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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

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

SUBSCRIPTION RATES: \$39.50 for one year; \$54.00 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.08 Canadian per year. All other foreign, \$24.96 per year.
POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436

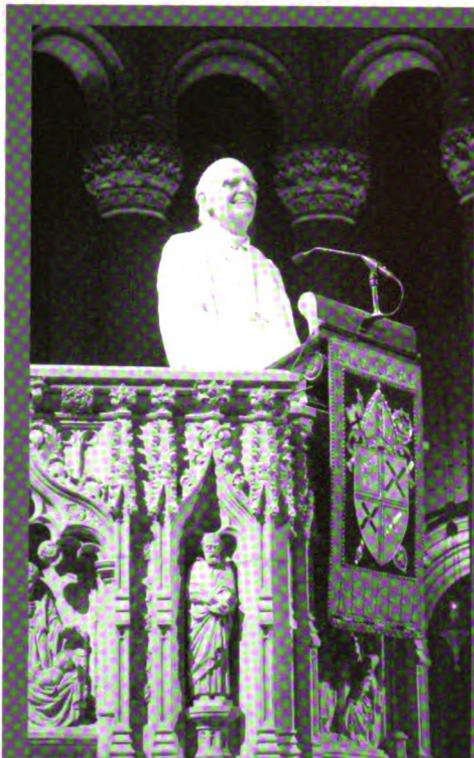
THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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Volume 226 Number 17

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

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Drew Gentsch photo

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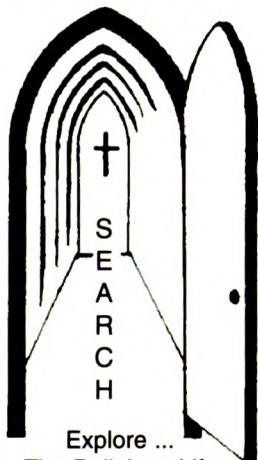
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SUNDAY'S READINGS

The Faith of Thomas

'My Lord and my God' (John 20:28)

Second Sunday of Easter, April 27, 2003

Acts 3:12a, 13-15, 17-26 or Isaiah 26:2-9, 19; Psalm 111 or 118:19-24;
 1 John 5:1-6 or Acts 3:12a, 13-15, 17-26; John 20:19-31

It is unfortunate that the apostle Thomas is most associated with the negative aspects of today's gospel lesson so that the phrase "doubting Thomas" is commonly used, even by the biblically illiterate.

While the biblical witness regarding Thomas is thin, we do know that he was a man utterly dedicated to Jesus and one of considerable bravery. Earlier, when Jesus is informed of the illness of his friend Lazarus and announces he is going to him, there is some reluctance on the part of the disciples to go. It is most likely that they anticipated trouble from the authorities (which is indeed what happens). However, it is Thomas who declares that they should go and that when they do, they should go with a willingness to die. Far from weak and faithless, Thomas was strong and faithful.

Perhaps it was this same boldness and bravery that led him to be missing during the first appearance of Jesus on Sunday evening. The 10 were holed up, locked away in a room for "fear of the Jews," but Thomas was not. Perhaps it is an indication of his courage that he

was not paralyzed and hiding in fear.

The fact is that Thomas, when told the story of Jesus' appearance, asks for no more proof than the other 10 had already received. John tells us that when Jesus appeared to the 10 it wasn't until he showed them his hands and his side that they were glad. It wasn't until the marks of his suffering were revealed that they recognized the Lord. Thomas asks for nothing more.

Further, when Thomas does see what he asked to see, his reaction is immediate and dramatic, for it is Thomas who accurately identifies Jesus as both Lord and God. It is Thomas who declares what the world so desperately wants to know: That God came and dwelt among us that we might be reconciled with him.

May we like Thomas be people of courage who declare to the world the lordship and deity of Jesus.

In his commentary on the fourth gospel, Archbishop William Temple cites "Jesus of the Scars" by Edward Shillito. It expresses not only the emotions of that upper room but also our experience of the risen Christ.

Look It Up

John 11:5-16 and John 14:1-7 give us more information about Thomas. What might these verses reveal about his character?

Think About It

How am I doing proclaiming the lordship of Jesus in my own life?

Next Sunday

Third Sunday of Easter, May 4, 2003

Acts 4:5-12 or Micah 4:1-5; Psalm 98 or 98:1-5; 1 John 1: 1-2:2 or Acts 4:5-12;
 Luke 24:36b-48

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BOOKS

From Eulogy to Joy

A Heartfelt Anthology

Edited by Cynthia Kuhn Beischel with Kristina Chase Strom. Capital. Pp. 544. \$16.95 paper. ISBN 1-892123-41-X.

I must admit that when I received this book to review, I was not very impressed. It didn't seem focused enough; it didn't seem either clinical or theological enough; it seemed too ... earnest.

But I'm grateful I gave it a chance.

From Eulogy to Joy compiles 47 personal stories of loss, grief and coping with the death of loved ones, in order to serve as a guide for others dealing with loss. The editors are careful to characterize the work as a "how it is" book, rather than a "how-to" manual, acknowledging that the process of grieving is messy, and different for everyone. Poignant stories and vignettes from many different authors comprise each of the 19 chapters, arranged thematically so that a reader might one day read about children's deaths, the next day read about children's perspectives on loss, and later read about the value some have

found in journaling. Other chapters deal with various topics such as the funeral, suicide, the death of parents, the role of caregivers, memorials, and the transition to joy. The editors take care

to consider all relevant areas.

This book would be a helpful resource for those grieving a loved one's passing; alongside a grief support group and a work providing some Christian reflection on the topic, a survivor would be well served indeed by this volume. It would be a valuable addition to any priest's library.

I'm glad that I discovered this book. The day when a parishioner comes to me looking for such a work (or the day that I might need it), I shall be glad to have it on my shelf.

(The Rev.) Jason A. Fout
St. Joseph, Mich.

