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PARISH ADMINISTRATION ISSUE

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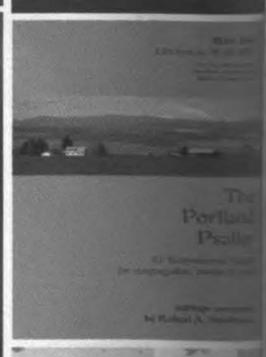
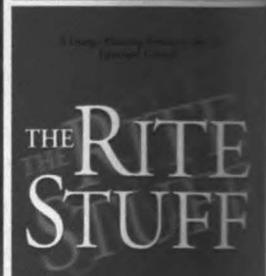
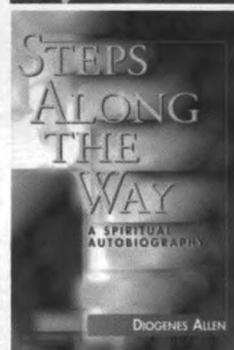
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## Editorial and Business offices:

116 E. Juneau Avenue  
Milwaukee, WI 53202-2793  
Mailing address: P.O. Box 514036  
Milwaukee, WI 53203-3436  
Telephone: 414-276-5420  
Fax: 414-276-7483  
E-mail: [tlc@livingchurch.org](mailto:tlc@livingchurch.org)

[www.livingchurch.org](http://www.livingchurch.org)

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Volume 228 Number 1

*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 Rt. Rev. Jack L. Iker, Bishop of Fort Worth (center), presides Nov. 11 at the dedication and consecration of the \$3.5 million, 550-seat chapel on the campus of All Saints' Episcopal School in Fort Worth. Both the school and chapel, which has the largest seating capacity in the diocese, are owned by All Saints' Church. The Rev. Christopher N. Jambor is the rector.

Suzanne Gill photo

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SUNDAY'S READINGS

**Wonder and Hope**

*'Happy are the people whose strength is in you!' (Psalm 84:4)*

**The Second Sunday after Christmas Day, Jan. 4, 2004**

Jer. 31:7-14; Psalm 84 or 84:1-8; Eph. 1:3-6,15-19a; Matt. 2:13-15,19-23 or Luke 2:41-52 or Matt. 2:1-12

How good it is to be reminded in our worship and through the texts of holy scripture this Sunday that the "Joy to the World" that we've been celebrating endures. Christian joy is filled with wonder over what God has done and is doing and inspires hope for what God will yet accomplish. The collect of the day speaks of this wonder and hope. In it, we reverently acknowledge that our human nature was "wonderfully created, and yet more wonderfully restored" in Christ, leading us to hope to "share the divine life" of the Son of God "who humbled himself to share our humanity."

Wonder and hope inspire our prayer in a way similar to the inspiration of the words of prophecy from Jeremiah. The prophet is touched by wonder that God would save his people from captivity and restore them to the land of promise. In wonder, he calls forth singing and dancing for joy and gladness. In hope, he hears a divine word of promise that the Lord "will turn their mourning into joy ... will comfort ... and give gladness." By all of this, the prophet sees that the source of well being is nothing less than "the goodness of the Lord" by which God's "people shall be satisfied."

Such satisfaction in the Lord, such wonder-provoking, hope-empowering satisfaction, is found for us through our "faith in the Lord Jesus" and our "love toward all the saints" of which the passage from the Letter to the Ephesians

speaks. God "has blessed us in Christ with every spiritual blessing." Such blessedness, such satisfaction, is not something attained through our individual efforts, but through "the immeasurable greatness of his power in us who believe." The psalmist put it more simply: "Happy are the people whose strength is in you."

Of the gospel passages that may be used today, the story of the Epiphany is most evocative of joy, wonder, and hope. The wise men follow the star in hope and seeing it, "they rejoiced exceedingly with great joy." Finding "the child with Mary his mother, they fell down and worshiped him" in wonder. The other passage from Matthew's Gospel tells of the angelic guidance of St. Joseph through his dreams, taking the Holy Family to Egypt for the protection of Jesus and returning to settle in Nazareth in fulfillment of scripture. The experience of wonder is described in the story of Jesus as a boy in the temple from Luke's Gospel. The child is found speaking with the teachers of the law and "all who heard him were amazed."

In our prayers and through the scripture the living God communicates to us the gift for which we pray at baptism: "the gift of joy and wonder in all your works." Such joy and wonder may enkindle hope within us as we begin another year of service to "him who humbled himself to share our humanity," Jesus Christ our Lord.

**Look It Up**

Read, or better yet, sing, your favorite Christmas hymn from the hymnal. Recall the occasions that have made it special to you and reflect on the message of the text.

**Think About It**

What is your hope for 2004? In what way does your faith inspire or express this hope?

**Next Sunday**

**The First Sunday After Epiphany, Jan. 11, 2004**

Isaiah 42:1-9; Psalm 89:1-29 or 89:20-29; Acts 10:34-38; Luke 3:15-16, 21-22

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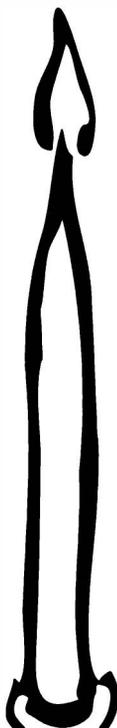
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## BOOKS

### The Indispensable Guide for Smaller Churches

By David R. Ray. Pilgrim Press. Pp. 294. \$24. ISBN 0-8298-507-4.

David R. Ray has conducted painstaking research supporting his latest book, *The Indispensable Guide for Smaller Churches*, a manual for shepherding congregations of lesser size. The author, an ordained minister, exercises a pastorate of 75 adults and 20 children in the United Church of Christ. Growing out of his own experience and research, he sustains his conviction that smaller parishes are "the right size to be." Thus, readers have available a manual of practical ideas provided for the purpose of establishing and renewing vitality within the congregation having 100 or fewer active members.

The practicality starts in the first chapter, "A Smaller Church Odyssey," where the theology of the smaller church on the principle of Jeremiah 31:7-8 is established. As the author begins his journey of exploring the small church congregations of America, he articulates the theme concerning the importance of the remnant or small group of worshipers. Ray then demonstrates how God views smaller churches as "great companies" whereby each parish is called to be a community of Christians standing upon a biblical and theological basis. Similarly, the author demonstrates effectively that the small church ought to act like what it is created to be, a community of worshipers.

The author articulates clearly how worship constitutes the most important activity of the smaller church. That is, he explains thoroughly: "Worship is the most important thing smaller churches do because the worship time is the primary time when most church members gather to greet and meet, encounter God, and run the risk of being transformed. Through their meeting, they reconnect, update one another, care for each other, and do much of the work of the church in

## RESOURCES FOR LENT



### Packet #1

This resource includes 2 programs: **Words of Truth, Words of Life** based on the last words of Jesus and **Journey to Easter**, a study of Stations of the Cross. Also included are 14 original Station drawings that can be printed as bulletins or mounted as artwork.

### Packet #2

This resource includes **Falling in Jerusalem**, prayers and meditations for Stations; **People of the Way**, ten sessions using art and journaling to examine and create Stations; guidelines for **Children's Stations of the Cross**; and an **Ash Wednesday Liturgy** adapted for a Family Service or use with children.



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# ESSENTIAL RESOURCES FOR THE CHURCH

addition to worshipping.”

This fine book is commended for its discussions pertaining to education, small size as opportunity for care giving, mission and morale. It would be a fine text for study groups within worshipping communities motivated to become grace filled, but smaller, branches of God’s “remnant” people.

*Edward F. Ambrose, Jr.  
Chula Vista, Calif.*

## Discovering Common Mission

**Lutherans and Episcopalians Together**

Edited by Robert Boak Slocum and Don S. Armentrout. Church Publishing. Pp. 253. \$24.95 paper. ISBN 0898693934.

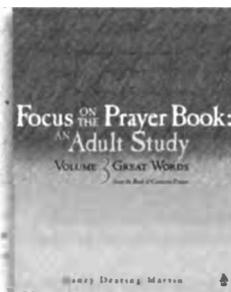
If it is true, as Tip O’Neil, the former speaker of the House, reminded us years ago, that “all politics is local,” then it is equally true that “all religion is local.” Reading *Discovering Common Mission* brought to mind the ancient tale of the monastery in danger of closing for lack of members. When the abbot sought advice from the local rabbi, the rabbi could only share his anguish and the reminder that each one of them might be the coming Messiah. When the brothers heard this, they all treated each other with

great respect, and soon the joy of life returned to the monastery, as did visitors, and more importantly, new members for the order.

Robert Slocum, an Episcopal priest, and Don Armentrout, a Lutheran pastor, are right in focusing on the common mission that the relationship between Lutherans and Episcopalians enjoins. Neither support for or opposition against the historic episcopacy will much affect day in, day out, parish life and ministry.

*Discovering Common Mission* offers several illustrations of Lutheran and Episcopal judicatories joining together in ministry where each would probably not survive without the other, but offers few, if

(Continued on next page)



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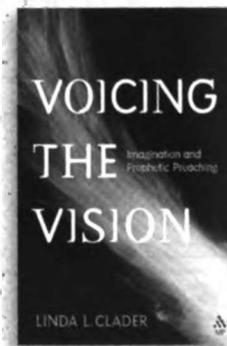
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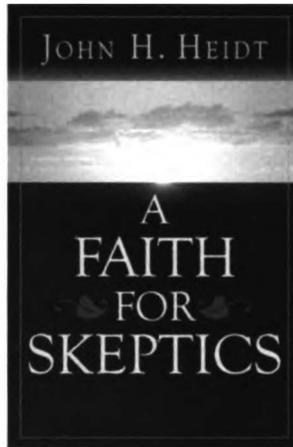


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**BOOKS**

(Continued from previous page)

any, where either might be strong in mission and support. If *Called to Common Mission* is only delaying a process of death, it would be more honest to hasten it.

*Discovering Common Mission* introduces and demonstrates that *Called to Common Mission* is not a fact accomplished but a vision searching for response. And as we all know, we move mountains by carrying away small stones. Parish life and ministry are the center of that "discovering" and the gospel is the common mission.

(The Rev.) Lloyd Buss  
Rochester Hills, Mich.

**Your Faith — Memorial,  
Memory or Miracle?**

By David John Bena. Forward Movement.  
Pp. 243. Book, \$12.95. ISBN 0-88028-250-9.  
Study Guide \$5.95. ISBN 0-88028-251-7.

Many of us tend to underestimate the hunger in our churches for something different, some new vision, focus, and power. There are people scattered throughout our parishes who sense that their faith ought to mean more than it does. There is a fragile hope for something new.

David Bena, Bishop Suffragan of Albany, addresses this concern. He lays out an experiment, inviting readers to explore three stages of faith development. Bishop Bena defines these as Memorial Faith (shorthand for the inherited faith of tradition and ritual), Memory Faith (the remembered faith of personal experience), and Miracle Faith (the deepening faith of a personal relationship with Jesus Christ). Each category is illustrated with biblical narratives and the stories of ordinary people.

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Proclaiming the Gospel of Justice and Hope in Uncertain Times

### January 11-15, 2004

Sue Anne Steffey Morrow  
Tell me, what is it that you plan to do with your one wild and precious life?  
(Preaching and Poetry)

### January 15-17, 2004\*

Randy Boone, Michael Durall, with Loren Mead  
Beyond the Collection Plate: Alleviating Anxiety About Money in Church

### January 21, 2004\*

James Alison  
From Exegesis to Eucharistic Preaching

### January 26-30, 2004

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

### February 2-6, 2004

Margaret Guenther  
The Sermon as Spiritual Direction

### February 9-13, 2004

John Westerhoff with Caroline Westerhoff  
The Preacher as Teacher

### March 1-5, 2004

David G. Buttrick  
The New Homiletic

### March 15-19, 2004

Barbara Harris  
Prophetic Preaching

### March 22-26, 2004

Ginger Grab and Ann Greene  
Writing to Preach

### April 26-30, 2004

Gary Charles and Brian Blount  
Preaching Mark in Two Voices

### May 1, 2004\*

Celia Hahn, Merrill Carrington, and Angela Churchill  
Discerning Your Congregation's Gifts and Call

### May 3-7, 2004

Thomas G. Long  
Preaching the Gospel of Matthew

### May 13-16, 2004\*

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

### May 17-21, 2004

Susan Hedahl and Lucy Hogan  
The New Stained Glass: Technology and Proclamation

### May 22-27, 2004

Douglass Bailey, Brad Braxton, and Barbara Lundblad  
The City of God: Reinventing the Urban Church  
*Co-sponsored by the Center for Urban Ministry of Wake Forest University Divinity School*

### May 25-June 5, 2004\*

Herbert O'Driscoll and Marcus Losack  
The Leap of the Deer: A Pilgrimage to Ireland

### June 2-4, 2004\*

Ellen Davis  
Preaching the Psalms

### June 7-11, 2004

Martha Dewey and Peter Hawkins  
The Lively Word

### June 11-14, 2004\*

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

### June 13-18, 2004

Randy Boone and Al Butzer  
The Wind and Your Spirit: A Chesapeake Bay Retreat with Annapolis Sailing School

### June 15-25, 2004\*

Timothy Verdon  
Art and Prayer in Florence: A Pilgrimage to Italy

### June 21-25, 2004

William Willimon  
The Miracle of Preaching: Putting Theology to Work

### June 28-July 2, 2004

Katherine Grieb and David Schlafer  
Preaching the Story of Romans

### October 11-15, 2004

Tony Robinson  
Preaching for Congregational Transformation

### October 15-18, 2004\*

Diana Butler Bass, Bob Tate, and Skip Windsor  
Speaking for God, Finding Your Voice: A Conference for Lay Preachers

### October 18-22, 2004

Herbert O'Driscoll  
The Art of the Homily

### October 25-29, 2004

Walter Wink and June Keener Wink  
Becoming Human: The Enigma of the Son of Man

### November 1-5, 2004

Jerome Berryman  
Preaching for Playful Orthodoxy: The Conjunction of Spirituality and Religious Language to Make Meaning

### November 8-12, 2004

Sabina Alkire and Edmund Newell  
Connecting with the Global Economy - A Christian Exploration

### November 15-19, 2004

Barbara Brown Taylor  
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Dennis Dewey  
Biblical Storytelling

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## BOOKS

(Continued from page 8)

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(The Rev.) Richard A. Busch  
Arlington, Va.

## Holiness

By John Webster. Eerdmans. Pp. 116. \$18.  
paper. ISBN 0-8028-2215-0.

In this slim volume, Prof. John Webster (who recently moved from Oxford to the University of Aberdeen) sets himself to two tasks: He looks at how theology might give a proper account of holiness, and then constructs a trinitarian account of it.

Webster describes theology as a task undertaken within the church, to edify the saints; although a human endeavor, it is a form of "holy reason." He then plunges into discussions of the holiness of the Trinity, and how this holiness makes possible the holiness of the church and the individual Christian. On the whole, Webster provides a rich account of God's holiness, presenting it as both majesty and relation, "singular purity" and God's saving work on behalf of humanity; it is not merely an abstract matter of distance or difference from the creation. A concluding section of the book picks up a line of social criticism hinted at earlier, but sadly leaves it underexplored.

