirit in the life of the believer.

(The Rev.) Daniel S. Grubb
New Era, Mich.

'Miracle' Window

The item about the dirigible in the window at the Cathedral Church of St. John, Wilmington, Del., [TLC, Feb. 23] caught my eye. Christ Church in Bronxville, N.Y., has a B25 bomber in one of its stained glass windows. The window is in memory of a young pilot who lost his life in the last months of World War II when his plane went down over the Marshall Islands in the Pacific Ocean. The window is our "miracle" window. The central panel depicts Christ walking on water.

Patti Owen
Bronxville, N.Y.



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Not a Word

Three of the articles in the Education Issue [TLC, Feb. 16] concerned me. There were two articles on Episcopal schools, and one article by a former seminary dean about the funding of Episcopal Church seminaries. In none of the articles was the Holy Name of Jesus even mentioned. I thought the purpose of Christian education was "To know Christ and to make him known." Is it this ignorance of Jesus that leads to a revisionist bishop calling another bishop a Hitler? When are we going to reverse this trend and start teaching about Jesus again?

*(The Rev.) Mike Shank
St. Paul's Churches
Franklin and Sidney, N.Y.*

Scholarly Critique

Readers of the article on Philip Jenkins [TLC, Feb. 9] might be interested in his scholarly critique of the Jesus Seminar and related matters, *Hidden Gospels: How the Search for Jesus Lost Its Way* (Oxford University Press, 2001).

*(The Rev.) Lawrence N. Crumb
Eugene, Ore.*

The Same View

I wish to note that in his Viewpoint article, "Rethinking 'Ministry of All the Baptized'" [TLC, Jan. 12], the Rev. John D. Alexander expressed the same view, with many of the same references, as did John N. Collins in his 1992 book, *Are All Christians Ministers?* (The Liturgical Press, Collegeville, MN). Both writers answer this question with a "no," and articulate the difference between the priesthood of all believers vs. the ministry of those set apart by consecration or ordination.

(Note to those who may be interested in reading Collins' book: This book is out of print. However, I was able to obtain a copy late last year through on-line sources. Also, Collins has written a new book: *Deacons and the Church*, Morehouse Publishing.)

*(The Rev.) David Lee, deacon
Denver, Colo.*

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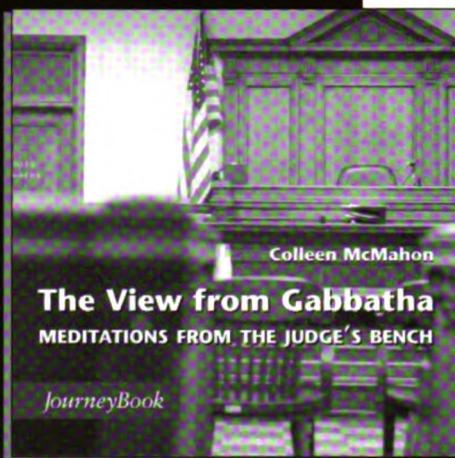
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John 19:13

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Kansas Church Calls for Retraction from Bishop Griswold

The vestry and rector of St. David's Church in Topeka, Kan., are calling on the Most Rev. Frank T. Griswold either to retract a statement he made about America [TLC, Feb. 2] or to resign as Presiding Bishop.

In stating that "the world has every right to loathe us," Bishop Griswold was tacitly encouraging more terrorist attacks, according to the Rev. J. Wesley Smith, rector of St. David's, who was interviewed by *The Topeka Capi-*

tal-Journal. Such statements, Fr. Smith said, were inconsistent with Bishop Griswold's goal that the Episcopal Church wage reconciliation. Fr. Smith and all nine members of the vestry at St. David's signed the letter which said in part that the Presiding Bishop's "remarks were truly insensitive and unhelpful and create problems at our level of which you, obviously, have no idea."

The letter asked Bishop Griswold

how he could continue to serve with integrity as Presiding Bishop after he had used his office to promote per-

The statements about America were inconsistent with Bishop Griswold's goal that the Episcopal Church wage reconciliation, Fr. Smith said.

sonal beliefs which do not necessarily reflect the views of church membership at large.

Fr. Smith, who served as an Army chaplain for 13 years and remains an Army Reserve chaplain, told the newspaper he favors settling international conflict through negotiation, but there are times when force may become necessary.

When contacted by the *Capital-Journal*, the Rt. Rev. William Smalley, Bishop of Kansas, said Bishop Griswold's use of the word "loathe" was seen by many as a poor choice and may also have been a bit of an exaggeration.

"When we traveled abroad during my sabbatical, we did run into some anti-American feelings," Bishop Smalley said, "but nothing as strong as this word. One person said to us with great sadness, 'Your country has squandered all of the sympathy you gained after Sept. 11.' That phrase has stayed with me, haunting me, and especially since it was accompanied by such sadness. For me, that is a truer expression of what many are feeling."

Three Nominees in Florida

The Bishop Coadjutor Search Committee in the Diocese of Florida has selected three persons for the May 16 election.

Those chosen are: the Rev. Samuel Johnson Howard, vicar of Trinity Church, Wall Street, New York City; the Rev. Kevin Martin, director of vital church ministries at Christ Church, Plano, Texas; and, the Rev. John Palarine, rector of Church of Our Saviour, Mandarin, Fla.

The election will take place at St. John's Cathedral in Jacksonville. The bishop-elect will succeed the Rt. Rev. Stephen Jecko.



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Bishop Whalon a Voice for Christians in Iraq

Iraqi Christians have mixed feelings about the possibility that Iraqi President Saddam Hussein might be removed from power by a pre-emptive U.S. military strike, according to the Rt. Rev. Pierre W. Whalon, Bishop of the Convocation of American Churches in Europe. Bishop Whalon received an invitation to meet with leaders of major Christian groups in Iraq Feb. 19-23.

Christianity has existed in Iraq for nearly 2,000 years with Chaldeans (a uniate Catholic church in communion with the Holy See in Rome) representing roughly 85 percent of the estimated 1.2 million Iraqi Christians. Under Saddam Hussein, Christians are granted official tolerance and many hold high-level positions in government, business and academia. A number of Iraqi Christian leaders with whom Bishop Whalon met expressed concern that their status will be more uncertain if Saddam Hussein is overthrown.

"They're between a rock and a hard place because they end up looking like supporters of Hussein — Tariq Aziz is probably the greatest example of that; certainly he is a collaborator," Bishop Whalon said. "So they're afraid if there's an American military government, they'll be seen as a million collaborators with Hussein."

Bishop Whalon said Christians throughout the rest of the world can do three things to help their Iraqi brethren: pray, begin planning a post-war relief effort now, and offer friendship.

"The most important thing is to get to know these folks, because we don't have any contacts with them," Bishop Whalon said. "We don't know them, they don't know us, and I just scratched the surface there. There need to be a lot more people besides me that go."

The most overwhelming moment for Bishop Whalon occurred just prior to his departure at Saddam Hussein International Airport. When an airport cashier recognized Bishop Whalon as the American bishop she had seen on Iraqi television the night before, she became very emotional.