Anglican Tradition

LEGACY AND PROSPECTS

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For more information, please contact Dr. Jeremy Bonner
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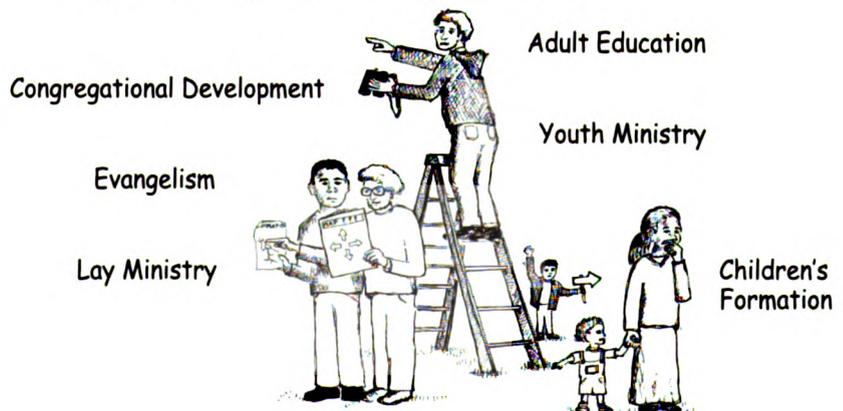
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Builder in San Diego Gives \$3.5 Million for Homeless Shelter

A San Diego-area builder has pledged up to \$3.5 million to buy a 4.25-acre site and help convert a decrepit motel and restaurant into a full-service shelter for the homeless. The lack of such facilities prompted a municipal crisis last fall after the Rev. John Conrad refused to remove hundreds of homeless people who began living in tents near the downtown business district on a vacant lot adjacent to and owned by St. Alban's Church.

The city council, which had rejected several previous proposals, voted 4-1 to support the plan and agreed to contribute an additional \$500,000, according to *The Union-Tribune*, a San Diego daily newspaper. The Alpha Project, a nonprofit agency that manages a number of homeless shelters, would operate the proposed 100-bed facility.

In the past, local businesses and residents have objected to committing public money to the homeless because of fears that crime, aggressive panhandling and public intoxication would jeopardize efforts to revitalize the downtown area. In an attempt to assuage those concerns, Alpha promised to get the homeless off of the streets and into the workforce. The facility, tentatively named the Main Street Community Center, would offer health care, mental health services, basic education, job preparation, and placement as well as substance-abuse counseling.

Election Updates

The Rev. Canon Linda Potter, canon to the ordinary in the Diocese of Oregon, has been nominated by petition for the episcopal election in that diocese on May 17.

In other news of episcopal elections, the Rev. Steven W. Mues has withdrawn his name from the May 9 election in the Diocese of Nebraska. Fr. Mues has accepted another position.



The bishop-elect in Iowa is examined by consecrating bishops.

Drew Gentsch photo

Ninth Iowa Bishop Consecrated

Despite a warning from the consecration preacher that "what we are about to do to you is not nice," the Rt. Rev. Alan Scarfe was consecrated as the ninth Bishop of Iowa April 5 at the Polk County Convention Complex in Des Moines.

"We are about to give you a burden to carry on your back, responsibility for all the souls in the Diocese of Iowa," said the Rt. Rev. Jon Bruno, Bishop of Los Angeles.

A total of 19 bishops participated in the consecration and ordination. The Rt. Rev. James L. Jelinek, Bishop of Minnesota, was the chief consecrator. In addition to Bishop Bruno of Los Angeles, co-consecrators included the

Rt. Rev. C. Christopher Epting, deputy for ecumenical and interfaith relations and retired Bishop of Iowa; the Rt. Rev. Gayle E. Harris, Bishop Suffragan of Massachusetts; the Rt. Rev. James A. Kelsey, Bishop of Northern Michigan; and, the Rev. Philip Hougen, Bishop of the Southeastern Synod of the Evangelical Lutheran Church in America.

More than 1,000 attended, including about two dozen small children who enjoyed an unobstructed view from the "soft spot," a cushioned area of the floor near the altar. A local priest designed and coordinated the construction of more than 40 large panels that when hung helped create a church-like setting.

Maine Church Has to Battle Unemployment

After the initial shock at the sudden announcement that Great Northern Paper Corp. would close its two mills by the end of December, the Diocese of Maine began a grassroots effort to support the people of St. Andrew's Church in Millinocket and the Millinocket region where the plants are located. Regional drop-off centers were established at several churches around the state and at the diocesan office in Portland for non-perishable food and non-food essentials like disposable diapers and cleaning supplies.

In addition to the tangible goods sent to Millinocket, the Rt. Rev. Chilton R. Knudsen, Bishop of Maine, made an appeal to fund the Millinocket Emergency Outreach established by the diocese. Members of virtually every congregation contributed to the voucher fund administered by St.

Andrew's and the diocese's financial office, that provides vouchers for fuel oil, groceries and prescription drugs, and thereby keeps money pumping into the local economy.

By late March, St. Andrew's had distributed nearly all the groceries on its shelves and had given more than \$65,000 in vouchers to 400 families from 16 towns. But with food and funds running out and a new

buyer for the mill, the Toronto-based conglomerate Brascan Corporation, proposing a slow callback schedule of only half of those out of work, St. Andrew's rector, the Rev. Lance Almeida and his people knew they would have to wind down the relief effort or raise more money. The need for assistance would persist, especially in light of a new union contract which

will eliminate medical insurance coverage for retirees.

As Fr. Almeida prepared to attend the Province 1 Stewardship and Evangelism Conference, "Transforming Lives — Transforming Congregations," in Massachusetts in late March, the question of how the fund could be replenished was much on his mind. Over the course of the conference he talked about his experience in Millinocket with many other New Englanders, but he was still overwhelmed when the conference leaders announced that one-half of the Eucharist offering would be donated to St. Andrew's with the other half going to the Diocese of Jerusalem. The offering generated by the 350 people in the room amounted to more than \$5,000. In all, with other donations from individuals afterwards, Fr. Almeida drove home with more than \$3,500 for the voucher fund that could both help those who in need and serve to buoy the local economy.

Heidi Shott



Third-grader Casey Poulin of St. George's, York Harbor, helps load canned goods into her dad's truck.

Food Distribution Center Dedicated in Honduras

Goshen was the name of the bountiful section of Egypt where Joseph settled his father and brothers. At a March 21 land dedication ceremony for the new Goshen Warehouse, the Rt. Rev. Lloyd E. Allen, Bishop of Honduras, expressed hope that the food distribution center would also prove bountiful. The project is a joint venture between the Diocese of Honduras and Food for the Poor. It is located in Puerto Cortés, the principal port of Central America. Participants in the groundbreaking were Bishop Allen, Robin Mahfood, president of Food for the Poor, and the Rt. Rev. Hugo Pina-López, who had been the first Bishop of Honduras and now serves as an assistant bishop in the Diocese of Central Florida.

The warehouse will enable the Diocese of Honduras to distribute more aid. Honduras is the second poorest



John Park photo

Bishop Allen with Robin Mahfood, president of Food for the Poor, at the dedication ceremony.

country of the Western Hemisphere. The country's economy has been devastated in recent years, first by Hurricane Mitch, and then by several years of drought. At the same time the price of coffee fell drastically on the world market, which has left many rural

Hondurans out of work and has caused coffee plantations to close.