Webster writes from a reformed (indeed, Barthian) perspective, so some TLC readers of more catholic sentiment might not follow him at every turn. But he writes carefully and thoughtfully, with humility. Although



readers without some background in theology may make heavy weather of it, this work deserves a wide audience, both as a salutary example of the doing of theology and an exposition of this unjustly neglected attribute of God.

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

## Still Christian After All These Years

By Barbara Allen. Journey Book, Church Publishing. \$15 paper. ISBN 0-89869-400-0.

General Convention adopted a resolution calling for Episcopalians to tell their faith stories. This book serves as a model for storytelling. Barbara Allen relates her journey from growing up in a church of "doctrinal correctness," attending a fundamentalist university, marriage to a minister of a fundamentalist church, to finding a home in the Episcopal Church. Allen uses brief reflections in each era from the early 1940s to March 2000 to skillfully reveal the pain and joy of her spiritual journey. Her book is like having tea with a good friend — sharing the events of each other's lives as you delight in her presence.

(The Rev.) Ann Fontaine  
Lander, Wyo.



Islam with the supposedly barbaric medieval Europeans, for instance) but no more inaccurate than most History Channel fare.

Part 2 is an examination of what it means to be human, and the third seeks to explore the impact of the Genome Project on specific social issues. As is often the case with such cooperative ventures, the chapters in this volume are of uneven quality. Theodore Jennings' discussion of the Genome in light of Gregory of Nyssa's theological insights, by far the best chapter in the book, is followed two chapters later by little more than a 15-page rant by Lee Butler that makes the not-so-enlightening recommendation that the project would do well not to be racist. Well, yeah.

Most of the reflection in Part 3 of the book is hampered by the usual limitations of feminist/liberationist theology: excellent at discerning problems with the thought of others, poor at developing realistic alternatives. In all, this book provides the reader a decent introduction to the topic at hand, as well as some of the problems introduced by it, and gives some starting points for deeper discussion and reflection.

Dan Muth  
Prince Frederick, Md.



## Adam, Eve, and the Genome

**The Human Genome Project and Theology**  
Edited by Susan Brooks Thistlethwaite.  
Fortress Press. Pp. 200. \$20.  
ISBN 0-8006-3614-7.z

The latest installment in Fortress's Theology and the Sciences series is based on a course developed by the editor and Laurel C. Schneider, both of the Chicago Theological Seminary. The book takes a three-part approach, the first part giving a brief history of the not-really-so-antagonistic-as-you-might-think relationship between science and religion, and an overview of Mendelian and Post-Mendelian genetics. The latter discussion is brief, helpful, and mercifully free of sciento-jargon. The former is tendentious (the usual blarney contrasting civilized

## Pastoral Politics

### Why Ministers Resign

By John Gilmore. AMG Publishers. Pp. 234.  
\$12.99 paper. ISBN 0-89957-358-4.

This book is a richly documented history of the trials and tribulations of the tangled relations between clergy and their pastoral charges. The author notes that nearly one in four clergy are fired during a year. This figure covers all the major churches in America and is derived from a study by the Alban Institute.

Beginning with the difficulties faced by St. Paul with the church in Corinth and the gospel records of the misunderstandings and hostility of the reli-

(Continued on next page)

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(Continued from previous page)

gious authorities experienced by Jesus, the author refers to disputes with their congregations suffered by St. Gregory Nazianzus and St. John Chrysostom and quotes at length from the writings of John Calvin on the same subject. The centerpiece of Gilmore's study is, however, the experience of the famous Colonial divine Jonathan Edwards, who after a bitter dispute with a faction in his congregation was forced to resign.

The book aims to give seminarians and newly ordained clergy a "reality check" on what to expect when they enter their pastoral careers. Although the specifics of difficulties, misunderstandings, and conflicts may differ in Episcopal parishes, this book can be read with profit by those seeking entrance to the ministry of the Episcopal Church as well and by search committees and vestries, too.

(The Rev.) George Ross  
Martinez, Calif.

## Faith, Feasts & Fumbles

By Travis Du Priest

**VESTMENTS FOR ALL SEASONS.** By Barbara Dee Baumgarten. Morehouse. Pp. 143. \$17.95 paper. ISBN 0-8192-1866-9.



A detailed and thorough guide to the history and practical and symbolic meaning of the vestments for worship. The author holds a doctorate in theology and the arts, and her information from scripture and the tradition is excellent; her instructions for sewing vestments, precise in every way. Certainly the best book of its kind on the market.

**A STITCH AND A PRAYER: A Memoir of Faith Amidst War.** By Phyllis Tickle. Paraclete Press. Pp. 42. \$10.95 paper. ISBN 1-55725-340-4.



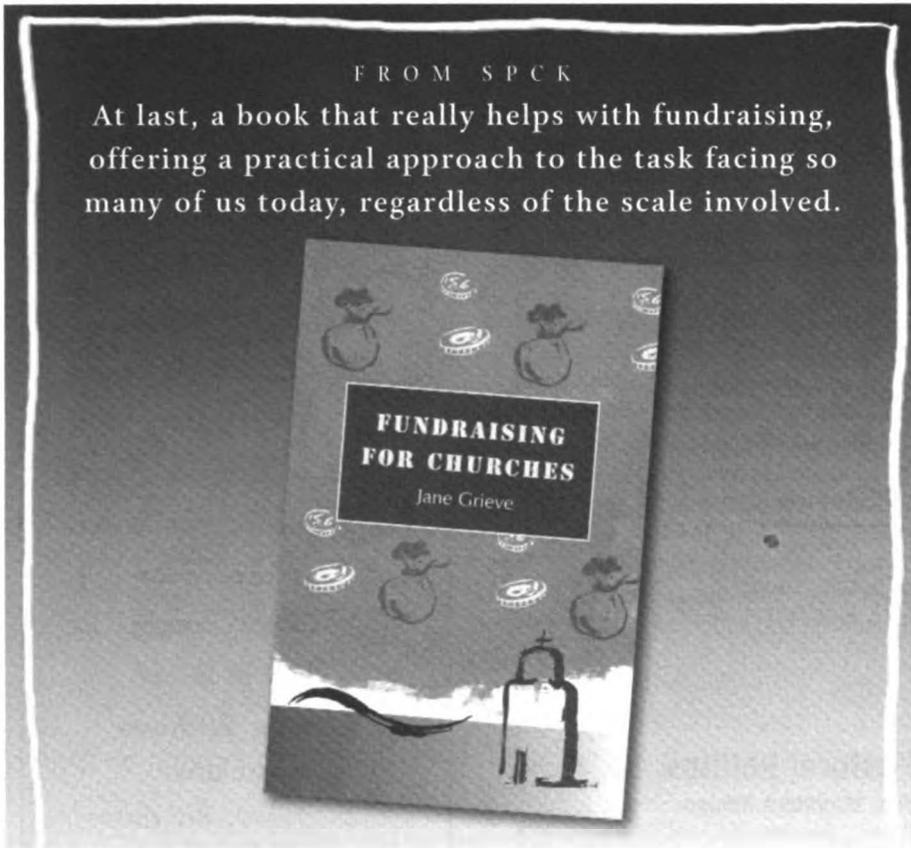
A new edition of a 1995 book, with a new preface by the author, editor in religion for *Publishers Weekly*. An endearing personal narrative, handsomely printed.

**SEASONS OF A FAMILY'S LIFE: Cultivating the Contemplative Spirit at Home.** By Wendy M. Wright. Wiley/Jossey-Bass. Pp. 189. \$19.95. ISBN 0-7879-5579-5.

Like many others, I've come to be suspicious of phrases like "family values," but here is a practical book by a Creighton University teacher on practical spiritual practices to instill a sense of the sacred in parents and children. Very good on the corporal and spiritual works of mercy.

**PILGRIM PRAYERS FOR SINGLE MOTHERS.** By Michele Howe. Pp. 127. ISBN 0-8298-1472-8. **PILGRIM PRAYERS FOR GRANDMOTHERS RAISING GRANDCHILDREN.** By Linda H. Hollies. Pp. 128. ISBN 0-8298-1490-6. **PILGRIM PRAYERS FOR CHURCH CHOIRS.** By Kenneth Johnson. Pp. 124. ISBN 0-8298-1505-8. The Pilgrim Press. \$10 each, paper.

Each focuses on a different situation and uses a different style, but all



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three include either anecdotal prose meditations or free-form poetic intercessions. You'll love the reflection on the itinerant African Methodist Episcopal elder Zannie Mitchell in the Grandmother book.

**DAILY PRAYER 2004: A Book of Prayer, Psalms, Sacred Reading and Reflection in Tune with the Seasons, Feasts and Ordinary Days of the Year.** By Bryan M. Cones. Liturgy Training Publications (1800 N. Hermitage Ave., Chicago, IL 60622). Pp. 424. \$15 paper. ISBN 1-56854-418-9.

Produced by the Roman Catholic Archdiocese of Chicago, this handy resource offers a psalm, scriptural passage, brief reflection, and prayer for each day of the year.

**FAITH STORIES: Short Fiction on the Varieties and Vagaries of Faith.** Edited by C. Michael Curtis. Houghton Mifflin. Pp. 317. \$15 paper. ISBN 0-618-37824-3.

Collected by the senior editor of *Atlantic Monthly*, these stories reflect all of the world's greatest traditions of faith and are by some of our most esteemed authors: Katherine Anne Porter, Alice Walker, Jessamyn West and Reynolds Price. If you haven't read "The Deacon" by Mary Gordon, here's your chance.

**THIS ISN'T THE LIFE I SIGNED UP FOR ... BUT I'M FINDING HOPE AND HEALING.** By Donna Partow. Bethany House. Pp. 190. \$12.99 paper. ISBN 0-7642-2670-3.

Using personal stories, the author presses the hope that is possible from God, even for the weary heart. Written especially for women struggling with lack of encouragement and broken dreams.

**A PARENT'S BOOK OF UNCOMMON PRAYER: Reflections on Family, Children, and Life in the Church.** By Eydie Comeaux. www.aparentsbook.com. Xulon Press. Pp. 190. \$15 paper. ISBN 1-594670-93-5.

In this collection of columns written "as a way of introducing myself to [St. Mark's Cathedral] in Shreveport,

Louisiana" as the new director of Christian education for youth, Eydie Comeaux pegs stories about rearing five boys to passages of scripture: "When I became a man, I put childish ways behind. Follow the way of love..." Every mother, and father, will identify with



her struggles and triumphs (PCN).

**THE GOSPELS FOR PRAYER.** Edited by Michael Hansen, S.J. Ave Maria Press. Pp. 768. \$21.95. ISBN 0-87793-986-1.

One gospel passage is presented on each page for personal reflection or prayer. The theme of each passage is given at the bottom of each page. The introduction describes 10 ways to pray the gospels. (DK)

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Canon Peterson was Dean of St. George's College, Jerusalem before becoming Secretary General of the Anglican Communion. Retreatants will use icons in daily meditations as we travel through Lent and Easter in our respective Jerusalems. Coordinator: **A. Elliott Holman III.**

### BOWEN CONFERENCE—FICTION AND FAITH: *An Invitation to Spiritual Renewal through Film*, March 2-4. Explore Christian

themes found in contemporary films. Keynote: Dr. **William H. Willimon**, Dean of the Chapel, Duke University. His 50 books include *Reading with Deeper Eyes: The Love of Literature and the Life of Faith*. Films shown: *The End of the Affair*, *The Displaced Person*, *The Apostle*, *The River*, *Jesus of Montreal*. Coordinator: The Rev. **Russ Ingersoll.**



Willimon



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professionals. Coordinator: **Robin Smith**; chaplain/photographer: the Rev. **Bev Barge**. For details visit [www.photographyworkshopkanuga.com](http://www.photographyworkshopkanuga.com).



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## 'Slow Process' to Create Oversight Network

Fewer than 100 congregations from 37 domestic Episcopal dioceses had applied to the American Anglican Council (AAC) for alternative episcopal oversight during the first four weeks of the national program to create a Network of Anglican Communion Dioceses and Parishes within the Episcopal Church which was announced at the end of November. In an interview with *The Washington Times*, the Rev. Geoff Chapman, a priest from the Diocese of Pittsburgh who is supervising the network creation, cited the time-consuming application process — which requires among other things vestry approval — for the relatively slow start, but said he expects the number will double several times over before the process is complete.

"What's holding people back — I have to guess at this — is a lack of movement [by the network] and the real threat of the loss of property," he said. "We've seen a lot of churches where the bishop or the rector or a subset of the vestry try to shut down congregational dialogue or bishops have told congregations and rectors that they may not raise the issue of oversight at all."

**Update:** Four dioceses (Dallas, Fort Worth, Pittsburgh and South Carolina) jointly distributed on Dec. 17 a draft constitution for the formation of the Network of Anglican Communion Dioceses and Parishes within the Episcopal Church. The network which will be independent of the American Anglican Council, according to the Rev. Canon David Anderson, AAC president, seeks ecumenical and international recognition as the legitimate Anglican Communion presence in the United States. As many as nine additional dioceses may join via a constitutional convention scheduled Jan. 19-20 in Plano, Texas.

## P.B. Defends His Actions

Presiding Bishop Frank T. Griswold said recently he was not acting in bad faith with his international Anglican colleagues, but rather was compelled



Bishop Griswold

by the strictures of his office to participate in the consecration of a sexually active homosexual person as Bishop Coadjutor of New Hampshire on Nov. 2. The consecration has provoked a crisis within the Anglican Communion and strong criticism from a number of other primates, including the Most Rev. Bernard Malango, Archbishop of Central Africa.

In a Nov. 12 letter Archbishop Malango called on Bishop Griswold to resign, saying that the Presiding Bishop's conduct following the emergency primates meeting in October was "dishonest, false, and a great betrayal."

In his letter, Archbishop Malango accused the Presiding Bishop of consistently parsing his words to conceal the full extent of his involvement in the New Hampshire election, confir-

mation and consecration. "In meeting after meeting," Archbishop Malango wrote, "you have either stayed silent or have protested that ECUSA and your bishops are overwhelmingly orthodox, that you believe the Bible and the creeds and the faith of the church."

Archbishop Malango said he would not participate in any future meetings where the Presiding Bishop was present nor would he share in eucharistic fellowship until Bishop Griswold repented of the "false gospel."

Writing on Dec. 12, Bishop Griswold thanked Archbishop Malango "for the very clear expression of your feelings" but noted his "role as Presiding Bishop is to uphold the decisions made formally and officially by the Episcopal Church."

"My participation in the ordination itself is the direct consequence of having taken order for the same," Bishop Griswold said. "To take order for an episcopal ordination and then step aside from presiding at the same — as if it were not taking place — seems an impossible situation, and would indeed require me to resign."

(The Rev.) George Conger

## Colorado Bishop Now Regrets Vote

In a retrospective interview that appeared in *The Denver Post* shortly before his Dec. 31 retirement as Bishop of Colorado, the Rt. Rev. William (Jerry) Winterrowd said neither his diocese, nor the Episcopal Church nationally, was ready for the General Convention votes to condone same-sex blessings and confirm a sexually active homosexual person as Bishop Coadjutor of New Hampshire.

