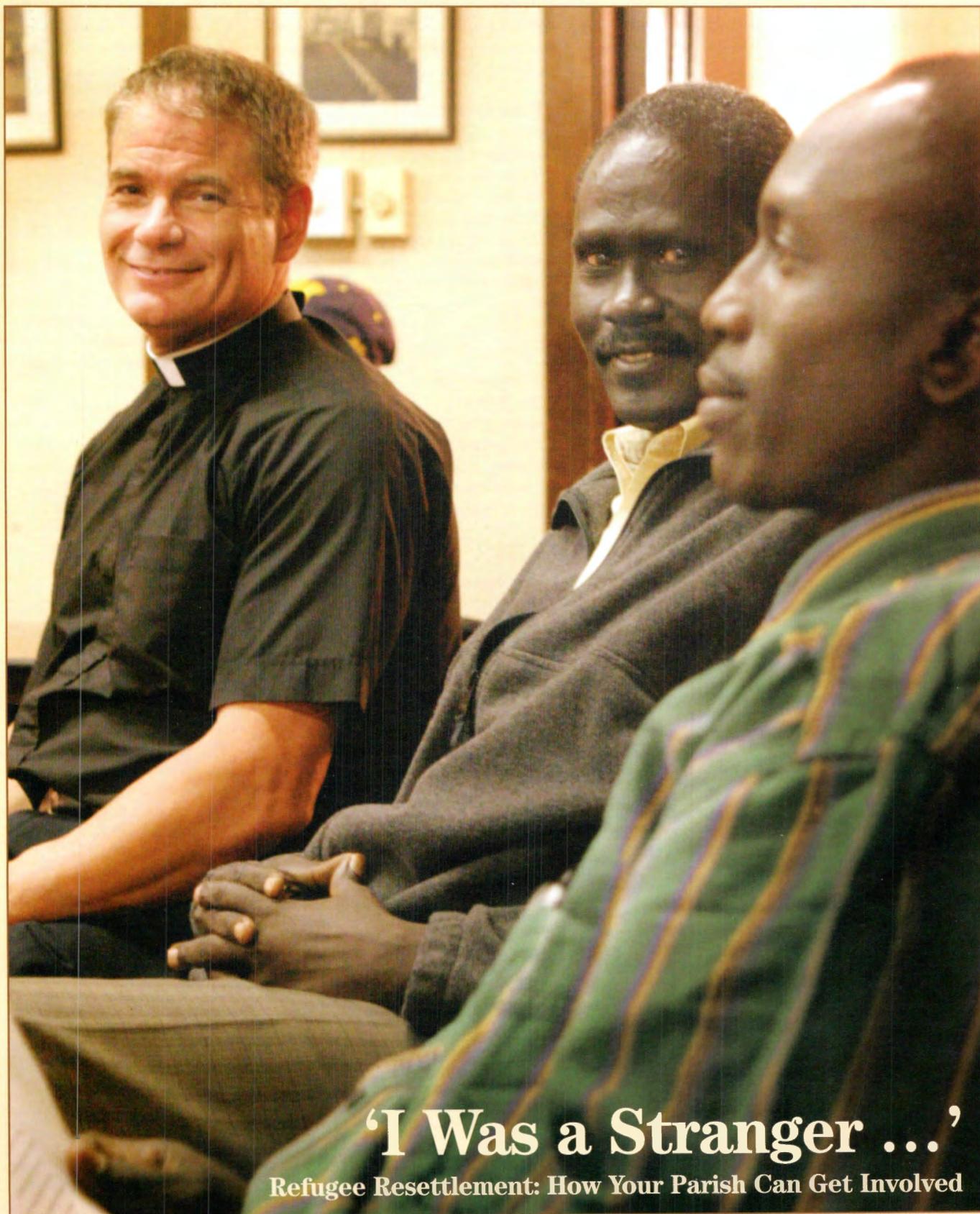


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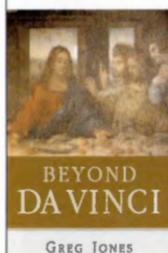
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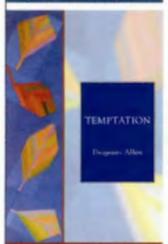
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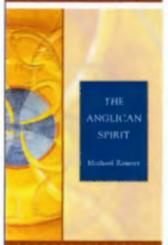
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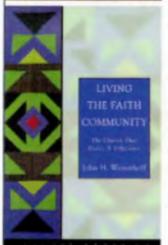
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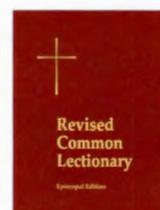


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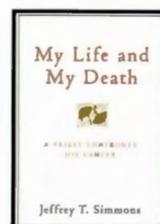
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Volume 229 Number 10

The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

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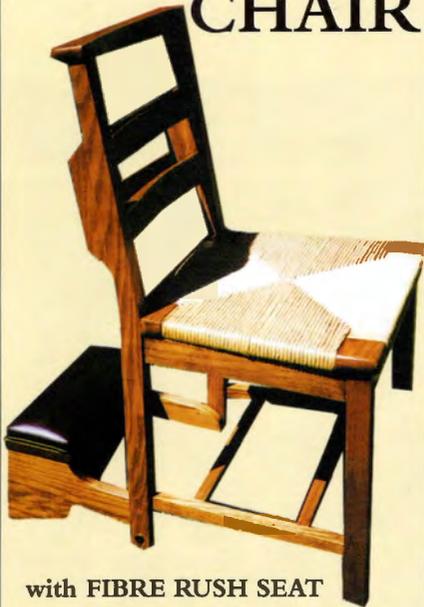
On the Cover

The Rev. John Heschle (left), rector of St. Paul's by-the-Lake Church, Chicago, and the Rev. Joseph Garang Atem of the Diocese of Renk, Sudan, listen to

Sylvester Bona during a discussion at St. Paul's, which has a thriving ministry to young men from Sudan.

David Skidmore photo

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SUNDAY'S READINGS

Philemon as a One-Act Play

'I appeal to you for my son Onesimus' (Philemon 10)

The 13th Sunday after Pentecost (Proper 18C), Sept. 5, 2004

Deut. 30:15-20; Psalm 1; Philemon 1-20; Luke 14:25-33

September 5 should be Philemon Day. After all, he and his 25 verses won't reappear until the year 2007, and who will notice? How many congregations in your diocese are named for either Philemon or his slave Onesimus? How many Bible character sketches include either of this pair? Yet this is a man and a letter which should not be overlooked by the Church. Wrapped up in this epistle lies a drama which carries beautiful subtleties of leadership, joy and relationships.

Consider approaching Philemon as a one-act play, and the exercise will open up the story. When we look at the elements of a play, we have before us a jewel that glows more strongly the closer we look.

The cast: Paul, of course, the elder apostle, spiritual father of the church in Colossae and of Philemon and Onesimus; Philemon, a leader of the church in Colossae, whose slave has fled; Onesimus, the fugitive slave whose punishment could be execution, and who turned up in Paul's company in Rome where he was solidly converted; and the minor characters Mark and Demas, also with Paul, and who can lend irony to certain angles of the plot.

Location and circumstances: Paul is

a prisoner in Rome; Philemon and his wife, Apphia, are in Colossae where they lead a house church; Onesimus has become indispensable to Paul and his household; and Mark and Demas work with Paul in Rome.

Relationships: Onesimus is bound to Paul, his father in the Lord, and also bound to Philemon, his master; Philemon is bound to Paul, his elder and founder of his church; Paul, bound in chains, receives great respect from Philemon as his elder and as apostle; Mark, of course, had abandoned Paul on an earlier trip, and Demas would abandon him later.

The heart of the matter: Would Philemon take back Onesimus as both returned slave and as brother in the Lord? Would Paul insist on this by using his position, or would he lean upon honor and encouragement? Who was captive and who was free?

Values: For Paul the priority was joy, so he urged refreshment of spirit; for Onesimus he knew what obedience required of him; for Philemon the appeal would be to Christian acceptance; and, hinted at by the presence of Mark and Demas, for all the challenge of reconciliation after transgression.

St. Philemon and St. Onesimus surely deserve their day.

Look It Up

Paul and Mark (Acts 13:13; 15:37-40; Philemon 24) and Paul and Demas (Philemon 24; 2 Tim. 4:10).

Think About It

Legend tells us that Onesimus became Bishop of Ephesus. How would you trace his journey from his return to Colossae to the episcopate of Ephesus?

Next Sunday

The 14th Sunday after Pentecost (Proper 19C), Sept. 12, 2004

Exodus 32:1,7-14; Psalm 51:1-18 or 51:1-11; 1 Tim. 1:12-17; Luke 15:1-10

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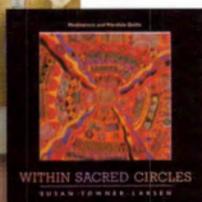
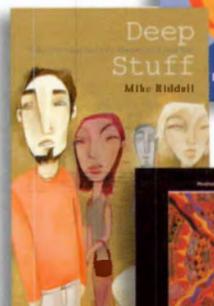
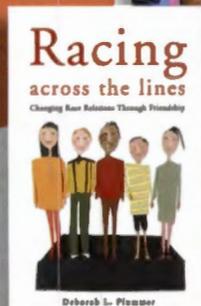
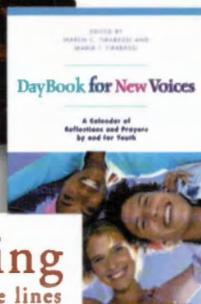
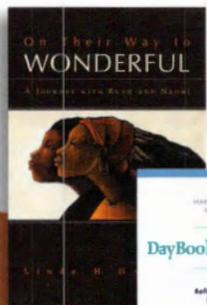
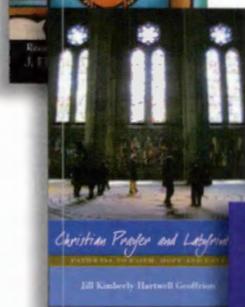
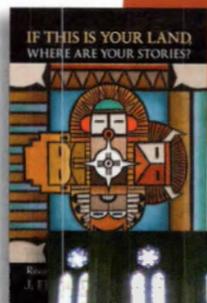
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BOOKS

A House of Prayer for All Peoples

**Congregations Building Multiracial
Community**

By Sheryl A. Kujawa-Holbrook. The Alban
Institute. Pp. 242. \$19. ISBN 1-56699-282-6.

This latest publication in the Alban Institute books for the health, well being and inspiration of the clergy and congregations of the Church reads like a well-crafted and impassioned sermon. It begins with the announcement of a text taken from Trito-Isaiah from which the title of the book is drawn. Christians will be wary because of their awareness of the irony with which our Lord used this same text. The sermon is one which could have come from the lips of Isaiah or Amos or their modern descendant, Martin Luther King, Jr.

The author reminds us that although the call of God is for the House of Prayer to be for all peoples, racially mixed congregations account for only 8 percent of all American congregations. This is not news to us. We accept it as the way things are and we seem comfortable with that fact. But Ms. Kujawa-Holbrook will not let us rest with this situation. She names it for what it is. It is racism and it is sin. And to the extent that we allow it to continue unchallenged, we are consenting to our congregations' remaining in sin.

However, she writes, as she says, in hope. She tells us how six different congregations across the country have confronted the racism in their midst and in their surrounding communities, have exorcised the evil, and have grown, both in depth of spirit and in numbers.

Some things seem to be common to all: courageous, dedicated clergy with pastoral sensitivity and willingness to stay the course, willingness to confront honestly the racism and its rewards in the congregation itself, and constant communication among all the members of the congregation. One of the most moving and provocative quotes in the book is a sermon preached by one of the priests in which he described what it was like to be white. For those of us who are

(Continued on page 8)

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(Continued from page 6)

white, and this is the great majority of the Episcopal Church, this alone is worth the price of the book.

(The Rev.) George Ross
Pleasant Hill, Calif.

Clerical Failure
Ten Stupid Things Clergy Do
to Mess Up Your Church

By Donald D. Hook. Unlimited Publishing
(www.unlimitedpublishing.com). Pp. 240.
\$14.99. ISBN 1-58832-098-7.

It is very difficult to review a work which makes such good points but which supports them so feebly. The temptation is to dismiss such a work immediately and move on to something more rewarding. Nonetheless, Donald Hook's *Clerical Failure* does hold some value, if only in its clarion call to the Church to awaken from its passivity and once again become a viable spiritual and social institution in the culture of the West.

The indictments leveled at clergy by Hook are most often legitimate: There

are clergy who do not promote the Christian faith; there are lazy clergy who do not respond to people's needs; there are clergy who do not exhibit a true vocation; and God knows there are clergy who do not lead exemplary lives. There are clergy who have deconstructed the Bible's sexual morality and sexual ethics at large; clergy who demean rather than champion their denomination and its distinctives; clergy who are radical in political positions and rhetoric; and clergy who put professional security and personal satisfaction before contemporary prophetic stance. Clergy often look away when other clergy action is less than Christian, and clergy sometimes use power in blatantly unbiblical ways. All of these are facts - Hook spends much time establishing them as such - and to most of them any sane judge of the Western Church will be wont to agree.

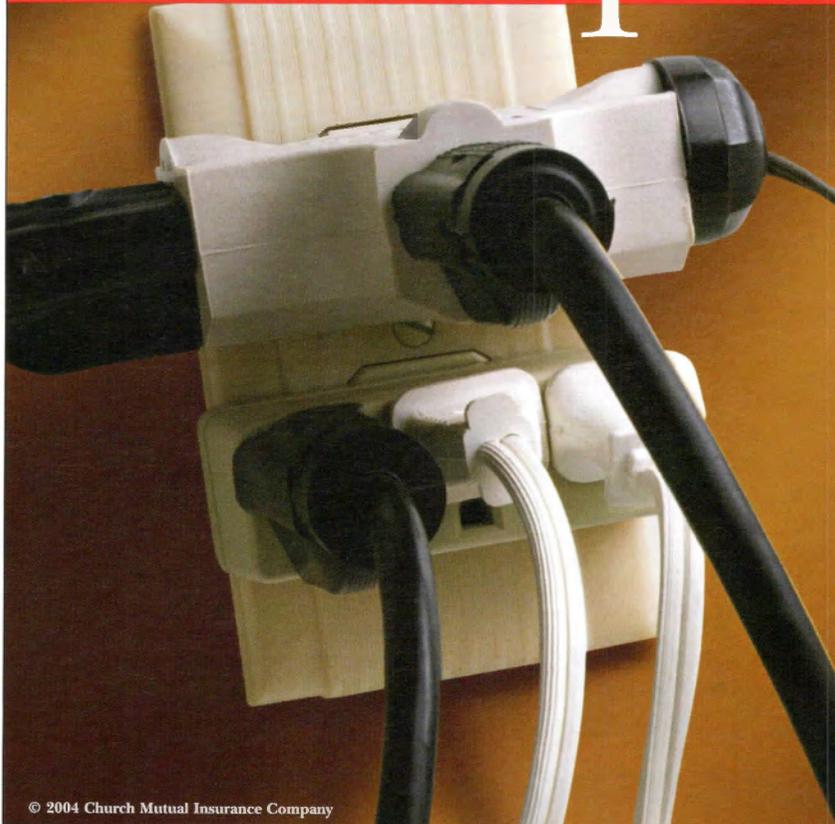


Nonetheless, Hook's book is in the genre of complaint rather than Christian criticism, a work of a hurt layman who has, over the years, migrated within the denominational maze, landing at last in the Roman Catholic Church. Obviously a long-time Episcopalian at some point, Hook was thrown by the move of the Episcopal Church from a three-legged stool of scripture, tradition, and reason, to a unicycle of un-reason which wheels itself in any downhill direction it can find.

This is a depressing work, but this reviewer would wish that many clergy would read it. Readers will be angered in one way or another, but it is unfair and unjust that the Church of Jesus Christ be allowed to continue in some of its clergy-led deterioration.

So who is culpable here? We all are. I invite Mr. Hook to complete a sequel
(Continued on page 10)

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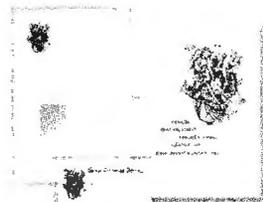
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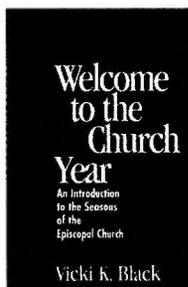
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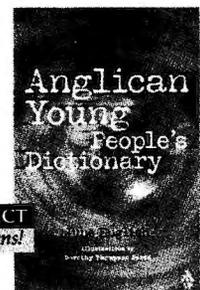


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June A. English

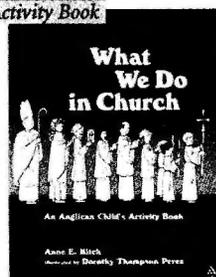
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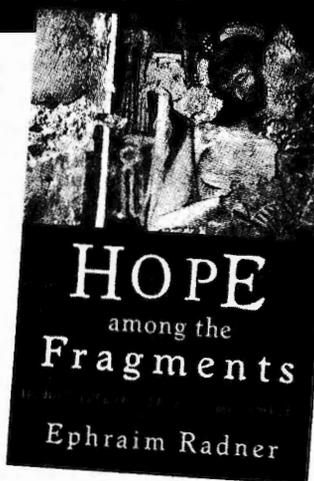
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—Rowan Williams, Archbishop of Canterbury

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BOOKS

(Continued from page 8)

as soon as possible called *Defiant Laity: Myriad Selfish Things Lay People Do to Mess up Their Own Church*. Once written, the field of dialogue and debate may be leveled and constructive criticism come forth which will result in an actual strengthening of the witness of Christ through his people by grace.

(The Rev.) Jeffrey A. Mackey
New York, N.Y.

Musicians Called to Serve
A Handbook for the Selection, Employment, and Ministry of Church Musicians
Association of Anglican Musicians
(www.anglicanmusicians.org). Pp. 53. \$15.

This small book should be read and re-read, certainly learned and digested by both musicians embarking upon a job search and parishes setting out to find an organist/choirmaster. For either doing this for the first time it should precede the classifieds. The AAM board has discussed parameters and pitfalls for both parties, and this newly revised edition includes sample job descriptions, time requirements, salary scale, contracts, and letters of agreement. The tone is set by a statement on page 7: Both priest and musician view their position as a true calling.

Patricia Nakamura

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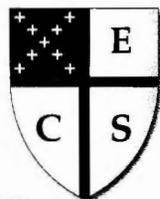
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Losing a Parent to Death in the Early Years

Guidelines for the Treatment of Traumatic Bereavement in Infancy and Early Childhood

By Alicia Lieberman, Nancy C. Compton, Patricia Van Horn and Chandra Ghosh Ippen. Zero to Three Press. (www.zerotothree.org). Pp.160. \$39.95. ISBN 0-943657-72-5.

This is not a subject we like to think about happening, but this book contains information that can assist a church community to become a partner in healing for young children and their caregivers in times of crisis. Written for professionals but in a readable, accessible style, the book gives guidelines for those in supportive roles from clinicians to pastoral counselors, clergy and members of congregations.

The book gives assessment

processes and contains case studies on varieties of deaths. The third section outlines treatment models and reflects on how those in relationships with children can be most effective. The last section contains books and resources for use with the child as well as an excellent bibliography for further study.

(The Rev.) Ann Fontaine Lander, Wyo.

Still Called by Name

Why I Love Being a Priest

By Dominic Grassi. Loyola Press. Pp. 189. \$19.95. ISBN 0-8294-1715-X.

Dominic Grassi, a native Chicagoan and Roman Catholic priest for 30 years, writes of simple joys and fulfillment in his daily life in *Still Called by Name*. Writing very much in the shadow of what he refers to as "media coverage of scandal in the priesthood and in the church," Fr. Grassi paints a picture of pastoral faithfulness, integrity and positive relationships. In an environment of cynicism and disappointment, Fr. Grassi's book demonstrates that in the priesthood "There is power [...], and grace and potential far beyond our comprehension." *Still Called by Name* is a refreshing and interesting book.

Richard J. Mammana, Jr.
New York, N.Y.

A Good Life

Benedict's Guide to Everyday Joy

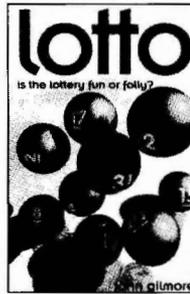
By Robert Benson. Paraclete Press. Pp. 85. \$13.95, paper. ISBN 1-55725-356-0.

This succinct book outlines the Rule of St. Benedict and how it can be applied to our daily life. It is broken down into the segments (chapters) of a Benedictine's day, and each chapter begins with a quote from the rule. By following Benedict's Rule, our spiritual life is not separated from our daily life, but is incorporated into a unified whole. This is illustrated by taking a look at life inside a monastery, which includes an ordered regime of prayer, rest, community time and work.

A vivid picture that emerged to me in his chapter on work was that of his 3-year-old son, clad in blue feet-in pajamas, grabbing a hat, a pencil and a

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piece of paper to join his dad in a morning of work in his at-home office. In this way Benson shows us that work and family time can and often do intersect.

This book was particularly meaningful to me as I read it during Holy Week after completing a Lenten study course on "Things Benedictine" and discovered that Episcopalians are actually "closet Benedictines." His idea of practicing the Benedictine Rule, as amended to our own individual schedules, is a workable one. His

book is easy and fun to read and I commend it to you.

*Gail Buechner
South Bend, Ind.*

A Church Drawing Near Spirituality and Mission

in a Post-Christian Culture
By Paul Avis. T & T Clark. Pp. 227. \$27.95.
ISBN 0-567-08968-1.

It's hard to attract new church members when there is so much secular competition for people's attention; when there are so many ways to

spend a Sunday morning besides going to church. Paul Avis, a prominent British academic with extensive parochial experience, responds that church growth comes most consistently and reliably from what he calls "the pastoral church."

Instead of focusing on evangelism gimmicks, the pastoral church offers marriage rites for couples committing themselves to shared life, baptism for newborn children, and funerals for departed loved ones. Avis says that such rituals provide initial "points of access" for people to enter the church. Rather than fighting secularism with rational arguments for the truth of Christianity, the pastoral approach builds on a tradition of hospitality and "sense of the sacred" that is already a hallmark of many Anglican congregations on both sides of the Atlantic.

Unfortunately, many parishes have tried this approach without success — even in the Church of England, to which this book is particularly addressed. Yet Christians who don't agree with Avis' approach will have to propose alternative ways to build up the churches. The problem is real. Clergy and laity who don't think that pastoral ministry is evangelically efficacious need to suggest alternative strategies for how churches can draw near to the hearts of distracted, skeptical modern people.

*(The Rev.) J. Douglas Ousley
New York, N.Y.*

Cries from the Heart

Stories of Struggle and Hope
By Johann Christoph Arnold. Orbis Books. Pp. 226. \$15. ISBN 0-87486-980-3.

The universe is made of stories, not atoms, says Muriel Rukeyser. Johann Arnold, senior pastor of the Bruderhof, an international communal movement dedicated to a life of simplicity, service, sharing, and nonviolence, has written the stories of people in struggle during his 30 years as a family counselor. Arnold has advised thousands of couples and individuals, including the terminally ill, veterans, prison inmates and teenagers. Arnold shares their rich stories with his commentary about each

(Continued on page 14)

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(Continued from page 12)

one. As Robert Coles writes in the book's foreword, "This is a stirring collection of personal accounts compiled by a most thoughtful and compassionate writer."

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as unusual times of crises. An overwhelming theme of the stories is the power of prayer, answered and unanswered. This is not a feel-good-about-yourself spirituality book. These are frank stories from people who have lived through overwhelming struggles and tragedies through a life of prayer.

(The Rev.) Joanna J. Seibert
Little Rock, Ark.

Brief Biographies

FATHER ARSENY 1893-1973: Priest, Prisoner, Spiritual Father. Translated by Vera Bouteneff. Saint Vladimir's Seminary Press. Pp. 279. \$15.95. ISBN 0-88141-180-9.

FATHER ARSENY: A Cloud of Witnesses. Translated by Vera Bouteneff. Saint Vladimir's Seminary Press. Pp. 244. \$14.95. ISBN 0-88141-232-5.

With the end of communism and the fall of the Soviet empire have come more stories of persecution. These two volumes are the testimony of a priest, Fr. Arseny, who spent most of the years 1927-1958 under arrest and in various camps, and they make tough reading (a toughness that is not eased by the awkwardness of some of the translation). Written in a style typical of Russian hagiography of a certain type, they form the remarkable story of a priest who, in spite of the most horrific circumstances, had a lasting influence on many throughout his life. These books are an essential testimony of faith in a terrible time in human history.

THE BISHOPS. By Trevor Beeson. SCM Press. Pp. 248. £12.99. ISBN 0-334-02916-3.

PRIESTS AND PRELATES: Daily Telegraph Clerical Obituaries. By Trevor Beeson. Continuum. Pp. 256. \$29.95. ISBN 0-8264-7233-1.

Many know Trevor Beeson from the fascinating diaries that he published from his years as a canon of Westminster and as dean of Winchester. In these two recent books comes the same mixture of wisdom, insight, humor and perspective. In *The Bishops*, Beeson looks at the lives of 48 British bishops from the early 19th century to the 1970s. Interestingly, he divides them into categories (scholars, statesmen, prophets, and so on). There are the famous, like Lightfoot, Davidson, and William Temple, and the much lesser known, like Ted Wickham and George Ridding, all described with Beeson's typical thoughtfulness and fine turn of phrase. This is, in a sense, a history of the Church of England through the lives of these bishops, and we are promised similar treatment from him about cathedral deans later this year.

