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Volume 228 Number 16

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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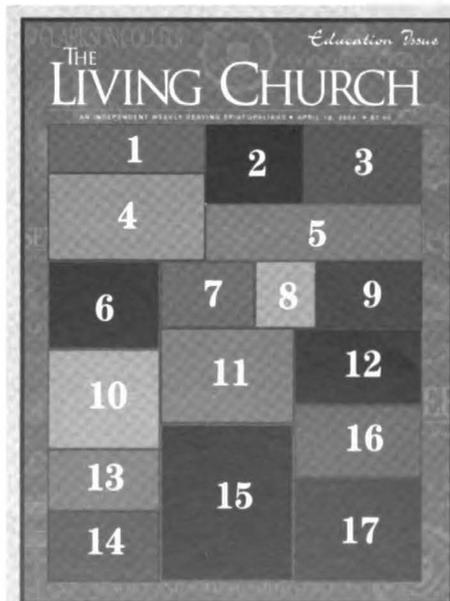
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SUNDAY'S READINGS

Seeing and Believing

"Do not doubt but believe" (John 20:27)

The Second Sunday of Easter, April 18, 2004

Acts 5:12a,17-22,25-29 or Job 42:1-6; Psalm 111 or 118:19-24; Rev. 1:(1-8)9-13 or Acts 5:12a,17-22,25-29; John 20:19-31

There are two levels of seeing in today's lessons: seeing with the eyes and seeing with the heart. In the lesson from Acts, seeing with the heart is the issue. The lesson begins with the statement that "many signs and wonders were done among the people through the apostles" (Acts 5:12a); yet "the high priest" and "all who were with him... being filled with jealousy, arrested the apostles" (5:17-18). At the end, these authorities are outraged that the apostles had violated their "strict orders not to teach in this name" (5:28). Even though they can see the "signs and wonders" with their eyes, they cannot fathom that the works are evidence of the truth of what the apostles preach, and conclude only that the apostles "are determined to bring this man's blood upon us" (5:28) — which is, of course, where "that man's blood" is. Jesus' blood is on them for guilt, but also, if only they can truly "see" it, for forgiveness. But they cannot or will not see.

The lesson from Job presents Job's words to the Lord at the climax of the book. Now that his eye sees the Lord, Job repents of his former brashness—truth though most of it was. His "see-

ing with the eye" leads him to see clearly with his heart.

The lesson from Revelation evokes a similar response from John, who is overwhelmed with the vision of Jesus in glory. The magnificent vision is only a prelude to the marvelous and comforting message the risen Lord conveys through John to the seven churches. Here, seeing with the heart first enables John, when he sees with the eyes also, to respond in obedience as an active instrument of the Lord.

The lessons culminate with the account of Thomas, the last apostle to see Jesus risen. Thomas had great faith of the heart throughout the time of Jesus' ministry — the appearance of Jesus to him released an inspiring exclamation of faith. In this case, heart vision was deepened and released by vision of the eye. In conclusion, Jesus sums up all this teaching by calling "blessed" those who do not see and yet come to believe — this describes every believer there ever has been or will be, save for the very few of the first generation who saw him with their eyes. Seeing with the heart is clearly the primary means by which belief is intended to come.

Look It Up

According to the lesson from Revelation, who is the Lord of Death and Hades? (Rev. 1:18)

Think About It

Thomas is often thought less of for having "doubted" that Jesus was risen until he had seen him. Yet of all the followers of Jesus, did any believe before seeing him? What makes Thomas different from all the others?

Next Sunday

The Third Sunday of Easter, April 25, 2004

Acts 9:1-19a or Jer. 32:36-41; Psalm 33 or 33:1-11; Rev. 5:6-14 or Acts 9:1-19a; John 21:1-14

BOOKS

Theological Reflection The Creation of Spiritual Power in the Information Age

By Edward O. de Bary, Michael Glazier.
Pp. 220. \$24.95. ISBN 0-8146-5159-3.

The author of this book directs the Education for Ministry Program at the School of Theology of the University of the South. EFM is an Episcopal Church success story: Thousands of students are engaged in theological education by extension in hundreds of small groups in several countries.

Theological Reflection needs to be

in the hands of every EFM mentor and many EFM students. In addition, it is an essential resource for people from diverse Christian traditions who are concerned about theological education and

adult faith formation. Edward de Bary spells out clearly the whys and hows of theological reflection. He establishes a solid foundation and offers a detailed yet flexible method. Through theological reflection, everyday experience is linked with both religious tradition and contemporary culture to advance the life and ministry of the baptized.

De Bary makes a convincing case for theological reflection as a source of spiritual power in the information age.

*(The Very Rev.) Charles Hoffacker
Port Huron, Mich.*

What Was the Oxford Movement?

By George Herring. Continuum. Pp. 146.
\$19.95. ISBN 0-8264-5186-1.

George Herring sets out to write "a good up-to-date starting point to introduce the enquiring student to the history of Tractarianism." His wide-ranging familiarity with the Oxford Movement's primary texts, and with the vast body of historical literature which has grown up around it make him successful in this endeavor.

Delving behind the popular histori-

(Continued on next page)

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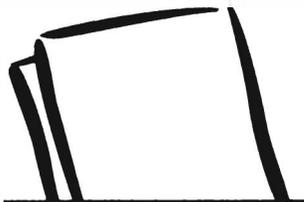
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BOOKS

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ography of the movement (cloaked in terms of battles, victory, light and darkness), Herring excavates ways in which Tractarianism held a continuity with earlier Anglican life, and points out moments when it made significant departures. Through a "combination of the centrality of religion in all aspects of life, the defense of a traditional system by radical reinvigoration, and the deliberate shock tactics used in a determined campaign," he writes, the writers of the *Tracts for the Times* brought catholic Anglicanism to life both in academia and in parish life.

The author charts the progress of Tractarianism from its pre-1833 high church inspiration through later ritualist developments with an impressive balance of attention.

This book is the best general introduction to Tractarian ideas, events, parishes and documents, and it deserves a wide audience.