"She asked for my blessing, she



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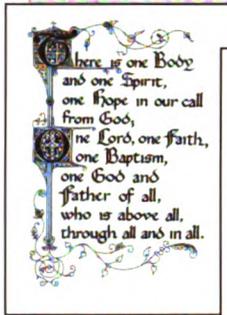
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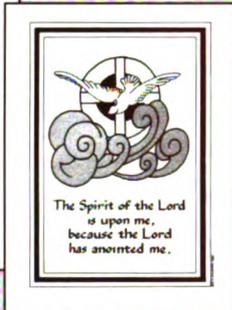
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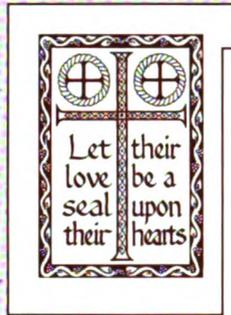
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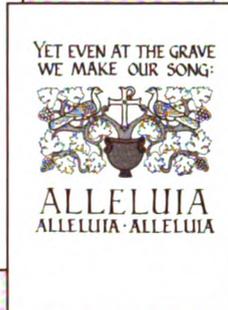
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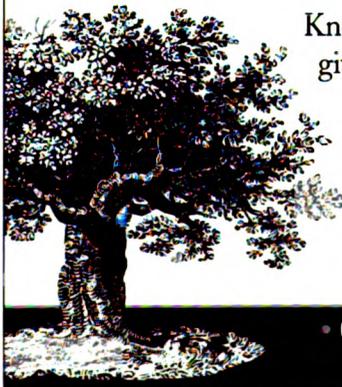


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(Iraq - continued from previous page)

asked for my autograph, and she explained that an American bishop coming to Iraq to pray for peace really strengthened her faith, and that maybe this war could be avoided," Bishop Whalon said. "Then she grabbed my hand again and kissed my ring again. I had to sit down, I was so overwhelmed.

"If we can scream loudly that there are a million Christians in Iraq and they're really in a tough spot, if we start doing that, start praying for them publicly and get that word out, I think that's the most important thing we can do for them. And the second part is to plan how we might be able to help them." *Episcopal News Service contributed to this report.*

Church-State Partnerships

Episcopal clergy from the dioceses of Idaho, Eastern Oregon and Spokane were among the 175 participants who gathered Jan. 30 in Boise, Idaho, for a conference on church-state cooperation. The conference was co-sponsored by the Department of Housing and Urban Development and the Department of Health and Human Services as well as a coordinating committee of local ministers.

The focus of the discussion was Faith Based and Community Initiative and Charitable Choice, a proposal by President George W. Bush to enable religious-based organizations to receive federal funding for a greater variety of programs. Representatives from the faith based organizations listened for hints on negotiating the sometimes overwhelming government bureaucracy which holds the key to access to the deep pools of federal funds that have been promised.

Governmental representatives listened with equal intensity for signs that the faith based organizations might willingly accept additional restrictions to ensure that federal funds are not used to promote a specific religious denomination.

Participants unwilling to embrace the idea of church-state partnerships expressed their concerns both publicly and in private, but the majority of attendees seemed to be looking for hopeful signs that better cooperation was possible.

(The Rev.) Doug Yarbrough

Cuban Bishop Resigns, Health Cited

The Rt. Rev. Jorge Perera Hurtado, Bishop of Cuba, resigned Feb. 8, less than two weeks before a special diocesan synod rejected a proposal to seek re-admittance to the Episcopal Church.

"It was well known that the bishop had been overworking and has health problems," said the Rev. Canon Philip Wadham, Latin America/Caribbean coordinator for the Anglican Church of Canada's partnerships department.

Bishop Hurtado made his desire to retire known at synod last year, a meeting which included two days of grueling and ultimately unresolved debate over the issue of a successor. He strongly desired that his successor be elected by synod as opposed to being appointed by the special metropolitan council that appointed him and that functions as the provincial overseer of the diocese.

Since its 1967 separation from the Episcopal Church in the United

States, the Diocese of Cuba has been "extra-provincial," operating under special oversight from a council that is comprised of the Most Rev. Michael Peers, Primate of the Anglican Church of Canada and chair of the council; the Most Rev. Drexel Wellington Gomez, Primate of the West Indies, and the Rt. Rev. Julio Cesar Holguin Khoury, Bishop of the Dominican Republic.

Clergy delegates to the special synod failed 8-11 with one abstention to produce the votes necessary to move ahead with a proposal to seek re-admittance to the Province of the Episcopal Church. In a vote by orders, the House of Laity approved the measure 31-17. At press time, it was unclear what effect Cuba's rejection would have on similar bids for incorporation by the dioceses of Puerto Rico and Venezuela.

Anglican News Service of Canada contributed to this report.



Professional and amateur photographers were recently invited to share their favorite photographs of Washington National Cathedral as part of an exhibit titled "Seeing the Light: Reflections of the Spiritual." More than 400 photos were submitted. Of that total, 150 were selected for a juried photographic event. The exhibit will be open through June 30.

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BRIEFLY...

The Minnesota Religious Council, of which the **Diocese of Minnesota** is a member, is opposing a committee proposal in the Minnesota State Legislature which would extend the statute of limitations for sexual abuse from the current six years to 30 and would also offer a one-year window starting Aug. 1 in which limitations are waived altogether. The council contends that holding a denomination accountable for abuse it didn't know was occurring is unreasonably broad.

St. Cyprian's Church, Hampton, Va., is a sponsor of Empower Hampton Roads, a new alliance of 35 local congregations seeking to identify social issues and coordinate resources in bringing about reform. The coalition is working with the Chicago-based Gamaliel Foundation, a nationwide, interfaith, network that provides organizational assistance and a vehicle for local coalitions seeking to act on a national or international level.

The Most Rev. **Livingstone Mpalanyi Nkoyoyo**, primate of the Church of the Province of Uganda, said recently that he will retire by September of next year. Archbishop Nkoyoyo, 65, has been primate since 1994. A successor will be chosen by the House of Bishops in July.

Twenty-one church leaders, including a number of Anglican priests, were arrested in **Zimbabwe** Feb. 28 after they attempted to deliver a petition urging police to end torture, intimidation, corruption and other abuses of power. In recent years both the economy and civil law within Zimbabwe have been strained near to the breaking point as Prime Minister Robert Mugabe tries to maintain his power.

A settlement of the residential schools abuse case by the Anglican Church of Canada and the prospect of a U.S.-led war against Iraq have caused a **cash shortage** so severe that the Primate's World Relief and Development Fund is unable to assist with disaster relief work, according to executive director Andrew Ignatieff.

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St. John's Church
Fr. Kelly, Rector
Tel: (313) 962-7358
rector@stjohnsdetroit.org

May 31st, Chicago, IL
St. Paul's by the Lake
Fr. Heschle, Rector
Tel: (773) 764-6514
frjhh@stpaulsbylake.org

June 14th, Bladensburg, MD
St. Luke's Parish
Fr. Heidt, Rector
Tel: (301) 927-6466
michael_heidt@hotmail.com

June 21st, Charleston, SC
The Church of the Holy Communion
Fr. Sanderson, Rector
Tel: (843) 722-7345

July 12th, Fort Worth, TX
The Cathedral Church of St. Vincent
Fr. Cantrell
Tel: (817) 267-8869
rcantrell@sves.org

October 18th, Fresno, CA
St. James Episcopal Cathedral
Fr. Raines
Tel: (559) 222-3721

November, Dallas, TX
(Hispanic Festival, to be confirmed)
Fr. John Heidt
Tel: (214) 941-0339
fjheidt@netzero.net

November 8th, Carlsbad, CA
St. Michael's by the Sea
(date to be confirmed)
Fr. Moquin, Rector
Tel: (760) 729-8901

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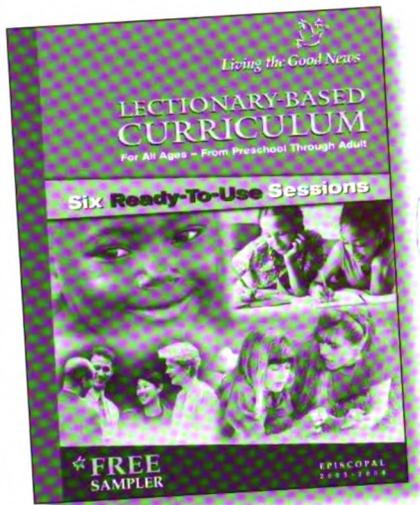
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Live Each Day as Missionaries, Former Evangelism Officer Says

What is done as part of a church group or program is merely a dress rehearsal, according to the retired national church staff officer for evangelism, who explained that what really matters to Jesus is how we live from Monday to Saturday.