Funding for the construction of Goshen Warehouse and two more to be built in other sections of the country is part of Operation Sustaining Grace, a major fund raising campaign of Food for the Poor and the Diocese of Honduras. Once the warehouse is completed, Food for the Poor expects to send up to \$35 million in aid to the diocese.

The celebration continued on Sunday with a festive Eucharist at Buen Pastor Cathedral in San Pedro Sula. In his sermon, Bishop Allen urged the congregation to build bridges, between languages, between cultures, between nations, between rich and poor. He urged those present at the service to help the Goshen Warehouse build such bridges.

(The Ven.) John H. Park



House Swarming

More than 400 members of the Diocese of Los Angeles, representing all 23 congregations in the two deaneries which comprise Orange County, participated in a clean-and-fix "house swarming." Following a continental breakfast and Eucharist celebrated by the Rt. Rev. Jon Bruno, Bishop of Los Angeles (left), in Centennial Park, members set out in teams to refurbish and repair eight houses selected by a Santa Ana group that has coordinated similar projects around the country. In addition to contributing physical labor, Rebuilding Together encourages volunteers to obtain pledges which in this case will be used to build a Habitat for Humanity home later this year for another needy family. (Janet Kawamoto/Episcopal News photos)



Archbishop Denies Use of Cathedral for TV Commercial

Costly maintenance of aging church structures isn't a concern strictly limited to Anglican provinces of the Northern Hemisphere. Recently the Archbishop of the Province of Southern Africa publicly admonished the dean and parish council of St. George's Cathedral, Cape Town, for entering into a business contract with Bacardi & Company, Ltd., to use the cathedral as the setting for a television advertisement featuring an alcoholic beverage.

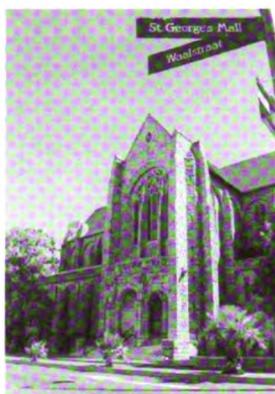
The dean of the cathedral, the Very Rev. Rowan Smith, has said the cathedral needs to find other avenues of gathering revenue. According to a cathedral spokesperson, there are only 100 people in the parish who contribute annually at least 1,560 South African Rand. Annual maintenance and insurance exceeds 1.2 million.

"In the 'old-old South Africa' of the 1940s and 50s, many well-heeled families of Cape Town celebrated the big occasions, whether it be weddings or

funerals, in the cathedral," said Ivan Flint, an architect who sits on the parish council. "These families are no longer in existence and we have to search for other sources of revenue."

According to the Internet website of the Independent News and Media of South Africa (www.iol.com.za), the script agreed to by cathedral representatives and Amazing Spaces, an advertising agency, depicted a wedding scene at a packed church. The only indication of the brand called for a truck bearing the Bacardi Breezer logo to pass by the church. The advertisement would have been aired in the British television market.

"I am totally against the use of the



©Images of Cape Town
St. George's Cathedral

cathedral to advertise liquor," said the Most Rev. Njongkulu Ndungane. "I called the dean in and told him in no uncertain terms that I objected to this and ordered him to cancel the shoot. [This] is the mother church of the province. It is a place where people can find sacred space at all times to meet their Lord. I was totally shocked."

The Bishop of Cape Town, the Rt. Rev. Christopher Gregorowski, said the script was an inappropriate use of sacred space and also trivialized the Christian sacrament of marriage. Members of the cathedral, including the music director, objected to the use of the church partly because of interference with daily cathedral events that the proposed two-day shooting schedule would have caused.

BRIEFLY...

The Roman Catholic Diocese of San Bernardino has **sued the Archdiocese of Boston** for damages resulting from its failure to disclose a priest's history of sexual molestation. Boston church officials reportedly gave assurances to the San Bernardino diocese in 1990 that a priest who transferred was in good standing, despite a personnel record which included extensive sexual abuse allegations.

After a pre-Easter shopping visit to a Greenwich Village K-Mart store, the Rt. Rev. **George Packard**, Bishop Suffragan for the Armed Services, criticized the store's decision to display Easter baskets containing soldiers and military weapons instead of chocolate bunnies. "Easter baskets have been deteriorating for a

long time," he told the *Anglican Journal* of Canada, "but they've really gone over the edge. I am so disturbed. I am so confounded by this bad taste."

A Jewish lawyer is threatening to sue the municipality of **Framingham, Mass.**, in federal court because it uses two Christian churches as polling stations during elections. Robert Meltzer claims his religion prohibits him from entering Christian churches for fear of "idolatry" and worshipping "false divinities."

The Most Rev. **Donald Mtetemela** has been re-elected primate of the Anglican Church of Tanzania for the next five years by the electoral college of the province. The electoral college consists of 19 bishops, 19 other clergy and 19 lay representatives selected from the 19 dioceses that comprise the province.

Indianapolis Takes Action Against Child Abuse

Between 1997 and 2001, more than 200 Indiana children died from abuse or neglect. When *The Indianapolis Star* published that fact last December as part of a special report on the subject, Corinne A. Wheeler convinced the Diocese of Indianapolis to convene a forum of child care professionals and the general public on how to identify and report possible cases of abuse.

"Our goal is to show that anyone can volunteer to work at a shelter or day-care center," Ms. Wheeler said in a recent interview with the *Star*. She is executive director of The St. Christopher Center, a child-care facility for low-income families.

About 30 people, mainly from area social service agencies, attended the April 5 event. The diocese hopes to expand the offering into a series of quarterly seminars held throughout the southern part of the state.

The Activist Bishop

The Rt. Rev. Paul Moore reflects on his years of working for social change.

By Steve Waring

Just about everyone eventually experiences firsthand the effects of growing old. The Rt. Rev. Paul Moore was abruptly confronted with this reality shortly before Lent. For most of the past fall he had been unable to recover fully from pneumonia. In January a chest x-ray revealed a suspicious spot on his lung and subsequent diagnostic tests revealed inoperable cancer, including a tumor in the brain [TLC, Feb. 16].

As he was completing his autobiography, *Presences: A Bishop's Life in the City*, during the summer of 1995, the retired Bishop of New York dwelt only briefly on his own mortality. In the final chapter he wrote that he did not feel any differently six years into retirement and then devoted most of the remaining portion of the book to describing moments in which he had witnessed others face death with unusual dignity and courage.

From 1972 to 1989 Bishop Moore achieved international prominence as a liberal theologian, anti-war demonstrator and social activist. He was also a tireless advocate for New York City during a historic period which included both near bankruptcy early in his episcopacy and later, by his retirement, its unchallenged position as the financial capital of the world. Both in public life and through his patrician family heritage, Bishop Moore forged many prominent contacts. Since his diagnosis became public, much of his limited energy has been spent saying goodbye to friends, family and colleagues. He also agreed to a telephone interview with THE LIVING CHURCH, a process which grew into a series of interviews through most of the Lenten season.