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

Spirituality 101

The Indispensable Guide to Keeping — or Finding — Your Spiritual Life on Campus
Harriet L. Schwartz, editor. SkyLight Paths.
Pp. 256. \$16.99. ISBN 1-59473-000-8.

Give this book to anyone you know who is about to begin college. Send it to anyone already there. Students, parents, professors, chaplains: Anyone concerned with the nurturing the spiritual and the academic will profit from, and thoroughly enjoy, the essays in this collection.

Here is a Jewish student enduring his first Zen retreat; roommates from wildly different traditions wondering how to coexist; a vegan trying not to starve in the student cafeteria. There is an entry by a campus minister on avoiding cults; another on the study of religions as academic rather than spiritual discipline. Students discuss shar-



ng beliefs without proselytizing, and dealing with crises of faith. Scattered throughout are pithy quotes such as this from Dag Hammarskjöld: The longest journey is the journey inwards.

The writings are candid and honest, well written, and frequently funny. A bibliography and list of internet sites concludes the book, which opens with the note that it "is meant to provide an opening for discussion among people of any and all faiths." *Spirituality 101* would certainly do that.

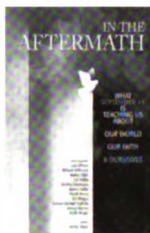
Patricia Nakamura

In the Aftermath

What September 11 is Teaching Us About Our World, Our Faith, and Ourselves

Edited by James Taylor. Northstone. Pp. 158. \$18.95. ISBN 1-896836-56-9.

The writers included in this helpful book seem to be people whose words I can trust. In these unhappy times, this is a relief. The foreword is written by Michael Christ, executive director of International Physicians for the Prevention of Nuclear War. Authors include Stanley Hauerwas, Walter Wink, William Willimon and Jim Wallis.



Derek Evans, former deputy secretary general of Amnesty International, leads off the discussion with "Making a Difference." He reviews the causes of the present state of our world, starting with the Marine Corps anthem. "... 'Tripoli' refers to an incident about two hundred years ago when the Marines were sent to attack Muslim communities in the part of North Africa that is now Libya. The purpose was to eradicate state-sponsored piracy in the Mediterranean — the main terrorist threat to international trade at the time..."

Stanley Hauerwas, in his chapter on "The Christian Response to Violence," writes, "The Church to which I belong seems captured by the identification of God and country."

Other chapters include "Rethinking

(Continued on next page)



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Evil," by editor James Taylor, "The Prerequisite for Peace," by Presbyterian Keith Wright, and "The Path of Peacemaking," by Jim Wallis.

It is good to stop for awhile, put away the newspapers and magazines,

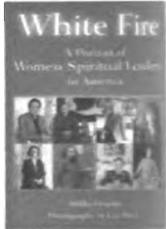
turn off the radio and TV, and try to connect with what God is telling us. The writings of these wise and thoughtful Christians will surely be helpful.

Joanne Maynard
Helena, Mont.

White Fire
A Portrait of Women Spiritual Leaders in America

By Malka Drucker; photographs by Gay Block. Skylight Paths. Pp. 274. \$24.95. ISBN 1-893361-64-0.

Rabbi Malka Drucker wrote *White Fire* after interviewing almost 60 women leaders from many different faith traditions. She was motivated by the numerous questions raised as a result of her becoming a rabbi. Some of the questions were simple, practical ones such as what to wear or what to be called; others involved the core relationships among tradition, gender and spirituality. The book presents the faith journeys and contributions of 31 of these women. Photographer Gay Block has included a portrait of each.



The reader will find a complex variety of spiritual quests and ministries in this book. Many of these women are ordained. Most are associated with a traditional faith community. Many have blended traditions. Some consider themselves feminists and others shrink from the label. While the book begins with retired United Methodist Bishop Leontine Kelly, it also includes psychologist and Voodoo priest Luisah Teish, who retains many of her Jewish roots, and Ma Jaya Sati Bhagavati, head of Kashi Ashram, who incorporates a great many traditions into her world view. Episcopalians may have some familiarity with the Rev. Lauren Artress, of Grace Cathedral, San Francisco, and her introduction of the labyrinth as a path to prayer; but for the first time they may meet the Rev. Catherine Campbell and Deacon Bettye Reynolds, Episcopal clergy, who serve Latinos in South Sacramento. Della Reese will no longer just be seen as a television star but as an ordained minister.

White Fire is a book for readers who are willing to be stretched a little. It leaves one with the sense that these women are genuine.

Mariana Keene
Milwaukee, Wis.

Lives Transformed, Periphery Activated

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

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

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

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

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

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



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A Missionary on Campus

By Anne Slakey

Last July, I started a new job, and gave it a name. I chose to call myself: a campus missionary rather than a college chaplain or a campus minister. Even though I'm constantly explaining and even spelling my job title, I'm sticking with it. It tells the truth about this ministry and what I and others do in a way that chaplain doesn't. Campus missionary reflects the secularized world in which I function, and the physical, administrative, and spiritual realities I work with and around. I'm a chaplain without a chapel. I minister on the run.

The three universities I serve for the Diocese of San Diego are all public schools in the University of California system: UC San Diego, or UCSD; San Diego State University, or SDSU; and

**I'm a chaplain
without a chapel.
I minister
on the run.**

California State University at San Marcos. The title "chaplain" reflects another time and another world, in which many schools had chapels and even public universities informed local priests of students' religious preferences. But this is the UC system, and there are no chapels here. At UCSD, we worship in a meeting room. At San Marcos, we worship in a classroom, not knowing for sure from week to week which one it will be. We carry the altar, altar linens, cross, candles, guitars, keyboards, and other accouterments of worship back and forth from the park-

ing lot each week. At SDSU, we worship off campus in a converted house owned by the ELCA.

It's not an exaggeration to say I work in a mission field. Spiritually, the college campus is not friendly territory. There are many idols here, and they have powers it would be foolish not to recognize.