"We keep Sunday so that we can live as Jesus wants Monday to Saturday," said the Rev. A. Wayne Schwab. He spoke about organizing congregations around member mission as part of an annual celebration of the life of Absalom Jones.



Fr. Schwab

The theme of his address was borrowed from a book titled *When Members Are Missionaries*, which Fr. Schwab wrote and recently published. Fr. Schwab hopes the book will assist congregations to develop better missionary strategy programs.

"Serving God in our mission fields is not as hard as it sounds," he said. "Most probably what we are doing right now is what God wants us to be doing. Most of the time, no one asks each of us what are we trying to make better at home, at work, in your neighborhood, and so on. We need to learn to ask and to listen to the answers."

Fr. Schwab divides the mission field into six categories: home, work, local community, the wider world, leisure pursuits and faith community. The difference between a missionary and the average churchgoer is that the missionary continually accomplishes the daily routine as part of a greater scheme to fulfill God's design for reconciliation.

"Absalom Jones knew Jesus was with him," Fr. Schwab said. "Did you know that Absalom Jones bought his wife's freedom before he bought his own? He minded his home mission. And Jesus gave him the power to do it."

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The Opportunities of Lent

BENEDICTION

Lent is a season of self-examination, of fasting, and of austerity of spirit. Lent is also a season of self-abandonment and joyful opportunity. Consider the Examination of Candidates in holy baptism. We begin with three sobering renunciations of evil in Satan and all the spiritual forces of wickedness, in the evil powers of the world, and in all sinful desires within us. These renunciations ground us in that from which we need to turn away and repent. Then we turn toward and embrace Jesus Christ in three powerful, liberating affirmations. We accept him as our Savior, put our whole trust in his grace and love, and promise to follow him as our Lord. These three affirmations complete what the renunciations begin. Self-examination leads to self-abandonment in Christ. Austerity of spirit evolves into joyful opportunity.

Fasting becomes the overture of feasting. This is the fullness of Christian repentance.

For years I have made a private confession in Lent. When teaching the sacrament of reconciliation of a penitent in confirmation classes and other instruction, I have often joked that I keep this discipline "whether I need it or not." This joke is never lost on people who know me. There is, however, a truth between the lines of the joke. I may not always carry a long, horrible list of sins to my confessor. I do always carry the burden of lost opportunity, of not having always turned to Jesus Christ as my Savior, of not putting my whole trust in him, of not allowing him to be Lord of my life. For me the grace of confession is not so much a renouncing of sin and a receiving of absolution as it is the amazing gift of realizing my need for a savior at the helm of my wayward life. Therefore, confession becomes not just an act of turning away but also an act of turning toward; not just self-examination but also an opportunity for self-abandonment.

Indeed, without the latter, the former is impotent, painful and pointless.

As Lent arrives, we faithful ponder predictable questions: How shall we fast, what shall we read, when shall we attend, what shall we confess, and what new ministry shall we do? It is meet and right so to ask and then so to do. Yet I wonder if this gets us only halfway there. Our Lenten disciplines serve us well when they bring us to the point of reaffirming Jesus Christ as our Savior and the Lord of our lives.

Opportunity breaks forth from the ashes of our sin. A sinful self once again becomes a saved self.

The ultimate goal of Lent is the experience of salvation in our broken lives. We rediscover our Savior and lean with self-abandoned trust into his way. The bleak mid-winters of our lives approach the opportunity of a new spring. Fast becomes feast.

*(The Rev.) J. Blaney Pridgen III
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PEOPLE & PLACES

Appointments

The Rev. **Daniel Ade** is rector of St. Paul's, 242 E Alvarado St., Pomona, CA 91767-4698.

The Rev. **Scott Albergate** is rector of St. John's, Compass, 1520 W Kings Hwy., Gap, PA 17527.

The Rev. **Stephen D. Becker** is rector of St. Paul's, 6249 Canal Blvd. Lakeview, New Orleans, LA 70124-3099.

The Rev. **Blair Both** is assistant at Holy Communion, 4645 Walnut Grove Rd., Memphis, TN 38117-2537.

The Rev. **Goffrey Boyer** is rector of St. Philip's, 100 Romeo St., Rochester, MI 48307.

The Rev. **Gayle Browne** is priest-in-charge of St. Luke's, 600 S Chestnut St., Knoxville, TN 37914.

The Rev. **Charles Chan** is priest-in-charge of Our Savior, 48 Henry St., New York, NY 10002.

The Rev. **George L. Choyce** is rector of St. Timothy's, 630 Mississippi Ave., Signal Mountain, TN 37377.

The Rev. **Charles Deaton** is assistant at St. Augustine's, 6 Old Post Rd., Croton on Hudson, NY 10520.

The Rev. **Glen Gleaves** is associate at All Saints', 1710 Foothill Dr., Salt Lake City, UT 84108-3052.

The Rev. **Francisco A. Guardado** is assistant for Hispanic ministry at St. Mary's, 635 N Story Rd., Irving, TX 75061.

The Rev. **Staley P. Hackley** is missionary for Southeast Area Regional Ministry for the dioceses of Oklahoma and Western Kansas.

The Rev. **Bill Hale** serves the Downriver Episcopal Area Ministries cluster in the Diocese of Michigan; add: Christ the King, 23045 Wick Rd., Taylor, MI 23045.

The Rev. **Michael E. Hardwick** is rector of Christ Church, 1000 Main St., Rolla, MO 65401.

The Rev. **Susan Keller** is rector of St. Mary Magdalene, 3820 Aspen Hill Rd., Wheaton, MD 20906.

The Very Rev. **Rick Lawson** is dean of St. Mark's Cathedral, 231 E 100th South St., Salt Lake City, UT 84111.

The Rev. **Frances A. LeBlanc** is assistant at Holy Spirit, 204 Monument Rd., Orleans, MA 02653-3512.

The Rev. **Susan Lee** is rector of St. Luke's, 315 Warren St., Fall River, MA 02721-3919.

The Rev. Canon **Irwin Morgan Lewis, Jr.** is canon to the ordinary in the Diocese of Southern Virginia, 600 Talbot Hall Rd., Norfolk, VA 23505-4361.

The Ven. **Diane Luck** is archdeacon of the Diocese of Dallas, 1630 N Garrett Ave., Dallas, TX 75206.

The Very Rev. Canon **Ann Markle** is rector of St. Raphael's, 1038 Sparta Hwy., Crossville, TN 38555.

The Rev. **William McGee** is deacon at Nativity, PO Box 2356, Fort Oglethorpe, TN 30742.

The Rev. Canon **Thomas Miller** is canon at the Cathedral of St. John the Divine, 1047 Amsterdam Ave., New York, NY 10025.



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The Very Rev. **Scott Richardson** is dean of St. Paul's Cathedral, 2728 6th Ave., San Diego, CA 92103-6397.

The Rev. **Keith Roberson** is rector of St. Mark's, 516 S O'Connor Rd., Irving, TX 75060.

The Rev. **Chris Robert** is rector of St. Martha's, 801 Magnolia Ave., Papillion, NE 68046.

The Rev. **Michael J. Roeske** is rector of St. John the Evangelist, 35 Bowdoin St., Boston, MA 02114-4201.

The Rev. **Margaret Rose** is director of women's ministries at the Episcopal Church Center, 815 Second Ave., New York, NY 10017.