Prior to convention, he said he planned to vote against confirmation of the New Hampshire election because approval would be seen as tacit approval for same-sex blessings,



Bishop Winterrowd

and General Convention, according to Bishop Winterrowd, is not the appropriate venue for settling theology.

While at convention, however, he became convinced that each diocese had the right to choose for itself. Acknowledging that "a lot of damage has been done," Bishop Winterrowd said if given the chance to vote again, he was not sure what he would do.

# Ordination Inside the Walls for Prison Minister

After volunteering for seven years as a lay minister and then deacon, it seemed only fitting that Anne Moats Williams be ordained priest at the parish where she had ministered. The fact that she is believed to be the first Episcopal priest to be ordained inside a maximum security penitentiary is incidental. The Nov. 23 service in an upstairs chapel occurred before 65 inmates and 30 guests allowed by the warden of the Iowa State Penitentiary at Anamosa.

For most of those 30 visitors, the passage through the concertina-razor-wire-topped concrete gates was their first experience going through prison security check-in and lockdown. Only car keys and driver licenses could be carried. The two exceptions were the bishop's crosier and a camera that had prior approval.

The whole tenor of the service was about God's love and forgiveness. During his sermon, the Rt. Rev. Alan Scarfe, Bishop of Iowa, explained that the newly ordained priest would serve as a symbol of Christ's presence among them.

The Rev. Eric Johnson, deacon at St. John's Church, Dubuque, and participant in the service, has worked in the corrections field for 25 years. He had never encountered offenders in a setting as a choir or an organist or a cantor or an acolyte.



Ms. Williams was ordained in an Iowa prison chapel in the presence of inmates and guests.

He said, "I saw the Spirit in a deaf inmate who watched intently, at times with tears in his eyes, as Donna Scarfe signed the words of the liturgy. I saw the Spirit as Bishop Scarfe invited inmates to come forward and lay hands on Anne as she was ordained. I saw the Spirit as inmates and visitors exchanged the peace in a place so often far removed from peace."

As guards led the visitors back outside, a number of inmates lined up for the new priest to autograph service leaflets.

Previously Deacon Williams had dismissed ordination because she could not imagine herself in day-to-day parish work. When prison ministry was first mentioned, she dismissed it even though the maximum-security penitentiary is located in her hometown, Anamosa. "That's a men's prison," she said. "I'm a 5-foot, 1-inch-tall woman."

She changed her mind after visiting the institution with a team who went behind the walls regularly. She recognized the need for a sacramental ministry of Eucharist and reconciliation.

Nearby Christ Church in Cedar Rapids sponsored a discernment team which included an inmate. The diocesan commission on ministry affirmed her call to prison ministry and set about her formation with seminary-trained clergy as mentors and course work available through the diocese. Bishop Scarfe ordained her a deacon in May 2003.

The new priest's primary responsibilities are at the prison, although she offers sacramental ministry as vicar to St. Mark's, her home congregation. For the first time in years there was a Christmas Day Eucharist at the prison.

*Nancy Morton*

## Church of Nigeria Plans Its Own Parishes for U.S.

In one of the first tangible fruits of the "impaired communion" statement released by Nigerian primate, the Most Rev. Peter Akinola, on Nov. 3 the Anglican Church of Nigeria has asked its members in the United States to withdraw from the Episcopal Church and to transfer to congregations of a new "Church of Nigeria in the U.S."

Bishop Peter Adebisi of Lagos West stated on Nov. 25, "We have told our people to leave the U.S. church and give us time to set up our own [parishes

in the U.S.] because our members are spread across the states in the U.S."

The Nigerian information ministry claims almost 3 million Nigerians reside in the United States. As the Episcopal Church does not compile data on the ethnic background of its members, the effect of an exodus of Nigerian-born Episcopalians is uncertain. However, due to the high percentage of Anglicans among the Nigerian Christian population, the figure may be as high as 250,000. The ban

proposed by the Nigerian Church on contacts with the Episcopal Church is all encompassing.

"We will not communicate with [the Episcopal Church] in terms of worship, visitation or work on transfer to any of the dioceses in the U.S., and priests from there will not be allowed to work or visit the church in Nigeria," Bishop Adebisi said.

*(The Rev.) George Conger*

• More News, page 27-29 •

# We'd Like to Start a School

*Questions and answers for parishes to consider.*



By Jonathan T. Glass

In the last 13 years there has been a significant increase in the number of new Episcopal schools. The National Association of Episcopal Schools (NAES) has been privileged to assist many of the 97 schools and early childhood programs that have opened their doors during this period. Our experience in many different parts of the Episcopal Church has helped us anticipate some of the questions that most commonly arise at the beginning of an exploration process.

*A group of people in our area is very interested in looking at the possibility of opening an Episcopal school. What are the first steps?*

Gather an exploratory committee and determine to whom it will report.

Be clear with everyone that this is an exploratory process, and that the outcome of the work will be a decision to open the program, or to put the work on hold for a while, or not to proceed at all. There are no guarantees in this kind of project. A decision to open a school prematurely or without sufficient resources should be avoided at any cost, so the best option may be not to open a new school.

Put together a preliminary timeline so everyone has an idea of how long the process will take. Models are available from the NAES office.

Keep note of tasks — their specific content, people assigned to carry them out, and deadlines for completion. It is easy to get off track and to lose focus in this kind of effort.

Prepare preliminarily a mission statement so you can be clear about what you intend to prepare for — an early childhood program, an elementary school, a middle school, or a high school.

Keep issues of financial feasibility of the project clearly in front of your committee at every stage of the work. Remember that the great majority of donations come from individuals, and that there is no major external funding source that helps open Episcopal schools. Work should begin early on several models for initial capital budgets and operating budgets for the first five years, incorporating several options for revenue streams. If this project goes forward, a capital campaign feasibility study may be necessary.

Determine as early as possible whether a prospective school will be sponsored by a parish or a diocese or will function as an independent Episcopal school. Some dioceses require that schools be incorporated separately, whether or not they are parish related.

Spend time with demographic research for your community. What are the projected trends for age groups? What is the current profile for public, church-related, and non-sectarian independent schools? Are there other Episcopal schools in the community? Will the market bear the introduction of another school? What kinds of schools are actually needed? Is there a possibility that your program might duplicate existing services?

*How long will this process take?*

In most cases, three to five years if all goes well. Prospective parents should understand that a well-planned school will likely open later, rather than sooner. Even when the financial resources are strong and available, care should be taken not to open earlier than originally planned. The developing governance structures, administrative and academic functions, and facility issues all need time to function during the critical foundational period, preferably at least a year, that begins with the arrival of the founding head of school and ends

with the start of classes. This period allows the transition from exploratory committee to founding board, helps the founding head collaborate with board members to clarify roles and responsibilities, and greatly increases the chances for healthy institutional development.

#### *How much money will we need?*

Different kinds of schools require different kinds of funding. Opening a high school is a multi-million dollar enterprise because of the extensive facilities and staffing required. Opening an early childhood program in existing parish space may require considerably less capital, but money will have to be spent to prepare the facilities, hire the director, and market the new program before any tuition monies are received. In the past, a number of Episcopal schools, usually parish day schools, were started "from scratch," without any capital funds. This meant that the schools coped for years with continual cash flow crises. Such an approach, while understandable in its context, is no longer viable. Not all of the capital funds have to be raised before the school can begin to function, but enough money must be in hand to permit all initial capital expenses to be met before tuition begins to come in, so operating expenses can be met in a stable and timely manner.

*Why do we have to spend time on the governance model early on? Can't we figure that out later?*

Because any Episcopal school is a not-for-profit entity, its tax status must be clear before any donations can be received, from the standpoint of deductibility. This means either that the school will share the non-profit, 501 c (3) status of an existing church corporation, either parish or diocesan, or it will obtain its own non-profit status from the Internal Revenue Service. Some months are needed to process the relevant paperwork, so this work needs to be done early on. We do not recommend beginning any Episcopal school with an interim incorporation and governance arrangement which may be changed later on, as this can destabilize the school and cause confusion in the church and education communities.

*What does it mean for a school to be "Episcopal?"*

Nationwide, Episcopal schools generally serve 25-28 percent Episcopal enrollment. The majority of our students are non-Episcopal, showing our schools to be a truly significant form of outreach to the larger culture by the Episcopal Church. Several practices embody Episcopal identity. School worship, service to others, religious formation and study, and a commitment to community life and social justice are found in Episcopal schools. They take developmentally different forms in serving stu-

dents of different ages, and are shaped by the particular culture and history of each school, but these foundational practices lie at the heart of each school, along with a willingness to integrate them into the totality of school life. In the words of the current NAES strategic plan: "As embodiments of the Christian faith, Episcopal schools are created to be models of God's love and grace. They are created to serve God in Christ in all persons, regardless of origin, background, ability, or religion."

*I'm the rector of a parish that is interested in opening a school. What are some of the issues I need to keep in mind during an exploration process?*

**Space:** Parishes need to be ready to share space with their schools, especially in the early days of the program. This can require education and support for staff and volunteers alike.

**Money:** Schools also need to be ready to share expenses for utilities, maintenance, and other similar items in a fair and equitable manner. It is far wiser to build such expenses into preliminary operating budgets than to delay such costing because the school is young and in so doing to lose track of actual expenses. At the same time, vestries need to understand that schools are properly not major revenue sources for parishes and cannot be expected to shore up faltering church operating budgets. Even if church and school share the same incorporation, firewalls need to exist between the programs and shared expenses need to be determined through negotiation and mutual agreement, rather than unilateral imposition.

**Leadership:** The arrival of a head of school or early childhood program director will introduce a professional educator to the church and school with whom the rector will have a more peer-like relationship than with other staff members. This means that time and attention need to go to the rector-head relationship.

**Church growth:** Parishes need to understand that a new school or early childhood program can indeed increase church membership over time, but that these results will not come quickly. It takes time to build trust, but once it is gained, the benefits for both church and school will be great.

The NAES office stands ready to assist exploratory committees. Contact us at [info@episcopalschools.org](mailto:info@episcopalschools.org), and visit our website:

**[www.episcopalschools.org](http://www.episcopalschools.org)**

*The Rev. Jonathan T. Glass is the associate director of the National Association of Episcopal Schools.*

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# Clerical Beards

By Timothy E. Schenck

**M**ost male priests have facial hair. It's true. Think of the first five priests who come to mind. How many of them have mustaches, beards, or goatees? Bishops? I've never served in a diocese with clean-shaven episcopal oversight. And, of course, the Archbishop of Canterbury, the Most Rev. Rowan Williams, has the most famous beard in the Anglican Communion.

In seminary, most of my male professors had beards and the dean had a mustache. I guess it's the scholarly look. But it wasn't limited to the faculty. In my graduating class I was one of only a handful of students not sporting facial hair by the time diplomas were handed out.

The Anglican roots of this facial hair phenomenon run deep. Henry VIII, the self-proclaimed "Protector and Supreme Head" of the Church of England, had a full beard. Edward VI, under whose reign the first Book of Common Prayer was instituted, didn't. But, of course, he died before reaching puberty. Thomas Cranmer, author of that first BCP, was clean shaven. But then, he was also martyred. Queen Elizabeth didn't for obvious reasons. However, Richard Hooker, the man responsible for Anglicanism's "three-legged stool" of scripture, tradition, and reason, had an abundance of whiskers.

To outsiders, diocesan clergy conferences must look like grooming conventions. I'm not sure why this is. Does facial hair give the impression that we're more learned than we actually are? I thought that's what horn-rimmed glasses were for, especially when they're eased down the bridge of the nose while making a profound homiletic point.

Over the years, I've discerned several types of clergy facial hair. First, there's the prophetic look. This beard is full, out of control, and trimmed only on Rogation Days. The only things missing are the locusts and wild honey. With a menacing glare, the priest walks a fine line between holy man and mad man. If you'd prefer not to be invited to wedding receptions, this may be the look for you.

Then there's the goatee. On younger clergy this gives the impression that the priest is both hip and stylish. It says "even though I'm a priest, I'm still cool. Really." If you wear one you'll be asked to lead the youth group. On older priests the goatee, especially

the fully gray one, means a tie-dyed stole lurks somewhere in the back of the sacristy. Look out for the folk Mass.

The neat-nick priest is impeccably groomed. Whatever the type of facial hair, he travels with an electric trimmer and has perfect posture. He wouldn't be caught dead without a clergy shirt from Wippells and, in fact, will insist on being buried in it when the time comes.

Of course, generations of younger clergy have sported beards to look older and, presumably, wiser. This crowd strokes them often during counseling sessions while making comments like, "uh huh ... say more about that." I assume they shave them off when they reach a certain age.

In reflecting on this trend, I decided to try some facial hair. For the first 34 years of my life I had avoided whiskers, but I wanted to blend in at our diocesan convention. And could so many fellow presbyters be wrong? My wife laughed at my little experiment and added helpful comments like "you'll never be able to make it connect." But I was not deterred. After a week of vacation, I had the start of a goatee.

The real test would be Sunday morning. Would my parishioners find newfound respect for a priest of such gravity and stature, or would they just shake their heads and roll their eyes? Maybe they wouldn't recognize me and assume I was some supply priest filling in for the rector. Actually, my congregation was split on the results. Most liked it while some refused to comment for reasons of self-incrimination. A member of the youth group told me I looked "French," which was disheartening, but a former member of the vestry said it made me look "apostolic."

I'm still not sure what statement facial hair makes for clergy. I just know that many of my male counterparts have beards. Whether it makes them look older, wiser, more distinguished, or more clerical, I cannot say. We don't know for sure what Jesus looked like but he's often portrayed with a beard. Perhaps this is the subconscious allure for clergy who seek to emulate our Lord in all things.

In my case, my wife was right. I shaved it off. □

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

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Think of  
the first  
five priests  
who come  
to mind.  
How many  
of them have  
mustaches,  
beards,  
or goatees?

# We've Got Good News

This magazine has taken a lot of heat lately. The charge is generally "You don't publish much good news." My response usually has been that there is not much good news to report, but I know that's not true. There is always good news to report, and as is the custom on occasion, I am pleased to share it with you:

Members of St. Stephen's Church, Cincinnati, Ohio, work to restore an outdoor chapel that had been neglected since the early 1980s.

Episcopal Church Women in the Diocese of Western North Carolina organize a mission trip to Honduras that will take place later this month.

Teenagers at St. James', Midvale, Utah, collected various items to provide "goodie bags" for American soldiers to distribute to children in Iraq.

The Diocese of Maryland has already raised \$2 million of its \$4 million capital campaign to renew and expand its Bishop Clagett Center.

Trinity Church, Rock Island, Ill., celebrates the 150th anniversary of its founding.

More than 150 homeless people were fed in a community-wide effort at the Church of the Incarnation, Lafayette, La.

As it approached the two-year mark, the Diocese of Virginia's 5th Century Fund had reached \$7.8 million in gifts and pledges. It will support five ministry priorities, including the planting of new churches.