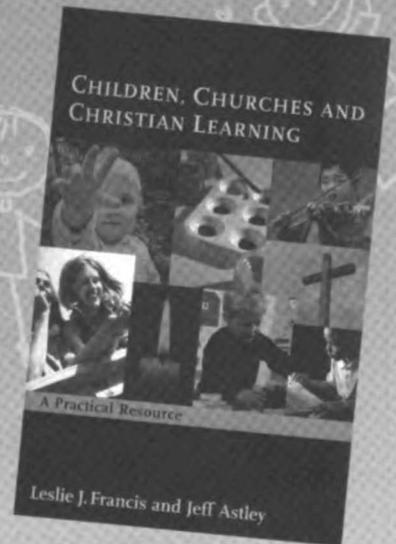
Aside from success and alcohol, one of the chief idols is the separation of church and state. For many years, supporters of religious organizations at UCSD have tried to build a center that all religious groups, not just Christians, can use for meetings and worship. Fears about church and state, bureaucratic tangles and actively hostile (past) administrations still stand in the way after 20 years of planning meetings and negotiation. The situation at SDSU is similar. Religion is tolerated in the UC system, but not really welcome. If things go on as they have been, there will never be a chapel, or dedicated worship and meeting space, on any of the three campuses.

Religious groups are on campus through student organizations. Universities would like to keep us out because they are afraid of violating the separation of church and state, and because of fears about cults or pressure groups. Rights of free speech and freedom of association mean that religious groups cannot be entirely barred from college campuses. The compromise that allows me on campus is the student organization with faculty and staff advisors.

The importance of students and faculty means that I am not the only minister here. I work alongside a full-time lay campus missionary, a recent graduate of UCSD, and rely heavily on students, faculty and staff for day-to-day ministry and administration. It would be possible to dismiss the role these clubs play as a bureaucratic fiction that gets me on

(Continued on next page)

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campus to do the work of chaplain. Spiritually and theologically, that would be a lie. It would be a violation of the priesthood and ministry all believers share in baptism. It makes spiritual sense to recognize the important role these groups play, and to work together with them to build a group ministry to the campus. If anything, I see myself as a kind of circuit rider, or what in some

dioceses is called an area missionary.

In San Diego, having one missionary for three schools makes economic sense, and reflects our auto-driven environment. Most are commuter schools. Like the students, I spend a lot of time in my car.

Sometimes I'm asked why students aren't in church. Can't they drive to church? Why can't parishes serve the

campuses? I would never claim the parishes can't be there for students, or that they aren't also part of this ministry. This is a diocesan ministry that relies on financial support from parishes. Some of the most dedicated students I work with are full-fledged members of their own parishes. At CSUSM, for instance, students belong to three different parishes about 17 miles away. None are members of the parish closest to the campus.

We need to be on campus as an addition to what parishes can do. Like any missionary, I need to be part of the world where I am spreading the gospel. I cannot do it from the outside. Like any missionary, I do best when I know the language and culture, and have natives working with me. Residential and commuter campuses are self-enclosed worlds. At 20-30,000 people, they are like small cities. The only reason to leave campus, for a commuter student, is to drive home or go to work. If a parish is out of sight of the campus, if it's not on the walkway to the parking lot, students won't find it. If we want to reach the unchurched, we need to enter their world.

Physically and administratively I'm really not a chaplain. I function like a missionary or an area missionary, working with and through a team. The name communicates the reality of the ministry and the challenges we face as Christians on a secular campus.

Spiritually, the role of pastor and priest remains. Modeling myself on Christ, I try to love the people given to me, healing and serving them as best I can. I try to show them Christ and the Spirit working in their own hearts and lives, and show them that they are also missionaries and ministers. When we gather for worship on campus, we gather to receive and become the body of Christ. No matter when, no matter where, this is the center of all ministry. College campuses in California are a world unto themselves, with their own language and culture. But the basic need is the same: The need for God, the need for healing, the need for love. □

The Rev. Anne Slakey is campus missionary for the Diocese of San Diego.



JULY AT NASHOTAH 2004

SESSION I

5 July - 16 July 2004

The Quest for the True Church in America

Dr. David L. Holmes, The College of William and Mary

From the Womb to the Tomb:

A Theological View of Issues in Bioethics

The Rev'd Dr. Daniel A. Westberg, Nashotah House

SESSION II

19 July - 30 July 2004

The Practice of Divine Love:

Sharing the Experience of Our Spiritual Forebears

Dr. E. Rozanne Elder, Institute of Cistercian Studies

Christianity and The Old Testament

The Rev'd Dr. G. Thomas Osterfield, Nashotah House

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Doubt

That Thomas in his grieving wonder said,
 Show me the wounds in your hand
 and your side,
 And I will then believe.
 My Lord was pierced and gored,
 And only that Lord now real and restored
 Will all my fears relieve,
 And tame forever in my heart
 this restless tide.

The man had grieved alone, his hope
 so drawn and dead.

The Specter standing in their presence said,
 O Thomas whom I have well loved also,
 Come touch these wounds in me.
 Then he transported him
 To lands where hope, life, joy
 were faint and dim;

And there he grieved to see
 His fellow souls such suffering undergo.

He saw in all their sores the thorns
 on that sweet head.

Then Thomas, his eyes quite opened, said,
 My Lord and God!
 And knelt at Jesus' knee.
 So Jesus took his hand,
 And said to all then gathered there,
 All Thomas' doubts you've doubtless
 silent shared,
 But here you ready stand.
 Through all the years, you're blessed
 who trust in me.

In feeding these my lambs, with my life
 you are fed.