In *Priests and Prelates*, favorably noted by the editor of this magazine

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[TLC, July 11], we have a selection of the obituaries that Beeson wrote for *The Daily Telegraph* from 1987 to 2002. Beeson is a master of the art of the obituary, and the reader is always illumined as well as often entertained. Though most are Anglicans, there are others here, like Msgr. Alfred Gilbey, Lord Soper, and Cardinal Hume. This book is a reminder to us all of the richness of personalities that the Church at its best embraces. My only regret is that if Beeson wrote obituaries of Donald Coggan and Robert Runcie, they are not here. It would have been good to have had his reflections on them both.

SIMON PHIPPS: A Portrait. Edited by David Machin. Continuum. Pp. 144. \$23.95. ISBN 0-8264-7138-2.

Although Phipps became bishop of the largest diocese in the Church of England (Lincoln) in 1974, he is perhaps best remembered for the pioneering work that he did for a decade from 1958 to 1968 in Coventry as a canon of Basil Spence's dramatic new cathedral and as one of the first so-called "industrial chaplains." He was able to minister to both union and management, and the model he and others created spread throughout the Church of England. His book, *God on Monday*, was influential. Indeed, much of what he and other industrial chaplains accomplished in 1960s Britain is fashionable again in the United States 40 years later: the Faith at Work movement encouraged by Yale Divinity School, books like Laura Nash's and Scotty McLennen's *Church on Sunday*, *Work on Monday*, and other similar books and ventures are Phipps' step-grandchildren. A glimpse of Phipps' own mind can be seen in the final chapter, the sermon he preached on the 25th anniversary of his episcopal ordination, and the best part of the book.

THE HOUSE OF MY FRIENDS: Memories and Reflections. By Eric James. Continuum. Pp. 211. \$27.95. ISBN 0-8264-7062-9.

Eric James has known everyone, and been involved in everything, of any importance in the Church of England during the last 50 years — or so it seems. This is a compliment, and James is always an eloquent witness. He has been one of the Church's finest preachers, and (among other things) he wrote an important biography of Bishop John Robinson. In this collection of insightful essays, which began as pieces for various occasions, we glimpse the broad sweep of James's experience and reflection over the years. Not a conventional memoir, he weaves his subject matter, from Lancelot Andrewes to Shakespeare, with glimpses of his own life and ministry. James has remembered so many so well over the years in books, sermons, and broadcasts, and I for one look forward to a full biography of this faithful priest who is loved and respected by so many.

THE CALLING OF A CUCKOO: Not Quite an Autobiography. By David Jenkins. Continuum. Pp. 192. \$17.95. ISBN 0-8264-7099-8.

Bishop Jenkins retired from the See of Durham a decade ago, and here at last are some of his reflections on his episcopate, as well as two essays on Christian faith and the ordination of women. Jenkins was so deeply controversial in his time that it is easy to forget that he was, and remains, perhaps the most popular Bishop of Durham since Ian Ramsey. The old voice shines through these pages, and whether one agrees with him, or whether one is critical, as Archbishop George Carey is in his recent memoirs, one hears again the passion with which Jenkins captured the imagination of so many (mostly outside the Church) and infuriated the sensibilities of others (mostly within the Church, and within the Conservative Party). Unapologetically engaged with every aspect of life, Jenkins is always worth reading, and this book is no exception.

(*The Very Rev.*) Peter Eaton
Denver, Colo.

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Small Group Leaders Learn by Doing

The '14 Weeks' Program at St. Michael's Church, Raleigh, N.C.



By Claudia A. Dickson

Many excellent small-group programs are in use in Episcopal churches, but I wanted to develop one where learning how to lead was part of the small-group process itself. I didn't want to spend a great deal of time recruiting people, then more time preparing them to lead before ever starting a small group. So I began with the notion that I would mentor 10 people in a small group over the course of three and a half months, and upon completion they would start their own small groups in teams of two — doing exactly what I had done for them.

The program is called 14 Weeks. Last summer I recruited 10 parishioners to meet at my house for 14 weeks during the fall. I invited each individual or couple, either in person or by phone. I followed up with a letter outlining the purpose of the group, the material to be studied, and the responsibility of members to start their own groups once we were finished. It did not take much effort to find 10 participants who agreed to help me launch this pilot program.

Our curriculum consisted of two books. The first is my own, *Entering the Household of God*. I chose this because I wanted to focus on discipleship for the entire 14-week period. In my book I explain that all baptized persons are called to be disciples of Jesus Christ, and I point out why

Christians living in a post-modern world are often deaf to that call. I conclude with a discussion of the theological meaning of the baptismal vows and the privileges and responsibilities that come with being baptized.

I chose to follow up my book with Richard Foster's *Celebration of Discipline*. He describes 12 classic disciplines, or habits, practiced by faithful Christians over the course of two millennia. Since Foster writes about each one in a clear and accessible way and offers suggestions for undertaking them that even an adult working more than 40 hours a week can find time for, I believed this book would be an ideal follow-up to my own.

We began at my home one evening in September. I set out refreshments and we gathered in the kitchen for a

Learning how to lead was part of the small-group process itself.

short time before moving to the living room for introductions (most knew one another fairly well) and an

(Continued on page 18)



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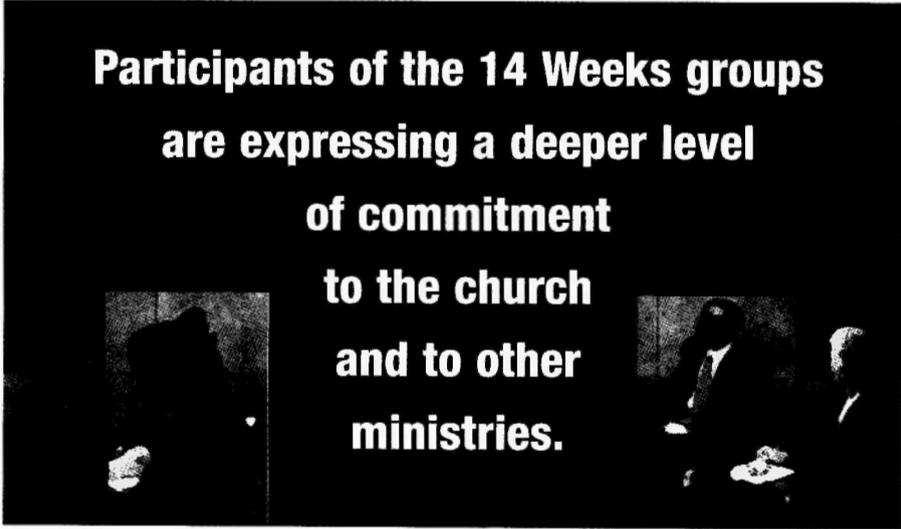
(Continued from page 16)

overview of the program. Next, I passed out sheets of paper with six numbered blocks drawn on each and asked the participants to draw a picture or a symbol of a high or low point in their spiritual journey in each of the six blocks.

When everyone had finished, we each explained the significance of what we had drawn in block No. 1. The group enjoyed this so much we chose another block and took turns again. I knew we were off to a good start when they asked for a third round and told me not to worry about the time. We concluded our evening with requests for prayer followed by Compline. As everyone left, conversa-

talk about whom to invite to participate in the next round of 14 Weeks, which would amount to five small groups led by members of my own. By December, just before we concluded, most of the groups were filled and ready to start in January. One important component of the 14 Weeks program is a one-time only outreach project which we completed just after Christmas when we cooked and served lunch at a shelter for battered women.

A year has passed since I initiated this program at St. Michael's, and already I am noticing benefits reaped by participants as well as by our church. The fellowship experienced



**Participants of the 14 Weeks groups
are expressing a deeper level
of commitment
to the church
and to other
ministries.**

tions continued at the curb outside my house. The members of the small group had bonded.

The next week we began again with food in the kitchen. This became an unexpected but integral component of our time together — something which each subsequent 14 Weeks group has been sure to incorporate. Next came the discussion of my book, two chapters per meeting. I had already drawn up discussion questions for use in churches in my diocese, so we referred to those. On the sixth meeting we began *Celebration of Discipline*, using a separate book of discussion questions Foster has published. We proceeded through that book a chapter at a time.

At our seventh meeting we began to

in the 14 Weeks groups is helping to rebuild relationships strained as a result of the fallout from the General Convention last year. Furthermore, some of the people choosing to participate have never belonged to a small group before. We are drawing a greater variety of parishioners into this kind of fellowship. And participants are expressing a deeper level of commitment to the church and to other ministries.

Those who are now facilitating their own groups say they have a newfound confidence in their ability to oversee group discussion. We are raising up more leaders for the church. A number of participants who initially expressed reluctance in speaking about matters of faith and practice are

telling me they now candidly share their thoughts with fellow participants. They also feel a closeness to the church that they had not experienced before.

Forty-seven people have participated in 14 Weeks small groups at St. Michael's to date and some of those participants are beginning to seek participants for their own groups. However, only members of the first group, which met at my house, were required to facilitate their own groups. I expect an additional 48 people to participate this fall, bringing the total number of those involved to more than 90.

What I modeled for the participants at my home was how to pose discussion questions and involve as many people as possible in the discussion. I assured them that in facilitating they did not need to have the answers, which took a lot of pressure off them. They also gained experience in leading Compline, a daily office they came to love.

I designed the program with the assumption that in reading the books two times, once with me and then again in facilitating their own groups, participants would gain a greater understanding of the material and, indeed, this is proving to be true from the reports I am hearing.

The goals of the 14 Weeks program are to develop a sense of community and caring among participants, to learn together about what it means to be a disciple of Jesus and what practices can be used to follow him more faithfully, and to help participants learn, over a period of time, how to facilitate a small-group discussion. Furthermore, each member of the group is to commit to some form of daily prayer with intercessions offered for fellow participants and to worship regularly on Sunday mornings. All members are to adhere strictly to guidelines regarding confidentiality, and all groups are to undertake a one-time only service project.

I am gathering the original participants at my home this fall to read together two more books — *Mere Christianity* and *The Purpose Driven Life* — and to develop study

questions for each. They in turn will gather again in January with the participants in their own groups. We will keep on doing this, year after year, two books at a time, for as long as interest holds.

If you are interested in starting a 14 Weeks group, check out St. Michael's website, www.holymichael.org. All the materials for starting the program

may be downloaded from the site (choose "the Church" from the main menu, then "Christian Education.") In this way I hope to make starting and nurturing small groups as easy as reading a book. □

The Rev. Claudia A. Dickson is the associate rector at St. Michael's Church, Raleigh, N.C.

THE VERY REV. EDWARD W. FELLHAUER

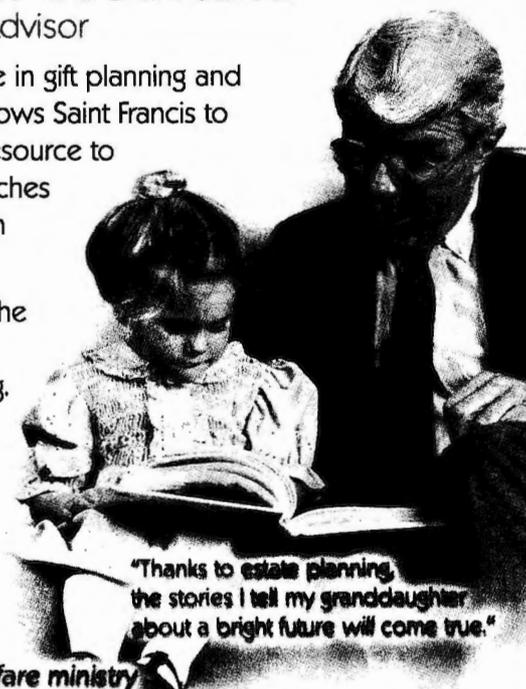
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Florida Churches Sustain Heavy Hurricane Damages

A steady stream of supplies including water, food, generators and personal items are finding their way to areas of Florida hardest hit by Hurricane Charley.

Truckloads of supplies have arrived at the Church of the Good Shepherd, Punta Gorda, in the Diocese of Southwest Florida, where the storm made landfall on Aug. 13. Good Shepherd was heavily damaged by winds, flying debris which punched several holes in the roof, and water. The church's day school was also hit hard by the storm.

The fast-moving storm surprised many Florida residents and forecasters by strengthening quickly from a Category 2 storm early that day to a Category 4 hurricane by afternoon, with sustained wind speeds of 145 mph near its center.

The storm was also expected to make landfall farther north in the Tampa Bay area. Instead, the storm veered to the east, crossing over Sanibel Island and following the Peace River into the communities of Charlotte Harbor and Punta Gorda.

Charley moved to the northeast, weakening only slightly by the time it slammed into rural Arcadia in Southwest Florida. The 110-mph winds ripped a portion of the roof from St. Edmund's Church, causing extensive water and structural damage to the 70-year-old building.

Two sister churches in nearby Sarasota have organized a relief effort that has been so successful, parishioners at St. Edmund's are sharing supplies with the rest of the town by setting up a community food pantry in their parish hall.

There have been no reports of parishioners at either church being

killed or injured. Statewide, fewer than 20 deaths were being blamed on the storm.

Churches and members of the Diocese of Central Florida were also victimized by the storm. Church of the Resurrection, in the Orlando suburb of Longwood, reported perhaps the most significant damage, particularly to a classroom building. Several other churches in Central Florida reported problems holding Sunday worship services in buildings without electricity. Historic Christ Church in Fort Meade and Christ the King, Orlando, reported many trees down, but relatively minor damage to buildings.

Several other Southwest Florida churches, from North Port to Fort Myers, sustained varying degrees of minor damage. At press time, the fate of St. Michael and All Angels' on Sanibel Island was unknown. Police had kept all civilians, including the island's residents, from returning. As the storm gathered energy, civil authorities had urged residents to evacuate and then posted guards at the bridge to prevent looting. Church officials were expected to be some of the first back on the island when authorities deem it safe.

However, even though many parishioners in these areas did not lose their homes, power was still out to at least 1 million residents. Water was still shut off in many areas and phone service had yet to be restored. At press time churches were scrambling to find people whose homes had power to take in elderly residents who had a difficult time coping without air condi-



Jim DeLa/The Southern Cross



Jim DeLa/The Southern Cross

Part of a mobile home from a nearby trailer park is impaled in the roof of Church of the Good Shepherd, Punta Gorda.



Joseph Sitts photo

Wind in excess of 145 mph peeled the roof almost entirely off St. Edmund's Church, Arcadia. Branches poke through the ceiling at the Enrichment Center (lower photo), a classroom addition to Sweetwater Academy at Church of the Resurrection, Longwood.

tioning and running water during the typical hot, muggy August.

The diocese has set up a hurricane relief fund and has received donations from as far away as Oklahoma and Virginia. Episcopal Relief and Development is also accepting donations.

The devastation has also forced the diocese to find a new location for its Oct. 7-9 convention, which is usually held in Punta Gorda.

Jim DeLa

Two L.A. Churches Break from Diocese

The vestries of two prominent congregations in the Diocese of Los Angeles have voted to dissolve their legal ties to the Episcopal Church and come under the jurisdiction of the Diocese of Luweero in the Anglican Province of Uganda. In an interview with *The Los Angeles Times*, the Rt. Rev. J. Jon Bruno, Bishop of Los Angeles, said the diocese intended to defend the so-called Dennis canon and would not release the property voluntarily.

Representatives of All Saints' Church in Long Beach and St. James', Newport Beach, delivered letters to diocesan headquarters on Aug. 17, stating their intention to dissociate from the Diocese of Los Angeles and the Episcopal Church. Bishop Bruno was not in his office when the letters were delivered, but in a statement published on the diocesan internet website, he said he had no advance warning that the two congregations were considering leaving and that he had recently offered them and several others the option of alternative episcopal oversight.

"I have informed the Presiding Bishop and have taken and sought counsel" from church lawyers, Bishop Bruno said to the *Times*. In the letter to [the Rt. Rev. Evans M.] Koseka, [Bishop of Luweero] "I am advising him that I'm not releasing these parishes."

Under Canon I.7.4, the "Dennis canon," all real and personal property held by or for the benefit of any parish, mission or congregation is held in trust for the diocese, but under California law parish-diocese property disputes are not bound by Church canons. California, and a number of other states, rely upon the doctrine of "neutral principles of law" and look to the underlying titles, property deeds and trusts to determine ownership of property: a principle re-affirmed in an Aug. 13 appellate court decision, California-Nevada Annual Conference of the United Methodist Church vs. St. Luke's United Methodist Church.



Lloyd A. Johnson/Washington Window photo

Approximately 400 Episcopalians packed the Crystal Ballroom of the Hyatt Hotel in Bethesda, Md., recently to listen to the Rt. Rev. John B. Chane, Bishop of Washington, and his former band, The Chane Gang, play hard-driving blues at a reunion concert to raise funds for youth mission work in the Diocese of Alaska.

Bishops Call Off Closed Meeting

A group of five bishops canceled their Aug. 13 meeting with the Presiding Bishop's Council of Advice, citing distrust of closed meetings. Bishops FitzSimons Allison, Maurice Benitez, William Cox, Alex Dickson and William Wantland were invited to meet with the council after they performed an unauthorized confirmation of more than 100 persons in the Diocese of Ohio on March 14 [TLC, April 4]. Later that month at Camp Allen, Texas, the House of Bishops admonished the five, but stopped short of formal censure in calling on Presiding Bishop Frank T. Griswold to arrange the meeting.

"We feel strongly that a meeting of

this importance should not be held in secret," their Aug. 13 public letter declining the meeting states.

"There is a history of closed door meetings in the House of Bishops. Our distrust of closed meetings on vital issues, as well as our assessment of the gravity of the current situation in this Church, compelled us to insist that our meeting with your Council of Advice include non-participating observers."

In separate comments, Diane L. Knippers, one of the non-participating observers selected by the bishops, also condemned the apparent priority placed on secrecy.

Tough Job Ahead for Tennessee Interim

The Rev. Susan K. Crawford becomes the interim rector of St. Luke's Church, Jackson, Tenn., at a pivotal time. Last year the building was destroyed when a tornado swept through the area. Then General Convention swept away the long-time rector, who objected to the consecration of the Bishop of New Hampshire and took early retirement. About a third of the congregation agreed with their former rector and have left the Diocese of West Tennessee and now are part of All Saints' Anglican

Church in North Jackson.

Meanwhile, St. Luke's has continued to move forward with plans to rebuild. Construction on a new facility is expected to be finished late next year. In her first sermon Ms. Crawford talked about faith, hope and the future of the church.

"It's a challenge, but it's a good kind of challenge," she told *The Jackson Sun News*. "I feel very blessed to be called to work with this group of people. We are turning a new chapter of the church."

Chaplain in Iraq Spared Death

At 3:09 a.m. on July 27 Chaplain Stephen Pike was sound asleep inside Camp Fallujah, Iraq. At 3:10 a.m. he was awakened by a loud thud and then realized he was “three feet above the bed and parallel to it.”

The 47-year-old Episcopal priest, a Navy commander from Louisville, Ky., serving with the First Marine Division, learned later that it was a 107 mm. rocket fired from about three miles away that had buried itself in the ground under the trailer where he slept.

“It missed the corner of the trailer where the head of my bed is by three inches,” he told *Defend America*, a U.S. Department of Defense internet publication. Chaplain Pike was later informed that the type of ordnance fired at his trailer reliably detonates.

That it did not detonate on impact has mystified his colleagues, with some calling it a miracle.

“God preserved my life for some reason that I’ve yet to discover,” he said. “It just wasn’t my time to die, which I say with all humility because I’ve worked with so many wonderful young men at Bravo Medical whose time it was to die. Why they died and why I live, I don’t know. But I do know God is ultimately in charge of all things.”

Chaplain Pike said the incident has led some Marines and sailors to pause



Chaplain Pike near his quarters in Iraq.

and reflect about their lives. “Some have a purely rationalistic understanding of it,” he said, “while others said I’ve been preserved by the very hand of God. Something extraordinary happened and the fact it happened to the chaplain has pushed people to new level of reflection about it. I certainly believe that it’s one way God is using the experience.”

Chaplain Pike is one of eight Episcopal chaplains ministering in what is called “perilous and hard duty,” said Gerald J. Blackburn, director of military chaplaincies in the office of the Rt. Rev. George E. Packard, Bishop Suffragan for Chaplaincies in the military, hospitals and prisons.

Be Wary of Certainty, Bishop Robinson Says

In an address to the Fellowship of Reconciliation (FOR) Aug. 9 in Los Angeles, Bishop V. Gene Robinson of New Hampshire likened the polarized state of the Episcopal Church to a nation divided over the war in Iraq.

“In the U.S., President Bush will not admit to any doubts about the invasion of Iraq; Senator Kerry cannot admit that he probably doesn’t have any more certainty about how to get us responsibly out of Iraq than the president does,” Bishop Robinson told *THE LIVING CHURCH* in a follow-up interview. Both the United States and the Episcopal Church have become so polarized, he argued, “that neither side can admit to any vulnerability or doubt about positions taken. Politics and polarization keep them from being honest and admitting their vulnerability.”

The five-day conference, held at Occidental College, brought together peace activists from across the religious spectrum for a series of workshops and meetings dealing with workers’ and immigrants’ rights, military disarmament and nuclear non-proliferation, conscientious objection to the war in Iraq, interfaith peace relations, an end to capital punishment, and racial reconciliation.

Bishop Robinson told the gathering that in the Episcopal Church, neither side to the homosexuality debate is able to show any doubt or vulnerability for fear of being attacked.

“In these past 15 months, I have been following God’s call as best I can discern it,” he said. “Am I 100 percent sure that what I have done is God’s will? No. I have been as faithful as I can be. I believe that I am following God’s lead, but I cannot know beyond doubt.”

Bishop Robinson urged Christians to “be very wary of anyone who claims to know, beyond doubt, the mind and will of God.”

The Season of Creation

Nearly 100 Anglican Communion congregations in the United States, Australia and England began observance of a new liturgical season on Aug. 15. Along with the traditional seasons, a number now observe Creation from Aug. 15 through Oct. 3.

“We are not innovators — not the very first to observe this,” the Rev. Walt Gordon told the *Hibbing, Minn., Daily Tribune*. “But we’re early adopters.” Fr. Gordon is rector of St. Peter’s Church, Cass Lake, Minn. He said about 10 of the 125 churches in

the Diocese of Minnesota will observe the season this year.

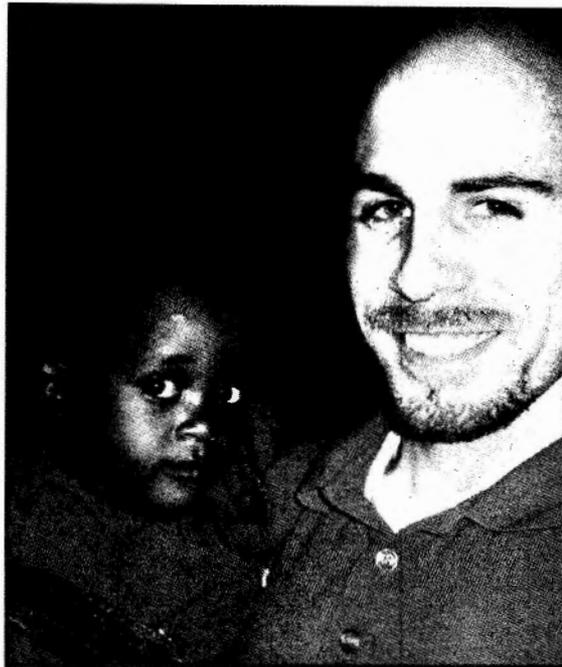
The movement began with the Environmental Stewardship Commission of the Diocese of Minnesota (www.env-steward.com), according to Fr. Gordon, who said there are three main goals: celebrating the beauty and grandeur of the created world, reflecting on the marvels of God’s creative work, and becoming better stewards of the planet, which involves a shift away from thinking that one achieves “mastery over the environment.”

• More News, page 48 •

I was a stranger, and you invited me in.'

(Matt. 25:35)

Jesus' words present us with a powerful and timely Christian directive. In a world plagued by violent conflict and "ethnic cleansing," there is a vital and immediate need to welcome the stranger. Refugees come to Western nations from all over the world, seeking a better life for themselves and their families. It's not an easy move, and it must be frightening, but peace and stability are worth crossing oceans to achieve. Read on to discover how Episcopal parishes provide a warm welcome and a helping hand to those seeking refuge today.



Adrian Klemme of the Agency for New Americans, an affiliate of Episcopal Migration Ministries, welcomes Hindey Sheikh, a Somali Bantu refugee, to Boise, Idaho.

Maggie Chenore photo

Open Arms

In many creative ways, Episcopal churches are showing hospitality to people from other lands.