The Diocese of Western Michigan starts its first new congregation in nearly 40 years, Church of the Holy Spirit in Sparta.

Groundbreaking is held for three major enhancements at Camp Weed and Cerveny Conference Center in the Diocese of Florida.

St. Michael's, Brattleboro, Vt., collected some 350 bicycles to send to Ghana, where they were to be repaired by teens training to be bicycle mechanics.

St. David's, Topeka, Kan., began an outreach to students at nearby Washburn University called "Java 'n' Jesus."

Parishioners at Good Shepherd, Terrell, Texas, raised enough money to stock a pharmacy and to provide toys to children in the parish's adopted village of Salamale, Mali.

The Diocese of Indianapolis became involved in Project Friendship to Sudan, a global mission effort to provide Sudanese min-

istry partners in the Diocese of Bor with some of the supplies they need.

St. Timothy's, Greenville, N.C., dedicates its new church building.

The Diocese of Northern California's cathedral, Trinity, Sacramento, announces plans for a new complex on its current grounds.

The Diocese of Fond du Lac's mission team makes plans to return to Belize, where they will help build a concrete block church for an Anglican congregation.

Also going to Belize was a group from St. John's, Lynchburg, Va.

The new St. John's Church, Eagle Butte, S.D., is dedicated and consecrated.

Members of Trinity, Morgantown, W.Va., travel to Haiti to install benches and desks in schools.

St. David's, Salem, N.H., holds its annual Blue Christmas service for persons who may be hurting during the holiday season.

All Saints', Riverside, Calif., was a collection site for relief supplies for victims of the wildfires in southern California.

A room at the Episcopal House of Prayer in Collegeville, Minn., is named the Bishop Anderson Prayer Room in honor of Bishop Robert Anderson, who was consecrated 25 years ago and returned to diocesan convention in October.

The Diocese of Olympia increases its ministry to Sudanese refugees living in the Seattle area.

The Episcopal Theological Seminary of the Southwest is offering a course in Hispanic ministry online at this address:

([www.etsseuonline\\_courses.shtml](http://www.etsseuonline_courses.shtml))

Two congregations of the Diocese of Newark and two churches which are predominantly Korean gather for worship and other activities.

The Diocese of West Missouri holds a gathering to help its lay members prepare for their ministries in conjunction with the diocesan convention.

Three congregations in the Diocese of Southwest Florida form the "Route 72 Coalition," banding together financially, with shared clergy, and for mutual support.

An anonymous benefactor at St. Michael and All Angels', Lihue, Kauai, Hawaii, contributes \$2 for every \$1 the parish raises in a campaign to retire its debt.

David Kavelage, executive editor

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## Did You Know...

**The Rev. Norman V. Beale, rector of St. Mark's Church, Westford, Mass., formerly was a professional dancer.**

## Quote of the Week

**Columnist Antony Bye in *The Times* of London on the typical British Roman Catholic folk Mass: A "curious, anomalous throwback to the swinging 1960s"**

## Helping Small Churches

If the Episcopal Church is going to double its attendance by 2020 it's going to have to pay extra attention to small churches. This Church is comprised of many congregations with fewer than 150 members, a large number of those in small communities. In order to double the attendance in those places, some creative strategy must be formed.

It has been a daunting struggle in many places to find clergy for small congregations — especially those in small town or rural settings. Economic pressures and declining populations in many communities have forced the resident priest to move on to a larger congregation. Smaller churches usually are unable to provide a stipend for a full-time priest, and often wind up with part-time ministry or a priest shared with other congregations. While we respect the creative models of leadership being shown by clergy and motivated lay persons in many small churches, ministry in such places is becoming more difficult. Younger persons are leaving the communities in which they were raised because opportunities for employment or additional education are better elsewhere. Their parents may need to relocate to find work. The churches are left with a remnant and memories of the “good, old days.”

We hope dioceses will share this concern for small churches and make a commitment to them. Many of these congregations could teach the rest of the Church what it means to be a faith community. Their accomplishments should be lifted up for all to see.



**Economic pressures and declining populations in many communities have forced the resident priest to move on to a larger congregation.**

## Missed Opportunity

By failing to sign the final group statement, and by showing up only long enough to give a speech in which he suggested that the American Anglican Council (AAC) already had lifeboats in the water for alienated Episcopalians. AAC president, the Rev. Canon David Anderson, probably did not make a strong case to participants at the U.S. Anglican Congress meeting in Orlando, Fla. [TLC, Dec. 28] The congress, which included a number of leaders from “continuing” Anglican churches, was organized by the Rev. Todd Wetzel, the founder of Episcopalians United (now Anglicans United), a precursor interest group to the AAC. A minor incident perhaps, but a troubling one if it constitutes a pattern of the organization’s apparent self-centered behavior, as several persons have suggested to us recently. To its credit, the AAC seized the initiative to provide leadership immediately after General Convention, but not every Episcopalian who opposes the votes to change church teaching on sexuality is comfortable with the ACC’s leadership. It would be a miscalculation for the AAC to assume theirs is the only possible alternative. The AAC will have to earn the trust of those not already on board with its agenda. It shouldn’t take such support for granted.

## Especially for Parishes

We are pleased to emphasize parish life in this first issue of 2004. It is our Parish Administration issue, one of four we publish each year. It is sent to all non-subscribing clergy of the Episcopal Church in addition to our regular subscribers. We greet those persons and hope they will find this special issue to be helpful, especially to those involved in the administration of a congregation.

This magazine has long upheld the importance of life at the parish level, for it is there where the most important ministries the Church has to offer take place. We hope the articles and advertisements in this issue will be of use to all.

*This article is based on an address delivered to the National Episcopal Historians and Archivists at their meeting in June 2003 in Baltimore, Md.*

By David Hein

**P**rofessional historians tend not to do school histories. Often written by alumni or retired teachers, these histories typically reflect little to no effort to depict their subjects within their larger national and educational contexts. Paid for by the schools themselves, these histories are rarely critical of their institutions. They bear all the marks of in-house productions. Let me stir the pot a bit and presume to suggest some matters worthy of consideration by anyone undertaking the history of a church school.

First, reckon honestly with the question of origins. It is salutary for a school to be reminded of its founders' vision. These schools can easily slip their moorings and become caught up in the race to become just like all the other private schools in their region. If a school began as a charity school, has it stayed true to its founders' goal of serving, if not the poor exclusively, then at least the entire socioeconomic spectrum? Has this founding mission been in the forefront of the consciousness of the board chair, of the school's head, over the many years of the school? Or has the vision been lost? If it has, was it out of financial necessity? Or did the school's wealth simply go to other purposes, like keeping up with the educational Joneses? The historian is often able to see things in the perspective of the long view that those caught up in the school's present moment cannot.

Recently I did some research on the tuition increases at a prominent Episcopal school in Maryland, a charity school founded in the 19th century to serve the poor. In 1950 the tuition was \$380. In 2003-04 it is \$16,000. These numbers are, of course, meaningless in themselves. They would be more meaningful if they were translated into constant dollars. But that would still not tell us if the school was affordable by the local residents over this 50+-year history. These data are most meaningful if they are expressed as a fraction of the median income of residents within the Baltimore Mean Statistical Area. This

information is available from the U. S. Census. It shows that this school's tuition was one-eighth of the average family's income in 1950. Today it is one-fourth. Not in every case is financial aid sufficient to cover the difference between the sticker price and a family's recognized need.

Second, in what sense is the school Episcopal? At some Episcopal schools, no courses are taught in either Christian theology or church history. A student from one of these schools coming to Hood College and taking my Christian Heritage course would be no more likely to have a head start on the basic ingredients of Christianity than would a student from a public school. The student at the Episcopal school might have been offered a course in "values" or "world religions," just like a boy or girl at the public school. To well-to-do parents, is it the case that "Episcopal" carries a certain cachet, but to be identified as a "Christian" school would be deadly? In the latter instance I mean "Episcopal" as a subset of "Christian," rather than "Episcopal" as a distinct form of American culture-religion.

I know of one Episcopal school that, during its search for a new headmaster, had well-placed people at the school say that the school should not select a priest as its head: that would be too clear an identification with the Episcopal Church, and it would "drive away all the Jews and Muslims." Indeed, I hear that this kind of exclusionary effort — rooted in a prejudice that flies directly in the face of the actual practice and experience of so many Episcopal and Roman Catholic schools — is a growing trend, albeit not one that is openly declared in job ads or by placement firms.

Is what is happening with Episcopal schools the same thing that has happened to Episcopal and other mainline churches' colleges? Is a process of secularization taking place of the kind that the historian George Marsden and others have written about in relation to formerly Christian higher education? Has the Episcopal school been similarly affected by forces operating in the



## READER'S VIEWPOINT

# What Has Happened to Episcopal Schools?

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## READER'S VIEWPOINT

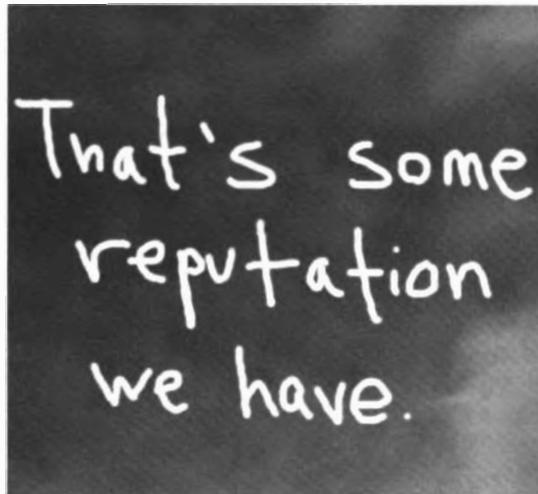
name of "tolerance" and "diversity"?

Third, take a hard look at how these schools have been governed. Have Episcopal Church leaders and Episcopal academics played leading roles on the board, or are they there mainly for window dressing? Who has made the key decisions not just on investments and construction projects but also on selecting the head, the content of the endowment campaigns, the tenor of the whole enterprise? Has there been real democracy within the board, a respect for diversity of opinion and for thoughtfulness, or was there a consistent emphasis on not rocking the boat? Have people been heeded in direct proportion to how much money they've contributed? (Does that actually happen? Gambling in Casablanca? Shocking!)

Fourth, don't look at the history of St. Chad's School (or whatever) in a vacuum. Have some Episcopal schools managed to do a better job of holding on to their founders' dreams? What about St. Gregory's Episcopal School in Chicago? This is a choir school for boys grades 1-8, where the school provides heavy financial aid to its families and opportunities to dozens of children who wouldn't have this

chance otherwise. How do they do it?

By "Christian" I don't mean "sectarian" or failing to be welcoming to all, regardless of religion. But neither do I mean a school with a watered-down, lowest-common-denominator kind of spirituality that stands for nothing. In fact, an Episcopal school ought to seek



to fulfill the gospel imperative by embracing the most consistent and meaningful kind of diversity. I mean a school that isn't simply out to construct what educators refer to as an "aquarium" kind of school — providing access to many from the upper socioeconomic end of the spectrum while providing a

"respectable" amount of access to a smattering of others of various races and classes. I mean rather a school that strives every day and in every capital campaign to be truly open to all. How much of each capital campaign is dedicated to bricks-and-mortar projects and how much to endowed scholarships?

I recognize the problems. Most Episcopal schools are small and are strapped for funds. Many famous Episcopal schools, from Maryland to Mississippi, from South Dakota to California, have failed financially. But there are some that I think could have lived more wisely and more distinctively and indeed more self-sacrificially than they have. Don't look at Episcopal schools in a vacuum. Ask, for example, how are they different from Roman Catholic schools in funding, class size, wages and clientele? Why do the Roman Catholics do a better job serving low-income groups?

In May 2003, in the *New York Review of Books*, a writer said that military recruiters may be found in the halls of public schools and in the video arcades of shopping malls, but you won't find them, this writer commented, in the halls of St. Alban's School in Washington or in St. Mark's School in Dallas. Ouch. That's some reputation we have. And why not let it be grist for the historian's mill? What is the school's stance toward the church, and what is the church's contemporary understanding of the significance of the Episcopal school? Has our understanding of "social Christianity" changed so much from the days of William A. Muhlenberg that the Episcopal school is no longer seen as part of "social Christianity"? □

*David Hein is professor and chair of religion and philosophy at Hood College. With Gardiner H. Shattuck, Jr., he is coauthor of a new history of the Episcopal Church: The Episcopalians, a volume in the Denominations in America series published by Praeger.*



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## The 'Gay Church'

I am writing to respond to the report of the special convention of the Diocese of Florida [TLC, Dec. 14]. It was reported that Bishop Stephen Jecko called upon the diocese to overcome the image of the Episcopal Church being a "gay church."

Since I grew up in Florida, I can imagine many images the Episcopal Church needs to overcome: the "white church," the "Republican church," the "wealthy church" are just a few adjectives that come to mind. I would never, ever imagine the Episcopal Church in Florida — or anywhere — being known especially as the "gay church."

At St. Paul's Cathedral in Buffalo, we have a number of members who are gay men or lesbians. We have several gay and lesbian couples who attend the cathedral and serve as wardens, lectors, ministers of communion, on the outreach committee, church school teachers, and in many other ministries. I certainly hope that we have an image as a church that is hospitable to all people, including gay persons. But it would never occur to me that we have an image as a "gay church." I find it outrageous that Bishop Jecko would create this "straw man" in order to call his diocese to step forward in "truth and love."

Clearly, "truth and love" are perceived and expressed very differently throughout our church — that's the crux of our great disagreements. But without even living in northeast Florida, I can hardly believe that the Episcopal Church in the Diocese of Florida is known by anyone as a "gay church." It does occur to me that we ought to have the image of a church that opens its doors to all people, especially those who live on the margins of society. That is what Jesus did.

*(The Very Rev.) Allen W. Farabee  
St. Paul's Cathedral  
Buffalo, N.Y.*

## Time to Grow Up

I was heartbroken to read about the way dissenting clergy in that "enlightened" Diocese of New Hampshire

were treated following Bishop Robinson's consecration [TLC, Nov. 30]. The only thing Bishop Theuner and his staff have managed to accomplish is to further marginalize the centrist in the Episcopal Church. To close off debate and dissent under the guise of "insubordination" is a violation of what it means to be an Anglican Christian. Furthermore, it demonstrates a

clear lack of Christian charity among the leadership of that diocese.

A further point of heartbreak is coming in that the AAC (I refuse to accept its agenda as well) will use Bishop Theuner's actions as ammunition for a deepening split in the Episcopal Church and the Anglican Communion. My heartbreak comes

(Continued on next page)

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(Continued from previous page)

with the realization that perhaps Bishop Theuner and his cronies want a split as much as the AAC does. It would appear that this is Bishop Robinson's take on the matter as well.

The actions on the part of the extremists on both sides is making it difficult for those of us in the center

who want to focus on the mission and ministry committed to the Church by our Lord. Perhaps it's time for the extremists to simply grow up, and learn to get along with each other. If not, they should take their "issues" and leave the rest of us alone.

(The Rev.) George W. Holston  
St. Alban's Church  
Chiefland, Fla.