Gavin Hogan



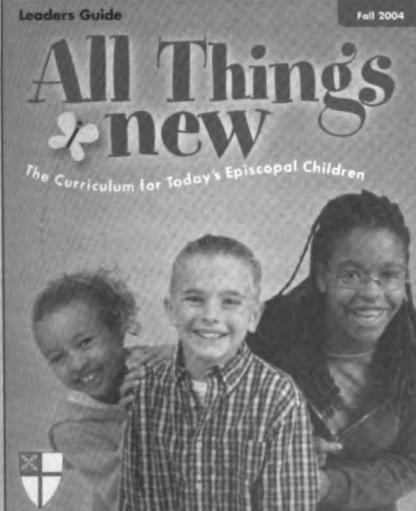
St. Thomas, by Borgognone
 (Metropolitan Museum of Art)

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Cuttington University College Prepares to Reclaim Campus

In Bong County, in the war-ravaged nation of Liberia, college president Henrique F. Tokpa surveys the shattered remains of the oldest private, coeducational, four-year, degree-granting institution in sub-Saharan Africa. Based on early missionaries' educational efforts and founded with a gift from Robert Fulton Cutting, treasurer of the American Episcopal Church in the late 1800s, Cuttington University College is an example of what can be achieved through faith and labor, and how hard it can be to maintain such an institution in the near-complete absence of law and order. The institution boasts an alumni roll call that includes six bishops, three Liberian vice-presidents, and a majority of that country's doctors, as well as government officials in nations across Africa and the world.

Cuttington's proud history was interrupted in May of 1990 as Liberia was plunged into civil war. Students

and faculty fled as Bong County became a battlefield, and the campus was taken over and used as a training camp for rebel militia. In the years since, the campus has been cruelly used. Reclaimed for the college, lost again to a fresh wave of rebellion, the physical plant is in desperate shape. Buildings have been burned and looted, stripped of their metal roofing and left exposed to the weather. Some seem ready to collapse, while others require major repair work. Books and papers lay strewn in piles on the floor of the library, the chapel's organ is demolished, and priceless artifacts stolen from the museum. Most everything too heavy to steal or of no value to looters has been destroyed.

Amid the chaos there is hope. International peacekeepers have given Liberia a chance for stability, and the college will be important to training the nation's next generation of leaders. On his Feb. 5 tour of the ravaged



The Cuttington bookstore in disarray.

campus, Dr. Tokpa spoke with optimism of reclaiming the site for Cuttington. Most of the structures are salvageable, albeit with great work and a security force is working not only to protect but maintain what remains of the college. Most importantly, calls have been made to re-establish a faculty in the departments of Nursing, Business, Economics, Mathematics, Biology and Chemistry.

For more information about Cuttington University College check its website at www.cuttington.org.

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Rio Grande Receives Consents Needed for Episcopal Election

Despite a formal request from a local advocacy group, the Diocese of the Rio Grande recently announced it had received a sufficient number of canonically required consents from both bishops and standing committees to hold an election for bishop coadjutor. Among consents received to date, only the standing committees of Atlanta, Olympia and Western New York refused.

The record of bishops was kept by the Episcopal Church's Office of Pastoral Development and was not immediately available.

In December, a group calling itself Via Media Rio Grande wrote to all standing committees and bishops with jurisdiction asking that they withhold their consent to the election of a bishop coadjutor. The group said it was committed to "pray together and to work towards a healthy, balanced and reconciling" diocese and concluded that this was not a good time to hold an election because the Episcopal Church nationally was in a period of great uncertainty following General Convention, while locally the diocese was split about 2-1 in favor of conservatives.

The letter also cited several recent actions taken and statements made by the Rt. Rev. Terrance Kelshaw, Bishop of the Rio Grande, as evidence that the diocese might be planning to retain title to property and withdraw from the Episcopal Church.

"There have been other recent actions that indicate we are headed down a path that will not be a deliberate, fair and open process, and which could lead to the election of a bishop not in communion with the Episcopal Church USA," the letter said.

Instead Via Media Rio Grande proposed an interim bishop "who would lead us in a time of clarification of our polity, reconciliation with one another in the diocese and patient discernment of God's will for us."



AP photo

The Rev. Michael Russell (left), rector of All Souls', San Diego, and a representative from San Diego E-Way; Joan Gundersen from Progressive Episcopalians of Pittsburgh; and Keith St. John, a member of Albany Via Media, field questions at a press conference at the conclusion of the organization meeting of Via Media USA at All Saints' Church in Atlanta on March 27.

Via Media Groups Join Forces

The Bishop of Atlanta has commended as an example of new ministries empowered by last summer's General Convention 12 grassroots unity groups that have formed in most of the dioceses which have disassociated from the decisions to permit same-sex liturgical blessings and to consecrate a sexually active homosexual person as Bishop Coadjutor of New Hampshire. The groups held a private organizational meeting March 25-27 at All Saints' Church, Atlanta.

Rather than being torn apart by last summer's General Convention votes on sexuality, the Episcopal Church had been reborn, the Rt. Rev. J. Neil Alexander said in his sermon at the closing Eucharist. "I have a sense in which the Church we have known, which taught us the gospel and the sacraments and which we grew up in, that Church is no longer part of us," he said. "In its place we are going through the labor pains of a new empowerment and ministry of the Church."

During the meeting, representatives from the 12 local organizations agreed to form an umbrella organization named Via Media USA, and approved a

mission statement which commits the organization to "promoting and protecting the faith, unity, and vitality of the Episcopal Church as the American expression of Anglican tradition." A steering committee, whose members are yet to be appointed, will begin identifying organizational needs and provide leadership during the transition to a national organization. The groups were formed out of concern that another recently organized advocacy group — the Network of Anglican Communion Dioceses and Parishes (NACDP) — might attempt to retain title to property and other assets and withdraw from the Episcopal Church.

"We believe our position represents the majority of the Church even if it isn't perceived that way in our particular diocese," said Joan Gundersen of Progressive Episcopalians of Pittsburgh.

The name, Via Media, from the Latin meaning "middle way," is interpreted by the group to mean a "focus on preserving the Church and its traditional openness to differing interpretations

(Continued on next page)

'More of the Same'

An influential Church of England bishop visiting Pittsburgh recently equated the Episcopal Church's decision to consecrate a sexually active homosexual person as Bishop of New Hampshire with President George W. Bush's decision to invade Iraq without the support of the United Nations.

"It's more of the same," the Rt. Rev. N.T. Wright, Bishop of Durham, told the *Pittsburgh Post-Gazette*. Bishop Wright, one of the 19 appointed members of the Lambeth Commission, also noted that the decision ran counter to several previous resolutions approved by the four "instruments of unity" within the Anglican Communion.