By Aaron Orear

What are Episcopal churches doing to invite the stranger? There are success stories in large and wealthy parishes with the numbers and resources for comprehensive refugee ministry. There are also stories of small churches doing big work, despite small budgets. The common denominator is willingness to open doors to the stranger. Here are a few of the many acts of hospitality which parishes offer to refugees from around the world:

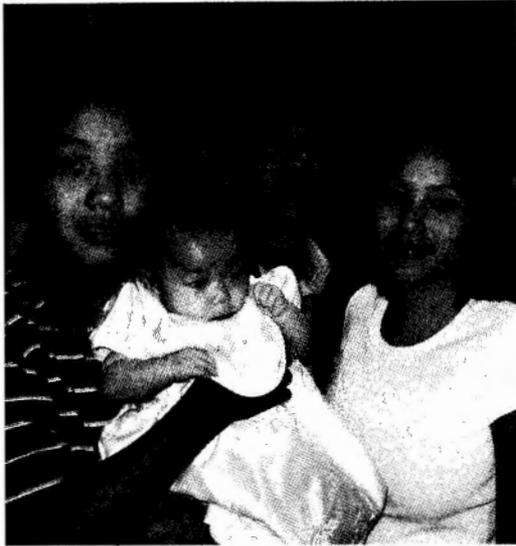
You've Got A Friend

At All Saints' Church in Atlanta, Ga., a large program with considerable resources started simply with something every Christian can offer—friendship. In 1994 a parishioner befriended a refugee family from Bosnia. There was no formal sponsorship system in place, but soon other parishioners were assisting with transportation, medical appointments, insurance rules. The everyday help of one friend to another made the transition to a new culture much easier. It also enriched and enlarged the lives of the parishioners, and gave birth to what is now All Saints' Refugee Ministry.

Working closely with the Refugee Resettlement and Immigration Services of Atlanta, the All Saints' Refugee Ministry assists with apartment hunting, coordinating donations of furniture and household items, school registration, and with making medical appointments. Robin Harp, the ministry's part-time program coordinator, matches parishioners to families for such things as English tutoring, help with grocery shopping and just visiting.

With a congregation of 4,000 and a volunteer base of 80, All Saints'

(Continued on next page)



Iyun Vang holds his cousin and goddaughter, Madeleine Iayoavang, on the day of her baptism while Madeleine's parents, Blia and Chi (right) look on. Chi, a Hmong refugee as a child, is now a parishioner at the parish that sponsored her, St. Francis' Church, Menomonee Falls, Wis.

Open Arms

(Continued from previous page)

Refugee Ministry is usually helping about 140 people. Active relationships have been formed with families from Sudan, Somalia, Liberia, Congo, Cameroon, Bosnia, Afghanistan, Rwanda and Iran. The ministry is rooted in the belief that friendship is mutually life-giving and life-transforming, and serves as an important means

for invoking God's presence in the world. "To be involved in the lives of refugees means that you will encounter God in some way," says Ms. Harp. "It is a mystery I have witnessed time and time again."

The Little Congregation That Could

Creativity was vital to the ministry of St. Francis' Church in Wildwood, Mo., a mission congregation with a handful of members. Without the budget or numbers to sponsor a refugee family, the members of St. Francis' looked for a way in which their small size might be an advantage. A friend of the parish, working in refugee services in a local hospital, provided the opening a few years ago when she mentioned that many of the children she saw lacked proper shoes. The congregation's response was immediate, and today the shoe drive has expanded to include socks and school supplies. The Rev. Melanie Barbarito, St. Francis' vicar, believes her church's small size is an advantage. "Because we're small," she said, "we can respond very quickly to needs."

Among the ethnic communities gathering in the St. Louis area there are a number of Afghanis who had worked with the Soviet army during the 1980s. Reviled now by their countrymen, these families have few to

turn to when they need help. One family in particular had no air conditioner, no toys for the children, and no television, which is often the primary method by which immigrants learn English. Within a week of hearing about the family, members of St. Francis' had dropped off two air conditioners, a television, a crib and toys.

When the first wave of Somali Bantu came to St. Louis, the people of St. Francis' once again got creative. Knowing they hadn't enough resources to provide material help, the congregation positioned itself as a disseminator of information, raising local parishes' awareness of the Bantus' plight. The Bantu program is now in the hands of larger churches, but St. Francis' continues to provide the occasional and immediate help that larger programs sometimes miss.

Coming Home

The parish of St. Mary's in Arlington, Va., was transformed by what the congregation has come to know as a gift from God. "I don't want to sound clichéd, but that's what they were to us," says the rector, the Rev. Andrew Merrow. God's gift came in the form of a dozen Lost Boys, refugees from civil war and genocide in the Sudan [p. 25].

Shortly after the Lost Boys' story became known in the United States, Fr. Merrow began working to support the translation of the Old Testament into Dinka, the language of the Lost Boys. "They don't have any of the Old Testament, including Exodus," he says, "which would be a very meaningful story for them." As the Lost Boys' own exodus brought them to the United States, a friend of St. Mary's became involved in finding homes and jobs for them. Discussing their plight, Fr. Merrow decided, "They're Anglican. Let them know they're welcome in church."

The boys, young men by this time, came to church and were instant favorites in the congregation. Parishioners invited them to dinners, helped them find jobs, and taught them the basics of life in American culture. The young men have integrated much like any immigrant group even though the going isn't always easy. One of the dozen is attending Virginia Tech University, while another has spent a week in jail for assault. Both are mem-

Acts of Kindness

- Parishioners from St. Andrew's, Louisville, Ky., met a Bantu family at the airport and helped to acclimate them to their new surroundings. Early discussions involved electrical safety, doorknobs, plumbing and locks.
- St. George's, Durham, N.H., partners with neighboring Holy Trinity Lutheran to share "Welcoming Hearts," their combined refugee ministry. "A Bosnian family arrived, four people, with a guitar and two suitcases," says Jane Crooks, a parishioner at St. George's. Three years later that family was able to purchase a house and the eldest son is in college.
- St. Christopher's, Roseville, Minn., coordinates the collection of household goods for incoming refugees. Bedding, pots and pans, furniture, toothpaste are all on the long list of necessary items. "We have a lot of Hmong coming into this area soon, about 5,000. We're collecting whatever we can to help out," says Ebie Richards, outreach chair at St. Christopher's.
- Collecting the "stuff" needed to furnish an apartment is also the project taken on by St. David's, Feeding Hills, Mass. The parish has set a basket at the entrance to the church into which go all manner of bathroom supplies. "Even if someone can walk in with a bar of soap, that can be helpful," says parish administrator Sue O'Hare.

Aaron Orear

Lost Boys Resettle in Chicago

The plight of the Lost Boys first captured the world's attention in the late 1980s when some 26,000 Sudanese boys were forced to walk from their war-ravaged villages in search of shelter in Ethiopian refugee camps. Some of the boys were as young as 4; most had been orphaned during the country's civil war.

Not long after the boys arrived, the Ethiopian government was overthrown and the refugees were again forced to flee at gunpoint. Thousands of the children and young men died in a year-long journey by foot from Ethiopia to Kenya's Kakuma Refugee Camp. By the time their journeys ended in 1992—in some cases 1,000 miles after they began—fewer than half the boys who had left the Sudan were still alive.

A decade later, as conditions at the Kenyan refugee camp worsened, the United States agreed to receive 4,000 of the Lost Boys. Churches in Chicago's Rogers Park and Albany Park neighborhoods worked together to welcome the 125 young men who arrived in the city for resettlement and helped to provide clothing, furnishings, medical care, educational opportunities, and

places to live and work. Within the following year, the Chicago Association for the Lost Boys of Sudan (CALBOS) was formed to provide an organized effort to raise funds to meet the men's ongoing and emergency needs.

St. Paul's by-the-Lake Church has been instrumental in CALBOS's work and in ministering to the Lost Boys in Chicago. The parish serves as the financial agent through which CALBOS receives donations, and with the encouragement and participation of the parish's rector, the Rev. John Heschle, St. Paul's has become a social and spiritual home for Chicago's Lost Boys. A dinner is held at the parish each Thursday evening, giving the young men and volunteers a regular opportunity to gather, socialize, and enjoy each other's company.

"Fr. Heschle and the hospitality of the parishioners have made it possible to have a central location to meet regularly and stay in touch with our young men," said CALBOS board member Jackie Kraus. "Fr. Heschle is always with us on Thursday evenings, praying, visiting, cleaning up, and just being hospitable. In fact, one of the young men serves on the vestry of St. Paul's. It's an amazing



David Skidmore photo

Peter Atem takes his turn during a chess game at St. Paul's by-the-Lake in Chicago's Rogers Park neighborhood. Every Thursday evening as many as 40 Sudanese young men gather at the church for worship, a group meeting, games and dinner served by parishioners and volunteers with the Chicago Association of the Lost Boys of Sudan.

church, and he's an amazing priest."

Details about CALBOS's ministry, as well as personal stories about the young men, are available online at lostboyschicago.com.

Michael O'Loughlin

bers of the St. Mary's family and both have the love and support of their parish. "When you're together in worship," says Fr. Merrow, "there's just one God. You're at home in church."

Parishioners Without Borders

Across the country, in San Diego, St. Luke's Church is another parish transformed by an influx of Sudanese refugees. In 1992, the congregation was in decline. Seeking direction through prayer, its members heard God's call to look outward rather than inward as they decided that "the world is my parish." Just then an area priest suggested that a Sudanese family turn to the Rev. David Montzingo of St. Luke's as a source of assistance. The patriarch of that family told Fr.

Montzingo, "If you help my people we will fill your church."

Ten years later the prophecy has been fulfilled. The congregation at St. Luke's is now half Sudanese and thriving. The sermon is frequently translated into Arabic and children of all colors fill the pews, Sunday school and youth group. Coffee hour chat is held in several languages, and Fr. Montzingo is planning to learn Arabic.

St. Luke's success is well known in Sudan. When Siana Ako, a mother of five, announced that she was leaving for San Diego, people at her Sudanese Episcopal church told her to find the famous parish. "Everyone in Sudan knows about St. Luke's and Fr. David," Ms. Ako says. "They said I was so lucky to come here." As soon as she'd made herself known at church, the St.

Luke's Refugee Network helped her to find an apartment and donated all of the household goods needed to furnish it. They gave her money for food and showed her how to shop in American supermarkets.

After four years in the United States, Ms. Ako is finding her way with much less help. She is proud to say that this year she will enroll her children in school without any help from a translator. Yet even with her newfound confidence, St. Luke's is home. "When I go to other churches," she says, "I get a stomach ache because I am nervous. Here I feel comfortable, and so I always come to church." □

Rebecca Williamson, communications manager of the Diocese of San Diego, contributed to this article.

How to Become a Place of Refuge

The Episcopal Church has a wealth of experience and resources to help parishes.

By Michael O'Loughlin

This year approximately 50,000 of an estimated 12 million refugees will achieve their long-held dream of resettlement in the United States. But when they arrive in this country, their journey is far from over. For most, it's only the start of the arduous process of learning the language and skills needed to cope each day in America.

Dozens of Episcopal parishes across the country are among the local faith communities that are welcoming these newcomers and offering them hospitality as they start their new lives. Episcopal Migration Ministries (EMM) works through a network of 26 diocesan affiliates to encourage these parishes, coordinate their efforts, always inviting more parishes to embrace the gospel mandate to welcome the stranger.

Parishes that wish to sponsor a refugee family will be asked to work with local diocesan offices to meet the new arrivals' basic needs, according to the Rev. John Denaro, EMM's staff officer for church relations and outreach. "These needs may include orienting refugees to their new community, locating a place to live, collecting basic furnishings, coordinating transportation to medical appointments, obtaining social services, and helping get children enrolled in school.

"The parish doesn't have to do everything," Fr. Denaro stressed. "It's important to remember that there are publicly funded community resources that are geared to assist refugees. There may be vocational training programs and other social services which vary from community to community. The parishioners' role is to help the refugees obtain these services. They know the community."

"Parishes don't have to have all the answers, or provide unlimited expertise or resources," agreed C. Richard Parkins, EMM's director. "Parishes are supported by a local resettlement

Online Resource

Episcopal Migration Ministries' step-by-step manual, *Plenty Good Room*, is available free online and may be downloaded in PDF format from the EMM website (episcopalchurch.org/emm) under its "Manuals" tab.

A 16-minute video presentation, "Strangers No More," offers personal insights into refugee sponsorship, telling the stories of refugees assisted by parishes as well as the accounts of the welcoming parishes. Clips may be viewed for free online at the EMM website, and the full tape may be ordered in VHS format from Episcopal Parish Services for \$10.00 by calling 1-800-903-5544.

Parishes interested in sponsoring or assisting with a sponsorship in locations where EMM operates a program should contact their local DRC, who can visit the parish and explain the program and sponsorship possibilities in detail. A list of DRCs can be found online at the EMM website under its "Affiliate Network" tab. Parishes also may call the Rev. John Denaro at the EMM office, 1-800-334-7626, ext. 6057.

agency managed by a diocesan resettlement coordinator (DRC). Parishes are supported in their sponsorship work; they don't get left in the lurch," Mr. Parkins said. "We don't turn a refugee family over to a parish and say 'lots of luck.'"

The undertaking can seem daunting, but EMM has assembled a step-by-step guidebook to walk parishes through the entire process and answer many questions. "The manual, called *Plenty Good Room*, spells out the tasks and steps involved with sponsorship," Mr. Parkins said. (See sidebar for details on this and other

resources available from EMM.)

EMM's church relations and outreach office is willing to assist diocesan communities that want to stimulate parishes to engage in resettlement ministry. The greatest need that the parish meets, Mr. Parkins said, is to provide friendship. "Befriending the refugee helps start the process of healing."

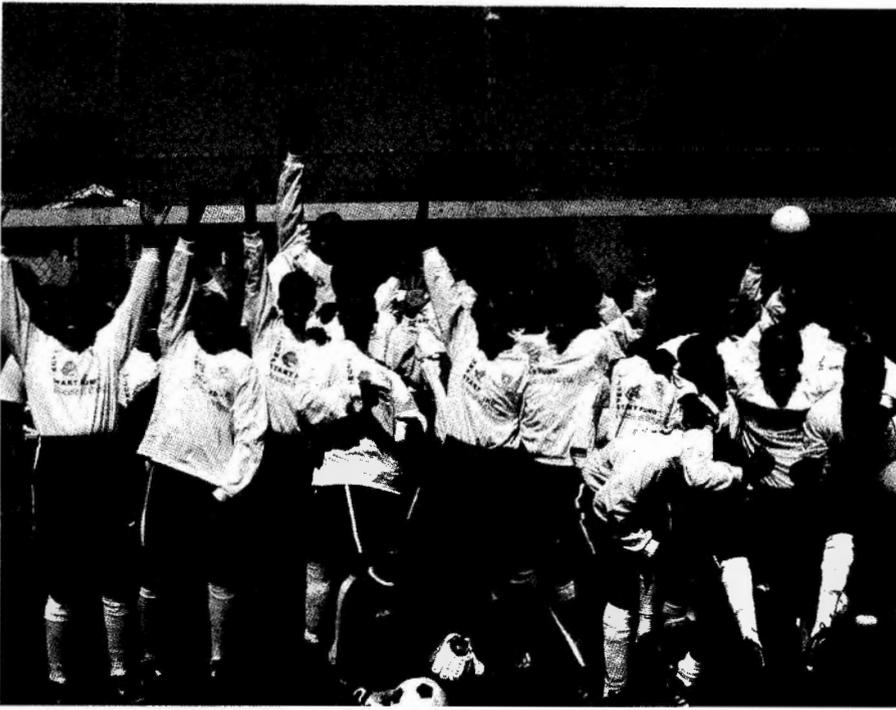
"Volunteers need to listen, and be patient with the refugees and with themselves," echoed Fr. Denaro. "Volunteers can take their cues from them. They'll let the volunteers know what they need. Refugees should be active players in planning their future in the United States."

An act of faith

Fr. Denaro recommended the *Plenty Good Room* manual as "a good tool for a parish that is in the discernment process about a call to this ministry. It can be used to help the faith community understand what it is that they're taking on. Parishes should enter into the discernment process prayerfully.

"Parishes should use the same process they would use to discern a call of any kind," he continued. "We've prepared a brochure called *An Act of Faith*, and the title is appropriate because parishes need to be prepared to undertake an act of faith when they assist with resettlement. The parish is reaching out in faith, not knowing what lies ahead."

For parishes that are concerned that they don't have enough people or financial resources to undertake such a ministry, Mr. Parkins noted that sponsorships can be designed in a variety of ways. "In many instances, one parish will have all the resources needed to sponsor a refugee. There are many ways to creatively involve all the gifts and energies of many parts of the parish family. But depending on the size of the parish, churches also can team up," he said. "Local realities



Peter Strimer photo

Members of the Somali United soccer team in Seattle celebrate goals and friendship. The team is sponsored by the Refugee Resettlement Office of the Diocese of Olympia, which serves more than 2,000 people each year, particularly by helping them become economically self-sufficient.

will determine how you organize. We've had congregations from other denominations and Episcopal churches work together; we've had an Episcopal church and a synagogue work together. The DRC in the local office can help make connections and develop partnerships."

Because of the need to have a certain concentration of refugees to have a viable, effective program, EMM operates in only 26 dioceses. In many locations, EMM works ecumenically with Church World Service and Lutheran Immigration and Refugee Service.

What about parishes that are not located in an area where there is a formal resettlement program? There are other important ways those churches can help. "Any parish can pray for the refugees and educate themselves about the worldwide refugee crisis," Fr. Denaro said. "To many people, the plight of refugees is invisible, which is remarkable considering that there are 12 to 13 million refugees worldwide."

Parish volunteers may be able to help at-risk immigrants, such as migrant workers, people who are seeking asylum, and people who have been paroled from detention centers.

Particularly in border communities, there is a need for church involvement with at-risk immigrants.

"Advocacy is another important area in which parishes can play a role," Mr. Parkins said. "Every voice counts and our elected representatives need to know that there is a constituency that cares about these people. If a parish wants to learn more about the situation and contribute, we will help them make the connections."

Addressing concerns

Fr. Denaro is working with affiliated dioceses to support and enhance their outreach to parishes. Working closely with the DRCs, he is helping to bring new parishes into the fold. Fr. Denaro and local offices also include parishes with sponsorship experience as mentors to parishes venturing for the first time into resettlement work.

"The refugee will initially need the parish, but he or she needs to be reminded that he or she is the master of his or her own destiny in this country," Mr. Parkins said. "The parish hinders that progress if it encourages dependency. The parish is helping the

(Continued on next page)

What Is a Refugee?

Words like immigrant and refugee have broad cultural meanings, but to the U.S. government they have very specific connotations. Some examples follow:

A **Refugee** is any person outside his or her country of nationality who is unable or unwilling to return to that country because of persecution or a well-founded fear of persecution. This broad term narrows when the government starts assigning "status" to arriving immigrants. An immigrant's status defines how the government deals with him or her. Once immigrants flee persecution, they are refugees in the broad sense, though their official status may change.

Refugee status is distinct from citizenship or permanent residency, and is intended to be temporary. In order to seek employment, a refugee requires a work permit; these are granted upon admittance to the United States but must be renewed. One year after admission a refugee is eligible to apply for permanent residency. After five years he or she is eligible for naturalization and citizenship.

Permanent Residents maintain citizenship in their country of origin, but are lawful residents of the United States. Permanent residents do not require a work permit for employment, but they cannot vote.

Citizenship is granted only after a process of "naturalization," by which the candidate learns the customs and laws of the U.S. Naturalized citizens share most of the same rights as native-born U.S. citizens.

Getting a **Green Card** has long been the catch-phrase for acquiring resident status in the United States. Officially the term has been replaced by the government's favored bureaucratic language — Permanent Resident Alien. The "Green Card" is so firmly fixed in popular culture, however, that it is still acknowledged on the Immigration Services website.

The word **Immigrant** is loosely used to indicate any alien in the United States other than those visiting on temporary business — tourists, business people, etc. It does not strictly indicate any legal status, as the term covers any alien living in the U.S., from illegal aliens to newly arrived refugees to permanent residents.

Resettlement is the process of relocating refugees in this country. Resettlement locations are chosen to provide employment and education opportunities for the refugees. Communities selected to receive refugees are ranked according to suitability for each incoming group and are known by the Orwellian-sounding name, **Resettlement Sites**. Larger cities don't necessarily come first on the list, mainly because they already attract other immigrant groups. Mid-to-small cities offer the same range of basic services and are often better equipped in terms of housing to receive an influx of new residents.

A Study in Humility

Welcoming Refugees Can be Both Rewarding and Humbling

In 2001, the Rev. Fletcher Harper, then the rector of St. Luke's Church, Haworth, N.J., served as convener of the Diocese of Newark's Task Force on Immigrant and Refugee Needs. In the fall of that year, inspired by the experiences of other parishes, St. Luke's sponsored a refugee's resettlement. Reflecting on his experience at the parish and on the task force, Fr. Harper, now the executive director of Trenton, N.J.-based Partners for Environmental Quality, offered these suggestions to parishes that choose to share in this ministry:

Don't be afraid to over plan. "Many parishioners committed in a general way to help with meals and transportation, but we probably could have done more specific planning. It helps to be very detailed about needs, like making a schedule of specific meals that people will make daily."

Be realistic with your budget. "The vestry approved funding, but it would have helped to have contingency funding planned so that the host family didn't have to bear unforeseen costs. I provided some money from my discretionary fund."

Be prepared for the long haul. "It's easier when the person has just arrived because there's a lot of enthusiasm and an immediate outpouring of support. But it's good to also plan and schedule for continuing to meet the person's needs one or two months down the road. In some ways it's more stressful later on."

Give without expectation of reward. "Our refugee was not particularly socially mature and she did not express a lot of gratitude. We realized that we were called to give without expectation of receiving thanks, but it was difficult in any case. We hoped to see some gratitude. It was an interesting experience in humility."

Try to understand the refugee's circumstances. "We were helping a woman who'd had a good life, not someone who'd experienced dire poverty. She had grown up in a relatively wealthy family. Her parents were killed, but she herself was not tortured or physically harmed. Her case was different from our expectations. As a result of what she experienced, though, she was living through delayed adolescence in her early 20s. The host family in particular encour-

tered behaviors that one expects of adolescents, like acting out and talking on the phone too much."

Access professionals as needed "I think it would help for the refugee to be assessed by a psychologist or another mental health professional so that the parish can get a sense of what they've been through and the stress they're under. I think it helps to be realistic about the potential need for intervention."

Be flexible. "You don't really know what the person's needs will be until they arrive. For example, we provided clothes, but that's not something you can act on in advance because you don't know what the person's shape or measurements are until they arrive."

Be supportive, but prepared to let go. "Our refugee was able to get a job as a cashier and locate an apartment fairly quickly. We wanted to encourage her when she had these opportunities, yet not make her feel like we were throwing her out. It was about a four-month commitment by the parish until she was on her own."

Be patient. "Refugee sponsorship is a powerful experience in patience."

Michael O'Loughlin

Become a Place of Refuge

(Continued from previous page)

refugee during a critical transition and not adopting the refugee; although sponsorships often lead to longer term friendships."

Fr. Denaro also stressed that parishes should not consider sponsorship as a means of recruiting church members. EMM resettles refugees of many faith traditions. "Parishes must be respectful of other cultures and other religions," he said. "Sometimes refugees who are Christian may want to learn more about the faith of their sponsors, but we are very clear that sponsorship is not designed to build up the congregation's numbers."

However in some cases, such as with many Sudanese refugees, the new arrivals will seek out the Episco-

pal Church because it is part of the Anglican Communion that has nurtured them through their journey. "Becoming involved with a local parish is often important to them in their new life," Mr. Parkins noted.

Increasing need

Since the terrorist attacks of 2001, the numbers of refugees admitted to the United States have dropped significantly because of new, elaborate security measures introduced by the government. This created a backlog of cases needing rescue. But Mr. Parkins noted that the numbers are again increasing, and the 50,000-plus refugees admitted this year are double the number admitted last year. With these increased numbers comes an increased need for churches to respond by welcoming refugees.

"Agency case workers can and will

do the work if parishes don't step up," Mr. Parkins said. "But the close personal relationship that a welcoming parish can offer usually can't be matched by an agency. Parish sponsorship offers the best resettlement experience."

"Parishes who aid refugees in starting anew find that there is as much a sense of being ministered to as being a minister," Mr. Parkins said. "I have heard many people say that they have gained much more than they've given. There will be challenges and difficulties, and we tell parishes that at the outset. The expectations and hopes of refugees are intense after a life of such suffering, so the parish has a very serious responsibility in receiving refugees. But for those parishes that have stepped forward, it has generally been a blessing far beyond their expectations." □

St. Paul as Refugee

By Boyd Wright

"And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold" (Acts 28:2).

This is how the King James Bible describes what may be the first refugee story of the Christian era. Those who welcomed the refugees were the citizens of Malta, and a modern version of the story (the New American Bible) puts it this way: "The natives showed us extraordinary hospitality."

The refugees were members of a motley band of sailors, passengers and prisoners led by St. Paul on his way to Rome and martyrdom. It was a bleak and dangerous time for those earliest Christians. But for a few shining months on this Mediterranean island they not only found refuge but discovered that the concept of giving lived and thrived. Perhaps the story gains meaning today because it took place only a few decades after Jesus showed us the way with his tale of the good Samaritan.

St. Paul and 275 other shipwreck victims landed gasping on the Maltese shore after they had set sail aboard a large merchant vessel thought to be seaworthy. Paul came as a captive guarded by a Roman centurion. The chief priests had brought charges against him and he stood trial before Festus, imperial governor of Judea. But Paul, citing his Roman citizenship, had appealed to Caesar and demanded to be sent to Rome.