Bishop Moore preaches at the Cathedral of St. John the Divine on March 23.

Andrew Strawcutter photo

Often the physical exhaustion those conversations caused him was evident. He described the state of his memory these days like an overly full glass of water out of which a little bit spills every time it is handled.

"I can remember the telephone number of friends I had when I was 5 years old," he said somewhat wistfully, "but I can't always remember what I did yesterday."

Perhaps the most remarkable thing about the conversations was not any one thing he said, but the way he would become physically transformed by a topic about which he was passionate. The sudden infusions of passion and energy occurred often enough that it was brought to his attention in one of the later interviews. Bishop Moore used the metaphor of a surfer away from shore waiting for the perfect wave to describe a phenomena he observed in progressive social movements and one which he credits on a personal level with helping him sustain the seemingly limitless reserves of energy he exhibited as a priest and bishop.

"The surfer looks back for just the right wave and then rides it," he explained. "Most progressive social movements did not originate with the Episcopal Church. Like the surfer the church should always keep watch for the next example of the kingdom of God working outside the church."

Most of the great causes for which he had advocated, civil rights, ordination of women, and the full inclusion of homosexual persons within the church, were present for years before they achieved the sufficient combination of support, public awareness, and

momentum necessary to become populist reform movements. As a preacher and an advocate of social change, Bishop Moore felt it was necessary, like the surfer, to wait until the moment was right. If judged correctly, both a surfer and a bishop could use the momentum of the wave they rode to accomplish something that would not be possible on one's own.

In what he expected to be his final appearance in the pulpit at the Cathedral of St. John the Divine, Bishop

personally gratifying, but he grew pensive when he said that he would probably not live to see the populist wave of peace which might save the United States from the "dark" forces of militarism that seemed to be directing it at present.

Reflecting on the post-World War II Episcopal Church, Bishop Moore said he was part of an ambitious generation of seminary students who looked to people like Presiding Bishop John Hines for the visionary courage necessary to remake the church.

"We felt the Episcopal Church could reach anyone," he recalled. "We looked around and saw grand, empty inner-city churches and imagined a new kind of activism based around the altar."

Years of experience have not robbed him of his youthful passion for the church, but he is also more realistic about its ability to affect significant change as an organization.

"I think for the most part the establishment in the Episcopal Church is sympathetic to social issues," he said, "but I don't sense a tremendous amount of vitality in the official church right now. I don't mean this critically."

Bishop Moore described the Episcopal Church as a near-perfect combination of intellectual freedom and

the sacraments.

"There is a wonderful breadth of freedom in our church," he said. "Freedom is the basis of the entire Judeo-Christian ethic, beginning with Moses and Pharaoh. You cannot love unless you are free, but it is very important that freedom be accompanied with love. That is why the Eucharist is so important as a reminder of the word made flesh among us." □

"The surfer looks back for just the right wave and then rides it. Most progressive social movements did not originate with the Episcopal Church. Like the surfer, the church should always keep watch for the next example of the kingdom of God working outside the church."



— *The Rt. Rev. Paul Moore*

Moore attempted to rally disorganized opponents of the U.S.-led war in Iraq.

"It appears we have two types of religion here," Bishop Moore told the congregation of more than 1,000 on March 23. "One is a solitary Texas politician who says 'I talk to Jesus, and I am right'; the other involves millions of people of all faiths who disagree."

Afterward, Bishop Moore said the opportunity to return to the cathedral pulpit he helped make famous was

Anglican-Roman Catholic Cooperation

Following the recent meeting of the Anglican-Roman Catholic Consultation in the U.S.A. (ARC-USA), a statement was issued which contains some intriguing proposals. Among them:

- That Anglican bishops join their Roman Catholic colleagues on visits to the Holy See.
- That some Anglican bishops participate in the synods of bishops in the Roman Catholic Church.
- That Roman Catholic bishops be designated as "Roman Catholic Bishop-Delegates" with voice but no vote at the Lambeth Conference.
- That Roman Catholic bishops be invited to attend meetings of the Episcopal House of Bishops as "Roman Catholic Bishop-Delegates" with voice but no vote.

- That Roman Catholic clergy and laity be invited to the meetings of the House of Deputies of General Convention as "Roman Catholic-Delegates" with voice but no vote.

Although full communion between the two churches has yet to be achieved, these proposals could be a method of sharing ministry on an interim basis until agreement on more substantive matters could be achieved.

New Directions magazine, a British publication, reports that the Rev. Richard Thomas, communications officer of the Diocese of Oxford, is spending his three-month sabbatical leave studying witchcraft and dialoguing with its practitioners. Fr. Thomas says this unusual study is "something that God has called me to do."

The website of Christ Church St. Laurence, Sydney, Australia, tells of an anecdote that the rector, the Rev. Adrian Stephens, used in his sermon. It seems the council of a regional town organized an annual Christmas procession. The local clergy decided to enter a float. When the clergy contacted the council, the person they spoke to asked, "What's the church got to do with Christmas?"

Bryan E. Marshall, a representative of J. Wip-

pell & Co., Ltd., tells of a visit he had with members of the Altar Guild at Bethesda-by-the-Sea Church in Palm Beach, Fla. One of the members handed out an article about Altar Guild membership from *THE LIVING CHURCH* dated Feb. 3, 1963. Written by Elizabeth Randall-Mills, the article's message about how Altar Guild members' function is still appropriate today.

One of the more unusual fund raisers in recent memory took place at St. Luke's, Kearney, Neb., which raised \$316 for the city/county animal shelter by selling a booklet, "Pets of the Century," which listed names of pets and their owners. Many of the pets appeared for St. Luke's blessing of the animals on St. Francis' Day, including three horses, hamsters, gerbils, guinea pigs and many cats and dogs. A python named Monty listed in the booklet did not put in an appearance for the blessing.

A sign outside a Lakeland, Fla., church recently listed a fascinating sermon topic: "What if Jesus ran the Chicago Cubs?" I think I could answer that question, but I'll spare readers.

Trinity Cathedral, Portland, Ore., offered a workshop last month on creating Anglican rosaries.

It had a clever title: "The Venerable Bead: Creating and Using Anglican Rosaries."

Someone named Liz wrote to the *Ship of Fools* website: "At Southwark Cathedral in the U.K. each year is held a service in memory of all those who donate their body parts to medical science. I was most alarmed when I attended one of these services and, according to the service sheet, was invited to stay behind at the end for a finger buffet."