The Rev. **Suzanne Seavey** is rector of Resurrection, 917 Pond Rd., Loudon, TN 37774.

The Rev. **Jeff Sells** is rector of St. David's, 218 N 3rd St., Shelton, WA 98584.

The Rev. **Homer Smith** is associate at St. Alban's, PO Box 1556, Albany, OR 97321.

The Rev. **Jim Smith** is priest-in-charge of St. Stephen's, 228 Halifax St., Petersburg, VA 23803.

The Rev. **Gene Smitherman** is rector of Grace, 20 Belvoir Ave., Chattanooga, TN 37411.

The Rev. **Eleanor Applewhite Terry** is associate at Sts. Peter and Paul, 8147 SE Pine St., Portland, OR 97215.

The Rev. **Coleman Tyler** is rector of Galilee, 3928 Pacific Ave., Virginia Beach, VA 23451.

The Rev. Canon **Sylvia Vasquez** is canon for congregational development in the Diocese of New York and priest-in-charge of St. David's, 520 Rte. 32, Highland Mills, NY 10930.

The Rev. **George Warren** is priest-in-charge of St. Mark's, 111 W Shore Rd., Warwick, RI 02889-1102.

The Rev. **Mark Wastler** is rector of St. Margaret's, 1601 Pleasant Plains Rd., Annapolis, MD 21401-5928.

Ordinations

Priests

Arizona — **Christopher Michael Schutte**, assistant, St. Luke's, 2000 Shepherd's Lane, Prescott, AZ 86301-6143.

Central Pennsylvania — **William Allport, Gretchen Rehberg, Robin Jarrell**, rector, St. James', Exchange, and Christ Church, Milton, PA; add: 21 Upper Market St., Milton, PA 17847.

Chicago — **Scott Barron**, priest-in-charge of St. John's, 201 N Willie St., Mount Prospect, IL 60056-2452.

Dallas — **Jerry Morris**.

Florida — **Harold Ritchie**.

Olympia — **George Anne Boyle, Susan Dean, Esther Poirer, Jay Rozendaal**.

Rio Grande — **John Anderson, Eric Craig, Richard Higgs, Margaret Short**.

Texas — **Sam Boyd**, priest-in-charge of

(Continued on next page)

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(Continued from previous page)

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Deacons

Florida — Bruce Grob, Roy Minerva, Jim Parks.

Nebraska — Phil Chapman, Mavis Hall, Ellen Olson.

Rio Grande — Karen Brandon, William Joseph Lock.

Resignations

The Rev. **Frederick C. Watson**, as rector of St. John's, Norristown, PA.

The Rev. **Mark Baker**, as vicar of Holy Comforter, Atlanta, GA.

The Rev. **Robert Wills**, as assistant at Christ Church Cranbrook, Bloomfield Hills, MI.

Retirements

The Rev. **Bruce Benshoff**, as rector of Our Saviour, Middleborough, MA.

The Rev. **James Hornsby**, as co-rector of St. Luke's, Fall River, MA.

The Rev. **Raymond A. Low**, as rector of St. Luke's, Scituate, MA.

The Rev. **E.F. Michael Morgan**, as rector of Good Shepherd, Athens, OH. He is serving as interim at St. James', Zanesville, OH.

The Rev. **William Payton**, as rector of St. Mary's, Portsmouth, RI.

Deaths

The Rev. **John Hamilton Bull**, rector of St. James' Church, Knoxville, TN, for nearly 30 years, died Dec. 9 at Northhaven Healthcare Center in Knoxville. He was 84.

Fr. Bull was born in Charleston, SC. He graduated from the College of Charleston and the School of Theology of the University of the South. He was ordained deacon and priest in 1950, then served at St. John's, Old Hickory, and St. Philip's, Donelson, TN, until 1954 when he went to the Knoxville parish as associate. He became rector there in 1956 and served until his retirement in 1983. Surviving are his wife, Ruth; four children, Jennie Bull, of New York City, John Bull, Jr., of Knoxville, Susan Wyatt of California, and Thanh Duong, of Knoxville; 10 grandchildren and three great-grandchildren.

The Rev. **Clarence Cleasby, Jr.**, retired priest of the Diocese of Rhode Island, died Dec. 27. He was 87.

A native of Springfield, MA, he studied at Brown University, Columbia University and the Episcopal Theological School. After being ordained deacon and priest in 1958, he was curate at Grace Church, Providence, RI, 1958-61; rector of Ascension, Mt. Vernon, NY, 1961-81; and associate at Transfiguration,

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FULL-TIME RECTOR: Grace Church, Madison, Wisconsin (the state capital and home of the University of Wisconsin), is a program-sized, welcoming, increasingly diverse worshipping community located on the Capitol Square. The parish enjoys a prayer book liturgy, augmented by a strong music program. We pray for a priest who can lead us in spiritual and numerical growth, who preaches illuminating, challenging sermons, who can help us improve our Christian education programs, and who can assist us in our outreach endeavors. We have a history of strong lay leadership and participation in all aspects of church life, and we commit ourselves to supporting our rector as he or she leads us to our goals of spiritual as well as social strength. Our outreach includes a pantry that served 17,846 adults and children in 2002, and a shelter that houses about 90 men a night. But we need to engage more parishioners in all facets of parish life to make our ministries more vibrant and successful. Please send your resume and CDO profile to **Search Committee, 116 W. Washington Ave., Madison, WI 53703.** For further information, visit our web site at www.graceec.org, or E-mail us at graceseach@mac.com.

POSITIONS OFFERED

EXECUTIVE DIRECTOR: El Hogar Projects, a mission of the Episcopal Diocese of Honduras, is seeking a new Executive Director to oversee and manage the ministry of its three centers—an orphanage, technical school, and agricultural school—which feed, clothe, house, and educate some 200 boys ranging from age five to eighteen. Founded in 1979, this exciting mission project provides a loving home in a Christian environment for abandoned, orphaned, and hopelessly poor boys, enabling them to fulfill their ultimate potential as productive human beings in Honduras.

Applicants should possess a commitment to Christian ministry, good public speaking ability, organizational and financial management skills, and a willingness to travel for fund raising purposes throughout the United States and Canada. Ordination is not a requirement. The ability to speak Spanish is highly desirable.

For project information see www.elhogar.org. For position inquiries contact: **The Rev. Robert O'Neill, El Hogar Ministries, Inc., 70 Church Street, Winchester MA 01890,** or E-mail to: elhogar@3crowns.org.

FULL-TIME RECTOR: We are a small, family-oriented, traditional church in Marlborough, Massachusetts, 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,** or via E-mail to: sswalker@attbi.com.

PRIEST DEVELOPER: St. Paul's, a family-sized parish of mixed ages and backgrounds, is looking for a priest who will help us grow spiritually and numerically. We pray for a priest who is oriented to pastoral concerns within a small parish, to formation, to evangelism, to growth which is coming to Grimes County, Texas. At present, we have a historic church building, modern parish hall and rectory. Navasota, Texas, is located 75 miles northwest of Houston and 20 miles south of College Station in a historic, growing, beautiful area. Interested candidates may request a candidate information packet by emailing the search committee chair, **Joan Konecny** at joank@iglide.net or **Search Committee, St. Paul's Episcopal Church, P.O. Box 329, Navasota, TX 77868.**

ASSISTANT TO THE RECTOR: We are a dynamic and growing congregation seeking a priest to assist the rector full-time in pastoral care, adult Christian education, and with all aspects of worship. Successful candidates will have strong interpersonal skills, a passion for teaching, and excellent preaching ability. Responsibilities include pastoral calling, multifaceted adult Christian education programs, and working with the parental component of our new youth ministry. Interest in social and economic justice ministry programs is a positive factor. For information: **The Rev. William Ort, Christ Church - St. Peter's Parish, 111 South Harrison Street, Easton, MD 21601,** E-mail: fatherbill@christchurcheaston.org.