On this leg of the long journey the ship sailed along the southern coast of Crete. Winter brought a great storm that swept her wildly off course for 14 days. All aboard thought themselves doomed. But Paul stood up and told them they could be saved. "Take some food," he said, and "none of you will lose a hair from your heads" (Acts 27:34).

Next day the worst happened. The ship drove

aground. Again Paul matched the crisis: "He ordered those who could swim to jump overboard first and make for the land, and the rest to follow, some on planks and others on pieces of the ship. And so it was that all were brought safely to land" (27:43-4).

Now the mariners feared another danger. The island could well harbor bloodthirsty barbarians. Imagine their relief when instead they received instant hospitality. On that rainy, cold shore, the natives immediately kindled a fire and provided food and warmth.

Those good Maltese went on to shelter their stranded guests for three months. Paul's fellow traveler, St. Luke, tells us: "They bestowed many honors on us, and when we were about to sail, they put on board all the provisions we needed" (28:10).

After that, Paul, with his ever-present guard, sailed on to Rome, to house arrest and death.

We know little about those "barbarous people"

of long-ago Malta. But we do know how they reacted when that swarm of bedraggled, half-drowned humanity swept up on their beach. The castaways must have landed with little beside the sodden rags on their backs. To give food, clothing, and housing to 276 souls in the midst of winter had to be a formidable task. But the Maltese asked no questions. They just offered their all.

We are left with an unforgettable New Testament picture of hope over adversity. Picture that coast, those waves, those helpless pieces of human flotsam. Picture the impulsively generous islanders who opened their hearts. And picture Paul, who taught us more about Jesus than anyone else ever has. Surely his desperate journey can stand as a parable of how to treat refugees in our own day. □

Boyd Wright is a retired newspaper editor who lives in Mendham, N.J.



A statue overlooking St. Paul's Bay, Malta, is a reminder of the apostle's famous shipwreck.



By Gary Nicolosi

What constitutes an effective stewardship campaign? Most obvious, an effective stewardship campaign raises money for the ministries of the church (financial), but it also communicates the mission, vision and values of the parish (organizational), learns about the circumstances of parishioners who may be in need of ministry (pastoral), and helps people grow in God by growing in giving (spiritual). How do we accomplish these four purposes in a stewardship campaign? I believe there are 13 essential building blocks to bringing them together:

1. Start with conversion — helping people to trust God with their money.

Stewardship is not about getting people to give their money to the church, though money is an important aspect of stewardship. The more fundamental task is helping people answer this question: What does it mean to trust God with my life? The key word here is trust, because stewardship makes no sense apart from trust — to trust God enough to let go of that which I cling to, live with risk and place myself in the care of God.

2. Understand why people resist stewardship.

Resistance to stewardship comes from people

who have yet to trust God with their lives, including their money. Some people live with past hurt; others are living with ongoing guilt; some are simply selfish and others immature in their faith. Whatever the cause for not giving, we need to minister pastorally to these people. They have a spiritual problem, and therefore require spiritual care.

3. Focus on potential givers — the seekers.

An effective stewardship campaign targets the committed and those who are open to being committed to stewardship, not those who resist commitment. With the committed members as the base, an effective stewardship campaign focuses on reaching the seekers — those people who are genuinely seeking a more meaningful and profound spiritual life, but have yet to be converted to stewardship.

4. Dream a dream and share it.

Develop an action plan that informs your congregation where you would go if your church had more money. Get your congregation feeling good about the love that your church can do, is doing and will do. Let them see God's future for the church. Tell the dream in a variety of creative ways: a mission, vision and values statement, a ministry brochure, a sermon series, two-minute lay testimonies, the parish website, video, cassette and CD, pictures on a bulletin board, home groups, breakfast or lunch meetings, newsletters, and letters to parishioners.

5. Produce an honest statement of what people are expected to give.

Share with the congregation the financial expectations of being a member of the parish. You can go biblical tithe: 10 percent of gross income. You can go modern tithe: 5 percent to the local congregation and five hours of ministry each week. You can go proportionate giving: a specific percentage that is off the top of one's income rather than the leftovers. However the leaders communicate expectations, remember that if nothing is said about giving, people will reward that silence by giving next to nothing.

6. Practice inclusion. Church growth happens when people encounter a congregation that believes and practices inclusion.

There is some correlation between an evangelism that seeks to include and a healthy stew-

ardship that seeks response. In other words, love pays. The more welcoming and embracing a parish is to people, the more likely it is to be a generous and grace-filled community. On the other hand, congregations that are fortress-like in their mentality to the outsider are likely to be stingy in their giving. A negative spirit in the pulpit will filter throughout the church, poison the atmosphere, and be destructive of any meaningful stewardship response. Efforts to punish the national Church may end up hurting your own parish.

7. Give offering envelopes to every family, whether they want them or not.

Every giving unit should receive offering envelopes, even those who give only at the beginning or end of the year. Let them decide for themselves. Some people may not pledge, but do give. Consider having offering envelopes mailed to each household every month.

8. Ask a response from everyone in the congregation on what their giving plan will be for the year.

Develop your own pledge card and include on it space for people to explain why they may not be able to pledge. Even if people can't or won't pledge, encourage them to fill out the card and return it to the church. The returned card tells you they want to remain members and it may also tell you if there is a pastoral or financial problem that prevents an individual or family from pledging. Whether members return the pledge card or not, never take people off the rolls unless they choose to leave the church.

9. Follow up the mailing with a telephone call.

One way to encourage people to return the pledge card is to inform them that unless pledge cards are returned by a specific date, they should expect a call from a member of the stewardship committee. This has the effect of motivating people to return the pledge card in order to avoid the call. Moreover, where a call is made, it allows the stewardship committee member to learn if there are any pastoral issues that should be forwarded to the clergy.

10. Send a thank you note from the rector to every person who returns a pledge card.

You cannot say "thank you" enough. People need and want to be appreciated, and a personal handwritten note from the rector — even one or two sentences — can be an incredibly meaningful exercise in expressing gratitude. It is well worth the effort, not only as an expression of thanks but also to let givers know that the rector knows they give.

11. Never expect the congregation to make a stewardship response greater than

that of the leadership.

Parish leaders should pledge first, with the rector, the vestry and the stewardship committee being able to talk about their giving as the stewardship campaign commences. The rector should be able to say from the pulpit, "Since I know what everyone here gives in the way of stewardship, you have a right to know what I give. I tithe! Come and join me."

12. Be open and honest about money management.

One reason many parishes do poorly in stewardship is that financial matters are kept secret from the congregation. However well meaning, failure to inform members about the financial management of the parish is deadly in terms of stewardship. Make the books open to all who want to see them. The monthly budget report should be posted in a prominent place for all parishioners to inspect. It cannot be said strongly enough: If people no longer trust the money management of the church, they will stop giving. Once trust is lost, it is difficult to win back.

13. Talk the language that motivates giving.

No matter how dire your church's financial situation, always be positive. Motivate people with the right attitude, the right approach, and the right atmosphere. People give because their hearts are moved by human need and because they have a vision of community that gives meaning to life.

Finally, keep in mind that money will not solve all the church's problems. If a church is in trouble financially, the root problem probably is something other than money. Look for underlying factors that negatively affect giving, and then honestly, courageously and systematically deal with them. Remember, healthy churches are giving churches. If a church is unhealthy, it will not likely be giving. □

The Rev. Gary Nicolosi is the rector of St. Bartholomew's Church, Poway, Calif.



Failure to inform members about the financial management of the parish is deadly in terms of stewardship.

A Perfect Church

By Harold R. Brumbaum

Pinch me if you like, to make sure I'm awake, but I think I've found the church of my dreams.

To the people strolling by it looks like just another church. And unless they happen to venture into one of them from time to time, they will be unaware that appearances can deceive, that, like so many boxes of Cracker Jack, within those hallowed walls lurk a lot of different surprises these days. The one I ran across last Sunday, it turns out, contained a bushel of them. Call it serendipity, call it fool's luck, I'd hit the jackpot.

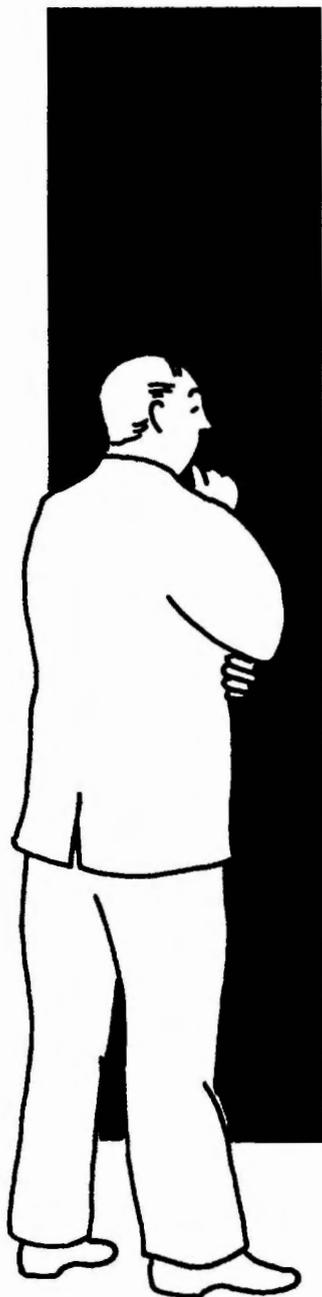
Tired of the *Sturm und Drang* in the tradition I belong if not adhere to, I'd been struck by the notice board outside the door: "The Church of the Peaceable Kingdom, Pan-Episcopal: Where Opposites Attract — and Cancel Each Other Out." Did dreams ever come true? I needed to find out, and went in.

The first order of business, the processional hymn, provided a clue that something uncommon was on tap here. The setting was "Ode to Joy." Fair enough. But the text was made up of nothing but Alleluias. Then, when the gradual came, to the tune of "Joyful, joyful, we adore thee," nothing would do but more Alleluias again. Tapping my neighbor in the pew to learn what was up in this looney bin, I was told that insofar as possible words were avoided to head off any ruckus before it began. Nobody knowing where their neighbors stood on anything of moment, an air of serenity born of blissful ignorance prevailed.

For that reason, too, the only other sounds often uttered by the flock turned out to be the Amens — though some of those more heavily invested in the feminist cause, protecting their turf, were here and there heard to skip the second syllable. Even here, however, with the ushers keeping a vigilant eye, lay the seeds of dissent between those who, with the Baptists, launched the word to rhyme with Hay and those who went for the Brahmin or High-Anglican Hah. I was told, too, that when Alleluias were given up for Lent the congregation made do with the good old mantric standby "Om" instead. Alleluia, Amen, "Om": the *lingua franca* of the angels serving to quell all variations of opinion.

The readings from scripture, when they came, were met with silence. And there was no sermon! A boon to those clergy (and those parishioners) who find preaching an ordeal; a body blow to those who live and breathe for that chance to do their stuff. Instead, having heard those scriptures read, and in the spirit of a Quaker meeting, everyone was free to mull them over in private, preaching to themselves, and not giving voice to their views or otherwise letting off steam until after church was out.

At the collection time, during the lull as the plate was being passed, I read in the leaflet that this was a tithing congregation of big-league dimensions. A full tenth of gross, not taxable, income. On the barrelhead (no double-dipping here). Three hundred households on the books @ average



The Church
of the
Peaceable Kingdom
(Pan-Episcopal)

—
Where Opposites
Attract — and
Cancel Each
Other Out

—
Everyone Welcome

income \$100,000 = parish income \$3 million per. Content to make ends meet on a tithe of that amount in turn, the rest given away. "See these Christians," the ancient marveled, "how they love one another!" But now, yet more marvelous: "See this congregation, how they try to help out every human being they can get their hands on." Pretty odd people, these.

And speaking of oddities, when the time comes to call a new rector in that parish, not a hair is to be seen of the beauty pageant where the would-bes hit the runway and display their charms. Instead, the congregation names a dozen tribal elders whose role it is to assemble a handful of worthy souls and true; on the fated day one of these being selected by lot. Good enough for the apostles; good enough for us. And if akin to a roll of the dice, we cite our Hebrew forebears with their Urim and Thummim doing as much. Yet when I suggested that we all might gain our leadership this way, whether bishop or priest or primate, I was promptly told "fat chance." Better to such minds, apparently, the current practice: stepping up to the parimutuel window and placing your wager on the one who takes your fancy in the dog-and-pony show. Or, put another way, taking your chances on a mail-order bride who gets off the bus with a veil on, letting you learn only after the wedding what awaits you behind it.

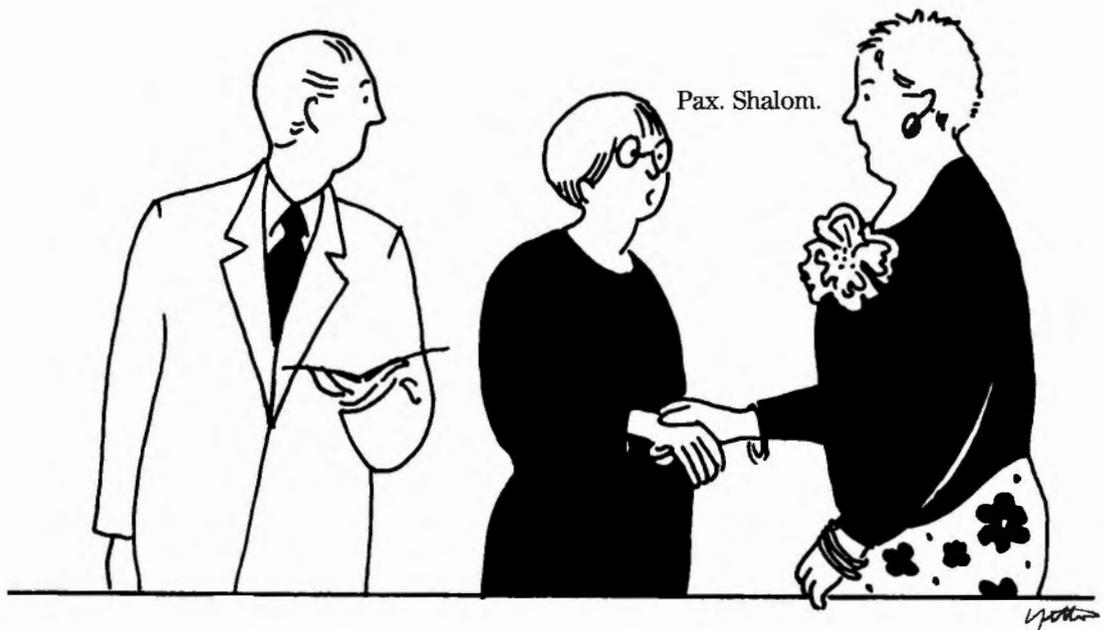
But back to the business at hand. The Peace, when it came, was exchanged with a gently uttered "Pax" or "Shalom" (exhausting the liturgical vocabulary in that place) and a full 10 seconds of eye contact, permitting a more fruitful meeting of souls than a fleeting hug or cor-

dial "How are you?" can provide. The communion, when it came, was suitably staid: no semblance of the production line here, but a few moments afforded to let you envision yourself at that holiest of tables "on the night he was betrayed" as you partook. Took longer to serve the gathering this way, but if that ought not to be "quality time" what should? And the ministers of the altar, as in an Orthodox setting or a symphony audition, were obscured behind a screen, obscuring as well the celebrant's identity — nor (as the Donatist party was taught some 1,700 years ago) did it greatly matter now as then.

When church was out, the eighth sacrament. The coffee hour, of course. Yet this time, not a bit of course, observed in silence, like a monastic meal. The lone voice provided nourishment enough — reading, now, not from the "Little Flowers of St. Francis," but, as the final surprise of the day, from the front page of the Sunday paper with its sorry accounts of greed and want, inhumanity and hurt. It had the effect of Henry V rallying his troops before Agincourt, propelling us like human cannonballs into the world not simply "rejoicing in the power of the Spirit," but with fire in our bellies and in our eyes, girded for the fray.

Dawn broke. I awoke. Had it been, then, simply a wish-fulfilling fantasy of mine? Or was it, just possibly, a glimpse of the Church Triumphant here on earth? Either way, I want to go back again next week. □

The Rev. Harold R. Brumbaum is a retired priest who lives in Nicasio, Calif.



The Peace was exchanged ... [with] a full ten seconds of eye contact, permitting a more fruitful meeting of souls than a fleeting hug or a cordial "How are you?" can provide.



Evangelical Preaching

"And his gifts were some should be apostles, some prophets, some evangelists, some pastors and teachers to equip the saints for the ministry, for building up the body of Christ" (Eph. 4:11-12).

By Tracy H. Lamar

For 60 years I have been in the life of the Church as a priest, 22 of those in retirement. I have taken the opportunity to look back over the years of my preaching and that of others, in relation to the meaning of preaching as a gift in evangelism.

I was told I was a "good preacher," meaning I was good at public speaking, my major in college. It is painful to admit that for many years I rarely knew what change or difference my preaching had made in the lives of those who faithfully gathered each Sunday for worship. Sometimes the sermon was a bit long, sometimes boring, with no meaning as related to the gospel. I am sure that it was not evangelical preaching as I have come to know such preaching today. I also wonder about much of the preaching in the Church today. Can it be called evangelism, a proclamation, the unfolding of the gospel?

In his book, *On the Road Again*, the Rev. Canon Keith Brown asks pertinent questions to be answered by today's clergy and congregations: "Do we have exciting worship each and every Sunday? Is our preaching inter-

esting, informative and compelling?" I would add the question, What has happened to our preaching as the proclamation of good news that changes lives? In writing to Timothy, Paul says, "As for you, be always steady, endure suffering, do the work of an evangelist, fulfilling your ministry" (2 Tim. 4:5).

Three summers ago, when we arrived in the lovely mountain town of Blowing Rock, N.C., where we spend the summer months, we kept hearing the challenging admonition, "You have to go hear the new preacher at the Blowing Rock Baptist Church." In other places we had lived, we found little to attract us to the local Baptist church. Given a different kind of worship, sermons about sin and salvation and the undignified "invitation" at the close of the service to give your life to Jesus and be saved, we were not anxious to heed the urging of our friends.

Finally we swallowed our Episcopal pride, along with my identification as a retired Episcopal priest, and attended the Sunday service at the Blowing Rock Baptist Church. We had heard in the past that attendance was about 60 to 75 any Sunday, but we arrived to a congregation of about 150, including a number of our summer friends.

The very attractive and personable preacher, known to all simply as Marshall, greeted the congregation with the meaning and purpose of the worship in which we were involved: "To have an experience with the living Lord Jesus Christ," as if we were gathered

What has happened to our preaching as the proclamation of good news that changes lives?

in his presence. He then invited the congregation of many, or no, religious backgrounds, to greet each other. With the usual hymns and prayers, it was time for the sermon. Having been warmly greeted, we felt comfortable.

Given the scripture that had been read by a young person, we expected the usual sermon we had heard from others. The preacher had no notes on the pulpit, no notes in his hand, only a Bible. As Marshall walked around the rostrum, down into aisles, to so relive the story, the event, with the characters, one could envision the who, what and why of the biblical story or event. Never at the pulpit, he proclaimed the contemporary meaning and use for today's disciples in the chaos, confusion, and difficulties in the world. We drove home from the service knowing we would be back again the next Sunday. We had received the gift of an evangelical proclamation of the gospel to talk about all week.

Last summer we returned to Blowing Rock and found our way back to the Baptist church. The congregation had grown to 400, folding chairs were being used in every space of the overflowing church. In addition to the preacher giving his meaningful sermon, a member of the congregation gave "witness" to a changed life. There was response to the "invitation" by those who wished to profess a personal faith in Jesus Christ as their Lord and Savior. The gospel had been preached with response. We left the service with a new experience and understanding of worship and the gift of a sermon not soon to be forgotten as we lived the gospel.

What was the difference between what we had experienced as the gift of preaching, beyond the usual sermons we had known? We asked Marshall what preparation he did each Sunday that draws increasing numbers. He answered, "I simply live the lives of those in the story, the event, as they heard and responded to the teachings of Jesus. What did it mean to those involved? I share what it can mean for our lives today." He continued, "I can only preach and proclaim, if you will, the gospel as I have come to live it. My purpose is to hold up a candle of hope for those who come each Sunday from a broken world." The gospel has been proclaimed, with the choice to be made by each who has heard the good news that is offered for their lives.

For years as a priest and preacher, I have struggled with the many endeavors — conferences, renewal programs, Faith Alive weekends, the Decade of Evangelism — to attract new members to the church, to renew the life of congregations, and to increase Sunday attendance. More recently has come the 20/20 initiative to double attendance in the Episcopal Church. I can suggest only one answer for the Church's needs. It is the call to evangelism, in its true meaning, to proclaim the gospel, the good news, for any increased attendance by 2020, or sooner; to renew the life of old and dying congregations; to offer a

**Never at the pulpit, he proclaimed
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confusion, and difficulties in the world.**

**We drove home from the service
knowing we would be back again
the next Sunday.**

real challenge for a changed life in Jesus Christ; to feed the spiritually hungry, and to have an answer for those who seek a new meaning for the word Church in worship, witness and preaching to change lives. This is the gospel that changed the lives of the first disciples and has the power to change lives of this generation. The children of this world need a candle of hope in the darkness of life.

We are living in trying and fearful times. Will we, or will we not, seek the presence of Jesus in our worship, in our preaching, to take into our world, as a witness to the place and power of the gospel proclaimed in our daily lives? □

The Rev. Tracy H. Lamar is a retired priest who lives in Durham, N.C.

The Virgin Mary on My Mind

I have been thinking a lot about Mary lately. The Blessed Virgin Mary, that is. I find that quite surprising. Growing up as an Episcopalian, I rarely heard about Mary, except around Christmas. We were taught in Sunday school that she was the mother of Jesus, but I do not recall any devotions to Mary, even in a parish that considered itself catholic. I can remember my parents' horror when they learned that a basketball player at the local high school said a Hail Mary at the free-throw line at a crucial time during a tournament game. He missed.

As my spiritual life has developed through the years, I have become gradually attracted to Marian devotion. I knew as a teenager that persons who belong to Anglo-Catholic congregations paid much more attention to Mary than I did, and I questioned my Roman Catholic friends about the Rosary and other devotions in which they took part.

Then along came the 1979 prayer book and everything changed. The Virgin Mary had her own feast day on Aug. 15, the day the Roman Catholics celebrate the Assumption, and the Orthodox observe the Falling Asleep, or the Dormition, of Our Lady. The revised American prayer book had recognized what the Books of Common Prayer in other Anglican provinces already observed — the Feast of St. Mary the Virgin. Mary was given prominence not only on that day, but also in the Feast of the Visitation, the Annunciation, and the Presentation. Most Anglicans draw the line at the Immaculate Conception, although there are churches in this country and elsewhere that observe it.

There are good reasons for my thinking a lot about Mary lately. A wonderful celebration of her feast day on Sunday, rather than the transferred day, Monday, Aug. 16, started my head spinning, along with seeing some of the television coverage of the pope's visit to Lourdes. Hymns, canticles and prayers to Mary swirl in my mind — an unusual occurrence even for

someone who recites the Angelus three times a day.

The Sunday observance of Mary's feast was livelier than usual because there were 120 or so participating in it — a far cry from the usual 35-40 who would attend an evening celebration on a weekday. Hearing the "Mary hymns" sung with enthusiasm was encouraging, the readings from scripture seemed more meaningful than usual, and a really fine sermon about how Anglicans view Mary put the celebration in context. When most of the congregation

responded aloud spontaneously during the sermon to the preacher's invitation to recite the "Hail Mary," it was chilling. Prayers of veneration in the Lady chapel concluded the observance. I daresay for some present that morning, it was the first time they'd ever celebrated Mary's feast.

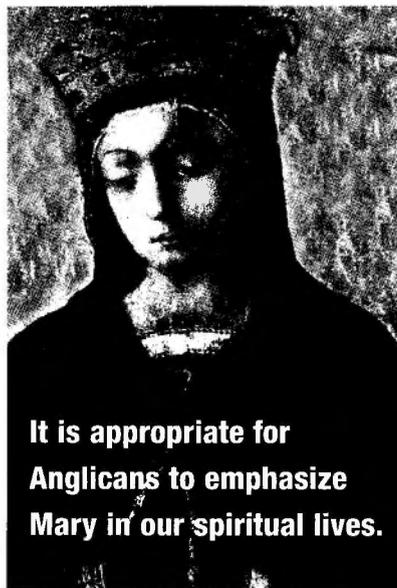
The other lasting event of the weekend was watching the televised coverage of the pope's visit to Lourdes. Riding in the "pope-mobile," he participated in an outdoor Rosary at the well-known shrine. Prayers were said or sung in several languages as thousands of pilgrims, many in wheelchairs or on

stretchers, joined in. Particularly moving was seeing the pope pray at the grotto where the Virgin Mary is said to have appeared to the peasant girl Bernadette in 1858. As he prayed, it was not difficult to see the pope's tears dropping onto the *prie-dieu* where he knelt. It was a moving moment for anyone who saw it. It is said the Virgin Mary occupies an enormous portion of Pope John Paul's spiritual life.