## Worthy of Ranting

TLC's future is assured for another 125 years. During each week some event occurs that can stir up the faithful. Now that the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire is fading from editorial prominence, we read that there is the "rector" of a Presbyterian Episcopal Church (did I read that correctly?) who would have been Bishop of Ohio [TLC, Dec. 7]. Now this is really worthy of the ranting of those who rant about the ways of our church.

Considering the fundamental differences in the theology, liturgy and sacraments between the Calvinists and the Anglicans, what could be more truly bizarre than a "Presbyterian Episcopal" bishop? Bishop Robinson is at the least a dedicated Episcopalian. What can be said of a clergyperson who is a congregationalist but sought an episcopal ordination? Now let us hear from the ranters on this matter.

Robert D. Hulme  
Princeton, N.J.

## About Prayer C

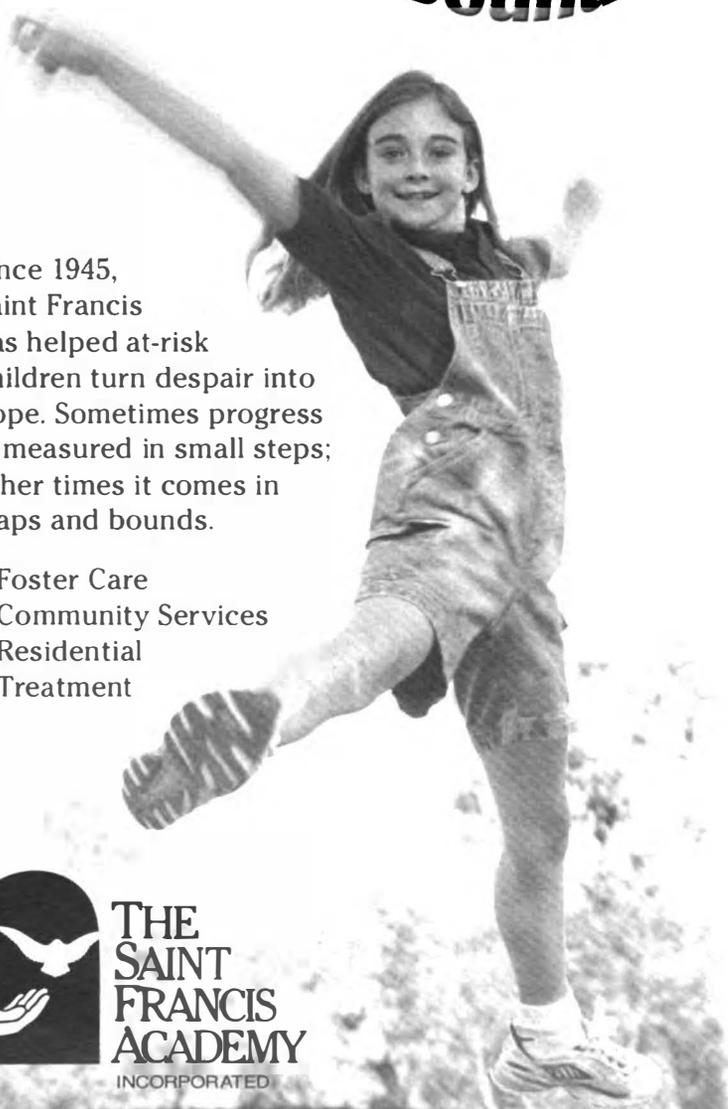
The excellent obituary notice of the Rev. Paul Z. Hoornstra [TLC, Nov. 30] contained the following sentence: "He composed the first draft of Eucharistic Prayer C, later adopted in the prayer book."

Readers of Marion Hatchett's *Commentary on the American Prayer Book* may recall that the author clearly states that the prayer was drafted by (the late) Howard Galley. I asked some friends if this apparent contradiction could be resolved.

A retired seminary professor commented: "(The Rev. Canon) Boone Porter spoke often of Paul, but he also said that Howard Galley drafted Prayer C at a conference as an example of what a contemporary eucharistic prayer might look like."

A retired bishop added: "In 1988 Paul told me personally that he had offered advice to Howard and then helped him with the draft. I asked

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## LETTERS

(Continued from page 24)

Boone about this once and he said that was the first he had heard of it but, of course, that he took Paul at his word. Paul seemed to be very proud of the part he played in the composition of this prayer, because he mentioned it often."

I think we can leave it there. Both men must have played important roles in developing Prayer C. As a current member of the Council of APLM (the Associated Parishes for Liturgy and Mission) I can certainly testify that other liturgists, whether members of the Standing Liturgical Commission or not, will certainly have contributed in discussions leading to the adoption of the prayer, as of so much else in the current BCP.

*Nigel A. Renton  
Berkeley, Calif.*

### Speaking Clearly

Lawrence Hart's article, "The Episcopal Church Will Endure" [TLC, Dec. 7], speaks holistically and clearly about the body of Christ as a living, changing organism. The words of our Lord in Matthew 5:32 about divorce and adultery are very simple, easily understood. The bottom line, as Fr. Hart reiterates, is "Who is Jesus? Everything else is a distraction."

The distinction between participation and endorsement is profound and helpful to us who struggle with the issue surrounding the consecration in New Hampshire. The urge to move to a more primitive unity, rather than to further fragmentation, is identifiable. Until this article, it had not been put into words for some of us.

*Ann Mead  
Ocean Springs, Miss.*

### An Important Question

All persons, regardless of their viewpoints, must answer one question when considering the sexuality issue in the Episcopal Church: What would you do if you learned that one of your children, upon reaching maturity, was homosexual?

*Stuart S. Bamforth  
New Orleans, La.*

## Connecticut Bishop Forms Advisory Group

For the fifth straight year, in his annual address to the diocese, the Rt. Rev. Andrew D. Smith, Bishop of Connecticut, named mission, youth, and stewardship as three priorities for the diocese. These joined issues concerning sexuality and leadership in the Episcopal Church, and concerns over the budget at the convention Oct. 24-25 in Hartford.

Bishop Smith spoke first about the two most controversial actions taken by General Convention — the consent for the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire, and the recognition that some dioceses allow same-sex blessings. He pledged to form, by the end of the year, a special, widely representative advisory group of up to 30 people to work with him “in prayer and discernment, to identify options and to advise me and the appropriate committees and councils of the diocese how we might proceed in the face of the potential actions and requests.” In the second part of his annual address, the bishop applauded congregations for what he said is an increasing emphasis on mission.

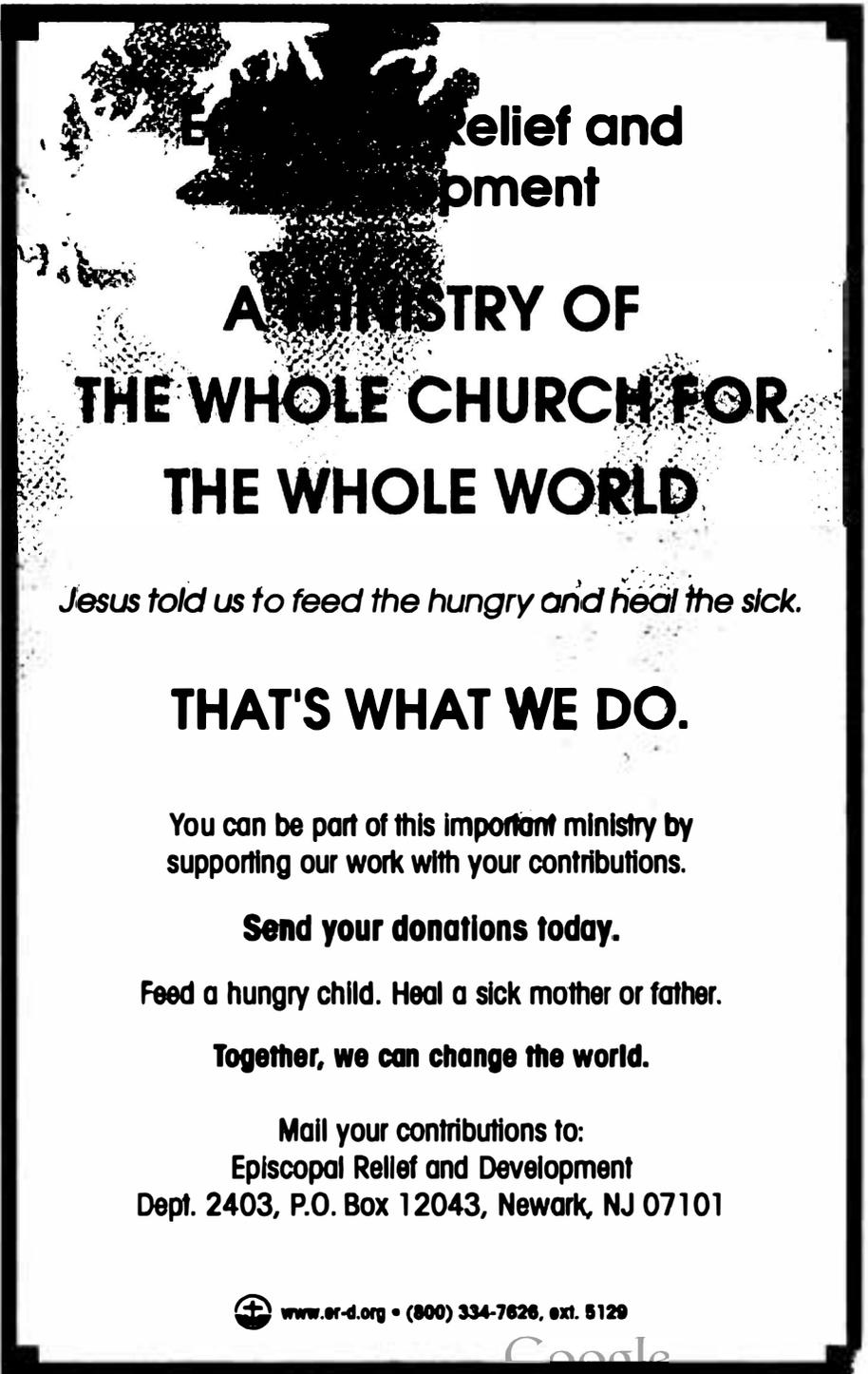
During its second business session, convention adopted a 2004 budget of \$5.2 million. In response to questions, the chairman explained that if pledges fall short of expectations, the diocesan executive council has authority to make line-item changes to the budget (92 percent of the diocesan budget is funded from parish pledges).

In other action, the convention approved a 2 percent increase in the minimum salary for priests; approved making the vestry, rather than the search committee, responsible for the final election of a rector; recommended that congregations commit themselves to observe the actions outlined in the Province 1 Bishops' Pastoral Letter on the Environment; requested the convention call upon the Connecticut General

Assembly to abolish the death penalty in this state; and requested that the convention urge the president and appropriate members of Congress that the United States put the same level of expertise, technol-

ogy, expenditure and effort into the rebuilding of Iraq that they did in preparing to occupy it. One resolution failed. It requested that capital funds from endowments used for operating expenses by parishes be exempt from the standard 12.5 percent diocesan assessment.

*Karin Hamilton*



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## Disapproval Runs High in Northwest Texas

When the clergy and lay deputations to General Convention from the Diocese of Northwest Texas unanimously voted last summer to permit same-sex blessings and confirm a sexually active homosexual person as Bishop Coadjutor of New Hampshire, the Rt. Rev. C. Wallis Ohl, Jr., diocesan bishop, was probably one of the few who knew at the time how controversial that news would be locally. The rest of the diocese would soon learn how controversial after results of a privately funded straw poll revealed that disapproval may be as high as 85 percent.

**Straw poll shows 85 percent disagree with key votes of the diocese's deputies at General Convention.**

Episcopalian Ray Snead, a Dalhart cattle rancher, thought he knew his diocese pretty well and said he was shocked by the unanimous vote by the clergy and lay deputations.

"I started thinking that our diocese was more conservative than that," he recalled. "I thought I'd run a survey."

Mr. Snead began obtaining parish mailing lists from a variety of sources. Eventually, at least some members from all but two congregations would receive a copy. In at least some instances when the local rector would not cooperate, he obtained older mailing lists or a current one without permission. He sent out surveys to 6,000 households. The 2003 *Episcopal Church Annual* lists 8,890 baptized members for Northwest Texas. The surveys consisted of a postage-paid postcard with a place to indicate either approval or disapproval of the General Convention decisions along with a cover letter asking the recipient to "prayerfully vote your feelings and return the enclosed card before diocesan convention."

He eventually received 1,505 responses, 1,279 (or 85 percent) of which were negative.

"I tend to be skeptical of all polls,"

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said Bishop Ohl. "I have not really had a chance to analyze the results, but our part of Texas is fairly conservative. I'd say 85 percent sounds about right."

Mr. Snead was unsuccessful in his effort to distribute the results along with the official diocesan convention materials, but the results were available and somewhat controversial. Some clergy objected to his using their mailing list without permission. Others, such as the Rev. Canon William D. Nix, Jr., a General Convention deputy, considered the whole concept divisive.

"Things like this have brought our church to its current divisive state," he said.

## BRIEFLY...

**Trinity Episcopal School for Ministry**, in Ambridge, Pa., announced that it has begun its formal search for a successor to the Very Rev. Peter Moore, dean and president. Dean Moore had announced his intention to retire in June. The next leader, according to the Rev. Canon David Roseberry, search committee chair, will be challenged with developing curriculum, programming and partnerships that can prepare the seminary for long-term, worldwide Christian ministry.



After Tulane medical school student Andrew Martin (indicated by arrow) was diagnosed with a rare and aggressive form of cancer, his entire class at the New Orleans school shaved their heads in solidarity when he underwent experimental chemotherapy. The head shaving party was organized by the Rev. Don Owens, who is believed to be the only Episcopal chaplain to be affiliated solely with a medical school.

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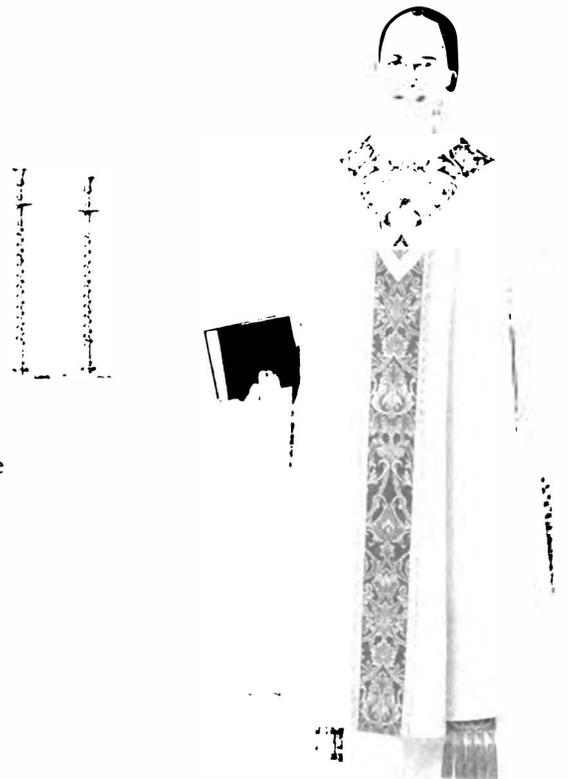
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## PEOPLE & PLACES

### Appointments

The Rev. **Arnold A. Bush** is interim at Holy Nativity, 222 N Bonita Ave., Panama City, FL 32401.