RECTOR (Part-Time or Retired): For Christ Church, Harlan, Kentucky, Diocese of Lexington. Supportive, stable, traditional, family-oriented parish of forty (40). Stipend and comfortable rectory in quiet southern mountain town. Send resume or CDO profile stating terms of availability to **James Nantz, P.O. Box 321, Harlan, Kentucky 40831-0321.**

FULL-TIME RECTOR: A pastoral-sized congregation in the Diocese of Long Island, Christ Church is located on the south shore of Long Island on the Great South Bay and is a one-hour train ride from Manhattan. Our congregation is diverse in age, cultural background, and economic position. However, we all share a dedication to outreach, youth ministry, ministry to one another, and Christian formation and education. We seek a rector who will support us in these ministries and has the energy to help expand them to their full potential by preaching the gospel clearly and enthusiastically and by leading us in Eucharistic worship and spiritual development. Please send your resume to our Search Committee chairpersons: **Todd Mason** at tolimas@optonline.net and **Lynn Simmons** at LMSat15@aol.com, c/o Christ Episcopal Church, 12 Prospect Street, Babylon, NY 11702. Please visit our website at www.christchurchbabylon.com.

Cranston, RI, during his retirement. He was named rector emeritus there in 2001. He is survived by his wife, Dorothy, and two children.

The Rev. **Robert Kirk Galloway, 47,** interim rector of St. Giles Church, Northbrook, IL, died Jan. 27 at Rush Presbyterian St. Luke's Medical Center in Chicago from a pulmonary embolism.

Fr. Galloway was born in Evansville, IN, and graduated from McKendree College (IL) and Seabury-Western Theological Seminary. In 1983 he was ordained to the diaconate and priesthood. He was program director of Lutheran Social Services in Chicago from 1989 to 1999. He was priest-in-charge of St. Michael and All Angels, Berwyn, IL, 1998-99, then was involved in interim ministry in Diocese of Chicago congregations. He is survived by his mother, Hannah, and two brothers, Clint and Michael.

The Rev. **H. Francis Hines, 72,** of Barrington, NJ, died Dec. 31 in Trenton, NJ.

Born in Dedham, MA, Fr. Hines graduated from Upsala University and Philadelphia Divinity School. Following ordination in 1964 he served St. Paul's, Elkins Park, St. Andrew's, Belmont Hills, St. Mary's, Philadelphia, all in the Diocese of Pennsylvania, St. Mark's Williamstown, NJ, and Holy Spirit, Bellmawr, NJ. He is survived by a daughter, Constance Jean.

The Rev. **Alfred Vail, former canon** to the ordinary in the Diocese of Pennsylvania, died Dec. 18 at Cathedral Village, Philadelphia. He was 81.

He was born in Yonkers, NY, and graduated from Hobart College, Seabury-Western Theological Seminary and Episcopal Theological School. He was ordained deacon in 1954 and priest in 1955. He served congregations in Pennsylvania, Ohio, Georgia and New Jersey. He was canon to the ordinary in Pennsylvania from 1961 through 1966. Fr. Vail is survived by his wife, Emily, four children, four grandchildren and five great-grandchildren.

The Rev. **William Ralph Woods, retired rector** of St. Dunstan's Church, Mineola, TX, died Dec. 22 at the age of 75.

Born in Houston, he earned degrees at the University of Houston and Church Divinity School of the Pacific. He was ordained deacon in 1953 and priest in 1955. Fr. Woods was assistant at Redeemer, Houston, 1954-57, rector of St. Mary's, Hillsboro, 1957-61, and vicar of Holy Trinity, Eland, 1961-64. He then moved to Mineola and served St. Dunstan's until his retirement in 1983.

Next week...

Living Church Contributors

CLASSIFIEDS

POSITIONS OFFERED

PART-TIME CLERGY: St. John the Divine, Tomkins Cove, NY. Small, supportive and financially sound church committed to growth seeks clergy leadership. 35 miles from New York City and General and Union Theological Seminaries, located in scenic Hudson Valley, beautiful stone rectory overlooking Hudson, minutes from Harriman State Park and West Point Military Academy. Contact: **Frank Vitale**, (845) 786-3923, E-mail: fvitale@modlimes.org.

SEEKING A RECTOR: St. Matthew's Episcopal Church, Lisbon Falls, Maine. St. Matthew's is a small, Spirit-filled, eucharistic community that gathers to celebrate the Lord in contemporary, joyful worship. We believe in the healing power of the Holy Spirit and minister to each other through fellowship and prayer and respond to the Great Commission through involvement in mission and outreach. Responses should be directed to: **Brian Stowell**, St. Matthew's Episcopal Church, P.O. Box 879, Lisbon, Maine 04240 E-mail: bmarstowell@rcn.com.

RECTOR: Small, western, historic church located close to the Rocky Mountains is seeking a rector with compassion, enthusiasm and multi-talented abilities to guide us in spiritual development, outreach and growth. Our congregation needs a part-time rector that may lead into a full-time position with particular strengths in preaching, spiritual guidance, youth work, pastoral care and organizational skills. Community growth is due to expansion of Cabela's Foremost Outdoor Outfitters headquarters and a new community college location and facilities. Direct resumes and inquiries (E-mail preferred) to: **Kent Matsutani**, 1390 Country Club Dr., Sidney, NE 69162. E-mail: matsu@hamilton.net Phone: (308) 254-7176.

FULL-TIME RECTOR: St. John in the Wilderness, White Bear Lake, Minnesota. The program-sized parish of St. John in the Wilderness is located in the Twin Cities metropolitan area. We are a financially stable and growing parish with diverse needs. We are a community comprised of three congregations and seek a rector with a strong commitment to a youth and family style of Episcopal worship as well as a more traditional Episcopal liturgy. We are seeking a rector who will share with us our vision of growth, both in spirit and in size, and will enhance our efforts in these goals through vision, pastoral skills, preaching and leadership. We invite all interested to visit our web site at www.visi.com/~wilderness2/. Responses should be directed to: **Janet Waller** c/o Chestnut and Cambonne, PA, 3700 Campbell Mithune Tower, 222 South 9th Street, Minneapolis, MN 55402. All application will be held in the strictest confidence.

RECTOR: Coastal northwest Florida location. Active, friendly, and supportive congregation of approximately 450 communicants would welcome a compassionate priest who enjoys teaching, preaching and a traditional style of worship. Attractive, contemporary facilities. Ambition and room to grow. Position open due to retirement of former rector. Additional information including Parish Profile may be obtained by visiting our website at www.holycross.pensacola.com, or contacting us. Please direct resumes and requests for information to **Britt Landrum**, Search Committee Chairman, Holy Cross Episcopal Church, 7979 North Ninth Ave., Pensacola, Florida 32514. Telephone (850) 478-4222, ext.110. Fax number (850) 478-4630. E-mail: blandrum@amstaff.com.

PART-TIME PRIEST: St. Clement's Episcopal Church in Woodlake, CA, is searching for a 1/2 time or less retired priest to serve in this rural community (6000 pop.) surrounded by orange and lemon orchards at the foothills of the Sierra Nevada. The congregation comes from San Joaquin valley towns of Exeter, Three Rivers, and the city of Visalia, and we have a wonderful daycare center on site run by a loving staff. Our congregation is a mix of retirees, professionals and salaried workers, and a growing number of youth. We welcome inquiries at: P.O. Box 505 Woodlake, CA. 93286. Attention: **Kay Justad-Safon**, Sr. Warden. E-mail: stclementsds@aol.com.