I suspect that my thoughts about Mary are not fleeting. I would guess that I'll search for a history of Anglicans' devotion to the holy mother. Because of our claim to be catholic Christians, it is appropriate for Anglicans to emphasize Mary in our spiritual lives. Her faithfulness and obedience set a shining example for all of us to try to follow. May devotion to her increase and may we be inspired by her holy life.

Holy Mary, mother of God, pray for us sinners now and at the hour of our death. Amen.

David Kalvelage, executive editor



It is appropriate for Anglicans to emphasize Mary in our spiritual lives.

Did You Know...

Church of the Holy Trinity, Juneau, Alaska, was a pro-cathedral for 22 years.

Quote of the Week

The Most Rev. Njongonkulu Ndungane, Primate of the Church of Southern Africa, in a paper in which he argues that the Christian Church must shoulder much of the blame for stigmatizing those with HIV/AIDS: "Christianity has too often espoused a destructive theology that links sex and sin and guilt and punishment."

Leader in Refugee Ministry

Several articles in this Parish Administration Issue address the topic of how parishes minister to refugees. The Episcopal Church has long been a leader in helping refugees become resettled in this country. An 1883 General Convention resolution called for the spiritual care of immigrants, and chaplaincies ministered to new arrivals on both coasts from the turn of the last century. Since 1988 Episcopal Migration Ministries has been a valuable resource and coordinator as parishes all over the Church have become involved in this important ministry. Recent refugees have come from the Sudan, Bosnia, Haiti, Cambodia, and all parts of the globe. Congregations have helped them become assimilated to American culture, and helped them find jobs. Members of our churches have become advocates for those being resettled, and in turn some of the refugees have become valuable members of our churches. Many congregations that sponsor refugees have been blessed by the experience.

There are many biblical imperatives for the Church to become involved in refugee ministry, particularly "I was a stranger and you took me in" (Matt. 25:35), and "Do not neglect to show hospitality to strangers" (Heb. 13:2). As they leave homelands, refugees often leave family members, friends and jobs behind. Sometimes they arrive without hope. The Church, recalling the promises of the baptismal covenant, can take the lead in reaching out to those being resettled. We hope even more congregations will become involved in this important ministry.

The Impact of Parishes

Week by week the news presented in this magazine and elsewhere reports developments in the Episcopal Church or other Anglican provinces, in dioceses, and sometimes in other settings. But it is in our parish churches where the real action takes place. The local congregation is where we worship, where our friendships with other parishioners are nurtured, and where we experience the pastoral ministries that may make a major impact on our lives. The developments of General Conventions, diocesan councils and provincial synods may be news worth sharing, but parish churches are where the good news is proclaimed.

Faithful clergy and devoted lay persons engage in important ministry at the local level without much fanfare. Most of our Christian education takes place in our parish churches and mission congregations. So does the brunt of our evangelism ministry. Teaching and exercising of good stewardship is found in local churches. So is the administration of the sacraments. Miracles of reconciliation and restoration take place there along with incidents of bereavement and heartbreak. Many persons first experience the presence of God in their parish churches.

THE LIVING CHURCH, the only national weekly magazine serving the Episcopal Church, has long recognized the importance of parish ministry. The publication of this special Parish Administration Issue is illustrative of that fact. This is one of four of these issues we publish each year. They are sent to all clergy of the Episcopal Church, whether subscribers or not, in hopes they will find articles and advertisements that will be pertinent to their ministries. We hope all readers will find this issue to be helpful.

Variety of Ideas

As an independent publication, we believe it is important to give exposure to a variety of points of view being held in our Church. Our letters to the editor, Viewpoint articles and guest columns often reflect some of the diverse beliefs found in the Episcopal Church. We are pleased to be able to provide a forum in which ideas may be exchanged and opinions shared, for there are few venues within the Episcopal Church where this sort of dialogue is taking place. It is helpful for church leaders to be aware of the variety of positions which exist, and for the rest of the Church to know what our leaders are thinking. This is a good time for differences of opinion to be expressed, and this is a good place for it to happen.

The Church, recalling the promises of the baptismal covenant, can take the lead in reaching out to those being resettled.

Property Constraints

Current members can surely have only a limited claim of 'ownership.'



By Lionel Deimel

The Episcopal Church, in the aftermath of General Convention's votes on V. Gene Robinson and the blessing of same-sex unions, has already had virtually intact congregations leaving to become new, non-Episcopal, churches. No group has yet succeeded in taking parish property with it, but the report of the Lambeth Commission might provoke renewed attempts to do so. Episcopalians should examine the legal, ethical, and practical arguments that might confront us in such an eventuality.

Exploration of property issues begins with the so-called Dennis canon (Title I, Canon 7.4):

"All real and personal property held by or for the benefit of any Parish, Mission or Congregation is held in trust for this Church and the Diocese thereof in

which such Parish, Mission or Congregation is located. The existence of this trust, however, shall in no way limit the power and authority of the Parish, Mission or Congregation otherwise existing over such property so long as the particular Parish, Mission or Congregation remains a part of, and subject to, this Church and its Constitution and Canons."

Clergy and dioceses certainly appear to be bound

by this rule, the plain meaning of which is that the Episcopal Church owns all church assets. Civil courts, which might be enlisted to enforce canonical arrangements, have consistently favored property rights of superior governing bodies over those of individual congregations in hierarchically organized churches such as ours, even in the absence of provisions as explicit as the Dennis canon.

The American Anglican Council and its allies have asserted that General Convention actions violated the preamble of the Church's constitution, thereby justifying extralegal responses, possibly including the departure of intact parishes from a wayward church. Not surprisingly, the constitution does not allow a bishop, diocese, priest, or vestry to second-guess decisions of General Convention. Some have argued that it is "defective" for not establishing a "supreme court" to adjudicate constitutionality, but this failure cannot justify the unilateral assumption of judicial powers by individuals or groups.

The Bishop of Pittsburgh, the Rt. Rev. Robert W. Duncan, has offered an alternative to the legalistic perspective. Before becoming moderator of the Network of Anglican Communion Dioceses and Parishes, he argued that fairness requires allowing congregations to control their own property, even if they choose to leave the Episcopal Church. Parishes conduct day-to-day business with little direct contact with the diocese or national church, so that it is natural for parishioners to think of the local church as "their" church and to resent any suggestion to the contrary. Often, many generations of Episcopalians have given to the parish, not to the diocese or to the Episcopal Church. The parish,

Civil courts have consistently favored property rights of superior governing bodies over those of individual congregations.

therefore, seems the proper trustee for its assets. Besides, if a congregation departs and leaves its building behind, what could a diocese reasonably do with it? The fairness argument has a strong appeal to moderates and liberals inclined to be generous toward fellow Christians.

Fairness is not easily discerned, however. Parishioners contribute for many reasons, including to support not simply a church but an Episcopal church. The diocese itself, or other parishes, likely contributed to the founding and early support of any now-dissident parish, and might once have helped rescue it. The parish itself might have made similar contributions, but any strict accounting of who "owes" what to whom is likely to be neither possible nor helpful.

Episcopal congregations are not independent, of course, but are integral components of a larger structure that is the Episcopal Church. Parishes must abide by canon law, maintain the faith and order of the Church, and be faithful stewards. They operate under many constraints, but they receive episcopal care and diocesan services in return. They use the prayer book and hymnals provided by the wider Church, as well as the Church Pension Fund and other services.

Every parish is part of a network of churches, and the loss of one always has broader implications. In myriad ways, all Episcopalians benefit from an abundance and diversity of parishes, which provide worship choices, multiple venues for meetings and programs, church homes away from home for travelers, and enhanced public awareness of the Episcopal Church. If we truly believed that parishioners, not Episcopalians generally, properly held an interest in their own parishes, would we not require some "buy-in" when new members join, and distribute proceeds of their "shares" when they leave?

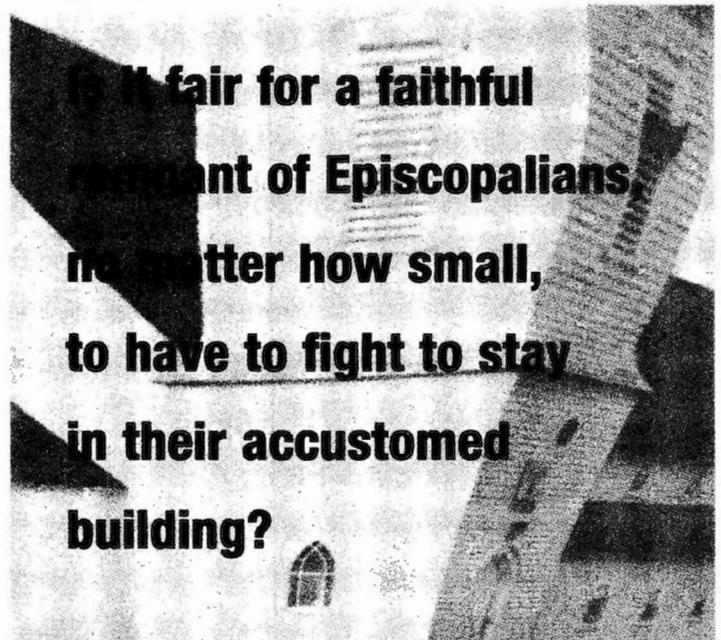
Considerations of fairness cannot ignore parishioners wishing to remain Episcopalian within congregations that, predominantly, want to leave. Is it fair for a faithful remnant of Episcopalians, no matter how small, to have to fight to stay in their accustomed building? Yet advocates of the right to withdraw completely would have a vestry make a decision to leave the Episcopal Church by the same rules under which it might decide to replace a copy machine.

As a practical matter, allowing congregations to leave with parish property is surely a bad precedent. If one congregation succeeds in doing so because of one grievance, others will certainly follow. And others will follow them, perhaps for less severe grievances, until splitting becomes easier than staying together. History teaches that churches that split do not easily reunite. Whereas denying parish property to a disgruntled congregation might not preserve unity forever, it might assure it long enough for passions to dissipate and for cooler heads to prevail. Similar reasoning guided the House of Bishops' adoption of its Delegated Episcopal

Pastoral Oversight (DEPO) plan.

Parochial no-fault divorce, on the other hand, could facilitate even outright theft: Identify a troubled parish, take over its lay leadership, leave the Episcopal Church, sell the real estate, and divide the proceeds. This strategy might seem far-fetched, but it is important to recognize that the Dennis canon can be a bulwark against indefensible abuses.

The strongest pragmatic argument for allowing a congregation to leave with its property is that doing so would avert protracted litigation. The Chapman letter



[TLC, Feb. 15] suggested that the Episcopal Church could be worn down by a steady parade of conflicts over property, but that parade need never march if the Church is resolute in protecting its property rights.

Ultimately, theological differences unrelated to property are what threaten schism. We can force no one to remain Episcopalian, and, if a minority cannot tolerate communion with those who disagree on a point of doctrine, we can but pray that they find peace elsewhere. In the absence of compelling legal, moral, or pragmatic arguments for ceding property to dissidents, however, any demand by them for property based on God's being on their side is a pure right-of-revolution argument. As a practical matter, anyone can claim this right, but no one can grant it.

We should all hope, pray, and work for reconciliation. Arguing over property does not become missionaries of the gospel. Perhaps recognizing this will strengthen our resolve to maintain our traditional Anglican unity within diversity, and, thereby, to do better the work that God has given us to do. □

Lionel Deimel is president of Progressive Episcopalians of Pittsburgh.

A Tendency to Sin

In her article, "Holy and Catholic" [TLC, Aug. 1], the Rev. Caroline Hall writes, "I don't know why God made me lesbian and did not answer my prayers to make me heterosexual." This statement, of course, is a denial

of the doctrine of free will. Overcoming a tendency to sin is not easy. She should read St. Augustine's *Confessions*.

When people used to commit a sin, they would say, "The devil made me

do it." Ms. Hall is saying, "God made me do it."

Homosexuality is unnatural. The dictionary defines such acts as a perversion of the natural, and therefore, people who perform such acts are called perverts because they are perverting nature.

It is quite clear from the book of Genesis that God created male and female and sexual intercourse for the procreation of the human race. Homosexuals pervert God's commandment to go and multiply.

Harry E. Roberts
Ontario, N.Y.

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As I read Caroline Hall's article describing the judgment leveled against her by another Christian because of her sexual orientation, I felt her agony. She concludes, "those who focus on the holy want to draw lines which exclude." She equates being holy with being judgmental because holiness leads us to form divisions. I disagree. People form divisions, not God.

I believe God is calling us to be both catholic and holy. Consider how Webster defines holy: "belonging to or coming from God, spiritu-

Holiness does not lead to division but to total inclusion in the body of Christ.

ally perfect or pure." Our only reference for perfection is God and he yearns for us to be united as one body. Holiness does not lead to division but to total inclusion in the body of Christ.

Holiness is a personal quality for which we must strive as we seek to be conformed to Christ's image. A part of holiness is examining our souls and our lives, as Paul writes, "Examine yourselves to see whether you are living in the faith ... that you may become perfect" (2 Cor. 13:5-9).

None of us is perfect, but we are strengthened by the knowledge that God loves us even with our sins. We are called to pray and work to be less sinful, less judging, less exclusive.

Paul struggled with his sinfulness. Yet he was able to open himself to God's will and do wonderful works even in his human condition. May his struggle give us hope as we seek to follow God's call to be both holy and catholic.

*(The Rev.) Georgeanne Cusic
St. Alban's Church
Marshfield, Wis.*

Although I agree with the Rev. Caroline Hall on some of the points in her article, particularly that having a church for non-sinners will mean having an empty church, I still take umbrage at some of her statements.

First, I noted that she wrote that she "affirms" the resurrection, etc., and "affirms" the authority of scriptures. Maybe it is because of my many years as an attorney, but I cannot help but think that the author is playing with semantics. I would guess that she uses the word "affirm" to avoid saying that she "believes" these things to be true. I believe that if a priest does not believe the resurrection, the virgin birth, Christ's atoning sacrifice, and the authority of scriptures, then he or she is not really Christian and should not be a priest.

Second, Ms. Hall wrote "Jesus loves each of us unconditionally." Again, this is false. Although God's love is full of mercy, if we sin and do not repent, we are subject to our failings and God's judgment.

And third, Ms. Hall wrote that "catholic means inclusive." "Catholic" means "universal" and refers to the Christian church in its first centuries when it was undivided. To redefine "catholic" to mean "inclusive" is to change its historical meaning to fit her arguments.

Although Ms. Hall is quite right about her arguments about Donatism, and although her arguments about how her sexual proclivities may not affect her ministry may be sincere, I

Ponder the Mystery

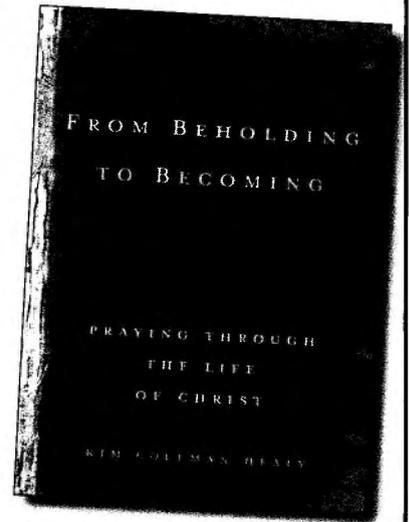
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LETTERS TO THE EDITOR

must say it is clear from her statements that there may still be a problem with her ministry.

*(The Rev. Canon) Michael Penfield
St. Luke's Chapel in the Hills (APA)
Los Altos Hills, Calif.*

Caroline Hall, in her article "Holy and Catholic in Tension" repeats the claim that "The tradition of the Church also supported slavery." I suggest that she read *For the Glory of God* (Princeton, 2003) by Rodney Stark, a professor of sociology and comparative religion at the University of Washington. He rebuts this accusation quite effectively.

*Dale E. Elliott
Lovington, Ill.*

Training Needed

Park Allis asks in his article on retired clergy [TLC, July 18], "Are We Expecting Too Much for Too Little?" He aptly outlines the paradox of increasing numbers of clergy in a Church with diminishing membership.

He is, of course, quite correct. In 1964, the year we were both priested, there were 10,000 Episcopal clergy for 3.6 million members. Today we have 15,000 clergy for 2.3 million members, 50 percent more clergy to serve 1/3

Hospice ministry is just as specialized as interim ministry or doing a start-up.

fewer members. It is hard to believe in a clergy shortage when we have only 6,000 paid clergy positions in the Church.

Nevertheless, we do in fact have a true need for retired clergy to serve smaller congregations if, as Fr. Allis states, they are to remain open. At issue are the expectations these smaller congregations have of their limited-time clergy vs. the expectations retired clergy bring to this new ministry.

Perhaps the focus might be more

clear if framed in the context of "triage" and "hospice." Triage is from the French verb *trier*, meaning "to sort"; nearly every diocese has limited resources and needs to determine how to use them most efficiently. We want to do the most good for the most people/congregations. Some churches will survive no matter what, and some will die regardless of the circumstances. In medical triage, those that will not survive are made comfortable and receive spiritual care from the chaplain. We retired clergy need to be aware that the diocese has already done the triage for many of the smaller places and that we are called to hospice ministries.

Hospice ministry is just as specialized as interim ministry or doing a start-up. It is time for the Episcopal Church to provide or arrange for training before assigning retired clergy to these specialized responsibilities.

*(The Rev.) Gary R. Gilbertson
Baltimore, Md.*

More Than Language

Many thanks to David Kalvelage for his Editor's Column about one of the projects of the Prayer Book Society [TLC, July 25].

I write to amplify and react to some of his comments. The matter of language in our worship and devotional life is not a major concern of the PBS. We do believe traditional or liturgical English is far superior than what passes for contemporary English in the 1979 BCP, but it is the content of the BCP that is far more important.

We encourage the doctrinal standard of the 1928 BCP to be restored as the norm for the Episcopal Church with the contents of the 1979 BCP interpreted by the former book. The 1979 BCP is not a prayer book in the classical sense, but a book of alternative services. If the General Convention had kept the 1928 BCP in place, and authorized something like the 1979 BCP as an alternative service



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book, the tragic decline in numbers, orthodoxy, dignity, and morality would not have happened.

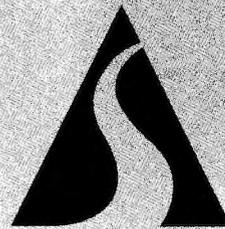
*(The Rev.) David C. Kennedy
President, Prayer Book Society
Boynton Beach, Fla.*

Corrupt Teaching

One would expect that the Presiding Bishop would, as a Christian overseer, have a working understanding of God as the Holy Trinity. Apparently, Frank Griswold does not. In his recent letter to all Episcopal clergy, he writes, "There would be no communion between the Father and the Son if there were no distinction between them. Communion requires differentiation in order that love can go forth from itself and find another to love. Communion requires that there be singularities that set us apart from one another."

That may sound reasonable enough if the premise of Christianity had followed the Arian Heresy rather than the Nicene and Augustinian line of understanding of the mystery of the Holy Trinity. Augustine gave us a working description of the relationship of the Father, Son, and Holy Spirit as a unity of the "Will," which will is benevolent, orderly, and non-spatial.

In the Presiding Bishop's eagerness to create a concept of communion as a "love feast between dissimilar entities" to justify bringing unrepentant sinners into the Church as full and exemplary examples of Christian fidelity, he corrupts the fundamental teaching of Christianity by asking us to deal with God in spatial terms rather than spiritual realities. He seems not to understand that the "tie that binds" is not love of opposites but unity of will. He then attempts to justify his lack of unity of theological understanding with provinces of the Anglican Communion by suggesting the Episcopal Church would be in error to not open the privileges of membership in the body of Christ to those in our country who disdain the expressed will of God but wish the privileges of membership and leadership in the Church, even though that



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*(The Rev.) James F. Graner
Larned, Kan.*

Strange Bedfellows

Today, as I commemorated the memory of William Reed Huntington, the great striver for reconciliation and inspiration for the Chicago-Lambeth

Quadrilateral (our "bottom line" for ecumenism), this thought occurred to me:

The six groups coming together in the "orthodox" alliance (AAC, AMiA, APA, FIFNA, REC, ACN) [TLC, July 11] are, to say the least, "strange bedfellows." Can someone please explain to me how, for instance, Anglo-Catholic FIFNA (which does not accept ordination of women) and low

church REC (which does not accept apostolic succession in the historic episcopate) can "agree to disagree"? And, if they can agree to disagree, why can they not do so and still remain in the Episcopal Church? Where is the William Reed Huntington of our day who can preserve the unity of the Episcopal Church? (Actually, I guess the schismatic breakaway of REC, which happened in his time, was not exactly preservation of unity.)

The scriptures for Sunday, Aug. 1 (Proper 13 C) speak a word to this condition: "Above all, clothe yourselves with love/charity, which binds everything together in perfect harmony [which is the perfect bond of unity (NASB)]. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body" (Col. 3:14-15).

*(The Rev.) Charles Walthall
St James' Church
Marion, Ill.*

EPHAPHATHA Mark 7:34 BE OPENED!

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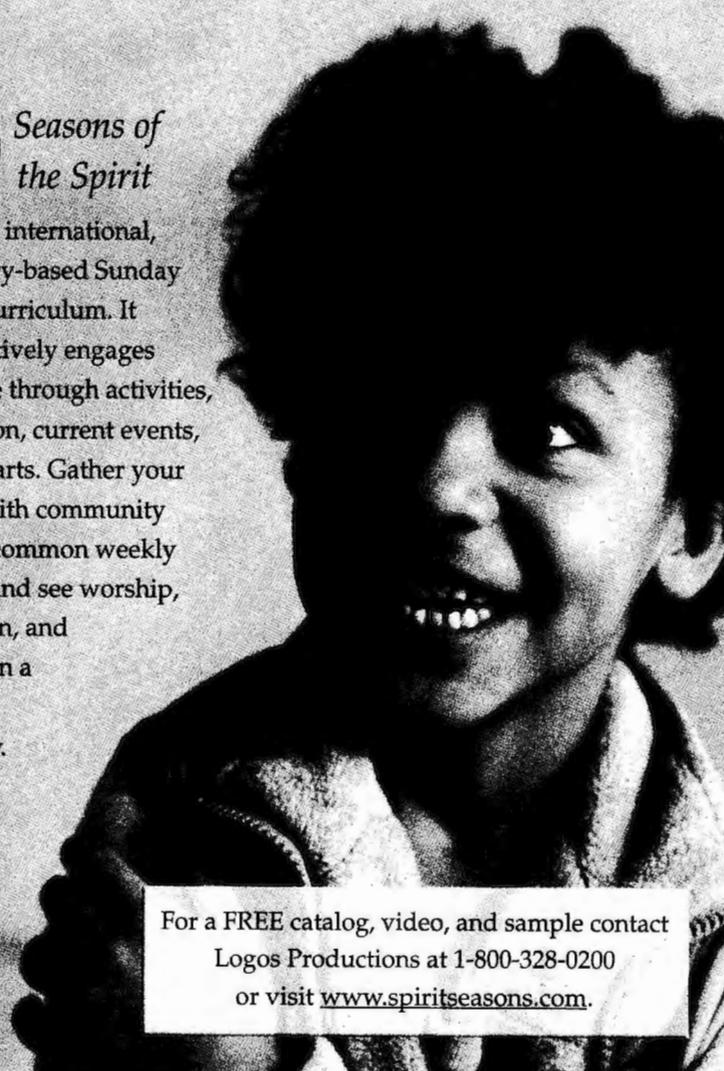
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Shades of Technophobia

Thank you for the very good Technology Issue [TLC, Aug. 15].

My only negative comment is that the cover photo might tend to reinforce the shades of technophobia which lurk in us.

A rather better feeling for the subject might have been imparted by a more positive and humorous picture.

For a number of years I have taught university religion courses online, and can attest to the effectiveness of email and on-line outreach to the unchurched. The current generation of students is accustomed to sharing everything by email — family trauma, history of abuse, struggles with drug dependency, questions of sexuality. Within a week or so of the start of an online course I am not only dealing with questions on the material of the course, but also with deep personal and spiritual issues which a student might send to me via email, but which no one would bring up in a traditional classroom or lecture setting.

I would encourage all churches to have an internet presence, and to develop whatever internet and email

ministries are appropriate for their communities and expertise. For this, the "12 Steps to Web Success" gave a very good checklist and introduction to building an effective web presence.

The "7 Deadly Scams" was an excellent example of how those in the Church can impact and educate those who might otherwise become entangled in the darker side of the internet. It would be a good basis for a teaching series — for youth, for the elderly, for computer rookies.

*Shirley Rollinson
Clovis, N.M.*

Jesus' Example

In view of the theological arguments going on in our Church at the present time, I believe it might be helpful to see what our Lord Jesus Christ had to say and do about how we should proceed in reaching out to others in his Name.

The striking thing we can learn from all four of the gospels is that Jesus' method of procedure was to reach out to all people, including, conspicuously, those deemed unacceptable in the Judaism of his day.

Jesus visited and healed lepers who were forced to live in separate colonies, Roman military officers (Gentiles), the fallen woman, the thief on the cross, the good Samaritan, and many others. God's love and salvation was for all. There is no reason to think that Jesus would exclude homosexual persons in his outreach, even if some people in Africa and in the United States would like to do so. I believe Jesus did not preach exclusion, nor should the Episcopal Church, if we would be true to him.