Via Media

(Continued from previous page)

of scripture, tradition and reason." Only Quincy and Western Kansas among the 12 dioceses expressing initial interest in the NACDP lack a local Via Media affiliate. The other dioceses are: Albany (with two groups), Central Florida, Dallas, Florida, Fort Worth, Pittsburgh, Rio Grande, San Joaquin, South Carolina and Springfield. The Diocese of San Diego also has a Via Media group, but has not expressed interest in being part of the NACDP.

An organizational statement of intent developed in Atlanta designates Via Media USA as the communications hub for the local affiliates and empowers the new entity to distribute press releases, develop an Internet website, and serve as a liaison with the Episcopal Church. The groups have already received significant encouragement and support from a number of Episcopal Church staff and elected leadership. In addition to a personal letter of greeting from the Presiding Bishop, Executive Council sent two observers to the private sessions. Representatives from several local affiliates also held an hour-long question-and-answer, pre-meeting conference telephone call on legal and canonical issues with the Presiding Bishop's chancellor, David Booth Beers.

(The Rev.) Foley Beach



Kay Peninger photo

Historical interpreters and professional actors in colonial era attire prepare on March 21 to repeat Patrick Henry's famous "Give me liberty or give me death" speech which was delivered at St. John's Church, Richmond, Va., during the second Virginia Continental Congress March 21, 1775. Each Sunday between Memorial and Labor Day, St. John's is host to a public performance which is preceded by an organ recital and followed by refreshments. St. John's, a national historic landmark, has been an active Episcopal church for 263 years.

Bishop Deposed in Ecuador

After months of fruitless negotiation, the Bishop of Ecuador Central was deposed from the ministry by a unanimous vote of the House of Bishops at its spring meeting at Camp Allen, Texas, on March 23. The charges against the Rt. Rev. Neptali Larrea Moreno was abandonment of communion by an open renunciation of the doctrine, discipline and worship of the church.

The Rt. Rev. Clayton Matthews, executive director of the Office of Pastoral Development, said the action was taken with the full support of the standing committee of the diocese and the bishops of Province 9. Complaints about financial irregularities under Mr. Larrea's management were raised at least as far back as 1997, according to Bishop Matthews, who said that in that year the treasurer's office made "multiple attempts" to complete an

audit. In 2001, Presiding Bishop Frank T. Griswold established a special committee to gather further information.

Based on a recommendation by that committee, the matter was referred to the Title IV review committee, which after further investigation, concluded that presentment charges were in order, and they were filed along with an inhibition order in January. At about that same time, it was discovered that Bishop Larrea had called a special convention last fall and in December he had declared the diocese independent of Province 9 and the Episcopal Church.

The House of Bishops is now working with the diocesan standing committee to obtain the services of an assisting bishop until an episcopal election can be held.

Episcopal News Service contributed to this report.

Archbishops Address Relations with Muslims

Addressing a capacity crowd at Georgetown University on March 29, the Archbishop of Canterbury, the Most Rev. Rowan Williams, spoke of the instructive value of atheism in strengthening Christian doctrine at the opening of a conference on Christian-Muslim relations.

In a related speech that has also impacted Anglican-Muslim relations, Archbishop Williams' predecessor, the Most Rev. George Carey, at the Gregorian University in Rome on March 25, argued that Islam had ossified into a rigid authoritarian faith, and he rebuked moderate Muslim leaders in the West for their failure to denounce the "evil" of suicide attacks and terror bombings.

The Georgetown lecture opened a four-day interfaith seminar focusing on the understanding of prophecy in the two faith communities and addressed

issues of truth and revelation within Christianity and Islam. Titled "Building Bridges," the gathering was the third in a series of scholarly exchanges that Archbishop Carey initiated in 2002.

In his presentation, "Analyzing Atheism: Unbelief and the World of Faiths," Archbishop Williams proposed that the "challenge of atheism" could foster dialogue between the faiths for "we might be able to learn from each other's disbeliefs, to be 'purified' by encountering and examining the protests and denials, the 'atheisms,' of each other's views."

The methodology of interfaith dialogue, in many cases, was specious, he argued. "Identifying a common core of beliefs" was a poor method of pursuing interfaith dialogue, Archbishop Williams believed, for it assumed that the common teachings of Christianity, Islam and Judaism were the important

ones. Interfaith dialogue "is not about finding a common core" but is "about finding the appropriate language in which difference can be talked about," he noted.

Invited to Rome as a visiting professor at the Gregorian University, Archbishop Carey took a more robust view of Christian-Muslim relations. He contrasted the political failure of most Muslim countries with the West noting the "glaring absence" of democracy and stated that the Muslim world had failed to adapt to the modern era.

"Although we owe much to Islam handing on to the West many of the treasures of Greek thought, the beginnings of calculus, Aristotelian thought during the period known in the West as the Dark Ages, it is sad to relate that no great invention has come for many hundred years from Muslim countries," he said.

Bishops Introduce initiative on Justice in Government Policy

During the spring retreat of the House of Bishops [TLC, April 11], bishops representing 30 dioceses attended a presentation on a new economic justice initiative sponsored by the Rt. Rev. William D. Persell, Bishop of Chicago, and the Rt. Rev. John B. Chane, Bishop of Washington. Bishops Working for a Just Society will work with the Episcopal Church's Office of Government Relations to influence government policy in areas including but not limited to education, health care and housing.

Attendance at the presentation made by Maureen Shea, director of the Office of Government Relations, was much greater than anticipated and would have been larger still except that an earlier name for the new group contained the word "urban," according to Bishop Chane, who noted that some bishops in dioceses without significant urban population centers mistakenly assumed the organization would not be relevant in their own ministries.