The Rev. **Ed Bushong** is priest-in-charge of St. John's, PO Box 1187, Petersburg, VA 23804.

The Rev. **Raymond Cox** is priest-in-charge of Trinity, PO Box 839, Milton, CT 06759.

The Rev. **Glenn Duffy** is priest-in-charge of Holy Spirit, 10001 Coastal Hwy., Ocean City, MD 21842.

The Rev. **Ted Edwards** is rector of St. John's, PO Box 658, Ogdensburg, NY 13669-0658.

The Rev. **Mark Eldredge** is rector of Epiphany, 5230 Harlow Blvd., Jacksonville, FL 32210.

The Rev. **William Jay Gelsier** is rector of St. Stephen's, 220 8th Ave., McKeesport, PA 15132.

The Rev. **Andrew J. MacBeth** is rector of Calvary, 102 N Second St., Memphis, TN 38103.

The Rev. **John Mark, OSF**, is vicar-general of the Franciscan Order of the Divine Compassion, 12415 Briar Forest Rd., Houston, TX 77077.

The Rev. **Kenneth E. Martin** is rector of St. Paul's, 130 Commercial Ave., E. Palatka, FL 32131.

The Rev. **Michael McClenaghan** is rector of St. Paul's, 1528 Oakdale Rd., Modesto, CA 95355.

The Rev. **Shella Nelson-McJilton** is priest-in-charge of St. Paul's, PO Box 278, Centreville, MD 21617.

The Rev. **Mark J. Norris** is rector of Holy Family, 805 S. 159th Ave., Omaha, NE 68118.

The Rev. **Anthony Regina, OSF**, is provincial minister for the United States, the Franciscan Order of the Divine Compassion, 12415 Briar Forest Rd., Houston, TX 77077.

The Rev. **Mary J. Shortt** is rector of St. Paul's, 206 N Park Ave., Fremont, OH 43420.

The Rev. **Hilary B. Smith** is priest-in-charge of St. Paul's, 1527 Senseny Rd., Winchester, VA 22602.

The Rev. **Letitia L. Smith** is vicar of St. Barnabas', 1300 Jefferson Rd., Greensboro, NC 27410.

The Rev. **Haywood Barringer Spangler** is rector of St. Bartholomew's, PO Box 29626, Richmond, VA 23242.

The Rev. **William Wheeler** is deacon vicar at Grace, PO Box 56, Mohawk, NY 13407.

### Ordinations

#### Priests

**Dallas** — **Harry Dailey**.

**Florida** — **Dennis O'Neill**, rector, St. Mark's, PO Box 487, Starke, FL 32091.

**Kentucky** — **Deborah Daum Apoldo**; **Suzanne Barrow**, vicar, St. Andrew's, 910 Columbia Ave., Glasgow, KY 42141; **John Daniel Brown**.

**Louisiana** — **John Bradford St. Romain**.

**Michigan** — **Darlyn R. Deinson**.

**Milwaukee** — **Thomas Holtzen**.

**Minnesota** — **Doris A. Dodds**.

**Newark** — **Denise Harper Bennett**, **Peter DeFranco**, **Elizabeth Kress Golub**, **Edgar Guitierrez-Duarte**, **Charlotte Melissa Hall**, **Anne Eldridge Koehler**, **Thomas Etienne Mathews**, **John Patrick Mitchell**, **William Tay Moss**, **Susan Alma Shink**.

**Oregon** — **Carolynne Fairweather**.

**Rio Grande** — **Elaine Ponton**.

**San Diego** — **Anne Siakey**.

**Southern Ohio** — **Phillip Harris**.

**Western Michigan** — **Andrew Gross**, rector, Epiphany, 410 Erie St., South Haven, MI 49090; **Summer Gross**.

### Deacons

**Fond du Lac** — **Nancy A. Behm**, Trinity, 311 Division St., Oshkosh, WI 54901.

**Minnesota** — **Roger V. Phillips**.

**Oregon** — **Thomas Stanwood**, **Ronald Wynn**.

**Quincy** — **Ronald E. Drummond Jr.**; **William R. Moyers**, St. Paul's Cathedral, 3601 N North St., Peoria, IL 61604; **Andrew L. Powell**.

**Southern Ohio** — **Carol Callahan**, **Darby Everhard**, **Joan Louise Grant**, **Dave Hall**, **Eileen Shanley-Roberts**.

**Western Michigan** — **Karen Kelly**, **Cynthia Nawrocki**, **Heather Voss**.

### Religious Communities

**Franciscan Order of the Divine Compassion** — the Rev. **Stephen James, n/FODC**, novice; Sr. **Mary Magdalene, n/FODC**, novice; the Rev. **Anthony Regina, OSF**, life profession; Br. **Carlo Vincent, FODC**, first profession.

### Resignations

The Rev. **Barry Miller**, as vicar of St. Stephen's, Bloomfield, CT.

The Rev. **Gregory Wellin**, as assistant at St. Mark's, New Britain, CT.

### Deaths

The Rev. **Kenneth G. Davis**, 73, associate priest at the Church of the Nativity, Sarasota, FL, died Nov. 1 in Sarasota. Canonically resident in the Diocese of Michigan, Fr. Davis assisted at Nativity during the winter.

Born in Saint Charles, MI, he was a graduate of Albion College and Berkeley Divinity School at Yale. He was ordained deacon in 1955 and priest in 1956, and went on to serve a number of congregations in Michigan including St. Andrew's, Livonia, for 18 years. He was also the founding vicar of St. John's, Beverly, Deaf Mission. In recent years he was involved in interim ministries in Michigan and Florida. Fr. Davis is survived by his wife, Marilyn, four children and eight grandchildren.

**Kathryn Ann Lindskoog**, author of more than three dozen books, died Oct. 21 at her home in Orange, CA, of com-

plications from multiple sclerosis. She was 68.

Many of Mrs. Lindscoog's books were about C.S. Lewis, whom she had met in Oxford in 1956. She corresponded with him afterwards. In recent years she pressed the case in three books that the current owners of the C.S. Lewis literary estate, whose identities have never been made public, have altered many of the texts of Mr. Lewis' writings and fabricated stories about his life. She had been home-bound for more than a dozen years, completely paralyzed except for her right arm and her head, but she communicated extensively with friends and scholars by telephone until a few days before her death. She was a member of Blessed Sacrament Church, Placentia, CA. She is survived by her husband, John.

The Rev. **Robert W. Stringer**, retired priest of the Diocese of West Virginia, died Oct. 29 in Charleston, WV, where he resided. He was 86.

Fr. Stringer was a native of Gloucester City, NJ, and a graduate of Emory University and Kentucky Wesleyan. He was ordained deacon in 1959 and priest in 1960 in the Diocese of Indianapolis following service as a minister in the Methodist Church. He ministered in West Virginia from 1964 until 1988, when he retired. He served St. Paul's, Sistersville; All Saints', South Charleston; St. Paul's, Weston; and Grace, St. Marys. He served for a time on the commission on ministry in West Virginia. He is survived by his wife, Jane, and two children.

The Rev. **William Bradley Trimble, Sr.**, 90, rector emeritus of Grace Church, Monroe, LA, died Oct. 24 at his home in Calhoun, LA.

A native of Washington, AR, he was a graduate of the University of Arkansas, where he also studied law. In practiced law in El Dorado, AR, from 1935 to 1950, and served for a time as city attorney. He also owned an automobile dealership. He went on to the School of Theology of the University of the South, and was ordained deacon in 1953 and priest in 1954. He served three mission congregations in the Diocese of Arkansas from 1953 until 1955, when he was named vicar of St. Matthias' Church, Shreveport, LA. When it became a parish he was its rector, and he remained in that ministry until 1962, when he was called to become rector of Grace Church, Monroe. He remained there until 1975, when he retired and moved to Calhoun. Since then he served as vicar of St. Patrick's, West Monroe, and as interim priest in several congregations until 1995. He was named rector emeritus of Grace in 1981. Fr. Trimble is survived by four children, eight grandchildren and four great-grandchildren.

**Next week...**

The Baptism of Our Lord



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# Can You Articulate Your Faith?

By Steven Lightfoot

If someone were to ask you when you were saved, could you answer with some degree of authority? If asked to explain what Jesus means to you, could you reply without stumbling and searching for words?

I am of the opinion that the ability to answer these questions is fundamental to any realistic evangelical effort on the part of any Christian. In order to spread the word, we must be able to articulate it at its most basic. Also, the organizing of your thoughts into a statement of your faith helps you to better understand what you believe. This ability is not the result of years of theological study or enrollment in seminary, but it does require a concerted effort to think about our faith and examine our relationship with the living God. Additionally, it requires a degree of effort to take the results of our self-examination and put them into a clearly stated form that we can express to others.

For example, in my own experience, I was brought up in a Christian home, I went to Sunday school and church as a youth, I knew of Jesus and I had some idea of the passion narrative and I could regurgitate all the appropriate Christian rhetoric while sitting around the Sunday school table with my teacher, Mrs. Shields. It was a wholesome environment, and I can appreciate even now that I probably avoided some adolescent problems

because of my involvement in it.

But was I saved at that point? Did I become a Christian by virtue of osmosis, soaking grace in because of my surroundings? Certainly it didn't hurt, but I was not baptized as an infant or even as a teenager. I was not sealed as one of Christ's own forever until I was in my 20s. I became saved when I made the conscious choice to acknowledge that I was a sinner and had fallen incredibly short of the

glory of God. Then, having acknowledged that fact, I asked God for forgiveness and accepted his mercy and grace made possible by the death of his Son Jesus Christ, who died on the cross as payment for my sins and the sins of the whole world. I am humbled by the magnitude of that statement.

Only the magnificence of God's grace can fill the hole in each and every one of God's creations. Without God, the desirous hole, the insatiable bottomless pit in each of us, can never be plugged. In that sense every one of us is called to have a relationship with God in order to be whole. Without God's grace and mercy, we would be doomed to search continuously and in vain for something to fulfill us that simply does not exist apart from God. I am humbled by that statement as well.

So what does Jesus mean to me? When I think about where I would be without him, when I dare to con-

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template how dead I would be, both physically and spiritually, without his willingness to take my sins upon himself and die for me, I understand why articulating my relationship with him is so difficult.

In order to express the gratitude and the humility, the awe and the reverence, I feel concerning my Lord and my Savior Jesus the Christ, I first have to process the gambit of emotions. Then, I have to allow my weakness to come to the surface, and I have to expose my naked, broken self to the light of truth. Once I've walked that gauntlet, I have to put aside my worldly, worthless pride and ask his forgiveness. Then, still holding pride at bay, I must accept his mercy and forgiveness even though I feel unworthy of it. All of this, when I really think of it, is beyond the capacity of human experience and understanding. At best, my statement of faith in Jesus Christ is limited to my human frailty and weakness of expression in the spoken or written word.

### The Only One

With that in mind I attempt to state what Jesus means to me: Jesus is the filler of the God-hole. He is the answer to the questions of desire and longing for wholeness. He is the one who reconciles me to God where I could never reconcile myself. He is the only one capable of representing me on the cross as a perfect sacrifice for all the ungodly things I have done in my life. He is the only one willing to be that sacrifice. He is the reason that God is willing to forget my sins, casting them into the depths of the sea, separating me from them as far as the east is from the west. Better that than separating me from him for all time because ultimately God loves me.

It's a tough exercise to articulate your faith. The rewards of going through the process are your ability to better fulfill the great commission of our Master and a better understanding of what you believe. No theological education is required. I promise. □

*Steven Lightfoot is assistant editor of The Texas Episcopalian, the newspaper of the Diocese of Texas.*

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Thomas A. Bruttell, c; the Rev. John W. Tucker,  
the Rev. Howarth L. Lewis, Jr., the Rev. Grant  
R. Sherk, p-r; the Rev. John F. Mangrum, p-r,  
Mace Graham, org-ch  
Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10;  
H.D. 9:40 Mat. 10 Eu

## ILLINOIS

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

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

## INDIANA

UNIVERSITY OF NOTRE DAME South Bend  
IUSB - INDIANA UNIVERSITY  
EPISCOPAL CATHEDRAL OF ST. JAMES  
117 N. Lafayette Blvd. (574) 232-4837  
The Rev. Joseph P. Illes, d  
Sun 8, 10:15 & 6 Wed & Fri 12:05

## MARYLAND

UNIVERSITY OF MARYLAND College Park  
EPISCOPAL / ANGLICAN CAMPUS MINISTRY  
MEMORIAL CHAPEL  
E-mail: [eaterps@umd.edu](mailto:eaterps@umd.edu)  
The Rev. Dr. Peter M. Antoci  
Sun 7:30, 9:30 Wed 12:30

## MICHIGAN

UNIVERSITY OF MICHIGAN Ann Arbor  
CANTERBURY HOUSE (734) 665-0606  
EPISCOPAL-ANGLICAN CAMPUS MINISTRY  
721 E. Huron, Ann Arbor, MI 48104  
E-Mail: [www.canterburyhouse.org](http://www.canterburyhouse.org)  
The Rev. D. Rebecca Deinsen, chaplain  
Sun 5 Service with dinner

## MINNESOTA

UNIV. OF MINNESOTA Mpls/St. Paul  
UNIV. EPISCOPAL CENTER (612) 331-3552  
331 17th Ave. S.E., Minneapolis 55414  
Website: [www.uec-mn.org](http://www.uec-mn.org)  
The Rev. Neil Elliott, Ph. D., chaplain  
E-Mail: [chaplain@uec-mn.org](mailto:chaplain@uec-mn.org)  
Sun Eve Eu 6, w/ Dinner following, M-F MP 9:15.  
Wed prayer & lunch 11:45, Thurs Eve Taize wor-  
ship 7:00 (Service at Grace Lutheran Church  
@ U of M)  
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in Academia" teas, Buddhist meditations for  
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sional events.