May we be seen as a Church of Christ's followers.

*(The Rev.) George R. Dawson
Rockland, Maine*

Identification Needed

My family and I recently enjoyed a wonderful visit to the East Coast. We took in all the sights and sounds, including visits to Episcopal churches. A question arises in my mind at both St. Paul's Chapel, New York City, and

at Washington National Cathedral, Washington, D.C. Why is it so hard to find information at these churches that they are Episcopal churches?

I heard someone ask a guide at St. Paul's: "Is this an active church? What denomination is it?" With the outstanding compassion and generosity St. Paul's ministered with following

9/11, I would hope that the word "Episcopal" could be attached to its witness. My family hunted. We found the word "episcopal" on a sign in St. Paul's cemetery. The same concern arises with the National Cathedral. One must work hard to find out that it is an Episcopal cathedral. Those of us in the other parts of the country would

Lives Transformed, Periphery Activated

*By the Rev. Rona Harding, Rector
Church of the Ascension, Lexington Park, MD
Diocese of Washington*

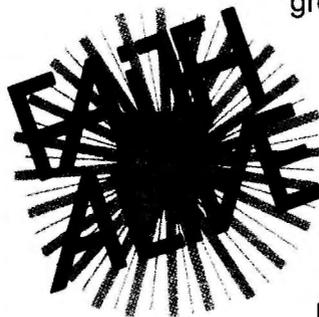
It was with some trepidation that we held a Faith Alive Weekend in our parish.

Our concerns that we would be inviting a lot of people to come into our parish to stir up controversy were unfounded. Instead, we received a highly focused group of lay Episcopalians and a very professional retreat for three days which has rejuvenated our parish.

Since the visiting Faith Alive team has left, a new sense of intimacy and joy has spread through the parish. The ECW, which had died, has been revitalized. The youth group has new life. The Foyer groups have been reformed. A new discussion group on spiritual life has been formed and -- best of all -- many who were on the periphery of the parish are now joining those in the center.

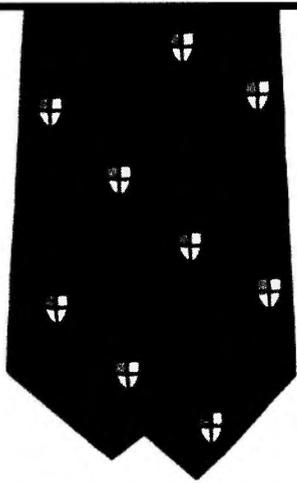
Our mid-week services have more than tripled in size, and our Bible study attendance has doubled.

I encourage any parish that feels that it needs a shot in the arm, and a spiritual renewal to consider Faith Alive. It certainly touched and changed many people's lives in my parish.



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LETTERS TO THE EDITOR

love to educate the general public of the great works of these Episcopal churches and of our denomination at large. It just might help with our identity crisis in rural America and other locations where Episcopalians are few and far between when compared to places like the East Coast.

(The Rev.) Martha Rogers
St. Alban's Church
Spirit Lake, Iowa

It's All About ...

While in Istanbul shortly after Easter, I found a newspaper article accompanied by a photograph of the Patriarch of Constantinople severing ties (impaired communion?) with the Archbishop of Athens in a dispute over jurisdiction of some Greek dioceses. *The Ukrainian Weekly* tells the story of the same patriarch pressuring the Bishop of Rome not to confer the title "patriarch" on the Ukrainian Catholic major Archbishop of Kiev so as not to "upset" the Patriarch of Moscow, who threatened to sever

What are we to make of all of this? I think Ukrainian grandmother Sophie would say, "It's all about power, Father, all about power."

(The Rev.) Michael Fill
Scranton, Pa.

Searching for a Bishop

The article about the Diocese of El Camino Real [TLC, Aug. 22] contains inaccuracies.

A joint process committee was established in order to design a process to be brought to the annual convention for approval. It is a process by which the diocese will evaluate itself and proceed to carry out a search for a bishop. The initial part of that task is complete and was approved by convention in January. In effect, the joint process committee is now in recess until it is time for the search.

Upon the resignation of Bishop Richard Shimpfky, the standing committee has become the ecclesiastical authority as provided in canons. With the help of the Presiding Bishop's

The (American) Polish National Catholic Church is estranged from the Old Catholic Church of Utrecht over the ordination of women.

what little ecumenical dialogue exists between the two.

The Patriarch of Moscow continues to meddle in the affairs of the Ukrainian Autocephalous Orthodox Church while exercising control over another branch of Ukrainian Orthodoxy as in the old days of the czar or Stalin. The (American) Polish National Catholic Church is estranged from the Old Catholic Church of Utrecht (which gave it episcopal orders, as we did at one time) over the ordination of women. And now the Bishop of Pittsburgh and his Anglican Communion Network seeks the blessing of Canterbury to help replace the Episcopal Church in the worldwide Anglican Communion.

Office of Pastoral Development, the standing committee is proceeding with reorganization and administration of the diocese. Also, it is now choosing an assisting bishop who is expected to serve until the next diocesan bishop is in place.

In the meantime, Bishop Millard is helping, as the article correctly stated.

Gordon W. Gritter
Avila Beach, Calif.

About That Door

Regarding the letter, "The Only Door" [TLC, Aug. 8], I think the author is making three interesting points:

1. That Jesus is *the* door.
2. That heaven is open only to those

who have loved God from the depths of their souls.

3. That this includes Buddhists, who don't believe that there is a God.

Tell me more.

*(The Rev.) Richard Guy Belliss
Santa Clarita, Calif.*

More Than Courtesy

In the article about the Most Rev. David Hope's pending resignation as archbishop [TLC, Aug. 22], TLC's writer states that he "will retain the courtesy title of 'bishop.'" Why does the writer consider that a "courtesy title"? Surely, once ordained to the episcopate, a bishop in the Anglican Communion is entitled to retain the title of bishop, unless he or she renounces orders or is deposed?

If people call him "Archbishop" still, that might be described as a courtesy title, although an inappropriate one.

*Nigel A. Renton
Berkeley, Calif.*

"Courtesy title" was not TLC's idea. It was used in the announcement regarding the archbishop's future. Ed.

Is He Serious?

Surely, the Rev. Frederick Krause [TLC, Aug. 15] cannot expect any rational person to take seriously a theology of sexuality which is based on concepts of archaeology, biology, and cosmology some 3,000 years old?

As to Jesus' use of current knowledge of his day, I presume he would have agreed that the Earth is flat.

*John L. Prather
Yonkers, N.Y.*

Beyond Tribal God

I was appalled to read in the Editor's Column [TLC, Aug. 22] that a friend was "appalled" to hear at the fraction at Grace Cathedral, San Francisco, mention of the Hindus, Buddhists, Islam and Jews, and all those who walk the way of faith. I thought we moved beyond the idea of a tribal god back at the time of the exile 2,500 years ago.

*(The Very Rev.) Hollinshead T. Knight
Portland, Ore.*

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Priest Saves Boy's Life

During the annual White Bank picnic lunch following services on June 6 at St. Michael's Church, Colonial Heights, Va., the Rev. Tige Newell was in the right place at the right time to save the life of Whit Spivey, the 7-year-old grandson of parishioners Joe and Mitzie Lyman.



Fr. Newell

When the child began gagging and was unable to breathe during the meal, his grandfather attempted to perform the Heimlich maneuver, but was unsuccessful in dislodging the obstruction. Fr. Newell, who was seated across the table from the family, successfully performed the maneuver. The boy recovered immediately and has shown no adverse effects from the ordeal.

Fr. Newell, the rector of St. Michael's, was recognized June 20 by his parish for his decisive intervention. "We believe it was not a coincidence that [Fr.] Tige was seated across the table from us nor was it coincidence that he had the knowledge and ability to help Whit in his time of need," Mr. Lyman told *The Jamestown Cross*. "We believe the Lord also had a hand in this."

Nigerian Congregations in U.S. Move Forward

The planting of Nigerian Anglican congregations in the United States is well underway, Archbishop Peter Akinola told worshipers at a consecration of bishops in Nigeria's capital of Abuja, as he reiterated his call for Nigerian expatriates in the United States to leave the Episcopal Church. Archbishop Akinola also lauded the work of the Anglican Communion Network, stating that the Church of Nigeria was in fellowship with this body and not with the Episcopal Church.

At the Abuja ceremony, Archbishop Akinola welcomed and praised the Rev. Canon Martyn Minns, rector of Truro Church in Fairfax, Va. In a letter to his parish, Canon Minns wrote that Archbishop Akinola had "arranged our visit so that we might have a better understanding of the context of their ministry and so build a stronger partnership for the future."

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Bishop Griswold Will Get Early Look at Lambeth Report

Presiding Bishop Frank T. Griswold will be one of the first persons to read the Lambeth Commission on Communion (LCC) report and will have a significant voice in the way it is debated after it is delivered to the Most Rev. Rowan Williams, Archbishop of Canterbury, at the end of this month.

As an elected regional representative of the Primates' Standing Committee, Bishop Griswold and four other elected regional representatives will meet with the Archbishop of Canterbury at Lambeth Palace Oct. 15-16. The committee has the authority to help plan the schedule for the meeting of all the primates to be held in Northern Ireland next February and to determine, in consultation with the Archbishop of Canterbury, how and when the report is distributed.

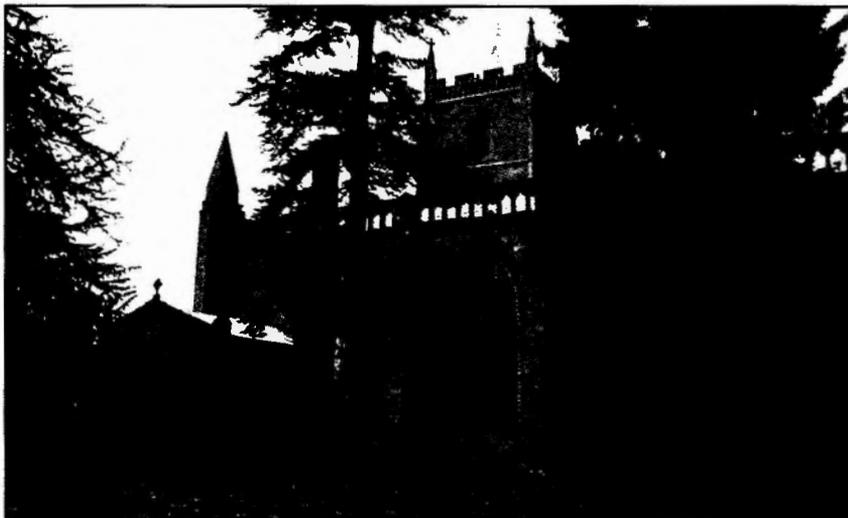
Archbishop Robin Eames of Ireland, chairman of the LCC, told the Anglican Communion News Service that Archbishop Williams commissioned the report on behalf of the primates and revealed the importance of this commission to the future of the Anglican Communion.

"It is the Standing Committee of the Primates which will have to come to a decision about how and when the primates as a body will respond to the report, although there will have to be consultation with the Standing Committee of ACC because the Anglican Consultative Council will undoubtedly have to receive the report in due course as well," Archbishop Eames said.

Fear of Hell Pays Dividends

A study of 35 industrialized nations including the United States, United Kingdom, Japan, Turkey, and Europe prepared by economists at the Federal Reserve Bank of St. Louis reports that fear of eternal torment has a high degree of correlation to economic well being.

"In countries where large percentages of the population believe in hell, there seems to be less corruption and a higher standard of living," economists Kevin L. Kliesen and Frank A. Schmid wrote in "Fear of Hell Might Fire Up the Economy" published in the St. Louis Fed's July quarterly review.



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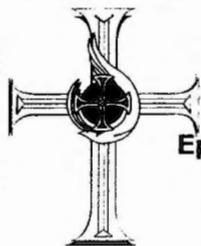


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Sydney to Hold Back on Lay Presidency

In deference to the wider Anglican Communion, the Diocese of Sydney, Australia, will not propose legislation authorizing laity to celebrate the Eucharist for consideration at its October diocesan convention, but a proposed motion does ask that no disciplinary action be initiated against those involved in the controversial practice.

The proposed resolution is the latest in a long process of discernment. Thirteen separate commissions and diocesan committees since 1977 have studied the issue in Sydney, urging that church practice be reformed. The Appellate Tribunal of Australia's General Synod in 1997 held that it was "consistent with the Constitution of the Anglican Church of Australia" for deacons and lay persons to "preside

at, administer or celebrate the Holy Communion." The court also held, however, that a diocese could not "make provision for these ministries" without permission of General Synod.

Suffragan Bishop Glenn Davies of North Sydney and other members of the current study commission met with primates from the Global South earlier this year to seek their counsel. Bishop Davies noted that many primates opposed the move on theological grounds and also urged restraint, given the strains the consecration of Bishop V. Gene Robinson has placed upon the unity of the Anglican Communion. Part of the mandate of the Lambeth Commission on Communion is to study what effect passage of a lay administration by Sydney might have on the unity of the Church.

Burundi Bishop Escapes Capture

The Rt. Rev. Pie Ntukamazina, Bishop of Bujumbura in the Anglican Province of Burundi, fled a foiled kidnapping attempt on Aug. 8 by suspected members of the Forces for National Liberation.

While returning to Bujumbura from a confirmation service in a village south of the capital, the bishop's three-vehicle convoy was attacked. Bishop Ntukamazina and nine other church officials were pulled out of the vehicles and forced to march into the nearby countryside while the vehicles were set on fire, according to Reuters News Service.

Their attackers robbed them of

their mobile telephones, money and shoes, but a counter attack by the Burundian army on the FNL outpost allowed the church leaders to take cover in the surrounding jungle, where they hid overnight.

"That night everything turned into a movie as I focused my heart on what is the meaning of life," Bishop Ntukamazina wrote in a letter published on the Anglican Communion News Service internet website. "In fact, that was even the title of my sermon during our confirmation service. A text was taken from Luke 12:13-21; Col. 3:3, "For you died and your life is hidden with Christ in God."

A Call for Reform in the Church of England

Borrowing a tactic adopted by the American Anglican Council, evangelicals in the Church of England are calling for parishes to redirect funds away from dioceses that support the normalization of homosexuality.

Reform, a network of conservative evangelicals, joins traditionalist groups in the U.S. and Canada by applying political pressure backed up by the threat of the withdrawal of money from church bureaucracies. Though largely excluded from the leadership hierarchy, evangelicals are the fastest-grow-

ing demographic group and tend to be among the most generous donors in the Church of England.

Though the Church of England has not taken any legislative steps toward the "approval of relationships involving same-sex intercourse," Reform notes, "it is clear that a significant number of our church leaders, both bishops and clergy, promote an outlook which is not substantially different from the one held by those who have provoked the present crisis in the U.S.A. and Canada."

Appointments

The Rev. **Patricia R. Barrett** is rector of Good Shepherd, 301 Corral de Tierra Rd., Salinas, CA 93908.

The Rev. Canon **Linda Bartholomew** is senior associate at Grace Church, 802 Broadway, New York, NY 10003.

The Rt. Rev. **David C. Bowman** is interim dean and president of Seabury-Western Theological Seminary, 2122 Sheridan Rd., Evanston, IL 60201-2976.

The Rev. **Richard E. Brewer** is assistant director of the Education for Ministry (EFM) program, School of Theology at the University of the South, Sewanee, TN 37381-0001.

The Rev. **Rebecca S. Brown** is rector of St. Mark's, 116 South St., Foxboro, MA 02035.

The Rev. **Paul J. Carling** is associate rector at St. Luke's, 1864 Post Rd., Darien, CT 06820.

The Rev. **Ellis Clifton** is priest-in-charge at Resurrection, 27085 W Outer Dr., Ecorse, MI 48229.

The Rev. **Clifford C. Coles** is chaplain at St. Augustine's College, 1315 Oakwood Ave., Raleigh, NC 27610.

The Rev. **Glenda Curry** is rector of All Saints', Homewood, 110 W Hawthorne Rd., Birmingham, AL 35209.

The Rev. **Margaret D'Anieri** is rector of St. Paul's, Norwalk, and St. Thomas', Port Clinton, OH.

The Rev. **Michael B. Dangelo** is assistant at Trinity, 206 Clarendon St., Boston, MA 02116.

The Rev. **Gareth C. Evans** is rector of St. John's, 27 Devens St., Charlestown, MA 02129.

The Rev. **Paige F. Fisher** is assistant at Trinity, 206 Clarendon St., Boston, MA 02116.

The Rev. **Christopher Hofer** is rector of St. Jude's, 3606 Lufberry Ave., Wantagh, NY 11793.

The Rev. **Philip N. LaBelle** is associate rector at St. Luke's, 1864 Post Rd., Darien, CT 06820.

The Rev. **Rob Matheus** is associate at St. Alban's, Bexley, 333 S Drexel Ave., Columbus, OH 43209.

The Rev. **Carla B. McCook** is associate at St. Paul's, 42 E Main St., Salem, VA 24153.

The Rev. **David Milam** is rector of Our Saviour, 120 Centre St., Middleboro, MA 02346.

The Rev. **Nicholas Morris-Kliment** is assistant at Trinity, 81 Elm St., Concord, MA 01742.

The Rev. **Keith Owen** is rector of St. Peter's, 18001 Detroit Ave., Lakewood, OH 44107.

The Rev. **Wanda Pizzonia** is rector of Advent, 28 Pleasant St., Medfield, MA 02052.

The Rev. **Margaret S. Quill** is rector of Emmanuel, 412 N Church St., Rockford, IL 61103.

The Rev. **Jackie Schmidt** is chaplain at Harvard University, Boston, MA 02138.

The Rev. **Helen Svoboda-Barber** is rector of Harcourt Parish, PO Box 377, Gambier, OH 43022-0377.

The Rev. **William Thompson Richter, Jr.** is rector of St. Simon's-on-the-Sound, 28 Mira-

cle Strip Parkway SW, Fort Walton Beach, FL 32548.

The Rev. **Kitty Shield** is deacon at St. Andrew's, PO Box 644, Emporia, KS 66801.

The Rev. **Patricia Templeton** is rector of St. Dunstan's, 4393 Garmon Rd. NW, Atlanta, GA 30327-3831.

The Rev. **John Wallace** is deacon-in-charge of St. Mary's, 6841 Oak St., Milton, FL 32570.

The Rev. **Don Waring** is rector of Grace, 802 Broadway, New York, NY 10003.

The Rev. Canon **Walter V. Windsor**, rector of

Trinity Episcopal Church and Trinity School, Pine Bluff, AR., also is canon missionary for Southeast Arkansas.

Retirements

The Rev. **W.E. Douglas Bond**, as rector of St. George's, Maynard, MA.

The Rev. **Elizabeth W. Grant**, as deacon at St. Joseph's, Durham, N.C.

The Rev. **Daniel S. Harris III**, as rector of

(Continued on next page)

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PEOPLE & PLACES

(Continued from previous page)

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The Rev. **John R. Kimble**, as rector of All Saints', Toledo, OH.

The Rev. **R. Stephen Powers**, as chaplain at Naval Base Coronado, San Diego, CA.

The Rev. **Robert W. Tobin**, as rector of Christ Church, Cambridge, MA.

The Rev. **Priscilla Wood**, as rector of St. Andrew's, Framingham, MA.

Ordinations

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Central Gulf Coast — **Tom Deppe, Donna Lockett**, curate, St. James', PO Box 536, Eufaula, AL 36072-0536.

Kansas — **Linda English**.

Oregon — **Heather Parr**, missionary to Venezuela from the Diocese of Oregon.

Deacons

California — **James Tramel**.

East Tennessee — **Patricia Grace, Barbara Kirk Norris, Leslie St. Louis**.

Kansas — **Eric Anderson**.

North Carolina — **David R. Crabtree**, Good Shepherd, PO Box 28024, Raleigh, NC 27611; **Bonnie Anna Wagner Duckworth**, Yadkin Valley Cluster, add: 512 Western Blvd., Lexington,

NC 27295; **William B. Pendleton**, 1101 W 4th St., #4, Winston-Salem, NC 27101; **Fos Tyra Smithdeal, Jr.**, St. Martin's, Charlotte, NC; add: 8050 Ravenwood Ln., Stanley, NC 28164.

Resignations

The Rev. **Philip Tierney**, as rector of Christ Church, Charlotte, NC.

The Rev. **Robert Reed Van Duesen**, as rector of Christ Church, River Forest, IL.

Corrections

The Very Rev. **Allen W. Farabee**, has resigned as dean of St. Paul's Cathedral, Buffalo, NY, but has not retired.

The Rev. **Gary Manning** [TLC, Aug. 29] is vicar, not rector, of Trinity Church, 1717 Church St., Wauwatosa, WI 53213-2199.

Deaths

The Rev. **Max Ignacio Salvador**, 74, who founded the first Cuban Episcopal congregation in Miami, died Aug. 1 at Hialeah Hospital as a result of a stroke.

Fr. Salvador was born in Cuba and attended seminary there. He came to this country in 1961. When he learned that no Episcopal church in the Miami area offered services in Spanish, he organized members of the Church of the Holy Cross and they

formed their own congregation, Todos Los Santos. He became the rector of that church, serving until 1995, when he retired. He is survived by his wife, Teresita, sons Max, Miguel and Eduardo, and four grandchildren.

The Rev. **George H. McKilligin**, 74, deacon of the Diocese of Milwaukee, died Aug. 8 at his home in Janesville, WI, following a short illness.

Deacon McKilligin was born and raised in Janesville. He served in the Army during the Korean War and later graduated from the University of Wisconsin-Whitewater. He was an elementary school teacher and principal in Janesville and later became supervisor of elementary education for the Janesville School District, retiring in 1993. He was ordained to the diaconate in 1976 and served in many outreach ministries at Trinity Church, Janesville. He is survived by his wife, Maxine; a son, Michael, of Janesville; two daughters, Mary, of Janesville, and Martha, of Beloit, WI; a grandson, Justin; and two granddaughters, Dayna and Olivia.

The Rev. **Irving Gagnon**, 55, priest-in-charge of All Saints' Church, Meriden, CT, died July 30 from a stomach ailment. Known as "Fr. Sherm," he carried out a ministry with immigrants, helping them

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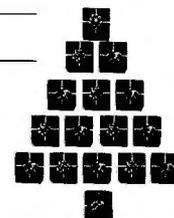
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Our parish profile is available on the web at www.standrewscny.org. Send your resume, your CDO profile, a letter describing your response to the parish profile, and a sermon tape to:

Kay Fiset, Search Committee Chair

St. Andrew's Episcopal Church

5013 S. Salina St., Syracuse, NY 13205-2785

Questions? E-mail Kay Fiset at chayes@aiusa.com.

to learn to speak English and to gain legal status.

Fr. Gagnon was born in Fort Kent, ME. He graduated from Niagara University and Weston Theological Seminary. He was ordained to the priesthood in the Roman Catholic Church and was received into the Episcopal Church in 1983. He was vicar of St. Luke's Church, Lanesboro, MA, 1983-86; senior associate at All Saints', Chevy Chase, MD, 1986-88; rector of Redeemer, Eagle Pass, TX, 1988-92; rector of St. Christopher's, Fort Worth, TX, 1992-98; canon of Christ Church Cathedral, Springfield, MA, 1998-2002, and priest-in-charge of the Meriden church since 2002. In Meriden he worked to try to prevent illegal aliens from being exploited by employers and landlords. Early in 2004 he traveled to Colombia to work for peace between right-wing paramilitary death squads and left-wing guerrillas. Fr. Gagnon was active in Curtillo. He also worked with Spanish-speaking parishioners at St. Mark's, New Britain. Fr. Gagnon is survived by his wife, Diane, and four children.

The Rev. **Carroll B. (Skip) Knowlton**, deacon serving St. Francis by-the-Sea Church, Blue Hill, ME, died Aug. 13 as the result of injuries sustained in an auto accident Aug. 10. He was 77.

Deacon Knowlton was a native of Nashua, NH, a graduate of Amherst College and Cornell University. He was professor of biology at Orange County Community College, Middletown, NY, 1961-88. He retired to Blue Hill in the early 1990s and became active at St. Francis'. He was ordained deacon in 2001 in the Diocese of Maine, and carried out a ministry with people who were often marginalized. He was a member of the diocesan Committee on Indian Relations. Surviving are his wife, Liz; a daughter, Laurie; a son, Rodney; and three grandchildren.

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The Church Goes Postal

Answers to last week's puzzle



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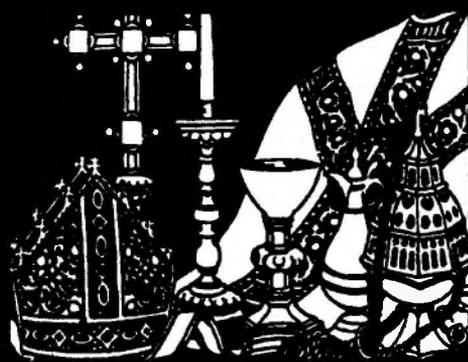
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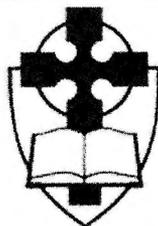
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FACULTY POSITION IN MINISTRY DEVELOPMENT

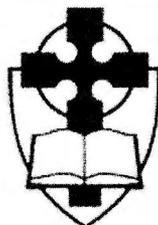
CDSP seeks candidates for a full-time, tenure-track faculty position in Ministry Development beginning 1 July 2005. Candidates should be prepared to teach within the ecumenical setting of the Graduate Theological Union at M.Div., D.Min. and Ph.D. levels. They should hold the M.Div. and Ph.D. degrees or their equivalents, and their significant experience in parish ministry should demonstrate expertise in furthering life-long education, organizational development, and group and individual consultation. They should be highly conversant with the life of the Episcopal Church.