The City of Boise, Idaho, became the center of controversy when a preacher, notorious for his hatred of homosexual persons, demanded that the city accept his offer to install a statue of the late Matthew Shepherd that was designed to resemble a tombstone. The city already had a monument of the Ten Commandments on public property, and according to federal law governments must accept religious depictions from either all faiths or none. After city officials decided to remove the Ten Commandments, the public outcry prompted local officials to seek a new location for the monument. The Very Rev. Richard Demarest, dean of St. Michael's Cathedral, suggested relocation of the monument to the cathedral campus, and on March 29 the monument was moved to its new home.

Pete Hecht photo



Chad Rancourt photo

New Yorkers eager to learn more about the scriptural and theological implications behind Mel Gibson's film, "The Passion of the Christ," preview a scene from Cecil B. DeMille's 1927 classic, "The King of Kings," one of a number of examples from film history viewed by participants in the General Theological Seminary's study program on the subject. The March 27 event drew a large audience.

General Seminary Screens 'The Passion'

The General Theological Seminary's Seabury Auditorium was filled on March 27 with Christians and Jews, seminarians and others — all of whom were eager to discuss and learn about the most publicized religious film in decades: Mel Gibson's "The Passion of the Christ" [TLC, March 28].

Long before the film opened on Ash Wednesday, Prof. Deirdre Good, a published authority on the historical period depicted in the film, asked two faculty colleagues to join her in creating a program of study for viewers of the film seeking in-depth knowledge. Scholarly information posted to the

seminary's website (www.gts.edu) and a public lecture on March 9 were two earlier components of the study program. Besides Prof. Good's analysis of the film's relationship to the actual gospel texts, the event allowed participants to view clips of other cinematic depictions of the passion with commentary by Professor of Preaching Mitties DeChamplain. Following this, a presentation by Prof. Judith Newman, director of the seminary's Center for Jewish-Christian Studies and Relations, helped participants understand why the film had been accused by a number of Jewish groups as helping to foster anti-Semitism.

Following the presentations, the floor was opened to a discussion moderated by Prof. William Doubleday. "We were very gratified by the community's response to this initiative," said GTS' dean, the Very Rev. Ward B. Ewing, who also attended the discussion. "It was a wonderful way for the seminary to reach out to our fellow New Yorkers and bring the scholarly expertise of our faculty to people attempting to understand better the film's theological implications."

BRIEFLY...

The Very Rev. William H. Petersen, provost and professor of ecclesiastical and ecumenical history at Bexley Hall Seminary, Columbus, Ohio, was recently elected to a two-year term as president of the North American Academy of Ecumenists. Dean Petersen is the **first Anglican** in 15 years to lead the academy.

• More News, page 31 •

Issue Arises at Home for Archbishop Eames

Archbishop Robin Eames' difficult task as chairman of the commission seeking to resolve the state of impaired communion which exists among Anglican provinces over homosexuality was made all the more difficult last month when controversy erupted in his own province after the Anglican archdeacon of Dublin, the Ven. Gordon Linney, called for the state to "enact legislation to allow gay people to have registered stable relationships," giving them equality of civil rights and benefits with marriage.

Though he conceded scripture condemns sexual activity between persons of the same sex, he argued that this should be no bar to the Church's endorsement of homosexual unions, as "none of us would seriously consider accepting every discipline and practice commended in the Bible."

"The Roman Catholic tradition, along with protestant fundamentalism," he noted, had taken "a very strong and definite stand" against change. This stance was hypocritical, he said. "I have to ask how people who are so certain about homosexuality being evil could have been so indifferent and even devious when it came to facing up to the issue of child abuse."

Evangelicals led by Reform Ireland were outraged. The Rev. Edward Coulter of Reform responded, "It is appalling to think that a senior cleric should interpret scripture in such a way as to effectively dismiss it as having any relevance for our thinking about homosexuality."

The Roman Catholic Archbishop of Dublin was also upset. Addressing an ecumenical gathering at Dublin's St. Patrick's Anglican cathedral on March 14, Archbishop Diarmuid Martin said he was hurt by remarks implying "that those who hold different theological positions" on homosexuality "were perhaps less sincere, even fundamentalist, or were associated with having been 'devious' on other serious issues."

(The Rev.) George Conger

Episcopal Colleges

The Association of Episcopal Colleges is a consortium of colleges with historic and present ties to the Episcopal Church. Many of its members are traditional liberal arts colleges; three have historically served the African American community; one was chartered to serve Hispanic immigrants; one is dedicated to health care; and two are overseas, in Liberia and the Philippines. The association sponsors Learning Through Service, in which students and recent graduates of Episcopal colleges and others are able to give volunteer service in church-related service agencies in the United States and abroad. The association was founded in 1962 and has its headquarters at the Episcopal Church Center in New York.

Clarkson College students



Voorhees

Denmark, S.C.

www.voorhees.edu

At age 23, Elizabeth Evelyn Wright, a former student of Booker T. Washington, envisioned a school for black youth. Founded in 1897, Voorhees is a four-year liberal arts college with approximately 800 students. Graduates are expected to demonstrate competency in communication and computational skills, scientific principles, social theory, and spiritual values. Every student is required to perform community service. Among the college's strategic initiatives is to work with local and state governments with such concerns as rural and minority health, affordable housing, and childcare.

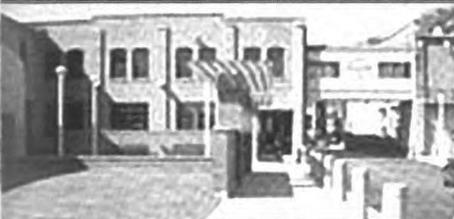


St. Augustine

Chicago, Ill.

www.staugustinecollege.edu

St. Augustine College in Chicago is a bi-lingual institution that provides access to higher education for minority students with an emphasis on those of Hispanic descent. St. Augustine College offers a bachelor's degree in social work and offers 12 associate-level degrees in areas such as business administration, respiratory therapy, computer science, and culinary arts. The school also offers a number of certificate programs. The college was founded in 1980 by the Rev. Carlos Plazas under the auspices of the Diocese of Chicago.