## MONTANA

MONTANA STATE UNIV. Bozeman  
ST. JAMES' 5 West Olive Street  
The Rev. Dr. Clark M. Sherman, r  
E-mail: [prn@imt.net](mailto:prn@imt.net) (406) 586-9093

CANTERBURY HOUSE  
209 South Tracy Ave (406) 582-9499  
Website: [www.christuscollegium.org](http://www.christuscollegium.org)  
Eugenie Drayton, lay chaplain  
E-mail: [episcopal@christuscollegium.org](mailto:episcopal@christuscollegium.org)  
Sun Worship: Trad Eu 8, Renewal Eu 9:15, Choral  
Eu 10:30, Wed Eu 10; Adult Ed; 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  
Su Eu 8, 10; Wed 10

UNIVERSITY OF NEBRASKA Omaha  
THE RESURRECTION HOUSE INTERN  
PROGRAM AT EPISCOPAL CHURCH  
OF THE RESURRECTION (402) 455-7015  
3004 Belvidere Blvd., Omaha, NE 68111  
Website: [www.geocities.com/reshouseomaha](http://www.geocities.com/reshouseomaha)  
E-mail: [motherjudi@cor.omhcoxmail.com](mailto:motherjudi@cor.omhcoxmail.com)  
The Rev. Judi Yeates, r  
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](http://www.dartmouth.edu/~edgerton)  
E-mail: [The.Edge@Dartmouth.EDU](mailto: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](http://www.stjameskeene.org)  
The Rev. Peter R. Coffin, r

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

**UNIV. OF NEW HAMPSHIRE (UNH)** Durham  
**ST. GEORGE'S CHURCH** (603) 868-2785  
One Park Court (at 16 Main St.)  
Website: [www.stgeorgesdurham.org](http://www.stgeorgesdurham.org)  
The Rev. Michael L. Bradley, r & chap

## NEW JERSEY

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

## NEW YORK

**STATE UNIV. OF NY @ BUFFALO** Buffalo  
**ST. ANDREW'S CHURCH**, University Heights  
3105 Main St., Buffalo, NY 14214  
E-mail: [standrewbuffalo@aol.com](mailto:standrewbuffalo@aol.com)  
The Rev'd Sarah Buxton-Smith, v  
Sun 8 contemplative Eu, Rite I, 10 High Mass,  
Rite I (sung), Thurs 9:30 H Eu, Rite II w/Laying  
on of Hands for Healing

**UNIVERSITY AT BUFFALO** Buffalo  
**EPISCOPAL CAMPUS MINISTRY**  
(716) 689-4056  
E-mail: [ec-ministry@buffalo.edu](mailto:ec-ministry@buffalo.edu)  
[www.wings.buffalo.edu/ministries/episcopal](http://www.wings.buffalo.edu/ministries/episcopal)  
Open to all College Students  
M Bible Study 4:30-6, Wed. Bible Study 6-8, Ser-  
vice times as anno.

## OHIO

**YOUNGSTOWN STATE UNIV.** Youngstown  
**ST. JOHN'S 323** Wick Ave. (330) 743-3175  
The Rev. John Horner, r  
E-mail: [stjohn@cboss.com](mailto:stjohn@cboss.com)  
Sun H Eu 8 & 10:30

## PENNSYLVANIA

**BUCKNELL UNIVERSITY** Lewisburg  
**ST. ANDREW'S**  
255 S. Derr Drive (570) 524-2061  
The Rev'd Lynn Carter-Edmonds, r  
Sun H Eu 8, 10

**ROOKE MEDITATION CHAPEL**  
at **BUCKNELL UNIVERSITY**  
Chris Boyatzis, faculty, adv.  
E-mail: [boyatzis@bucknell.edu](mailto:boyatzis@bucknell.edu)  
Kelli Jarrett, campus minis. pres.  
E-mail: [kjarrett@bucknell.edu](mailto:kjarrett@bucknell.edu)  
Campus Ministry Services: Wed H Eu 12 (ex 2W  
of month), Non-Eucharist Spiritual Exercises (2nd  
Wed, each month 12)

**BRYN MAWR COLLEGE** Bryn Mawr  
**HAVERFORD COLLEGE**  
**HAVERFORD & BRYN MAWR COLLEGE**  
**EPISCOPAL CAMPUS MINISTRY**  
Meets at Church of the Redeemer  
(610) 525-2486 Ext. 13  
Pennswood & New Gulph Rds., Bryn Mawr, PA  
The Rev. Gregory M. Wilson, asst r  
E-mail: [greg@theredeemer.org](mailto:greg@theredeemer.org)  
Website:  
<http://bartik.brynmawr.edu/orgs/episcopal>  
Sun 8 Fellowship w/ free pizza, 9 H Eu

**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 UNIV.** Providence  
**GRACE CHURCH** 175 Mathewson St.  
(401) 331-3225  
Website: [www.gracechurchprovidence.org](http://www.gracechurchprovidence.org)  
The Rev. Robert T. Brooks, r  
E-mail: [revbobbrooks@aol.com](mailto:revbobbrooks@aol.com)  
Sun 8 & 10, Wed 12

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

## SOUTH CAROLINA

**COLLEGE OF CHARLESTON** Charleston  
**GRACE CHURCH**  
E-mail: [ebush@gracesc.org](mailto:ebush@gracesc.org)  
Website: [www.gracesc.org](http://www.gracesc.org)  
The Rev. Gregory Hodgson, assoc.  
Mon 6:30

The April 18 TLC  
will be a special issue  
dedicated  
to Episcopal Colleges.

For ad information, call Tom  
@ (414) 276-5420 ext. 16.

## TENNESSEE

**SEWANEE: UNIV. OF THE SOUTH** Sewanee  
Website: [www.sewanee.edu](http://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](mailto: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, EP 4:30, Tues H Eu  
12:30, Thurs H Eu w/Healing 12:30, Wed Cate-  
chumenate 7, Thurs Centering Prayer 2:30-4

**CHAPEL OF THE APOSTLES**  
335 Tennessee Ave., Sewanee 38383  
(800) 722-1974  
E-mail: [theology@sewanee.edu](mailto: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/EP 5

## TEXAS

**RICE UNIVERSITY** Houston  
**THE SCHOOLS OF MEDICINE**  
**AT TEXAS MEDICAL CENTER**  
**PALMER MEMORIAL CHURCH**  
The Rev. Mark T. Crawford, assoc. r & dir. cam-  
pus minis.  
St. Bede's Chapel: Sun H Eu 5, w/ free student  
meal 6

**TEXAS A & M UNIVERSITY** College Station  
**EPISCOPAL STUDENT CENTER**  
902 George Bush Dr.,  
College Station, TX 77840 (979) 693-4245  
The Rev. Sandi Miziri, campus missionary  
[amcanterbury@episcopalcollegeministry.org](mailto:amcanterbury@episcopalcollegeministry.org)  
[www.txam.episcopalcollegeministry.org](http://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

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

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

# COLLEGE SERVICES DIRECTORY

## VIRGINIA (Cont'd)

VIRGINIA TECH Blacksburg  
**EPISCOPAL CAMPUS MINISTRY AT VT CHRIST CHURCH** Church & Jackson Sts. (540) 552-2411  
**Canterbury House** 204 E. Roanoke St.  
 E-mail: [canterburyvt@yahoo.com](mailto:canterburyvt@yahoo.com)  
 Website: [www.christchurchblacksburg.org](http://www.christchurchblacksburg.org)  
**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

UNIVERSITY OF VIRGINIA Charlottesville  
**ST. PAUL'S MEMORIAL CHURCH**  
 1700 University Ave (434) 295-2156  
 Website: [www.cstone.net/~stpaul](http://www.cstone.net/~stpaul)  
 E-mail: [chaplain@cstone.net](mailto:chaplain@cstone.net) or [stpaul@cstone.net](mailto:stpaul@cstone.net)  
**The Rev. David Poist**, **The Rev. Jonathon Voorhees**, chaplain  
 Sun H Eu 8, 10 & 5:30 (Student Service); Tues & Thurs H Eu 12:15 Wed Canterbury Fellowship at Canterbury Episcopal House, 5

## WASHINGTON

UNIVERSITY OF WASHINGTON Seattle  
**CANTERBURY CAMPUS MINISTRIES**  
 Covenant House 4525 19th Ave, NE  
 Seattle, WA 98105 (206) 524-7900 ext. 19  
**The Rev. Mary Shehane**, r  
 E-mail: [shehane@drizzle.com](mailto:shehane@drizzle.com)  
 Website: [www.covenanthouse.com](http://www.covenanthouse.com)  
 Wed 6 H Eu w/ Dinner Programing (see website for add'l services)

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

## WISCONSIN

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

## THE LIVING CHURCH FOUNDATION, INC.

The Rev. **Milo G. Coerper**,  
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The Rt. Rev. **Bertram N. Herlong**,  
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**Carole J. Ross**, Fayetteville, Ga.

The Rev. **Joanna Seibert**,  
 Little Rock, Ark.

The Rt. Rev. **William C.R. Sheridan**,  
 Culver, Ind.

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

**Ralph Spence, Jr.**, Billings, Mont.

**Miriam K. Stauff**,  
 Wauwatosa, Wis.

The Rev. **Jeffrey N. Steenson**,  
 Albuquerque, N.M.

**Howard M. Tischler**, Albuquerque, N.M.

**Shirleen S. Wait**,  
 Atlantic Beach, Fla.

The Rt. Rev. **Keith B. Whitmore**,  
 Eau Claire, Wis.

# CLASSIFIEDS

## BOOKS

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

## CATECHUMENATE

**Gifts of God**, catechumenate by Patricia Swift. Eight-week course considers Old & New Testaments, Episcopal Church sacraments, prayer book, parish with ministries, life as gifts. For adult confirmation and renewal. 56 pp. paper spiral bound. \$7.00 plus postage. Phone: (954) 942-5887 Fax: (954) 942-5763. Available in English, French, or Spanish.

## CHURCH FURNISHINGS

**FLAGS AND BANNERS**: Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at [festflags@aol.com](mailto:festflags@aol.com).

**TRADITIONAL GOTHIC** chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers**, Sewanee, TN 37575. (931) 598-0208 or (888) 598-0208. E-mail: [oldcraft@charter.net](mailto:oldcraft@charter.net).

## CONFERENCE CENTER

**DUNCAN CONFERENCE CENTER**, 15820 S. Military Trail, Delray Beach, FL 33484. Telephone (561) 496-4130. Website: [www.DuncanCenter.org](http://www.DuncanCenter.org). Located in beautiful Delray Beach, Florida, 5 miles from the Atlantic Ocean. Beaches, golf and tennis courts nearby. Beautiful outdoor chapel and new labyrinth. Individual and group retreats, conferences and day meetings; bed and breakfast for clergy and lay families, family reunions. Sleeping accommodations for 79; meeting and dining space for 100.

## MINISTRIES

**MINISTRY OPPORTUNITY**: L'ARCHE Mobile is an ecumenical, faith-based community of eighteen adult persons with developmental disabilities (primary diagnosis: mental retardation) and live-in assistants who live, work, and share their lives together.

If you'd like to share your life in community with someone who needs you, please contact **Nathan Baughn**, Community Coordinator, L'Arche Mobile, 151 S. Ann St., Mobile, AL 36609. Phone: (251) 438-2094. E-mail: [larchmob@hotmail.com](mailto:larchmob@hotmail.com).

## PILGRIMAGES

**CELTIC PILGRIMAGE**: May 9-22, 2004. Including 3 nights on Iona. Contact: **Sister Barbara Jean**, P.O. Box 3510, Wilmington, DE 19807.

**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: [wwpil1@aol.com](mailto:wwpil1@aol.com) Website: [www.worldpilgrimages.org](http://www.worldpilgrimages.org).

## POSITIONS OFFERED

**RECTOR**: Christ-centered, Bible-based, 104-year-old inner-city, orthodox/traditional Anglo-Catholic parish listed on National Historic Register, in excellent heartland city, with caring Anglo and Hispanic congregations. Rector has retired; seeking bilingual, like-minded vocation-committed priest; capable of ministering to all, willing to foster growth and expand community outreach. Rectory, benefits, and modest stipend. Send resume: **Saint Martin of Tours Church**, 1312 J Street, Omaha, Nebraska 68107.

# CLASSIFIEDS

## POSITIONS OFFERED

**RECTOR:** If you'd like to work with a staff of a dozen clergy and lay professionals and enjoy life with 2,350 parishioners and students, consider St. Martin in the Fields Parish in the Diocese of Atlanta. We are a vibrant, corporate-sized church and 3-year-old through 8th grade Episcopal school community in northeast Atlanta. With the rector, the full-time clergy numbers three, plus our headmaster-priest and six priests and deacons associate (part-time). We are enthusiastic Christians—babies, adolescents, teenagers, adults (young and old, single, married and widowed) — ready to call you so that together we "follow Christ and lead others to him" into the future. Email the **Nominating Committee chair, Bill Goodbue**, at [billg@intelsys.com](mailto:billg@intelsys.com) or write: St. Martin's, 3110 Ashford Dunwoody Rd., Atlanta, GA 30319, Attn: Nominating Committee. The **nominations deadline is January 15, 2004.**

**FULL-TIME RECTOR:** St. James, Hendersonville, NC, a program-sized church in a beautiful, and rapidly growing, mountain area of Western North Carolina, is seeking a rector. Our previous rector of 28 years has retired. Our parish is now looking for someone to walk with us. Someone whose preaching makes God's Word and Presence relevant to our lives; who cares for people, nurturing and challenging them within the community of faith; who can counsel and assist people dealing with problems, responding to them when they face significant and difficult times in their lives; one who demonstrates a disciplined understanding of biblical and historical perception of God's activity in our world, and who is also able to manage the affairs of the parish and its staff.

To learn more about us visit our web site: [www.stjames-episcopal.com](http://www.stjames-episcopal.com). To submit a resume or for additional information please contact **The Rev. Canon Jane Smith, Diocese of Western North Carolina, 900-B CentrePark Dr., Asheville, NC 28805** or e-mail: [clcd@diocesewnc.org](mailto:clcd@diocesewnc.org).

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

**FULL-TIME RECTOR:** Historic 160-year-old parish located on the Mississippi River in Alton, Illinois (St. Louis metropolitan area), seeks a rector for a parish of 375. The parish of Alton in the Diocese of Springfield includes two worship sites — St. Paul's Church and Trinity Chapel. Our parish emphasizes traditional worship, fine music, vigorous Christian education, established outreach and vibrant parish fellowship. We seek a candidate with strengths as pastor, preacher, teacher, crisis minister and counselor. Contact: **Search Committee, The Episcopal Parish of Alton, 10 East Third Street, Alton, Illinois 62002.** E-mail: [epalton@episcopalalton.org](mailto:epalton@episcopalalton.org).

## POSITIONS OFFERED

**ASSISTANT RECTOR:** Christ Church in Detroit, Michigan is looking for an Assistant Rector. The position will have primary responsibility for the running of our growing children's Christian Education program, in addition to pastoral and liturgical duties. Christ Church is a vibrant downtown parish whose diverse membership comes from the entire Detroit metropolitan region and Canada. You can check us out on our website at [www.christed.org](http://www.christed.org). Please send resumes to: **Clergy Search, Christ Church 960 E. Jefferson Ave., Detroit, MI 48207.**

**ASSOCIATE RECTOR:** Christ Episcopal Church, Macon, Georgia, is looking for a full-time associate rector. Christ Church is a large downtown parish in a city of 300,000, one hour south of Atlanta. With a staff of eleven, the associate rector's duties would include pastoral care, preaching and sacramental responsibilities and evangelism. Christ Church is the mother church of the Diocese of Atlanta, founded in 1825. It is a traditional Southern parish with a strong outreach ministry, as well as ministries to young families, youth, and children. Send CDO profile and resume to Attn: **Associate Rector Search, Christ Episcopal Church, 582 Walnut Street, Macon, Georgia 31201.** E-mail: [susan@christchurch-macon.com](mailto:susan@christchurch-macon.com).