Note to "J.R." in Maine: The reason why TLC publishes articles about elections of bishops is the fact that this church is episcopal. It is led by bishops.

David Kalvelage, executive editor

Did You Know...

There are more than 64,000 Anglican churches around the world.

Quote of the Week

The Rt. Rev. Barbara C. Harris, retired Bishop Suffragan of Massachusetts,

to her successor, the Rt. Rev. Gayle Harris, on when things may not go right: "... you will feel like you are trying to put pantyhose on an octopus."

Ship of Fools
THE MAGAZINE OF CHRISTIAN

At a service in memory of all those who donate their body parts to medical science, those who attended were invited to stay behind at the end for a finger buffet.

Grateful for Every Gift

Once a year we are pleased to give public recognition to the Living Church Associates, those subscribers and friends who gave at least \$100 to the annual campaign of the Living Church Fund during the previous year. We are heartened by the large number of persons who sent contributions during a time when economic conditions were less than favorable.

It is important to note the significance of the Living Church Fund, for if it did not exist, this magazine could not be published. The fund was created to bolster our working budget when income from subscriptions and advertising was not enough to meet rapidly increasing expenses. In addition, because of THE LIVING CHURCH's independent status, we receive no funding from official church organizations. Many of our readers have given generously to the fund through the years, and for this we are most grateful. This issue lists the individuals and congregations that contributed at least \$100 in 2002 [p. 16]. There are also a large number of persons, whose names are not listed in this issue, who gave less than \$100. We are thankful for their gifts as well, for all contributions, whatever the amount, are most gratefully accepted.

The Living Church Associates are crucial to our existence. We are delighted to recognize them in this issue, and we hope that many others will be moved to join them during 2003.

Full Communion?

Reports from the latest dialogue between Anglicans and Roman Catholics are encouraging. The ARC-USA Consultation last month continued to hold up full communion as a goal despite some knotty differences. Participants were unanimous when they issued a statement that said the two churches "ought to move ahead theologically and practically, toward the goal of full communion."

For Anglicans, the primacy of the Bishop of Rome remains an important issue. While many Anglicans could recognize the pope as a universal primate, the doctrine of his infallibility remains a stumbling block. The recent dialogue suggested that Anglicans could consider a sort of interim relationship with papacy as a step on the way to full communion. And the ordination of women will continue to be a major issue for Roman Catholics as long as that church's official teaching upholds an all-male priesthood. Despite that, the two churches have much in common. Considerable progress has been made in recent years, and representatives have continued to meet in a spirit of trust and affection.

A statement issued following the recent meeting noted that the world had changed radically since the ARC-USA met in 1999, but "We nevertheless believe that the commitment to ecumenical relations among Christians has a positive contribution to make in times of conflict and vulnerability."

We salute members of the ARC-USA consultation and hope that the ARCIC international dialogue, under the leadership of Presiding Bishop Frank T. Griswold, will make similar progress. The prospect of full communion with Roman Catholics is an exciting possibility.

**This magazine
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Not Now, Not This Way

By Stephen H. Bancroft

It is evident from all the activity in diocesan conventions that the issue of trying to get General Convention to direct the Standing Liturgical Commission to produce a service for the blessing of same-gender relationships is going to occupy an important place in the deliberations this summer. Already, sides are being drawn with the typical constituents and arguments.

As a person who has held a more traditional stance in regard to this issue, but who also serves as the dean of the cathedral of a diocese with a more revisionist attitude, I have found myself struggling to figure out how we extricate the Episcopal Church from this quagmire of hard-set opinions without rending the church asunder. For as sure as we pass such a resolution as is being envisioned in the present climate, the Episcopal Church, as we know it, will be in serious jeopardy as a viable denomination. Significant voices in the church already have indicated that they do not believe General Convention has the authority to act in a manner that would overturn such historic issues. Surely such an action by General Convention would isolate the Episcopal Church in almost all of Christendom, not just the Anglican Communion.

In the course of my prayers, reading, discussion and thinking, I have seen some movement in my stance through the years. But for me to cross whatever sense of a "Rubicon" on this issue will require the church to take a clear theological stand as to what we actually believe. My biggest concern about this summer's potential actions is that the deputies and bishops don't know what theological stance they are really being asked to support. As I understand it, they are being asked to take a "pastoral" stance in support of gays and lesbians; yet the church has not decided what theological stance we actually hold in regard to homosexuality. As I have

struggled with this issue I have come to recognize three clearly defined theological positions being proposed.

The first is the most radical. As I understand, it is that God created homosexuality as a part of the natural order of creation and thus it is an acceptable part of God's design and part of his plan for the world. This endeavors to see homosexual relationships as the norm for people created by God that way, and to acknowledge in a commitment service the theological and moral validity of this natural alternative lifestyle.

The second position claims that the holy scriptures are unequivocal in the condemnation of homosexual behavior. And that the entirety of recorded religious history has witnessed to the belief that homosexuality is morally wrong and cannot be tolerated within the community of faith.

My biggest concern about this summer's potential actions is that the deputies and bishops don't know what theological stance they are really being asked to support.

Homosexual persons should not be driven from the church any more than other sinners, but equally the church would abandon its moral integrity to offer blessings of same-gender relationships. There is no way the proponents of this view can see the creation of a service of blessing without abandoning the church's moral integrity.

I believe there is a third option available to us that might not end up "cutting the baby in half." It will require some openness to believing that one point of view is not the only right point of view.

It seems to me that the conservatives have the better argument in regard to scripture and history;

The articles that appear on this page do not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.

and tend to hold the stronger theological position — no small matter for a church. The liberals hold the stronger pastoral and more loving position that looks a bit more like what Jesus might have done — actually confronted with the issue — again no small consideration for a Christian church. Is there a way to combine these strengths? I think so.

If the church were willing to maintain the basic theological stance that God created humankind as male and female and intended that human completeness was seen in the union of husband and wife, then homosexuality would have to be seen as the product of the "Fall." It is not what God intended, but has become part of the reality of human existence through cumulative human sin, in which homosexual persons are innocent victims of the cumulative result of human sinfulness. In this sense, they fall in the same category as people born with birth defects, like dyslexia, or congenital heart problems. These were not designed by God as his intended part of creation, but are the result of the "Fall." We need not view this as a moral issue any more than we view people born with some other physical abnormality would be considered a moral issue.

If we are able to swallow the various "pride" issues the above scenario would require of the two stances, it would not be difficult, I believe, to devise some kind of service that accepts the theology indicated by my "compromise." The church has numerous examples of seeking pastoral ways of helping "sinners" find their place in the church. If it hadn't, I suspect most of us would not be in the church today.