POSITIONS OFFERED

ASSISTANT RECTOR FOR CHILDREN AND YOUTH MINISTRIES: Christ Church, Frederica, is located on beautiful St. Simons Island, GA. It is a parish of around 1000 members and enjoys a rich history, having been established by Charles Wesley in 1736.

We are seeking an ordained person to provide leadership for the parish ministry to children and youth. This will include the responsibility for children and youth Christian Education programs, leading a family worship service on Sunday, organizing youth trips and projects along with some pastoral care and other parish responsibilities. Candidate needs to be energetic, love young people and work as a team player. Excellent benefits, salary commensurate with experience.

Please check our web page at www.christchurchfrederica.org. Applicants are asked to send a resume to: **The Reverend Douglas M. Renegar**, P.O. Box 21185, St. Simons Island, Georgia 31522. E-mail: cfr frederica@hotmail.com.

FULL-TIME RECTOR: Christ Episcopal Church, St. Michaels, Maryland, is looking for an experienced rector who possesses quiet self-confidence, is energized by people, inspires from the pulpit, welcomes and listens to ideas, has a sense of humor and joy for life as a disciple of Jesus Christ. Founded in 1672, Christ Church is a parish of 500 families located in a picturesque harbor town near the Chesapeake Bay. St. Michaels is a friendly community with good schools, medical and recreational facilities, as well as quality cultural amenities in the nearby town of Easton. If you are interested in serving a congregation with inquiring minds and spiritual curiosity that is ready to be led into the future and to serve our community in new ways, please contact: **Chris Whyman**, P.O. Box S, St. Michaels, MD 21663 E-mail: cwhyman@dmv.com.

FULL-TIME RECTOR: St. Andrew's is located in Rapid City next to the scenic and tranquil Black Hills of South Dakota. It is the bridge to some of the most intriguing, beautiful and famous attractions in America, including the inspirational Mt. Rushmore, our Shrine of Democracy. Our diverse membership values liturgy, music and tradition. We have a vibrant church family, a strong diaconate and an active lay ministry. The Ministry Specialties of the ideal candidate are preaching, youth work, crisis ministry, pastoral care, administration and spiritual guidance. We seek a rector who will proclaim the Good News, support our many active ministries and guide us in our spiritual and numeric growth. For more information about St Andrew's, visit our web site at www.standrewsepisopalchurch.org. Please send letter, CDO Profile and resume to: **Mr. Wiley Cress**, Search Committee, c/o St. Andrew's Episcopal Church, 3435 West South Street, Rapid City, SD 57702.

RECTOR: All Saints', Torrington, WY. Dynamic, ethnically diverse, growing, Eucharist-centered congregation in rural Wyoming. Beautiful church and rectory. Strong stewardship and lay leadership. Spiritually alive. Active community outreach. Community College. Easily accessible to Cheyenne and Denver. Seeks full-time, flexible, enthusiastic rector. Closes March 15th. **Send personal profile, letter of intent and resume to: Diocese of Wyoming, 104 S. 4th St., Laramie, WY 82070** or E-mail: gus@wydiocese.org.

FULL-TIME ASSOCIATE: 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 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 128-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: BishopSeaburyCh@aol.com. PH: (860) 445-9423. Fax: (860) 445-5557 or look at our Website: <http://member.aol.com/bishopseaburych/website>.

POSITIONS OFFERED

FULL-TIME RECTOR: St. James, Livingston, Alabama. Priest to serve in small traditional town in western Alabama. Should be interested in community and university ministry. Large rectory included. Contact: **Mr. Hiram Patrenos**, P.O. Box 446, Livingston, AL 35470, E-mail: patreno1@bell-south.net or the Rev. William King, Diocese of Alabama, 521 North 20th St., Birmingham, AL 35203. E-mail: bkking@diola.org. For more information about St. James' contact: www.rlosch.com.

PART-TIME PRIEST: Small, unique western Michigan community is seeking a part-time Episcopal priest, to minister to and shepherd our loving church community as well as help us reach out to our growing community. With an active congregation of approximately 60 baptized members, representing about 25 households, we are occupationally diverse, encompassing professional and blue-collar workers, self-employed and retirees and offer a variety of service celebrations and music. Outreach to our neighbors being high priority, we are active in local food banks, CROP WALK, highway clean ups, Habitat for Humanity, as well as other community organizations.

Located 45 minutes north of Grand Rapids and 25 minutes northeast of Muskegon and the beautiful beaches of Lake Michigan, we offer the blessings of small-town living as well as quality education, artistic and cultural activities, recreational opportunities and quality of life. We are a community (population of 50,000 countywide) with small businesses, dairy farms/agriculture, community hospital, and an international baby food corporation. If this position sounds interesting to you, please contact: **Rev. Sherman Miller**, Diocesan Deployment Officer c/o St. Andrew's Church, 315 S. State St., Big Rapids, MI, 49307; or E-mail sherman@tucker-usa.com for a more detailed listing. Total compensation package is negotiable.

FULL-TIME YOUTH MINISTER: St. John's Cathedral, Knoxville, Tennessee, seeks an ordained or lay person with leadership/teaching skills to lead in the development of a Christian community for youth, ages 12-18, in a team ministry setting. A college degree is required, including courses in theology and biblical studies, plus skills in developing relationships with youth and parents. Send inquiries to the **Reverend Canon Thomas J. Rasnick**, St. John's Cathedral, P.O. Box 153, Knoxville, TN 37901-0153 or E-mail: trasnick@stjohnscathedral.org.

ASSOCIATE RECTOR: St. John's Church, Cold Spring Harbor, New York, is seeking a full-time associate rector to join our clergy team. We are a well-established congregation on the North Shore of Long Island less than one hour by train from NYC. We have a growing number of younger families and children and we have a gifted and active group of lay leaders. We are seeking a person with a creative heart and mind and who is approachable by young and old alike, someone who seeks a supportive role in a team ministry. The associate rector will focus on pastoral care, developing programs for young families, enhance small group ministries, and assist in liturgical and administrative responsibilities. Competitive salary and benefits commensurate with experience. Applicants are asked to send a letter of interest, CDO profile and resume to **Associate Search Committee, PO Box 266, Cold Spring Harbor, NY 11724** Office: Phone: (516) 692-7537 Fax: (516) 692-6374 E-Mail: stjohncp@optonline.net.

FULL-TIME YOUTH MINISTER: St. Paul's Church, a mission oriented community in Yuma, Arizona, and a member of the Diocese of San Diego, is looking for a dynamic person lay or ordained to take over the Jr. and Sr. High Youth Ministry. We seek a person who is looking to take our youth ministry to the next level. Must be able to create and coordinate youth and adult leadership teams. Preach at and help develop our contemporary service. Work with both church and un-churched kids. Participate in a city-wide youth ministry. Please send your resume to **St. Paul's Episcopal Church c/o Youth Minister Search Committee, 1550 S. 14th Ave., Yuma AZ, 85364** or E-mail at agolyteroom@hotmail.com. **Resume deadline is April 10, 2003.**

CLASSIFIEDS

POSITIONS OFFERED

RECTOR: Saint Joseph of Arimathea, located in the growing, suburban community of Hendersonville, TN, is in search of a full-time rector who has the dynamics to inspire the growth of our church. We seek a priest oriented to Rite 1 and Rite 2 who is interested in preserving the strength of our lay ministry, pastoral care, stewardship, outreach, and youth programs. For more information, email: abshep23@aol.com (Search Committee). Send letters of intent and resume to: **Saint Joseph of Arimathea 103 Country Club Drive, Hendersonville, TN 37075.**

FULL-TIME RECTOR: Due to the upcoming retirement of our present rector, the Church of the Ascension in Pittsburgh, Pennsylvania, is seeking candidates for rector. The search will be open March through April 2003. Over the last decade Ascension has enjoyed growth in numbers, giving and depth of spirituality. We have recently expanded our facility. There are approximately 650 communicants. Ascension is located near two major universities as well as *Trinity Episcopal School for Ministry*. It is essential that the new rector be a person who can enthusiastically endorse the presence, and encourage the practice, of three intertwined elements that combine to give Ascension its particular identity. Those three elements may generally be described as (1) a strong evangelical foundation in our general theological understanding and practice; (2) a genuine appreciation for historic Middle to High Church liturgical practice blending traditional hymns with renewal music; and (3) a worship that is informed and flavored by a strong sense of the present work of the Holy Spirit as the continual renewer of our life together. Ascension is a strong, growing parish making this a wonderful opportunity for a person with the appropriate leadership strengths and skills. The Search Committee may be contacted directly at ascensionsearch@yahoo.com. Current resumes and a letter of reference should be sent to: **Chair, Search Committee, Church of the Ascension, 4729 Ellsworth Avenue, Pittsburgh, PA 15213.** Information for candidates is available on our website: www.ascensionpittsburgh.org. A copy of our *Parish Profile* and *Rector Profile* are available upon request.