Candidates should be prepared to collaborate with leaders of church and diocesan ministry development programs; participation in and potential supervision of CDSP's Center for Anglican Learning and Leadership program is also expected. CDSP seeks to continue to diversify its faculty. Candidates will be considered to be additionally qualified if their appointment would add diversity and enrichment to the life of the school.

Send names of candidates or direct applications (including curriculum vitae and the names of three references) to:

**Linda L. Clader, Dean of Academic Affairs,
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The following statement was authorized at a special meeting of the Vestry of Christ Church Episcopal, Hudson, New York, on July 31, 2004:

We the Wardens and Vestry of Christ Church Episcopal have concluded that the 2004 Convention of the Diocese of Albany erred when it recently voted to join the Network of Anglican Communion Dioceses and Parishes. We believe that this "Network" seeks to stifle debate. We fear that the "Network" will be used to undermine and ultimately replace The Episcopal Church USA.

As traditional Episcopalians, we celebrate the progressive spirit and openness to diversity that have long characterized our national church, and we believe that differences are best settled by thoughtful discourse and democratically made decisions.

Thus, we must dissociate ourselves from the decision of the 2004 Convention of the Diocese of Albany to join the Network of Anglican Communion Dioceses and Parishes. At Christ Church Episcopal we center ourselves in the love that God has for all, as manifested in the life and ministry of Jesus Christ; we respect the dignity of every human being, and we welcome to our family all persons of good will; we remain open to dialogue with our bishops, and with our brothers and sisters across this diocese; we believe in equal rights and full opportunities for everyone; and we fully support our national church, The Episcopal Church USA.

SEEKING: Married couple who will provide treatment for youth, ages 6-18. Applicant will need to meet Nevada Foster Parent Licensing Requirements. Background in youth care desired. Fax resume to: (702) 294-7197 or e-mail to pbrewer@stjudesranch.org St. Jude's Ranch for Children, Boulder City, Nevada.

FULL-TIME RECTOR: *St. Francis-in-The-Field Episcopal Church, Ponte Vedra Beach, St. Johns County, Florida*, is calling a rector for its family-oriented, Christ-centered congregation. We seek a spiritual leader and guide with proven experience in parish life, growth and development. Eight years old, first a mission, now a parish, we are midway between metropolitan Jacksonville and historic St. Augustine. Financially secure, we have a new 250-seat, \$2,000,000 sanctuary, memory garden, office/parish hall, and expanded classroom building under construction, located on an 8-acre wooded site provisionally located in a rapidly developing planned urban area of northern St. John's and Duval counties. We have a full-time parish administrator, part-time directors for music, Christian formation, finance, nursery, and a sexton. We are blessed with talented volunteers who oversee the buildings and grounds, facilitate our evangelism and outreach, and sustain a high level fellowship, stewardship, inter alia.

If you wish to share our vision, mail resume to: **The Rev. Canon Lila Byrd Brown, Canon for Ministry Development, Diocese of Florida, 325 Market Street, Jacksonville, FL 32202**, E-mail: lbrown@diocesefl.org, Phone: (904) 356-1328, Fax: (904) 355-1935.

ORGANIST AND DIRECTOR OF CATHEDRAL MUSIC: *The Episcopal Cathedral Church of St. John, Albuquerque, NM.* St. John's Cathedral, Albuquerque seeks a full-time director of music/organist to lead a dynamic, vibrant music ministry. Successful candidate will be degreed and highly experienced with proven leadership in Anglican cathedral worship traditions, including: planning/implementation of music for regular and festival Eucharists, Evensongs and special liturgies; direction, supervision and training of all professional and volunteer choristers including three adult choirs, a chorister training program and a handbell choir; sensitive performance effectively utilizing the cathedral's newly renovated (2002) and expanded III/65 Reuter organ, with state of the art console; contracting and conducting professional orchestral musicians; supervision of assistant organist and choirmaster; organization and implementation of numerous special musical events at the cathedral.

The cathedral offers a complete salary/benefits package compliant with AGO/AAM guidelines. Qualified candidates should send a cover letter, resume, and three professional reference contacts to the **Very Reverend Alan G. Dennis, Dean, The Episcopal Cathedral Church of St. John, PO Box 1246, Albuquerque, NM 87103-1246**, to be received **no later than September 30, 2004**. Prospective candidates may visit our website at www.stjohnsabq.org for additional information. All applications will be held in complete confidence. Additional questions may be addressed to dean@stjohnsabq.org.

FULL-TIME RECTOR: St. Stephen's Church, Durham, NC, seeks our fifth rector in our 43-year history. As a welcoming faith community of 300 in the Diocese of North Carolina, we are dedicated to bearing true witness to the love of God revealed in Christ. St. Stephen's is a member of the Consortium of Endowed Episcopal Parishes and our preschool is a member of the National Association of Episcopal Schools.

Our vestry recently began a process to define and articulate a renewed sense of mission. Areas we are exploring include enhancing Christian education for people of all ages, developing opportunities for youth, parish growth, and outreach efforts for others. Our rector will join us in this process and celebrate the renewed energy and spirit it brings.

Candidates should have experience as parish priest, teacher and should understand the use of technology. A Masters of Divinity and ordination as a priest in the Episcopal Church USA are required. Experience with endowed parishes is desired.

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Interested persons should submit a letter of interest, not to exceed two pages, and a current resume to searchcommittee@st-stephens-episcopal.org or to: **St. Stephen's Search Committee, 82 Kimberly Drive, Durham, North Carolina 27707. Phone: (919) 493-5451. Fax: (919) 493-5452** Applications accepted until position is filled. Screening begins in September 2004.

FULL-TIME RECTOR: A beautiful, historic, traditional Episcopal church is conducting a search for a new rector. Our pastoral-sized parish has deep Anglican roots dating to the colonial period. A bedroom community of Augusta, Georgia's second largest city, Waynesboro is an easy 30-minute access to university educational opportunities and resources, a large regional academic medical community and an array of cultural activities. Recreational opportunities abound, as does Savannah/Georgia Coast 1 1/2 hours and Atlanta 2 1/2 hours. The parish has enjoyed long-term rectors in the past.

With a strong desire and commitment to growth, our parish is seeking an energetic, caring pastor who will make The Church Message relevant in our daily lives. We seek a candidate skilled in program development, preaching, teaching and an able administrator...throw in a sense of humor and desire for fun.

Our parish has a strong multi-faceted ecumenical outreach program and desires direction in its continued venues of growth. St. Michael's is debt free and financially very sound. A very competitive financial package is afforded the desired candidate.

Although possessing a large well-equipped rectory, we are flexible in discussing other ownership options.

Profile is available upon request. Contact: **Tattnall Thompson, Chairman - Search Committee, St. Michael's Episcopal Church, P.O. Box 50, Waynesboro, Georgia 30830** E-mail: WTT3080@regionsbank.com.

FULL-TIME ASSOCIATE: *Good Shepherd, Burke, VA*, Suburban, Resource Parish, Fairfax County, first-rate schools, community services, 25 minutes from DC; We commit to vocational development. We seek priest for full range, shared ministries with laity. Special interests: liturgy development, young family ministries, chaplain for youth groups. Very open to candidate's interest areas. Inquire and explore search associate's call. E-mail: L.packard@verizon.net. Website: www.good-shepherd.net.

SEEKING RECTOR IN CAPITAL CITY: Historic 115-year-old downtown parish seeks rector for family oriented, low to moderate parish. Christ Church in Springfield, Illinois, has strong community outreach and is financially sound. Springfield offers many educational opportunities. Centrally located between St. Louis and Chicago. Parish profile available. Website: www.christepisc.org. For more information contact **Frederick Stericker, Chairman, Search Committee, 611 East Jackson, Springfield, IL 62703**.

PART-TIME, RETIRED OR SEMI-RETIRED PRIEST-IN-CHARGE: *Miles River Parish, All Faith Chapel*, village church in Tunis Mills near Easton, Maryland; sixty families. Parishioners, mostly retired, seek pastor and preacher. Mail: **All Faith Chapel, 26281 Tunis Mills Road, Easton, MD 21601, Attn: Robert Whitlock, Search Committee.** E-mail: rwhitlock@opexon-line.com; Telephone: (410) 763-8435.

FULL-TIME DIRECTOR OF CHILDREN'S YOUTH MINISTRIES: *St. Paul's Episcopal Church, Paterson, NJ*, seeks a person with energy and vision to provide leadership for its ministry among children and youth. St. Paul's is a diverse, ecumenical, inner city congregation in one of America's poorest urban cities. The candidate needs to have a heart for urban ministry and show evidence of call to the ministry of teaching, especially as it applies to the training and teaching of adult leaders of children and youth. The DCYM is responsible for ensuring the successful creation, cultivation and conduct of our ministries among children and youth, age 3 to 18. The DCYM's ministry includes the recruitment, nurture, and training of the volunteer teacher-leaders of our children and youth. The DCYM serves on the parish staff and reports directly to the Rector. *For a full job description and/or to apply contact the Rev. David B. Wolf, rector, St. Paul's Episcopal Church, 451 Van Houten Street, Paterson, NJ 07501. E-mail: RectorStPaul@aol.com. Phone: (973) 278-7900, x12.*

FULL-TIME RECTOR: St. Luke's Episcopal Church, a historic church in downtown Salisbury, N.C., is seeking a full-time rector. Salisbury is located between Charlotte and Greensboro, N.C. For extensive information about this unique parish, visit our website: www.stlukessalisbury.org. Resumes may be sent to the following address *by October 1, 2004*: **St. Luke's Search Committee, 131 W. Council St., Salisbury, N.C. 28144**, or faxed to: (704) 633-3301, Phone: (704) 633-3221.

FULL-TIME RECTOR: St. Mark's Episcopal, Palatka, FL, seeks a priest who is deeply spiritual, orthodox, enthusiastic and experienced; one who has the ability to nurture and care for parishioners; and who will work toward the development of a ministry for children and youth. Established in 1853, St. Mark's is located in the North Historic District of downtown Palatka, which is within one hour of Jacksonville, Gainesville, Daytona and St. Augustine. Present membership is approximately 200. Respond to: **Search Committee, St. Mark's Episcopal Church, P. O. Box 370, Palatka, FL 32178-0370.** E-mail: office@stmarkspalatka.org.

FULL-TIME ASSOCIATE RECTOR: *Church of the Redeemer, Baltimore, MD*

Our resource-sized parish of 3,000 members is searching for a full-time clergy associate to join our established clerical team. We seek a priest who will develop, nurture and instill leadership into our vital teenage youth program that averages over 60 in attendance each Sunday evening. It is critical for our new associate rector to be a strong preacher and teacher to maintain our standards of excellence in this area. Our hope is that the chosen candidate will develop ministries with Gen X and Gen Y, thus adding to an already effective, results-oriented program of over 50 years. The position includes general parish ministries. Church of the Redeemer is financially sound with a budget of \$1.5 million.

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FULL-TIME RECTOR: Saint James-in-the-Hills, located in beautiful Hollywood, Florida, is searching for a bilingual (English/Spanish) priest desiring to deepen members' own faith and spirituality along with that of the parish. We are an energetic, culturally diverse and conservative congregation having a balance of traditional and contemporary values. We are hoping to increase our current membership of about 300. We had as many as 600 a few years ago. We seek a rector ready to return the parish to its former size and hopefully beyond. The Spanish-speaking members account for about 10% of our congregation. Desired talents include pastor, teacher, preacher, and one able to minister to the youth on their level.

To request a parish profile or send a resume, contact: **Search Committee, Saint James-in-the-Hills, 3329 Wilson Street, Hollywood, FL 33021.** Email: search@sain-tjamesinthehills.com or Fax (954) 625-7601; Please visit

FULL-TIME ASSISTANT TO THE RECTOR: Good Shepherd Church, a dynamic, creative, 700-member, family-oriented, program-sized parish located in the heart of the Kentucky Bluegrass Region, where arts and cultural activities abound, has an opening for an assistant to the rector. We are seeking an enthusiastic priest who is a spiritual leader committed to sustaining our active pastoral care ministry. Additional responsibilities will be participating in Sunday and mid-week Eucharists as celebrant and preacher, day school children's chapel, assisting with Christian formation, and new member incorporation. Patience, team spirit, and a sense of humor are essential. Contact **Ms. Jane Armistead, The Church of the Good Shepherd, 533 East Main Street, Lexington, Kentucky 40508.** Phone: (859) 252-1744;

E-mail: bsessum@goodshepherdlex.org.

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FULL-TIME RECTOR: *Incarnation Holy Sacrament Episcopal Church, Drexel Hill, PA.* Family-sized suburban church seeks a compelling preacher with the ability to relate God's word to today's issues. We are focused on deepening our spiritual understanding, developing youth ministries, and strengthening our relationship with our community. We are open to innovative ideas to expand our parish family. Contact us for a copy of our profile: khaelle@rcn.com. Send resume and CDO profile to: **Discernment Committee, Incarnation Holy Sacrament Church, 3000 Garrett Road, Drexel Hill, PA 19026.**

FULL-TIME RECTOR: Christ Church in Cambridge on Maryland's Eastern Shore, 1 1/2 hours to DC/Baltimore, is a mid-sized, family-oriented congregation with growing number of young families and retirees. Priorities: attracting youth, spiritual development, increasing community outreach, revitalizing music, restoring quality pastoral care. Walk from rectory to church in vibrant historic riverfront town. Physical facilities in good repair. Send resume and CDO profile by *Sept. 20* to **Search Committee, Christ Episcopal Church, P.O. Box 456, Cambridge, MD 21613.** Visit us at <http://christchurchcambridge.org>.

FULL-TIME VICAR: Are you an energized, self-starting Episcopal priest? The Church of the Holy Spirit is a re-start parish in Florida's capitol, Tallahassee. Six acres of fully paid-for land in prime neighborhood, with parish hall and administrative offices. Substantial cash in-hand seed money for new sanctuary. Three-year commitment. Traditional Episcopalian ethos with charismatic flair. Committed core congregation. *Please submit resume and CDO profile by October 15* to: **The Rev. Canon Lila Byrd Brown, 325 Market St., Jacksonville, FL, 32202;** E-mail: lbrown@dioceseff.org. Phone: 1-888-763-2602.

FULL-TIME ASSOCIATE RECTOR: Large, historic NYC church seeks senior associate for pastoral ministries and new member incorporation. Oversees pastoral assistance to all parishioners and others who contact the church. A major initiative will be the development of a program to help new members become fully integrated within parish ministries. Parish programs include Stephen Ministry, Lay Eucharistic Ministry, Lay Visitors, Healing Prayer, and a pastoral apartment for long-term cancer patients as well as committees for seniors and new members. Outreach includes two nursing homes. With other clergy, the Associate Rector shares in liturgies and on-call responsibilities. The position requires strong pastoral skills, a warm and giving personality, deep spiritual commitment, and the ability to work insightfully and effectively with a growing lay pastoral leadership. For a more detailed job description, please contact **Nina Maldari** at (212) 774-4256 or E-mail: nmaldari@stjames.org. Please send resumes to: **Pastoral Search Committee, St. James' Church, 865 Madison Avenue, New York, NY 10021.**

FULL-TIME RECTOR: St. John's Episcopal Church in Midland, MI, is looking for a rector with inspired preaching and Bible-based teaching who will preach with clarity to make the gospel relevant to the lives of the parishioners. The congregation, consisting of approximately 500 communicants, is generally well educated and holds moderate to conservative theological views with tolerance for one-another's divergent perspectives. We seek a rector who can reconcile us to God and one another as we find ways to serve, grow, and strengthen our community of faith. We are looking to take our many gifts out to the community in mission and ministry. Lay activity in the parish is very strong with considerable emphasis on small groups. The Sunday school and youth groups are thriving.

This is an endowed parish that is debt-free and that recently underwent a one-and-a-half million-dollar expansion. The annual budget is \$468,000. The web site is www.slec-midland.org. Send a resume to the Search Committee chair **Mr. Eric Blackhurst, 2277 North Perrine Rd., Midland, MI 48642.** Mr. Blackhurst's phone numbers are (989)-638-6665 at work and (989) 837-6476 at home. His e-mail address is epblackhurst@dow.com.

RETIRED PRIEST: Come to beautiful Ozark retirement area. Enjoy peaceful community and serve part-time to small but strong congregation. suepy@centurytel.net or **St. Stephen's Episcopal Church, 1005 South Third Street, Horseshoe Bend, AR, 72512.**

FULL-TIME ASSISTANT RECTOR: 146-year-old historic downtown church located in a beautiful coastal Georgia setting in need of a bi-lingual staff priest to oversee the ministry and spiritual growth of young families, young adults, youth, and an increasing Latino population. Parish is program size with diverse worship in parallel congregational settings. Experience in urban ministry a plus. Shared pastoral and liturgical duties. Competitive compensation pkg. Visit us at www.saintmarksepiscopalchurch.com currently under construction.

For further information or to submit a resume, contact the Rev. **Liam Collins** at (912) 265-0600, or E-mail: frliam@saintmarksepiscopal.com.

EXECUTIVE DIRECTOR, TULSA METROPOLITAN MINISTRY: Executive Director sought for Tulsa Metropolitan Ministry (www.tumnm.org), a well-established interfaith organization dedicated to serving both the community and its member congregations. Job description and application may be obtained from **Dr. William Tabbernee, President, Phillips Theological Seminary, 901 N. Mingo Road, Tulsa, OK 74116.** Phone (918) 610-8303, Fax (918) 610-8404. Email: julia.chastain@ptstulsa.edu. EOE.

FULL-TIME RECTOR: *St. Andrew's Episcopal Church, Tampa, Florida.* We are an active, historic downtown church and a loving, thinking people with a solid congregation in need of a spiritual leader. We seek a rector who is caring, nurturing, energetic, creative, and has the ability to relate to all generations. The candidate will have strong pastoral and administrative skills and will inspire us to grow spiritually, in community, and assist us in empowering and expanding our active lay leadership, with renewed enthusiasm for the gospel. We wish to explore innovative ideas to grow in membership and instill a focus in welcoming new, young families to St. Andrew's. *Please submit resume by 9/15/04* to **Susan Grady, Chairperson, Search Committee, St. Andrew's Episcopal Church, 509 E. Twiggs St., Tampa FL 33602.** E-mail: administrator@saintandrewstampa.com.

FULL-TIME RECTOR: Pastoral-sized parish founded in 1842, debt free, with a long history of diocesan and community involvement, located in a small town in central NC, seeks a rector who will lead, nurture and help us to use and develop our God-given talents to further our individual and collective ministries. Parish is interested in a caring, energetic pastor who makes the gospel message relevant to our lives, provides pastoral care, and develops and administers programs which will both help parish members grow spiritually and attract new members.

Henderson, home of beautiful, 50,000-acre Kerr Lake, is an easy 50 minutes to the educational (Duke, UNC & NC State), cultural and medical resources of the Raleigh/Durham/Chapel Hill area.

For information on our church and to view our profile, visit our website: www.churchoftheholynocents.org. Please submit your resume and CDO profile by 9/15 to: **Rick Palamar, Chairman, Search Committee, Church of the Holy Innocents, 210 S. Chestnut Street, Henderson, NC 27536.** E-mail: rick@chasedevelopment.com with copy to **Rev. Canon Marie Fleischer, Diocese of North Carolina, P. O. Box 17025, Raleigh, N.C. 27619-7025** E-mail: marie.fleischer@episdionc.com.

PRIEST-IN-CHARGE: St. Luke's Church, Katonah, seeks priest-in-charge for our pastoral church in a great town with excellent schools. We have strong lay leadership, a vital worship life, and are committed to families in all stages of life. Check our website: <http://www.sleckny.org> Reply to: parish@sleckny.org

FULL-TIME YOUTH MINISTRY POSITION: For large corporate parish. Established and successful youth program in place. Work directly with rector and lay Christian Formation Director. Contact: jbatkin@churchofadvent.org and view website at www.churchofadvent.org.

FULL-TIME INTERIM ASSISTANT PREIST: Position to assist the interim rector. Full-time for large Corporate-sized parish in Spartanburg, SC. Position available immediately for 18-24 months depending on length of search for new rector. Skills in pastoral care and administration needed. Contact jbatkin@churchofadvent.org and view website at www.churchofadvent.org.

PART-TIME RECTOR: Are you about to retire, or have you retired? Would you like to continue your ministry on a part-time basis in a lovely, small (1,200) community in Southside Virginia? The Chatham Post Office is a center for many of the members of the parish who can be encountered there on a regular basis. Two doors down is "Pat's Place," where some of the flock meet to discuss affairs of the community over coffee.

The attractive building for Emmanuel Church is "downtown," a short walk from the above-mentioned places. It boasts some Tiffany windows and a fine, fully restored, hundred-year-old tracker organ, which supports a good, traditional music program.

Interested? Contact **Search Committee, Emmanuel Church, P.O. Box 26, 66 Main, Chatham, VA 24531.** Voice: (434) 432-0316, Fax: (434) 432-3888, or E-mail: emnlchtm@gamewood.net.

SEEKING ASSOCIATE RECTORSHIP for Pastoral Care and Program Directorship for Seniors. Gifts include well-developed pastoral presence as a hospital/hospice chaplain, preaching, teaching, music and liturgy and lay ministry facilitation. *Available in fall 2004.* E-mail at jmssouldr@charter.net.

WORLDWIDE PILGRIMAGE MINISTRIES arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We also offer clergy and lay leaders the opportunity to travel on familiarization pilgrimages. Contact Worldwide, a mission creation of FRESHMINISTRIES, for more information. Phone: 1-800-260-5104; E-mail: wwpill@aol.com; Website: www.wwpilgrimages.org.

CLERGY OR LAY LEADERS, interested in seeing the world for **FREE?** England, Greece, Turkey, the Holy Land, Ethiopia, and more! Contact **Journeys Unlimited.** E-mail journeys@groupist.com or call 800-486-8359 ext 205, 206, or 208.

The Monastic Congregation of St. Jude. American Anglican Council affiliated. www.mcsj.org

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LIVE LIFE DEVOTED TO GOD: Community of the Ascension, PO Box 143, Upper Fairmount, MD 21867 (410) 621-0709 www.dioceseofeaston.org.

ALASKA

PRINCE WILLIAM SOUND
EPIPHANY LUTHERAN CHURCH
JOHN STABB, Pastor
Sun 10
Valdez (907) 835-4541

ALABAMA

UNIVERSITY OF ALABAMA
CANTERBURY CHAPEL & STUDENT CTR.
Website: www.canterburychapel.org (205) 345-9590
The Rev. Kenneth L. Fields, r,
The Rev. Dr. Roland Ficken, deacon
Sun 8 & 10:30, 6, Wed 10, Thurs 6, M-F MP 8:15
Tuscaloosa

TUSKEGEE UNIVERSITY
ST. ANDREW'S
Website: www.standrewstuskegee.org
The Rev. Liston A. Garfield, r & chaplain
Sun H Eu 11, Wed H Eu 12, Student Supper
(as announced)
Tuskegee (334) 727-3210

ARIZONA

THE UNIVERSITY OF ARIZONA
EMMAUS COLLEGIATE CHAPEL
Website: www.ua-canterbury.org
E-mail: Skypilot@email.arizona.edu
The Rev. Jeffrey B. Reed, chaplain
Sun 6 followed by dinner, Tues 12:15,
Thurs 6 Canterbury Club
Tucson (520) 623-7575

NORTHERN ARIZONA UNIVERSITY
EPISCOPAL CANTERBURY FELLOWSHIP
(928) 774-3897
Website: www.geocities.com/naucanterbury
E-mail: naucanterbury@yahoo.com
The Rev. Richard Morrison, r, Tamie Harkness, chap
H Eu 5:30 w/dinner following (2nd, 3rd & 4th Thursdays)
Flagstaff

CALIFORNIA

UCSD, SDSU
CSU-SAN MARCOS
CANTERBURY CAMPUS MISSION
Website: www.edsd.org
E-Mail: sdcampusmission@aol.com
UCSD: Th 6:30 Intl Ctr.; SDSU Wed 6:45 Agape House;
CSUM Tue 6 Academic Hall Rm 315
San Diego
San Marcos

UCLA
EPISCOPAL/ANGLICAN GROUP
At UCLA/ST. ALBANS 580 Hilgard Ave.,
Los Angeles, CA 90024
Website: www.stalbanswestwood.com
Sun 8 H Eu, 10 H Eu, 6 20:30s Ev & Dinner
Los Angeles (310) 208-6516

CONNECTICUT

YALE UNIVERSITY
EPIS. CHURCH AT YALE
(203) 789-6387 (plse leave message)
Website: www.yale.edu/episcopal
E-mail: episcopal@yale.edu
The Rev. Dr. Nihal de Lanerolle
Sun 5 @ Dwight Chapel
New Haven

COLORADO

UNIVERSITY OF COLORADO
EPISCOPAL MINISTRIES TO CU BOULDER
2425 Colorado Ave.
E-mail: james.cavanagh@colorado.edu
The Rev. James Cavanagh, campus chaplain
Sun: 8, 10 & 5
Boulder
www.emcub.org (305) 284-2333

FLORIDA

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Coral Gables (305) 284-2333

COLLEGE SERVICES DIRECTORY

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

FLORIDA (cont.)