If the church can back away from the precipice we have created for ourselves in the wooden stances we have taken that requires one side to win and one to lose, and take some time to discuss the theology we want to actually declare, perhaps my recommendation might find some way out of this mess.

The House of Bishops needs to be "bishops" and take serious time in formulating the theology of the church on this issue and then propose the pastoral way to maintain it while pastorally supporting our brothers and sisters who personally have to deal with this reality. Legislating this issue by the political means being proposed for this summer is a textbook case for disaster. I hope the House of Bishops will withstand the political pressures surely to come from the House of Deputies and step up as the apostles of our church and find the path between the waters that surely the Holy Spirit has mapped out for us. □

The Very Rev. Stephen H. Bancroft is the dean of the Cathedral Church of St. Paul, Detroit, Mich.

LETTERS TO THE EDITOR

Return Is a Blessing

I am delighted to see Fr. Perschall, former P.B. of an Episcopal Church breakaway group, has returned to the fold [TLC, April 6]. How can we call ourselves Anglican or catholic if those who find themselves at a variance with a slight majority simply pack up and leave? We have missed the no-longer-Most-Rev. Perschall's ideas and perspective and his return is a blessing. Slaughter the fatted calf! Or at least fire up the Webber and grill a few chops! One day we will discover that these breakaway churches and free-range episcopalia were the yield of a diabolical marketing scheme, foisted upon us by clergy haberdashers intent on selling more red shirts, lurid vestments and pointed hats.

*(The Rev.) John W. Conrad
St. Alban's Church
El Cajon, Calif.*

It's Easy

I am appalled at how easy it is for clerics (and editors) to opine on waging war when they have neither access to all of the threat evidence, nor the responsibility for protecting our nation. One wonders if it is the Islamic world alone that believes it is best run by clergy. Just war theory, as developed by St. Augustine and St. Thomas Aquinas, does not merely justify defensive war. It obligates those responsible to protect against real threats with war.

*(The Rev.) Steven McClaskey
Rock Island, Ill.*

Spiritual Darkness

Once again, the Diocese of Long Island has been plunged into an undeserving spiritual darkness [TLC, March 23].

The first time was when the *Penthouse* article, along with explicit pictures, described the alleged sexual activities in which Lloyd Andries, the then rector, participated along with other clergy, all in view of the altar at St. Gabriel's Church in Brooklyn, N.Y.

Mr. Andries was deposed from the ordained ministry. Now word is that he will be reinstated by the same bishop who deposed him. The good, faithful and sober-minded people of the Diocese of Long Island do not deserve this kind of spiritual darkness imposed on them by this type of dictatorial and domineering leadership.

*(The Rev.) Lisle H. Davis
El Paso, Texas*

Not the First

The first heart transplant in the United States was not done at the Texas Heart Institute in Houston [TLC, March 23]. It was done in California.

The first implantation of an artificial heart in the world was done at the Texas Heart Institute, a part of St Luke's Hospital, in Houston. The surgery was performed by Denton Cooley, M.D., on Good Friday, 1969. The patient was Abraham Karp. I was a clinical pastoral resident at St. Luke's then, and was assigned to the Karp family for a time.

*(The Very Rev.) Bruce D. Rahtjen
Kansas City, Mo.*

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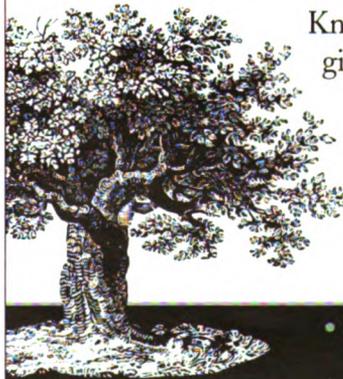


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PEOPLE & PLACES

Appointments

The Rev. **Kirk Berlenback** is rector of St. Timothy's, 5720 Ridge Ave., Philadelphia, PA 19128.

The Very Rev. **David Bird** is dean of Trinity Cathedral, 81 N 2nd St., San Jose, CA 95113.

The Rev. **James Thad Butcher** is rector of Zion, 135 Rockwell Pl., Oconomowoc, WI 53066-2854.

The Rev. **Seamus P. Doyle** is vicar of St. Barnabas', PO Box 37, Moberly, MO 65270.

The Rev. **Kathryn C. Mathewson** is associate at St. Timothy's, 630 Mississippi Ave., Signal Mountain, TN 37377.

The Rev. **Karin R. Mitchell** is vicar of St. Francis', 400 New Market Rd., Dunellen, NJ 08812.

The Rev. **Samuel Nsengiyumva** is rector of St. Peter's, 104 Elm St., Sheboygan Falls, WI 53085.

The Rev. **Martin Oguike** is vicar at The Raritan Bay Episcopal Team Ministry, 17 Woodbridge Ave., Sewaren, NJ 07077.

The Rev. **B.E. Palmer** is chaplain at Incarnation, 1522 W University Ave., Gainesville, FL 32603.

The Rev. **Gregory Sherwood** is rector of St. Gregory's, PO Box 248, Mansfield, TX 76063.

The Rev. **John T. Spicer** is vicar of St. Teresa, 1255 Rehinkle Rd., Crawfordville, FL 32327.

The Rev. **Peter B. Stube** is rector of Christ Church, 320 Pollack St., New Bern, NC 28563.

The Rev. **Terrence Wible** is rector of St. Luke's, 22 S 6th St., Lebanon, PA 17042.

The Rev. **Richard Winters** is rector of St. Paul's, 11 W 61st, Indianapolis, IN 46208.

Ordinations

Priests

North Carolina — **Tina Diane Britt**, assistant, Good Shepherd, 231 N Church St., Rocky Mount, NC 27801.

Deacons

Southwestern Virginia — **James Gilman, Kay Waff, John Wilkinson**.

Receptions

Fond du Lac — **Charles Daily**, as a deacon from the Roman Catholic Church.

Resignations

The Rev. **William Romer**, as rector of Redeemer, Rochester, NH.

Retirements

The Rev. **Edward Chinn**, as rector of All Saints', Philadelphia, PA.

The Rev. **Jerome Stretch**, as rector of St. Andrew's, Manchester, NH.

The Rev. **Howard Wood**, as rector of St. Paul's, Levittown, PA 19054.

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Whose Side is God On?

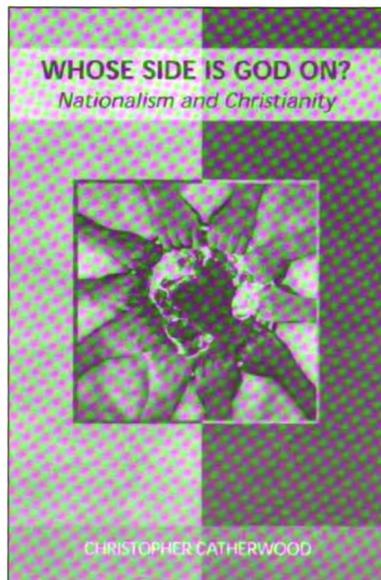
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Deaths

The Rev. **James Willard Bottoms**, retired priest of the Diocese of Connecticut, died Feb. 2, his 73rd birthday, in Dallas, where he had lived in recent years.