St. Augustine's

Raleigh, N.C.

www.st-aug.edu

St. Augustine's College was founded in 1867 to prepare newly freed slaves to be teachers and ministers. Surplus Civil War barracks were used as classrooms. Unlike other black vocational institutions of the day, St. Augustine's began with a solid liberal arts curriculum. In 1934, it received accreditation as a four-year college, a milestone in black education. Many Episcopal priests and bishops graduated from the college. Community service and outreach provides visibility for the institution to the community and affords students experience in serving others.



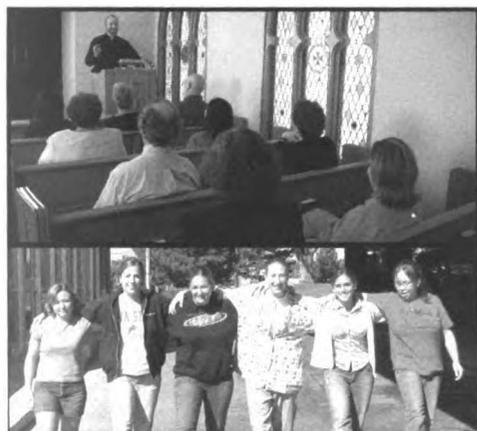


Bard

Annandale, N.Y.

www.bard.edu

Founded in 1860 as St. Stephen's College, by John Bard in association with church leaders in New York City, the school offered young men a classical education in preparation for seminary. Bard gave the Chapel of the Holy Innocents and part of his riverside estate to the college. In 1919, the college began a transition to a broader, more secular mission, and in 1944 became coeducational. Bard remains focused on a strong undergraduate program that remains flexible enough to include programs for research, graduate study, community outreach and other cultural and educational activities.



Clarkson

Omaha, Neb.

www.clarksoncollege.edu

Clarkson College traces its roots to Omaha's Good Samaritan Hospital, which opened in 1869. Its founder was Bishop Robert H. Clarkson. His wife, Meliora, developed a training school for nurses which evolved into Clarkson College. The college began admitting male students in the 1970s and today offers professionally accredited programs in health-related fields. Approximately 45 percent of the students take courses completely online. Clarkson offers a special partnership with Grace University, which allows students to work toward dual degrees in biblical studies and nursing.



Cuttington

Monrovia, Liberia

www.cuttington.org

In 1885, the Rt. Rev. Samuel David Ferguson, Bishop of Liberia, founded a farm school for boys with funds received from the Episcopal Church in the United States. Four years later, with a further grant from the Episcopal Church, construction began on the school's first building. It consisted of both a college and a divinity school, and had an enrollment of 100. The college closed in 1929, largely for financial reasons, then re-opened in 1949 in another location where the land was suitable for farming and the training of agriculturalists. Liberia's civil war forced the school to begin operating in exile in 1989 [see p. 12].



Hobart and William Smith

Geneva, N.Y.

www.hws.edu

Hobart College for men was founded in 1822, William Smith College for women in 1908. They have the same faculty, and men and women attend classes together. Each college awards its own degrees. Bishop John Henry Hobart founded Geneva College, later named for him, because he wanted students to learn to engage in reasonable dialogue for the discernment of truths. Students today are strongly encouraged to spend at least one semester of study off campus with programs abroad or in the United States. College chapel is held monthly in the home of a professor.



Kenyon

Gambier, Ohio

www.kenyon.edu

Kenyon College was founded in 1824 by the first Bishop of Ohio, the Rt. Rev. Philander Chase, with the assistance of American and British benefactors, including Lord Kenyon. Women were admitted in 1969. The college is rooted in the liberal arts tradition, with its emphasis on breadth, enduring ideas, and the process of critical thinking. Kenyon's Integrated Program in Human Studies has been a model for similar programs at other colleges. Kenyon has a diverse religious population and seeks to honor all religious traditions. A parish church, Harcourt Church, is located on campus.



Sewanee

Sewanee, Tenn.

www.sewanee.edu

U.S. News and World Report ranks Sewanee among the nation's top liberal arts colleges and universities. Founded in 1857 by bishops of the Episcopal Church, Sewanee is located on a 10,000-acre, mostly forested campus in central Tennessee. The cornerstone of Sewanee is the Honor Code, a pledge to lead lives of integrity and truthfulness. Eighty percent of students are involved each year in such things as tutoring elementary students, working as volunteer firefighters, participating in environmental stewardship. Clergy are trained at the School of Theology.



St. Paul's

Lawrenceville, Va.

www.stpauls.edu

The Rev. James S. Russell, a newly ordained deacon, began a one-room parochial school to provide the only education available to blacks. By 1888, it had grown to a normal and industrial school, and in 1941 St. Paul's granted its first baccalaureate degrees. It has established four departments: business administration, humanities, natural sciences and mathematics, and teacher education. In 1987, the college established the Single Parent Support System, recognizing the need for college education among single parents of African American descent. Many of the students have continued their education at graduate schools.



Trinity

Quezon City, Philippines

www.tcqc.edu.ph

Trinity College provides low-cost, quality education to economically disadvantaged students. Founded in 1963 by the Joint Council of Philippine Episcopal and Independent Churches, the school of 5,000 students shares a campus with St. Luke's Medical Center, St. Andrew's Theological Seminary, and the Cathedral of St. Mary and St. John. Health, education and business fields are at the core. Educational opportunities for children and residents of the outlying depressed areas, health and entrepreneurial livelihood are programs that illustrate the college's Christian response to community needs.



Mentoring Young Adults



Episcopal and Jewish students meet with Muslim students at Brent House for the "iftar" meal ending the Ramadan fast at sundown.

By Sam Portaro

I took up my work at the University of Chicago more than 20 years ago, having just completed six years as Episcopal chaplain to the College of William and Mary in Williamsburg, Va. A member of a large institutional staff, the chaplain was free to devote considerable time to the students. It was in many ways the ideal of campus ministry. When approached by the search committee seeking new leadership for a long-moribund ministry at the University of Chicago, the urgings of vocation stirred, encouraged in part by the considerable challenge represented in a situation nearly the polar opposite of my experience.