**PART-TIME PRIEST:** Seeking a part-time priest for a small rural church in Rensselaerville, New York, 30 miles southwest of Albany New York. For more information, please contact: **David Bryan, Senior Warden at (518)797-3707** or [ddrb1253@aol.com](mailto:ddrb1253@aol.com) or [www.trinityepiscopalchurchrensseleerville.com](http://www.trinityepiscopalchurchrensseleerville.com).

**FULL-TIME PRIEST:** North Platte Valley Cluster in western Nebraska is seeking full-time priest to continue programs in spiritual renewal and congregational development, and to minister to needs of individuals in the two parishes. Located on the Oregon Trail, four hours from Denver, CO, with excellent local schools and hospital. Located ten miles apart, Holy Apostles, Mitchell, and St. Timothy's, Gering, are both active, involved parishes, working together since 1993 to serve Christ in this beautiful valley of the North Platte River. Send inquiries to **Ms. Julie Fancher, 1918 Mockingbird Dr., Scottsbluff, NE 69361.** E-mail: [jf74117@atttel.net](mailto:jf74117@atttel.net).

**FULL-TIME RECTOR:** Small downtown church in southeast Alaska is looking for a new rector. Opportunity for professional and personal growth while administering to eclectic congregation. Contact: **St. John's Episcopal Church, PO Box 23003, Ketchikan, AK 99901.** Phone: (907) 225-3680; E-mail: [stjohns@kpunet.net](mailto:stjohns@kpunet.net).

**FULL-TIME CLERGY WANTED:** Must speak both Spanish and English fluently. We are willing to pay the right clergyperson \$20,000 more than you are now earning, plus parsonage, utilities, automobile and moving expenses. Our church, which is more than half a century old, needs a pastor for a new Spanish church being planted in Houston, Texas.

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## 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., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evening; 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.

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# — Church Directory —

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(Calaveras Big Trees)  
**ST. CLARE OF ASSISI** Hwy. 4  
 The Rev. Marlin Leonard Bowman, v (209) 754-5381  
 St. Francis Memorial Garden & Pet Cemetery  
 Sun High Mass 9

## PINE BLUFF, AR

**TRINITY CHURCH** 703 West Third Ave.  
 (Est. 1838, erected 1859)  
 The Rev. Dr. Walter V.Z. Windsor, r  
 Sun. 8 & 10:30, Tues 10

## BOULDER, CO

**ST. AIDAN'S** 2425 Colorado Ave.  
 The Rev. James Cavanagh, campus chaplain  
 The Rev. Don Henderson, r  
 Sun 7:30, 10, 5 Episcopal Ministry, CU Boulder Th 6

## WASHINGTON, DC

**CHRIST CHURCH, Georgetown**  
 Corner of 31st & O Sts., NW (202) 333-0677  
 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  
[www.christchurchgeorgetown.org](http://www.christchurchgeorgetown.org)

## ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus  
[www.stpauls-kt.com](http://www.stpauls-kt.com)  
 The Rev. Andrew L. Sloane, r; the Rev. Edwin W. Barnett, c  
 Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 8. Thurs & Prayer Book HDs: 12 noon also. Sat Mass 9:30, C 5-6:30. MP 6:45 (ex Sat), EP 5:45. Sat MP 9:15, EP 5:45

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (772) 287-3244  
 The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir  
 Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## HONOLULU, HI

**ST. MARK'S** (808) 732-2333  
 539 Kapahulu Ave. (#13 Bus end of line)  
 Sun Masses 7, 9 (Sung); MWF 8

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm  
 The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
[ascensionchicago.org](http://ascensionchicago.org) (312) 684-1271  
 Sisters of St. Anne (312) 642-3638  
 Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 8:20 (Wed), 10 (Sat); EP M-S 8, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 80 Akenside Rd.  
[www.stpauls-parish.org](http://www.stpauls-parish.org) (708) 447-1804  
 The Rev. Thomas A. Fraser, r  
 Sun Eu 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL** (317) 636-4577  
 125 Monument Circle, Downtown [www.cccindy.org](http://www.cccindy.org)  
 The Very Rev. Robert Giannini, dean and r  
 Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1 (All service times SEPT thru MAY)

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 896-8802  
 2919 St. Charles Ave.  
 On the street car line at the corner of 6th St.  
[www.cccnola.org](http://www.cccnola.org)  
 The Very Rev. David duPlantier, dean  
 Sun Eu 7:30 (1928), 9, 11. Christian Formation 10-10. Daily Eu M and F 12:15 Tu and Th 5:30. W and S 9:30 (W: HS).

## ANNA'S

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 1 Esplanade Ave. (504)947-2121  
 v. William H. Terry, r E-mail: [wterry2217@aol.com](mailto:wterry2217@aol.com)  
 n Eucharist (said) 8. Solemn High Mass 10, Wed 6 Low Mass, Healing, Anointing.

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0975  
[www.stmaryskc.mo.org](http://www.stmaryskc.mo.org)  
 Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## LAS VEGAS, NV

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

## MILLVILLE, NJ

**CHRIST CHURCH** (856) 825-1163  
 225 Sassafras St.  
 Sun H Eu 10, Wed HS Eu 7:30

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
[www.gracechurchnj.org](http://www.gracechurchnj.org)  
 The Rev. J. Carr Holland III, r  
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## ROSWELL, NM

**ST. THOMAS A' BECKET** 2000 S. Union St. (505) 862-1163  
 The Rev. Bob Tally, r [tally@earthlink.net](mailto:tally@earthlink.net)  
 Sun H Eu 10

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
 The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, assoc.; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Garcia, d; Dr. Stanford Lehberg, music director.  
 Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St. (212) 378-0200  
[www.stbarts.org](http://www.stbarts.org)  
 Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on Thursday" Cho Eu). Sat MP & Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call 378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

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## TRINITY

Broadway at Wall  
 Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
 Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

## ST. PAUL'S

Broadway at Fulton  
 Sun H Eu 8. Mon-Sat Prayer Service 12:30  
 Open Sun 7-4; Mon-Sat 10-6

## EPISCOPAL CHURCH CENTER

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

## ST. THOMAS

[www.saintthomaschurch.org](http://www.saintthomaschurch.org) 5th Ave. & 53rd St. (212) 757-7013  
 The Rev. Andrew C. Mead, r; The Rev. Canon Harry E. Krauss, vicar; The Rev. Park McD. Bodie, sacrist; The Rev. Charles F. Wallace, c; The Rev. Robert H. Stafford, asst  
 Sun Eu 8, 9, 11, Choral Ev 4, Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues, Wed & Thurs Choral Ev & Eu 5:30, Sat Eu 10:30

## ASHEVILLE, NC

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

## SAINT MARY'S

Grove Park (828) 254-5836  
 337 Charlotte St.  
 E-mail: [mail@stmarysasheville.org](mailto: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, assoc.  
 Sun MP 8:30, HC 9 (said), 11 (sung)

## PORTLAND, OR

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

## PHILADELPHIA, PA

**S. CLEMENTS** Shrine of Our Lady of Clemency  
 20th and Cherry Sts. [www.s-clerents.org](http://www.s-clerents.org)  
 Canon W. Gordon Reid, r (215) 563-1876  
 Sun Mass 8 & 11 (High); Matins 7:30; Sol Vespers Novena 8 & B 4 (June through Sept); 8 & 10 (High); Ev. Novena & B 4: Daily: Low Mass 7; (Sat 7); Matins 6:30; Ev & Novena 5:30; C Sat 5-6 & by appt

## CHARLESTON, SC

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

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** (361) 882-1735  
 The Rev. Ned F. Bowersox, r 700 S. Upper Broadway  
 The Rev. Frank E. Fuller, asst [www.cofgsc.org](http://www.cofgsc.org)  
 The Rev. Ben Nelson, asst  
 Sun 8, 9, 11:15 & 6

## HOUSTON, TX

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 Fax: (713) 529-6178 [www.palmerchurch.org](http://www.palmerchurch.org)  
 The Rev. James W. Nutter, r; the Rev. Kenneth R. Diernick; the Rev. Kit Wallingford; the Rev. Mark T. Crawford  
 Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 10

## SAN ANTONIO, TX

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

## CHRIST CHURCH

510 Balknap PL  
 Just north of historic downtown  
[www.cecca.org](http://www.cecca.org) (210) 736-3132  
 The Rev. Chuck Collins, r; the Rev. Eric Fenton, asst; the Rev. Dan Lauer, c; the Rev. Bob Carabin; the Rev. Norman Row, asst.  
 Sun Eu 7:30, 8:30, 11:00

## MILWAUKEE, WI

**ALL SAINTS CATHEDRAL** (414) 271-7719  
 818 E. Juneau [allcathedral.org](http://allcathedral.org)  
 The Very Rev. George Hillman, dean  
 Sun Masses 8, 10 (Sung). Daily as posted.

## SAN MIGUEL DE ALLENDE GUANAJUATO, MEXICO

**ST. PAUL'S** Calle del Cardo 6 52 (415) 152-0387  
[www.stpauls.org.mx](http://www.stpauls.org.mx) [info@stpauls.org.mx](mailto:info@stpauls.org.mx)  
 The Venerable Michael R. Long, r; the Rev. Sbybe van Dijk, d; asst: the Rev. Dean Underwood, r-em  
 Sun: H Eu 9, H Eu 10:30 (Sung), Wed H Eu LOH 9:30

## LUTHERAN

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**HOPE CHURCH** K and Inyo Streets (809) 989-3317  
 The Rev. William R. Hampton, STS  
 Sun Eu 10

## LUMBERTON, NC

**ST. MARK'S CHURCH** 24th & Barker  
 The Rev. Dale K. Brudvig, pastor  
 Sun Worship 11, Sun School 9:30

See directory key on page

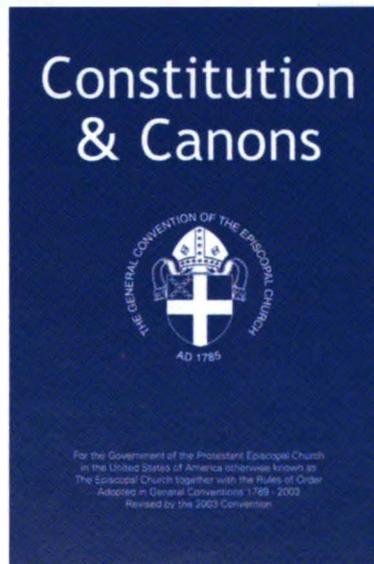
# hot stuff

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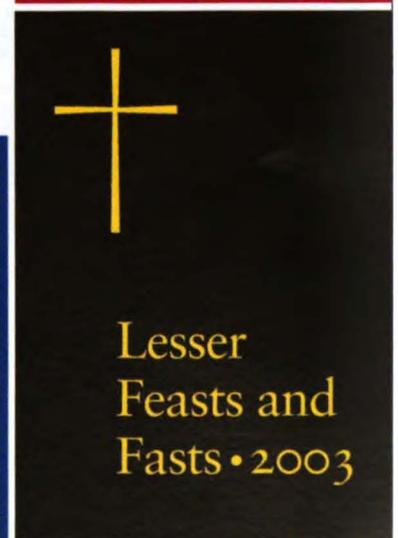
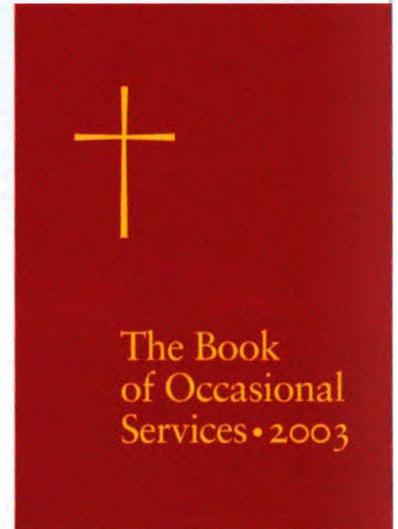
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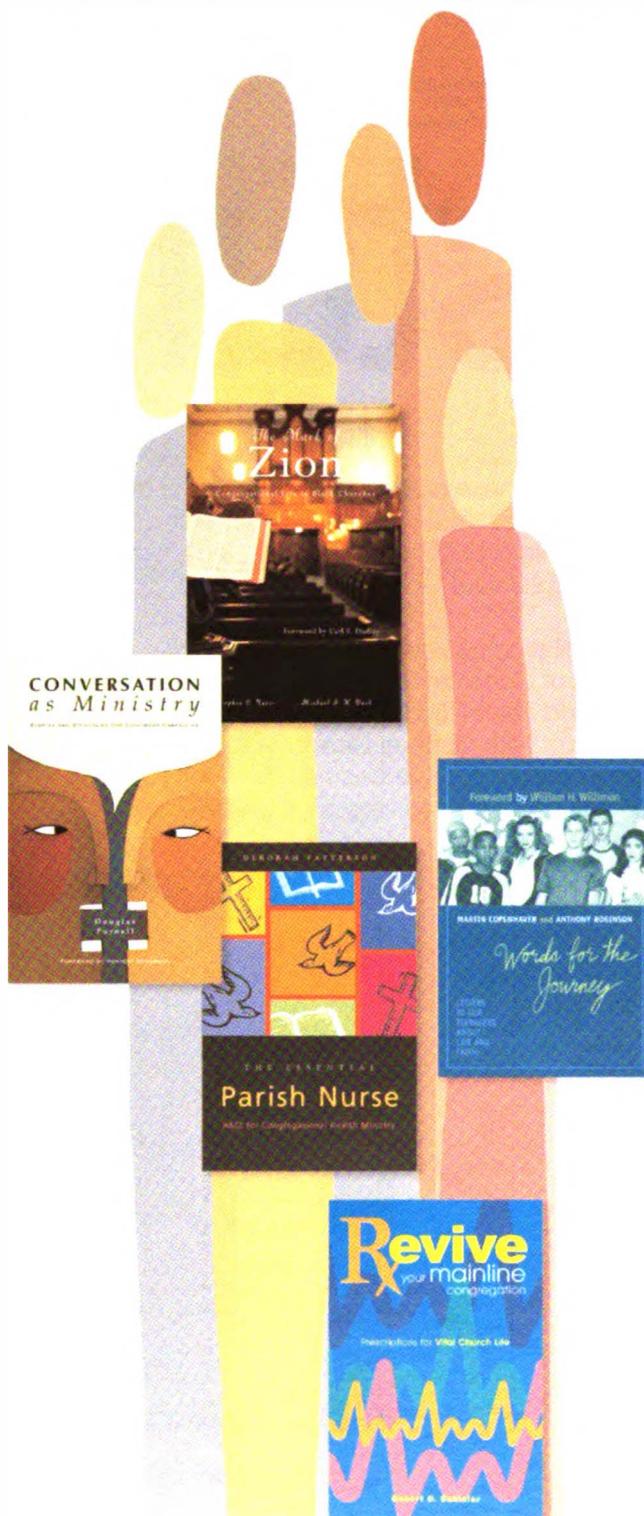
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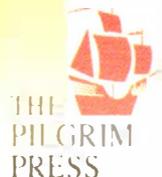
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