Fr. Bottoms was a native of Ft. Monroe, VA, a graduate of the University of Alabama, Philadelphia Divinity School and Union Theological Seminary. He was ordained deacon and priest in the Diocese of Pennsylvania in 1957, then became rector of St. James', Philadelphia, serving until 1959. He assisted at Christ Church, Gardiner, ME; St. Mary's, Manchester, CT; St. John's, St. Croix, VI; and St. Sebastian's, Melbourne, FL, until 1993 when he retired. In recent years he had assisted at Transfiguration, Dallas. He is survived by his wife, Peggy.

Canon **Katrina Ely Carter**, a community activist and honorary canon in the Diocese of Los Angeles, died March 24 in Pasadena, CA, at the age of 80.

Born in Greenwich, CT, she was educated at New York University and was a school teacher in New York City. The founder of Grace Center in Pasadena, a non-profit shelter and advocacy program for abused women and children, she was also an accomplished sculptor. Survivors are her three sons, Lachlan, Stuart and Clarke Murray; two stepdaughters, six grandchildren and one great grandchild.

Canon **Richard T. Feller**, clerk of the works at Washington National Cathedral from 1957 until 1991, died April 6, at Shady Grove Adventist Hospital in Rockville, MD. He was 84.

Canon Feller was chief administrator in charge of all construction and artwork for the cathedral. On Sept. 29, 1990, he stood atop the southwest corner of the St. Paul tower and helped guide the final stone in the cathedral's 83 years of construction. The next day he retired, but continued to keep an office and work as the official cathedral art consultant for unfinished works and preservation. Born in Fairmount, WV, and educated at West Virginia University, he joined the cathedral staff in 1953 as an accountant and became clerk of works in 1957. In 1976 he assumed the additional responsibility of cathedral administrator for three years. In 1982 he was bestowed the title of canon. The following year the Washington chapter of the American Institute of Architects awarded him a citation for his contributions to excellence in architecture. He is survived by his wife, Billie, two children, Richard S. and Nancy Carol Starnes, six grandchildren and four great-grandchildren.

The Rev. **Duane Thomas Saba**, 60, rector of St. John's Church, Helena, AR, since 1975, died March 7 of cancer at

Helena Regional Medical Center.

Born in Bismarck, ND, he graduated from North Dakota State University and Seabury-Western Theological Seminary. Fr. Saba was ordained deacon in 1969 and priest in 1970. He served at the Church of the Holy Communion, Memphis, TN, following his ordination until he was called to the Arkansas church. He was president of the standing committee of the Diocese of Arkansas and was involved in several community activities. He is survived by his wife, Madge, a daughter, Dr. Corey Saba, of College Station, TX; a son, Michael, of Memphis; two sisters, Elayne Nemer, of Gregory, SD, and Joyce Tello, of Bismarck; and a brother, Dr. Donald Saba, of San Diego, CA.

The Rev. **Ronald Edgar Stenning**, 78, retired priest of the Diocese of Southern Ohio, died March 23 in Dayton, OH.

Born in Providence, RI, he graduated from Brown University, Rhode Island College, and Episcopal Theological School. Ordained deacon and priest in 1960, he became vicar of the Church of the Resurrection, Warwick, RI, remaining in that ministry until 1962. He was dean of the Cathedral of St. John, Providence, 1963-67; rector of St. Paul's, Dayton, 1967-74; and director and associate director of Church World Service in New York City 1974-87. He retired in 1988. He was director of the Department of Christian Social Relations in the dioceses of Rhode Island and Southern Ohio. He is survived by his wife, Anne, and one child.

The Rev. **Linda Shearer Strohmler**, former evangelism officer for the Episcopal Church, died March 13 in Great Barrington, MA, where she resided. She was 57.

A native of Brazil, IN, she was educated at Indiana University, Princeton University and the General Theological Seminary. She was ordained deacon in 1984 and priest in 1985 and served at a number of congregations in New Jersey and New York. She also was canon pastor of St. Mark's Cathedral, Seattle, WA, 1991-95. She held the evangelism officer position in 1995 and 1996. In recent years she served as missionary of several churches in the Diocese of Newark. In the Diocese of New York she was a member of the commission on ministry and the commission on the diaconate. She also was an associate of the Order of St. Helena. She is survived by a daughter, Maggie, of Great Barrington.

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Next week...

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FULL-TIME ORGANIST/CHOIRMASTER: The Church of the Advent, established in 1848, and with a membership of 2,200, is seeking an Organist/Choirmaster in a new position as a full-time member of the liturgical staff. As organist the candidate must be comfortable with a 2-man./24-stop 1988 Flentrop and be an experienced choral conductor with a thorough knowledge of traditional Anglican music. Developing choir programs for all ages and nurturing musical talent from within the congregation must be the principal focus. The church's Gothic edifice in its urban setting presents many opportunities for creative outreach through music to the larger community. Rector, staff, and vestry are committed to this investment in a new, full-time position. The current part-time organist/choirmaster, Dr. John Turnbull, Professor of Music at Converse College, is retiring after 18 years of dedicated service at the church. Sunday liturgies are Rite I, Rite II, and Morning Prayer on the fourth Sunday. Present music program includes two adult and two children's choirs and an eleven-bell chime. The successful candidate should possess a Master's degree in music, or an appropriate equivalent, at least five years practical experience in choral conducting, strong spiritual commitment, and leadership and organizational skills. Salary: \$50,000 plus attractive benefit package. Spartanburg has a thriving arts community, and is home to Converse College/Petrie School of Music, Wofford College, Univ. of SC-Spartanburg, a professional orchestra, and several concert series. For further information on the church consult our web page at www.churchoftheadvent.org. *Applications should be received by June 1, 2003.* No tapes or programs at this time. The new position is scheduled to begin Sept. 1, 2003. Candidates should send a letter of application, resume, and three letters of recommendation written in the last three years to: **The Rev. Marilyn M. Sanders, Associate Rector, The Episcopal Church of the Advent, 141 Advent Street, Spartanburg SC, 29302-1904, or E-mail inquiries to: msanders@churchoftheadvent.org.** All applicants will be considered equally for prospective employment without regard to gender, race, sexuality, disability, national origin, or age.