FULL-TIME RECTOR: St. Andrew's Episcopal Church in historic Grayslake, Illinois, is conveniently located between Milwaukee and Chicago. Our traditional pastoral-sized parish values Episcopal liturgy, music, and the Eucharist. We seek a caring, compassionate, and energetic leader with a warm sense of humor who can deliver thoughtful, relevant sermons. Our church family appreciates a commitment to pastoral care, outreach, and Christian Education for all age groups. St. Andrew's strong tradition of lay leadership, warm fellowship, and devotion to Christ offer great potential for future growth and development. Visit us at www.standrew-grayslake.com. Please send resume and CDO profile to: **St. Andrew's Episcopal Church, Search Committee, 31 Park Avenue, Grayslake, IL 60030,** or E-mail: GBuschman@aol.com.

FULL-TIME RECTOR: St. Timothy's Episcopal Church in West Des Moines, Iowa, seeks a rector to lead the church in the transition from a pastoral-sized to a program-sized church. Candidates need to have a passion for attracting new members and the ability to manage that growth. St. Timothy's has built a strong identity in the community based on over forty years of service and spiritual nourishment. The vibrant congregation is a healthy mix of long-term members and new families. We are a church that is growing younger as it grows larger, and it is our desire to meet the spiritual needs of this dynamic congregation by offering more opportunities for involvement in Christian life. St. Timothy's has recently undergone extensive renovation; the beautiful facilities are ideal for worship and celebration. West Des Moines is one of the fastest-growing suburbs in the nation, providing an exceptional standard of living, premier schools and countless opportunities for family recreation. Please submit all inquiries to **Dan Montgomery** via email at pensfan1971@mchsi.com or send to the following address: **13801 Rosewood Drive, Clive, IA 50325**

POSITIONS OFFERED

DIRECTOR OF YOUTH MINISTRY (lay or ordained): Christ Church, a corporate-sized parish in Grosse Pointe, Michigan, seeks an experienced person to lead our committed volunteers in an effective ministry to our middle and high school youth. A newly built youth facility is waiting to be broken in with a growing number of youth. Can you handle more than 500 youth for pizza every Thursday? Are you dazzled by the spirituality of an established Junior Daughters of the King program? Willing to take on the challenge of ministering to youth who have more resources than they have time? If so, then contact us because we are the community for you to express your vocation in youth ministry. Please send a resume with references to the rector, the Rev. Brad Whitaker, at bwhitaker@christchurchgp.org. Phone: (313) 885-4841 Website: www.christchurchgp.org.

ASSISTANT RECTOR: Christ Church, a corporate-sized parish in Grosse Pointe, Michigan, seeks a solid priest with gifts for ministry in the specific area of the life of a vibrant parish and its formation as followers of Christ. We also seek a priest with excellent preaching skills, excitement for worship, and a compassion for persons of all ages. This priest will participate fully in all areas of pastoral care and worship. Christ Church is a growing parish with outstanding resources and facilities. Come and join a newly developed team of committed persons who are excited about their vocations and the beautiful surroundings in which they do their work. We are also more than willing to interview graduating seminarians, and mentor their process into ordained life. Please send a resume with references to the rector, the Rev. Brad Whitaker at bwhitaker@christchurchgp.org. Phone: (313) 885-4841. Website: www.christchurchgp.org.

DIRECTOR OF MUSIC: "Not just a lovely setting!" Large Cape Cod parish with year-round music program seeks director of music. Applicant should be an experienced organist and choral director familiar with Anglican liturgy and music who enjoys working with choirs of adults, youth and children. With this ministry, the successful candidate will be able to nurture and develop a full and varied music program. Two organs: I/II Hutchings, I/II studio Fisk. 20-30 hrs/week. Salary and benefits based on AGO guidelines. Send letter of inquiry and resume to: **Music Advisory Committee, St. Barnabas Episcopal Church, P. O. Box 203, Falmouth, MA 02541-0203** E-mail: stbarnfal@aol.com. Subject Line: **MUSIC ADVISORY COMMITTEE.**

VICAR: Vicar of 12 years retired. Historic St. Stephen's looks to expand and develop its ministry with new vicar. Enthusiastic, lively, gifted congregation. Financially solvent and self supporting. Contact: **St. Stephen's, P.O. Box 26, Ridgeway, SC 29130, Attn: Search Committee.**

FULL-TIME RECTOR: St. Peter's Episcopal Church is located in Albany, NY, in the Capital District, a region with many cultural, social and educational resources. St. Peter's is an active center of worship dating back nearly 300 years. The present church is a classic example of Gothic architecture and a registered National Historic Landmark set in downtown Albany. We seek a rector who is a superb preacher who possesses skill with communicating the messages of the Bible in relation to daily lives of the congregation. The rector will be a compassionate person and possess a sense of humor and perspective. The rector will promote parish growth while maintaining the attributes of the current congregation. The rector will support use of Rite I, and the role of music in worship. The rector is expected to be primarily a minister and teacher, but also possess the administrative skills to lead management of the parish. The St. Peter's rector position offers an attractive, unique blend of tradition and progress, a diverse parish community, a dedication to mission, and opportunity to lead. For more information about St. Peter's visit our web site at www.stpeterschurchalbany.org. Please submit your resume and CDO Profile to: **St. Peter's Episcopal Church Rector Search Committee, c/o Paul Tenan, P.O. Box 8630, Albany, NY 12208-0630.**

POSITIONS OFFERED

CATHEDRAL DEAN: The Cathedral Church of the Holy Trinity in Paris, France, seeks a dean to lead it into the future. Candidates must possess significant experience in leading parishes, have excellent preaching, pastoral and administrative skills, and be comfortable in French language and culture. Salary is negotiable, housing provided, much expected. Contact the **Search Committee, American Cathedral in Paris, 23 Avenue George V, 75008 Paris, France.** E-mail: nancyjanin@noos.fr.

MUSIC MINISTER: Active Episcopal Congregation seeks Minister of Music to develop and lead adult and children's choirs and congregational worship. Fax resume to **Grace Episcopal Church, Massapequa, NY (516) 799-0711, Attn: Music Ministry.** Visit our website: www.gracechurchandds.org.