UNIVERSITY OF FLORIDA
CHAPEL HOUSE
E-mail: be@ufchapelhouse.com
The Rev. B.E. Palmer, chaplain
Sun 6:30 Student Worship, Wed 5:15 HC, Thurs 7 Alpha,
Chapel House open all week
Gainesville (352) 372-8506

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Howard L. Lewis, Jr., the Rev. Grant R. Sherk, p-r,
Mace Graham, org-eh
Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D.
9:40 Mat. 10 Eu
West Palm Beach (561) 655-8650

GEORGIA

EMORY UNIVERSITY
EMORY EPISCOPAL CENTER
1227 Clifton Rd.
E-Mail: nbxaxter@emory.edu
The Reverend Nancy Baxter, chaplain
Sun 10 H Eu; 5:30 H Eu (dinner follows); Wed 5:30 H Eu
Thur 5:30 EV; Daily 8:30 MP (Spanish on Mondays)
Atlanta
Atlanta, GA 30307 (404) 377-0680

ILLINOIS

NORTHERN ILLINOIS UNIVERSITY
CANTERBURY EPISCOPAL CENTER/
WESLEY FOUNDATION
UNITED CAMPUS MINISTRIES
633 W. Locust DeKalb, IL 60115
The Rev. Wendy Witt, chaplain
Website: www.gbgm-umc.org/ucmwesley
Sun Bible Fellowship 5, Worship H Eu 6
DeKalb (815) 758-8176

ST. PAUL'S EPISCOPAL CHURCH
900 Normal Rd. DeKalb, IL 60115
Email: frmark@stpaulsdekab.org
Website: www.stpaulsdekab.org
The Very Rev. Mark Geisler, r
Sun 8, 10:30 H Eu, 9:30 Christ. Edu.; Wed. H Eu 7
DeKalb (815) 756-4888

SOUTHERN ILLINOIS UNIVERSITY
SAINT ANDREW'S
E-mail: standrew@midwest.net
The Very Rev. David E. Taylor, r
Sun H Eu 8 & 10
Carbondale (618) 529-4316

INDIANA

UNIVERSITY OF NOTRE DAME
ST. MARY'S COLLEGE, INDIANA UNIVERSITY
EPISCOPAL CATHEDRAL OF ST. JAMES
Website: www.eccsjsb.org
E-mail: stjames@michiana.org
Rev. Charles Hensel, p-i-c; Rev. Joseph Illes, d,
Rev. Janice Miller, d
Sun MP 7:30, Holy Comm 8, Choral Comm. 10:15.
Wed. & Fri. Holy Comm. 12:05, M-F MP 8:45, EP 5.
South Bend

LOUISIANA

LOUISIANA STATE UNIVERSITY
ST. ALBAN'S CHAPEL
& EPISCOPAL UNIVERSITY CENTER
Highland Road at Dalrymple Dr.
P.O. Box 25183, Baton Rouge LA 70837
Website: www.stalban.org
Email: LSUChaplain@stalban.org
The Rev. Andrew S. Rollins, chaplain
The Rev. Howard L'Enfant, asst. chaplain
10:30 & 6 (fall and spring semester) Sun 7:30 Student
Supper, Wed Canterbury Club, 6:30
Baton Rouge (225) 343-2070

SOUTHERN UNIV. OF BATON ROUGE
ST. MICHAEL'S, 1666 77th Ave.
Baton Rouge, LA 70807
The Rev. Mary Anne Heine, chaplain
Sun 11, Wed 6:30, Wed, 12:05 HS w/Bible study after
Baton Rouge (225) 357-8852

UNIV. OF SOUTHEASTERN LOUISIANA
GRACE MEMORIAL (nearby)
100 West Church St., Hammond, LA 70401
Campus ministry: St. Benedict's Episcopal Chapel
(at the J. L. Jackson Student Center on campus)
705 W. Dakota Street, Hammond, LA 70401
E-mail: dianneturgeon@cox.net
Pastor: Dianne Turgeon, lay chaplain
St. Benedict's: Tues & Wed, Noonday Prayer 12:15
w/lunch after, Tues EP 5:15 w/supper and discussion
after
Hammond (225) 343-2070

TULANE & LOYOYA UNIVERSITY
CHAPEL OF THE HOLY SPIRIT
1100 Broadway, New Orleans, LA 70118
The Rev. Jeff Millican, chaplain
Website: www.tulane.edu/~chapel
E-mail: frmillic@tulane.edu
Sun H Eu 8 & 10, HE 6 w/ supper after
New Orleans (504) 866-7438

UNIVERSITY OF NEW ORLEANS
SOUTHERN UNIVERSITY
CHAPEL OF THE HOLY COMFORTER
2220 Lakeshore Dr., New Orleans, LA 70122
P.O. Box 8133, New Orleans, LA 70182
Email: holycom@bellsouth.net
Website: www.neworleanschurches.com/holycom/holycomforter.htm
The Rev. Dr. Hill Riddle, interim - fall semester
Sun H Eu 10, Sunday school 9, Wed H Eu 12:15
Tuesdays 12: "Soup and Songs" with lunch
Wed. (last of each month) Compline 9
New Orleans (504) 282-4593

TULANE SCHOOL OF HEALTH SCIENCES
EPISCOPAL MINISTRY TO MEDICAL EDUCATION
1430 Tulane Ave., SL-80
New Orleans, LA 70112
Email: dowens@tulane.edu
The Rev. Dr. Donald P. Owens Jr., chaplain
Wed, 12 (Eason Chapel, Tulane University Hospital)
New Orleans (504) 988-7401

LOUISIANA (cont.)

NICHOLLS STATE UNIVERSITY Thibodaux
ST. JOHN'S CHURCH (985) 447-2910
718 Jackson Street, Thibodaux, LA 70302
P.O. Box 751, Thibodaux, LA 70302
Email: stjohnst@bellsouth.net
The Rev. Stephen Hood, r & chaplain
Sun H Eu 8, Chris. Form 9:15, H Eu 10:30
Wed 9 H Eu, Bible Study 10

MARYLAND

UNIVERSITY OF MARYLAND College Park
EPISCOPAL/ANGLICAN CAMPUS MINISTRY
MEMORIAL CHAPEL
Website: www.edow.org/eacm
E-mail: eaterps@umd.edu
The Rev. Dr. Peter M. Antoci
Sun 6:30 dinner, H Eu 7:30, 9:30 Wed 12:00

MICHIGAN

UNIVERSITY OF MICHIGAN Ann Arbor
CANTERBURY HOUSE (734) 665-0606
EPISCOPAL-ANGLICAN CAMPUS MINISTRY
721 E. Huron, Ann Arbor, MI 48104
Website: www.canterburyhouse.org
The Rev. Reid Hamilton, sr. chaplain
Sun 5 H Eu w/dinner following

MINNESOTA

UNIVERSITY OF MINNESOTA Mpls/St. Paul
UNIVERSITY EPISCOPAL CENTER (612) 331-3552
331 17th Ave. S.E., Minneapolis 55414
Website: www.uec-mn.org
Email: chaplain@uec-mn.org
The Rev. Neil Elliott, Ph. D., chaplain
Sun Eve Eu 6, w/dinner following, M-F MP 9:15, Wed
prayer 12 w/lunch following, Thurs Eve Taize worship
7:30 (Service at Grace Lutheran Church @ U of M)
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E-mail: prn@imt.net

CENTER FOR CAMPUS MINISTRY

714 S. 8th Avenue (406) 570-9712
Website: www.christuscollegium.org
E-mail: epsicopal@christuscollegium.org
Eugenie Drayton, lay chaplain
Sun Worship: Trad Eu 8, Renewal Eu 9:15, Choral Eu
10:30, Ecumenical 6:30, Wed Eu 10, Adult Ed, Young
Adult & College fellowship mtgs; HS 2nd Tues, 12-step
Eu 1st & 3rd F 5:30

NEBRASKA

HASTINGS COLLEGE Hastings
ST. MARK'S PRO-CATHEDRAL
422 North Burlington (402) 462-4126
The Very Rev. Richard J. Martindale, dean,
Betsy Blake Bennett, deacon
Su Eu 8, 10; Wed 10

UNIVERSITY OF NEBRASKA-LINCOLN Lincoln
NEBRASKA WESLEYAN UNIVERSITY
SOUTHEAST COMMUNITY COLLEGE
ST. MARK'S-ON-THE-CAMPUS EPISCOPAL
CHURCH AND STUDENT CENTER
Website: www.stmarks-episcopal.org (402) 474-1979
E-Mail: prgrn@earthlink.net
Email: Kim.Heald@ecunet.org
The Rev. Gretchen R. Naugle, interim rector
Christine Grosh, d, Roger Wait, d
Sunday H Eu 8:30 & 10:30; Tues 12:30

NEBRASKA (cont.)

UNIVERSITY OF NEBRASKA Omaha
THE RESURRECTION HOUSE INTERN PROGRAM
AT EPISCOPAL CHURCH OF THE RESURRECTION
3004 Belvidere Blvd., Omaha, NE 68111
Website: www.geocities.com/reshouseomaha
E-mail: motherjudi@cor.omhcoxmail.com
The Rev. Judi Yeates, r (402) 455-7015
Sun H Eu 8:30, 10:30

NEW HAMPSHIRE

DARTMOUTH COLLEGE Hanover
THE EDGE - EPISCOPAL CAMPUS MINISTRY
Edgerton House Student Center (603) 643-0164
14 School St., Hanover, 03755
Website: www.dartmouth.edu/~edgerton
E-mail: The.Edge@Dartmouth.EDU
Erik Turnburg, Campus Minister

KEENE STATE COLLEGE (UNH) Keene
ST. JAMES 44 West St. (603) 352-1019
Website: www.stjameskeene.org
E-mail: office@stjameskeene.org
The Rev. Peter R. Coffin, r

PLYMOUTH STATE COLLEGE (UNH) Plymouth
CHURCH OF THE HOLY SPIRIT (603) 536-1321
170 Main Street (Main & Pearl Streets)
Website: www.plymouthinteract.com
E-mail: churchhs@worldpath.net
The Rev. Susan Ackley, r

UNIVERSITY OF NEW HAMPSHIRE (UNH) Durham
ST. GEORGE'S CHURCH (603) 868-2785
One Park Court (at 16 Main St.)
Website: www.stgeorgesdurham.org
E-mail: officestg@earthlink.net
The Rev. Michael L. Bradley, r & chaplain

NEW JERSEY

PRINCETON UNIVERSITY Princeton
THE EPISCOPAL CHURCH AT PRINCETON
UNIVERSITY (609) 252-9469
Website: www.Princeton.edu/~ecp
E-mail: swhite@princeton.edu
The Rev. Dr. Stephen L. White, chaplain
Sun 10 H Eu, Wed 5:30 H Eu, dinner, fellowship

RUTGERS UNIVERSITY Piscataway
ST. MICHAEL'S CHAPEL (732) 445-3218
THE EPISCOPAL CAMPUS MINISTRY
40 Davidson Rd, Piscataway, New Jersey 08854
Website: http://stmichaels.rutgers.edu/
The Rev. Linda Moeller, interim chaplain
Sun H Eu 10:30, Wed Taize 8:30 (at 5 Mine St.)

NEW YORK

STATE UNIV. OF NEW YORK @ BUFFALO Buffalo
ST. ANDREW'S CHURCH, University Heights
3105 Main St., Buffalo, NY 14214
E-mail: standrewbuffalo@aol.com
The Rev'd Sarah Buxton-Smith, v
Sun 8 H Eu Rite I, 10:30 Eu Rite II

UNIVERSITY AT BUFFALO
EPISCOPAL CAMPUS MINISTRY (716) 688-4056
CAMPUS CHURCH CONNEXION
Open to all College Students
Website: www.cma.buffalo.edu/campus_church
E-mail: ubconnexion@yahoo.com

OHIO

YOUNGSTOWN STATE UNIVERSITY Youngstown
ST. JOHN'S 323 Wick Ave. (330) 743-3175
E-mail: stjohncb@css.com
The Rev. John Horner, r
Sun H Eu 8 & 10:30, Adult Ed 9

PENNSYLVANIA

BRYN MAWR COLLEGE Bryn Mawr
HAVERFORD COLLEGE
HAVERFORD & BRYN MAWR COLLEGE
EPISCOPAL CAMPUS MINISTRY
Meets at Church of the Redeemer (610) 525-2486 x.17
Penswood & New Gulph Rds., Bryn Mawr PA
Website: www.theredeemer.org
E-mail: gary@theredeemer.org
The Rev. Gary Hall, r
Sun 8 Fellowship w/free pizza, 9 H Eu

BUCKNELL UNIVERSITY Lewisburg
ST. ANDREW'S (570) 524-2061
Website: www.standrewslewisburg.org
The Rev'd Lynn Carter-Edmonds, r
Sun H Eu 8, 10, Tues 5:30
ROOKE MEDITATION CHAPEL @ BUCKNELL UNIV.
Wed H Eu 12

SUSQUEHANNA UNIVERSITY Selinsgrove
ALL SAINTS 129 N. Market (570) 374-8289
Sun Mass 10:00. Weekdays as announced
Sacrament of Penance by appt.

RHODE ISLAND

JOHNSON & WALES UNIVERSITY Providence
GRACE CHURCH 175 Mathewson St.
E-mail: revbobbrooks@aol.com (401) 331-3225
The Rev. Robert T. Brooks, r
Website: www.gracechurchprovidence.org
Sun 8 & 10, Wed 12

UNIVERSITY OF RHODE ISLAND (URI) Kingston
ST. AUGUSTINE'S CHURCH (401) 783-2153
The Rev. Dr. Jennifer Phillips, vicar
Website: www.staugustineuri.com
Sun 8 & 10

TENNESSEE

SEWANEE UNIV. OF THE SOUTH Sewanee
Website: www.sewanee.edu
The Rev. Thomas R. Ward, Jr., University Chaplain

ALL SAINTS' CHAPEL
735 University Ave., Sewanee 37383 (931) 598-1274
E-mail: vwarner@sewanee.edu
Sun H Eu 8, 11, Choral Evensong (1st Sun of month) 5,
Growing in Grace 6:30, Sun-Fri Sung Compline 10,
M-F MP 8:30, Ev Pray 4:30, Tues H Eu 12:30,
Thurs H Eu w/Healing 12:30, Wed Catechumenate 7,
Thurs Centering Prayer 2:30-4.

CHAPEL OF THE APOSTLES
335 Tennessee Ave., Sewanee 38383
(800) 722-1974
E-mail: theology@sewanee.edu
H Eu Mon-Tues-Fri 12 Noon, Wed H Eu 11,
Th H Eu 5:45, M-F MP 8:10,
M-F Evensong/Eve Pray 5

SOUTH CAROLINA

COLLEGE OF CHARLESTON Charleston
GRACE CHURCH
Website: www.gracechurchcharleston.org
Contact: Elizabeth Bush (843)723-4575
E-mail: ghodgson@gracesc.org
The Rev. Gregory Hodgson, priest assoc.
Mon 6:30 H Eu w/dinner, discussion after

TEXAS

RICE UNIVERSITY Houston
TEXAS MEDICAL CENTER
PALMER MEMORIAL CHURCH - ST. BEDE'S
CHAPEL
The Rev. Mark T. Crawford, r
E-Mail: mcrawford@palmerchurch.org
Sun H Eu 5 w/dinner following

COLLEGE SERVICES DIRECTORY

TEXAS (cont.)

TEXAS A & M UNIVERSITY College Station
EPISCOPAL STUDENT CENTER (979) 693-4245
902 George Bush Dr., College Station, TX 77840
The Rev. Sandi Mizirl, campus missionary
E-mail: amcanterbury@episcopalcollegeministry.org
Website: www.txam.episcopalcollegeministry.org
Sun H Eu 8, 9, 11:15; Wed H Eu 6, Dinner 7, Thurs H
Eu 12:15, Bible Study 8

VIRGINIA

HAMPDEN-SYDNEY COLLEGE Farmville
LONGWOOD UNIVERSITY
JOHNS MEMORIAL CHURCH
400 High St., 23901 (434) 392-5695
E-mail: jmc@kinex.net
The Rev. Edward Tracy, r
The Rev. Dr. William Blottner, chaplain
Sun H Eu 10:30

VIRGINIA TECH Blacksburg
EPISCOPAL CAMPUS MINISTRY AT VT
CHRIST CHURCH Church & Jackson Sts.
(540) 552-2411
Canterbury House 204 E. Roanoke St.
Website: www.christchurchblacksburg.org
E-mail: canterburyvt@yahoo.com
The Rev. D. Scott Russell, campus minister & assoc. r
The Rev. Clare Fischer-Davies, r & assoc. campus
minister
Sun H Eu 8:30 & 10:30; Tues Contemp Pray 7;
Canterbury House - Wed H Eu & Dinner 5:30

THE COLLEGE OF WILLIAM AND MARY Williamsburg
BRUTON PARISH CHURCH (757) 229-2891
331 Duke of Gloucester, Williamsburg, VA 23185
E-mail: skeay@brutonparish.org
The Rev. Sandy Key, r
Bruton Parish: Sun 7:30, 9, 11:15 & 5:30 (followed
by dinner), Wed 5:30 dinner followed by "Popcorn
Theology" 6 (Canterbury Room-Bruton Parish),
Wren Chapel: Tues 5

MARY WASHINGTON COLLEGE Fredericksburg
TRINITY EPISCOPAL CHURCH (540) 373-2996
CANTERBURY CLUB
825 College Ave The Rev. Kent D. Rahm, r
Sun H Eu 8, 9:15, 11:00, Canterbury H Eu and fellowship 6;
Wed H Eu 12

UNIVERSITY OF VIRGINIA Charlottesville
ST. PAUL'S MEMORIAL CHURCH
1700 University Ave
Website: www.cstone.net/~stpaul (434) 295-2156
E-mail: stpaul@cstone.net
The Rev. David Poist, the Rev. David McIlhiney,
The Rev. Karin MacPhail
Sun H Eu 8, 10 & 5:30; Wed 5:30 - Canterbury

WASHINGTON

UNIVERSITY OF WASHINGTON Seattle
CHRIST CHURCH (206) 633-1611
4548 Brooklyn Ave. N.E., Seattle, WA 98105
Website: www.christchurchseattle.org
E-mail: cecseattle@earthlink.net,
The Rev. Stephen Garratt, r
Services: Sun H Eu 8 & 10, Mon College & Young
Adult Bible Study w/dinner 6:30, Tues Contempla-
tive H Eu 6, Wed H Eu & Healing Prayers 11:30

UNIVERSITY OF WASHINGTON Seattle
EPISCOPAL CAMPUS MINISTRY @
COVENANT HOUSE (206) 524-7900
Website: http://students.washington.edu/covhouse/
E-mail: shehane@drizzle.com
The Rev. Mary Shehane, r
Wed 6 H Eu w/dinner programming, Covenant
House open all week

WISCONSIN

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS HOUSE UNIVERSITY
EPISCOPAL CENTER
1001 University Ave, Madison, WI 53715
Fax: (608) 257-6215 Phone: (608) 257-0688
Website: www.saintfrancishs.org
E-mail: chaplain@saintfrancishs.org
The Rev. Melissa Q. Wilcox
Sun H Eu 5 w/dinner to follow, Wed H Eu 12 Noon
(Living/Residency avail. for Episcopal
students attending UW)

Attention

Next year TLC College
Services Directory will
run 6 weeks August 21
thru September 25, 2005.

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College Services
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January.

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Eau Claire, Wis.

CHURCH directory

KEY

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

Summer CHURCH DIRECTORY

PACIFIC GROVE, CA

ST. MARY'S BY THE SEA 12th St. at Central
Website: www.stmarysbythesea.org
The Rev. Richard B. Leslie, r; The Rev. Marcia M. Lockwood, assoc.; The Rev. Karen J. Baker, d
Sun H Eu 8 & 10, Wed MP 10

PASADENA, CA

ALL SAINTS CHURCH (626) 796-1172
132 N. Euclid Ave. www.allsaints-pas.org
The Rev. J. Edwin Bacon, Jr., r; the Rev. David Jackson, the Rev. Wilma Jakobsen; the Rev. Shannon Ferguson Kelly; the Rev. Zeldia Kennedy
Sun H Eu 7:30, 9 (sung) & 11:15 (sung); Sun Education for All Ages at 10:15, Weekdays H Eu 12:10 (Wed H Eu w/ Laying on of Hands for Healing); Tues 6:30 Recovery Eucharist, Thurs 6 Taize Prayers Around the Cross, Child care for all services

SAN FRANCISCO, CA

CHURCH OF THE ADVENT OF CHRIST THE KING
261 Fell St. (415) 431-0454
The Rev. Paul A. Burrows, r
Sun Mass 8 (Low), 9 (Sung), 11 (High), Evensong & Benediction of the Blessed Sacrament 3; Mon-Fri 7:30 Daily Mass (Low); Sat Mass (w/healing) & Fed Holidays 9; Holy Days add'l Mass (Low) at 6:30; Mon-Sat Eve Prayer 6; Holy Days Evensong 6

ROXBURY, CT

CHRIST CHURCH 4 Weller's Bridge Rd.
The Rev. John M. Miller, Jr., r (860) 354-4113
Jul-Aug 8 H Eu & HU; 9:30 H Eu (sung) & kids' prog
Sep-Jun: 8 H Eu & HU; 10:30 H Eu (sung) & Ch S

MILFORD, DE

CHRIST EPISCOPAL 200 Church St. (302) 422-8466
The Rev. Dr. James L. White
Sun H Eu 7:30, 10:15

WILMINGTON, DE

CHRIST CHURCH CHRISTIANA HUNDRED
www.christchurchde.org (for directions) (302) 655-3379
The Rev. Dr. John Martinier, r, the Rev. Heather Patton-Graham, assoc.; Barbara Jean Brown, Christian Formation
Sun H Eu 8 & 10, Wed 9, Thurs 6:30 H Eu

WASHINGTON, DC

CHRIST CHURCH, Georgetown (202) 333-6677
Corner of 31st & O Sts., NW
www.christchurchgeorgetown.org
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

COCOA BEACH, FL

ST. DAVID'S BY-THE-SEA (321) 783-2554
600 4th St. South StDavBts@bellsouth.net
The Rev. R. Carroll Travis, r
Sun 8 H Eu I, 10:30 H Eu II, Tues H Eu 5:30,
Thurs. 9:30 H Eu & Healing

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The Rev. Richard Casto, v
Sun H Eu 11

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www.stpaulsparish.org (708) 447-1604
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Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

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GOOD SHEPHERD 4525 Baring Ave. (219) 397-4597
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www.gracechurchinnewark.org
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Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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GRACE CHURCH 508 W. Fox St. (505) 885-6200
The Rev. Canon Thomas W. Gray, r
Sun HEu 8:30 (I) & 10:30 (II), Wed Uction & Eu 10

ROSWELL, NM

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The Rev. Bob Tally, r tally@earthlink.net
Sun H Eu 10

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www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

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337 Charlotte St. (828) 254-5836
E-mail: mail@stmarysasheville.org
Sun 8 (low), 11 (Sol), Mon thru Sat EP 5:15, Mass 5:30; Wed.
Exposition 3:30, Rosary 4:45 Ev & B 1st Sundays 5:30 (Oct-
June)

RALEIGH, NC

ST. TIMOTHY'S 4523 Six Forks Rd. (919) 787-7590
The Rev. Jay C. James, r; The Rev. R. Martin Caldwell,
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Sun MP 8:30, HC 9 (said), 11 (sung)

FREMONT, OH

ST. PAUL'S (415) 332-3032
206 Park Ave (& Court St)
E-mail: stpaulsfremont@glis.cc
The Rev. Mary J. Shortt, r
Sun H Eu 8, 10; Wed 10 H Eu, Healing & Bible Study

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& B 4); Daily: Low Mass 7; (Sat 10); Matins 6:30; Ev &
Novena 5:30; C Sat 5-5:30 & by appt

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CHRIST CHURCH PARISH (570) 322-8160
426 Mulberry St. E-mail: dkwpr@chilltech.net
Sun Mass 8 & 10:30, Mon 7, Tue 12, Wed 10, Thu 8:30, Fr 7,
Sat 8; E & B 1st Sun 5:30, MP Mon-Fr 8:30, Sat 7:45

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The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c, the
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Sun 8, 9, 11:15 & 6

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10612 N California Ave.
E-Mail: hecusa@cheqnet.net
The Rev'd Canon Bruce N. Gardner, r
Sun H Eu 9:30, Daily as posted

MILWAUKEE, WI

ALL SAINTS CATHEDRAL (414) 271-7719
818 E. Juneau www.ascathedral.org
The Very Rev. George Hillman, dean
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Tue & W 5:30

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Dijk, d asst; the Rev. Dean Underwood, r-em
Sun: H Eu 9, H Eu 10:30 (Sung), Wed H Eu LOH 9:30

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The Rev. William R. Hampton, STS
Sun Eu 10

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