CLASSIFIEDS

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: Calvary Episcopal Church, Louisville, KY, is seeking a new rector to lead a diverse, forward-looking congregation in pursuit of its distinctive urban mission: to welcome and serve all through Christ, both in a committed worship life and in care of the community. The leader should have strong preaching, pastoral, educational, recruitment and management skills to sustain and increase a congregational consensus for meaningful Christian engagement. With recent city/county merger, Louisville has become the nation's 16th largest city, and the best of both worlds: one combining the possibilities of urban life with the pleasures and pace of a smaller town. Please send CDO and resume to **John Bugbee, Chair, Search Committee, Calvary Episcopal Church, 821 South Fourth Street, Louisville, KY 40203**, by May 15, 2003.

FULL-TIME YOUTH MINISTER: St. Andrew's church, a program-sized parish in a beautiful coastal community 20 miles north of San Diego, CA, is looking for a lay youth minister to begin this summer. A college degree is required, with courses in biblical studies, as well as experience in, and a passion for, youth ministry. We currently have 50+ youths in the target 12-18-year age group. Competitive salary and benefits. E-mail G. Campbell at contact@standrewsepiscopal.org or fax (760) 753-3129.

PART-TIME ORGANIST/CHOIR DIRECTOR: Help shape our growing music program; currently one weekly Sunday service, other seasonal services. Two-manual Kilgen organ at main church and two-manual Allen organ for summer and seasonal services at historic Old St. Anne's colonial church (1768). Our hopes for our program include a children's choir, a revamped organ, a larger adult choir, and exploration of a variety of musical traditions appropriate to the Episcopal liturgy. Bachelor's Degree in music, or equivalent experience, is a plus. Knowledge of the Episcopal liturgy also a plus. A commitment to the Christian faith and life is a must. A sense of joy and possibility is greatly desired! Please contact: **The Rev. Patricia Bird, Interim Rector, St. Anne's Episcopal Church PO Box 421, Middletown DE 19709** Phone: (302) 378-2401 E-Mail: RevPBird@aol.com.

POSITIONS OFFERED

FULL-TIME PASTOR FOR SMALL GROUP DEVELOPMENT: This position is a vital position in the disciple-making strategy of Christ Church. The incumbent will lead the development and growth of small groups and identify, train and equip small-group leaders utilizing Christ Church's Life Track of Discipleship and other available means. Must demonstrate experience in leadership development and small-group ministry. Will share in preaching rotation. Episcopal priest preferred but not required. Christ Church is located in Overland Park, Kansas, with 1,000 in weekly attendance. Send resume to hfdiddick@christchurch-op.org or **Christ Church, 5500 West 91st St., Overland Park, KS 66207**. Resume deadline is April 30.

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 Ortt, Christ Church - St. Peter's Parish, 111 South Harrison Street, Easton, MD 21601**, E-mail: fatherbill@christchurcheaston.org.

FULL-TIME YOUTH MINISTER: Prince George's County, MD. Four suburban Episcopal parishes within a 6-mile radius are looking for a full-time youth minister to lead a collaborative ministry for students ages 12-18. The youth minister will organize inter-congregational events and worship services, assist parish youth leaders, and support youth in their spiritual development. We seek someone committed to Christ, with three years experience required; bachelor's degree preferred. A sense of humor and adaptability may be necessary for survival. Position begins August 2003. Please send resume to: **St. Andrew's Episcopal Church, 4512 College Ave., College Park, MD 20740**. E-mail: kmwoggon@concast.net.

PART-TIME RECTOR: St. Mark's Church, Woodbine, GA; a small coastal community; 45 minutes to Jacksonville FL International Airport, 20 minutes to the diocesan conference center. Average annual snowfall zero. Our historic sanctuary is 103 years old, of tabby construction. The congregation is friendly, family oriented, with 25 to 30 regular attendees. We are seeking a vicar to lead worship, provide spiritual guidance, encourage growth, and expand community outreach. Address inquiries to **Joel Williams, P.O. Box 626, Woodbine, GA 31569**. Phone (912) 882-1720. E-mail: joelwilliams@tds.net.

FULL-TIME PRIEST: Trinity Episcopal Church, Platteville, (located in southwest Wisconsin in a university town of 10,000+ and serving several nearby communities) is seeking a full-time priest with pastoral skills to nurture and grow a family-sized parish into a program parish. We are seeking a priest who can provide traditional worship and innovative ideas to reach youth and the unchurched, teaming with an active laity. Send resume and letter of interest to: **Marilyn Chappell, Search Committee Chair, 1080 Moundview Drive, Platteville WI 53818**. E-Mail: bjmnc@mhtc.net.

POSITIONS OFFERED

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 PRIEST: North Platte Valley Cluster in western Nebraska is seeking a full-time priest to continue programs in spiritual renewal and congregational development, and to minister to needs of individuals in the two parishes. Located on the Oregon Trail, four hours from Denver, CO, with excellent local schools and hospital. Located ten miles apart, St. Timothy's Gering, and Holy Apostles, Mitchell, are both active, involved parishes, working together since 1993 to serve Christ in this beautiful valley of the North Platte River. Send inquiries to **Ms. Julie Fancher, 2330 Kramer PL, Gering, NE 69341**; E-mail: jf94107@alltel.net.

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FULL-TIME YOUTH MINISTER: St. Mary's Episcopal Church in Edmond, Oklahoma, is seeking a priest who has a heart for evangelism and a passion for Christian Formation and youth ministry. St. Mary's is located in a rapidly growing community bordering on Oklahoma City's northern perimeter. Four deacons currently serve the parish. Our pledging base is 212 units and average Sunday attendance is 300+. Our near-term goal is to grow the congregation into a worshipping community of 600 people. Please submit all inquiries to **The Rev. Mark D. Story** via email at fatherstory@stmarysedmond.org or send to 325 E. First Street, Edmond, OK 73034.

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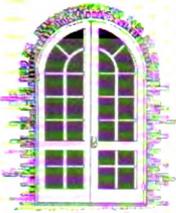
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The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, curate; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Garcia, d; Mr. Gerald Near, music director; Mr. J. Michael Case, organist
Sun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

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ST. BARTHOLOMEW'S Park Ave. and 51st St.
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ST. THOMAS 5th Ave. & 53rd St. (212) 757-7013
www.sainthomaschurch.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 Eu 8, 9, 11, Choral Ev 4/Wkdy 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

ASHEVILLE, NC
CATHEDRAL OF ALL SOULS (Blitmore 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

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 (843) 722-2024
218 Ashley Ave. 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
700 S. Upper Broadway
The Rev. Frank E. Fuller, asst www.cotgs.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 (214) 521-5101
3966 McKinney Ave. 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
(713) 529-6196 Fax: (713) 529-6178
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
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

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