POSITIONS WANTED

ORGANIST-CHOIRMASTER seeks fulltime post in active suburban/urban parish with clear, engaging focus on fine music/arts centered in the liturgy. Master's degree, 25 years experience. Strong skills in choir training (adults, teens & children), liturgical planning, service playing, teaching, concert series, workshops, and administration. Collegial ministry essential. Combined parish/HS choral post considered. Prefer East Coast. Available 2003 or 04. Reply c/o **The Living Church, Attn: ORG-CHOIR, P.O. Box 514036, Milwaukee, WI 53203-3436.**

READINGS

Interested in the theological fault-line underneath ECUSA's divisions?
See <http://users.iglide/rjsanders/theo/obj1.htm>

SERVICES OFFERED

INTERNET ACCESS — Only \$9.95 per Month. \$9.95 INTERNET Service No Contracts, No Ads. EASY Set-up. Unlimited 24/7 Service. No Long Distance. Support provided. Sign up NOW or e-mail us at info@besttlc.com and we will send you a FREE PC Startup disc. Website: <http://www.besttlc.com> PH: 1-800-477-3405.

VOCATIONS

DO YOU FEEL CALLED TO THE RELIGIOUS LIFE? Explore the possibility with The Order of Saint Joseph, a new community dedicated to a life of prayer and service — combining the contemplative and the active. For more information visit our website at www.orderofsaintjoseph.org, or write: **The Order of Saint Joseph, 604 Orleans Street, Natchez, MS 39120.**

WORKSHOPS

ICON WRITING WORKSHOP: All Saints Episcopal Church, Omaha, Nebraska. *June 27 — July 2, 2003.* Directed by Vladislav Andrejev, master iconographer. For information call **Jane Tan Creti @ (402) 397-3059.** E-mail: janetancredi@aol.com.

It's not too early to start thinking about opening your doors to visiting Episcopalians.

Include your church in the TLC summer Church Directory.

For more information, contact Tom Parker at 414-276-5420 ext. 16 or e-mail to tparker@livingchurch.org.



Church DIRECTORY

KEY - Light face type denotes AM, bold face PM; add, address; ann, 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; E, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

HOLLYWOOD, CA

ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner)
http://www.saintthomashollywood.org (323) 876-2102
The Rev. Ian Elliot Davies, r; The Rev. Mark D. Stuart, asst priest; The Rev. Brian D. Johnson, asst priest
Masses: Sun 8 (Low) 10:30 (High), Mon - Fri 8 (Low), Tue 7; Thurs 7 (Sol); Sat 9:30 (Low)

SAN DIEGO, CA

ST. PAUL'S CATHEDRAL Fifth Ave. & Nutmeg
www.stpaulscathedral.org (619) 298-7261
Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30, EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12.

BOULDER, CO

ST. AIDAN'S 2425 Colorado Ave.
The Rev. James Cavanagh, campus chaplain; the Rev. Eric Zolner, family minister & assoc. r; the Rev. Don Henderson, r
Sun 7:30, 10, 5 Episcopal Ministry, CU Boulder Th 6

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; the Rev. Lyndon Shakespeare, asst r
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. PAUL'S, K Street

2430 K St., NW - Foggy Bottom Metro/GWU Campus
www.stpauls-kst.com
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 5:4

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

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H Eu Sun 8 (Low-Traditional); 10 (Cho-Family); Christian Ed 10

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

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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

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INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
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
stjohnke@interlink.net Fax (319) 524-1116
The Rev. Bruce D. Blois, r
Sun Eu 8 & 10, Eu & healing 10 (1st Wed); Eu 10:30 (4th Tues)
River Hills Chapel; Prayer Groups Tues 6:30, Wed 9:15, A/C

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CHRIST CHURCH CATHEDRAL
2919 St. Charles Ave. (504) 895-6602
On the street car line at the corner of 6th St.
www.edola.org/cathedral
The Very Rev. David duPlantier, dean
Sun Eu 7:30 (1928), 9, 11. Christian Formation 10:10, Daily Eu: M and F 12:15 Tu and Th 5:30, W and S 9:30 (W: HS).

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0985
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@lvcm.com

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NEWARK, NJ

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www.saintthomaschurch.org
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E. Krauss, sr c; The Rev. Park McD. Bodie, c; The Rev. Robert H. Stafford, asst
Sun H 8, 9, 11. Choral Ev 4/Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30 Sat Eu 10:30, Choral Eu Wed 12:10, Sat Eu 10:30

NEW YORK, NY

RESURRECTION 119 E. 74th St.
www.resurrectionnyc.org (212) 879-4320
The Rev. Canon Barry E. B. Swain, r
Sun Low Mass 8:30, High Mass 11, T/Th/F EP 6, Mass 6:15, Wed Mass 12:15, EP & Ben 6:15, Sat C 11:30, Mass 12.

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village)
3 Angle St. (828) 274-2681
www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

PORTLAND, OR

ST. STEPHEN'S (503) 223-6424
1432 S.W. 13th Ave., 97201
The Rev. Lawrence Falkowski, r
Sun H Eu 7:45 & 10, Sun Sch. 10, Wed H Eu 12

PHILADELPHIA, PA

HOLY TRINITY Rittenhouse Square
1904 Walnut St. (215) 567-1267
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Sun 8:30 H Eu, 11 (Sung), Thurs 12:15 H Eu. Carillon plays Sun 11, daily noon & 6

SELINGROVE, PA

ALL SAINTS (570) 374-8289
129 N. Market
Sun Mass 9:30. Weekdays as announced

PROVIDENCE, RI

S. STEPHEN'S 114 George St. (401) 421-6702
www.sstephens.org
The Rev. John D. Alexander, r
Sun Mass 8, 10 (Sol), 5:30, Daily as posted

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION
218 Ashley Ave. (843) 722-2024
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c
Sun Mass 8 (Low) 10:30 (Solemn High)

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.cotgcs.org
The Rev. Ben Nelson, d
Sun 8, 9, 11:15 & 6. Weekdays Tue 7:15, Wed 5:15, Thur 12:15

DALLAS, TX

INCARNATION
3966 McKinney Ave. (214) 521-5101
The Rev. Larry P. Smith, r; the Rev. Frederick C. Philpott, v; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
Sun Eu 7:30, 9, 9:15, 11:15, 7. M/W/Th H Eu 12 noon. Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon, 6; Sat MP 8, 8:15 H Eu, Reconciliation of Penitents 9-10.

HOUSTON, TX

PALMER MEMORIAL 6221 Main Street (77030)
Across from the Texas Medical Center and Rice University
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www.palmerchurch.org
The Rev. James W. Nutter, r; the Rev. Kenneth R. Dimmick; the Rev. Ed Gomez.
Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 10; Sat Vigil 6

SAN ANTONIO, TX

ST. PAUL'S, Grayson Street 1018 E. Grayson St.
The Rev. Doug Earle, r www.stpauls-satx.org
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

MILWAUKEE, WI

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

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 10

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Diocese(s)	Contact	Phone	2003 Dates
South Dakota/North Dakota/Nebraska	Randy Barnhardt	605-338-9751	March 28-29
West Virginia	John Harris	304-344-3597	April 4-5
Maine	Melinda DeWolfe	207-772-1953	April 25-26
Connecticut	Jack Spaeth	860-233-4481	May 2-3
East Tennessee	Tami Dyke	865-521-2900	May 16-17
Colorado (Lay)	Robert Leaman	303-837-1173	May 16-17
South Carolina/Upper South Carolina	The Rev. Cn. Mike Malone	843-722-4075	June 20-21
South Carolina/Upper South Carolina (Lay)	Linda Bunting	843-722-4075	June 23-24
Mississippi	Kathryn Weathersby	601-948-5954	September 12-13
Oklahoma	Rick Brown	405-232-4820	September 19-20
Delaware/Easton	Judith Viar	302-656-5441	October 2-3
Minnesota	Diana Rogers	612-870-3301	October 10-11
Virginia (Lay)	Michael Kerr	804-643-8451	October 24-25
Louisiana	Veronica Barbarin	504-895-6634	November 14-15
Fort Worth	The Rev. Cn. Charles Hough	817-244-2885	November 21-22

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