Soon after my arrival in Chicago in mid-July of 1982, I set myself to the tasks that seemed to multiply daily. Our facility was run down to the point of dereliction, a 1905 mansion last given serious attention in the mid-1950s. More than 30 years of deferred maintenance was compounded by public

spaces furnished with hand-me-downs from parish rummage sales and well-meaning suburban householders, and a pitiful little worship space filled with the obvious castoffs of post-Vatican II Catholicism, a chapel that had more in common with the Addams Family than the household of God. And this was just the initial impression, visible from the front entry.

We began cleaning out the detritus of neglect. Six short and sweaty weeks later, we had cleared the lot of overgrowth, spruced up the gardens, and scrubbed the house. When we opened our doors to the new academic term, we were met with an eager community

Worship would probably not be your first experience of us

of students starved for ministry. They soon revealed the inadequacies of our space. The sunroom chapel, optimistically arranged for 15 worshipers, soon overflowed and the cramped kitchen strained under the demands of hospitality. Clearly, patience and creativity were insufficient; more was needed.

We began literally — moved the chapel to the basement. We gutted more than 60 percent of the lower level, and undertook the restoration of an original subterranean greenhouse, a massive six-foot by 16-foot skylight extending beyond the foundation wall of the house. The result is a large, flexible space filled with light. It has the raw but comfortable feel of simplicity, able to host many different liturgical styles because it imposes none exclusively.

Now when one enters Brent House, there is no sense of being in traditional church space, only that one is surrounded by a very attractive and comfortably gracious home. No religious art, no church logos, inside or outside. The walls of the public

spaces are filled with portraits, pictures of the couple who built the house, the woman who founded the ministry, the women — all lay women, by the way — and the men who succeeded her. These are visible reminders of our rootedness and that this is a place for people. The most prominent portrait, an enlarged studio photo in the entry hall, is of our namesake, Charles Henry Brent — at around 26 years of age, when he was a baby-faced curate in a Boston parish.

Worship would probably not be your first experience of us. Instead, you would more likely come to share a free dinner and to enjoy conversation with one of our invited weekly guests, like

philosophers Mortimer Adler and Martha Nussbaum, former U.S. Congressman Dan Rostenkowski, American church historian Martin Marty, theologian (now Archbishop of Canterbury) Rowan Williams, television personality Oprah Winfrey, or one of the more than 400 other fascinating mem-

ers of our campus and civic community who over the past two decades have generously given us an evening simply to talk with us about their own lives and vocations.

You may ask who we are and why we've offered such lavish hospitality, such broad inquiry and conversation. We will tell you that we are the Episcopal Church, and that we believe there is no human concern that is not ultimately a sacred concern, that there is nothing we cannot talk about within the embrace of our church.

If you do find the chapel, it will be only by inquiry or invitation. Should you inquire, you will be informed that we meet twice each week to celebrate the Eucharist and several times a week for student-led prayer and Bible study. If you choose to worship, you can be a visitor only once. Show up a second time and you are likely to be asked to read a lesson, lead prayers, or take some other role in worship.

Should you evidence greater interest or curiosity, you will learn that we offer a class every winter quarter for inquirers. In recent years this Sunday afternoon class has been led by a graduate student intern from the university divinity school and is conversational in design. Each inquirer is paired with a mentor and encouraged to meet outside class at least once a week to discuss the Sunday session, explore and reflect upon what has been shared, and bring new questions to the following class. Sensitive to the rhythms of the academic calendar, the eight sessions of the class span 15 weeks, so you will not be asked to attend a session the weeks of midterm or final exams, or over the spring break. Having completed the class, you may elect then or at any point in your forthcoming years on campus to make a commitment through baptism, confirmation or reception. If you do, you will be presented by your mentor, your "soul friend," at the diocesan Easter Vigil in the cathedral. If you continue to engage our life and evidence vocational curiosity and abilities for leadership, you may be invited to become an undergraduate peer minister or a graduate intern, through which



Anne Rounds & Kimmy Szeto enjoy a laugh at Brent House.

structured, supervised program our student leaders are encouraged and nurtured in their own discernment.

Mentoring is not the same as directing; mentoring implies a companionship. Mentoring is like parenting, demanding the qualities of hospitality, commitment, and courage. Mentors, like shepherds, risk danger, break a path, and make a way for others to walk, too. Mentors, like shepherds, also risk boredom, for they are called constantly to retrace paths they have already walked, if only to accompany those for whom the path is new.

Mentors are in scarce supply just now; many people of diverse ages are spiritually lonely and feel deprived of guidance in matters of faith. Too many mature believers whose years of experience might fit them as mentors are themselves scared of questions about God and faith, are more comfortable reciting scriptural clichés or traditional formulas.

Accepting the premise that spiritual maturation, like physical, social and intellectual maturation, entails a gradual passage through progressive experiences and reflection upon those experiences is an essential component of mentoring. Mentoring one another

entails care and appreciation for each one's vulnerabilities. It requires of us a humble hospitality, or a hospitable humility — a capacity for sharing our own vulnerabilities with one another, opening a compassionate space within ourselves that admits those who are at different places in their walk of faith.

What may keep us faithfully centered in our mission and ministry to young adults on campus, and beyond, is the constant remembrance that whatever our age or experience, we're all on a journey, a world on the move and not always happy to be making the trip. Whoever we are, wherever we are, we're on a way. We're all learning to walk, trying to walk with courage and dignity into whatever future there is. We look to one another, and we are constantly observed, mentored and mentoring. We commit to our task and privilege as Christian communities of formation to walk by faith, to walk by a faith that, from the threshold of life to the threshold of death, confirms the faith that there will be a new home, and a place where we'll fit. □

The Rev. Sam Portaro is the chaplain at Brent House at the University of Chicago.

PLSE A Response to a Looming Clergy Shortage

In 1960, 300 people under the age of 35 were ordained to the priesthood. In 2000, the number had dropped to 50. Only 6 percent of the clergy are under age 40.

These numbers are Episcopal. Similar figures, and a looming clergy shortage, led a Presbyterian layman to approach the Lilly Foundation with a plan for encouraging young people to explore ordained ministry. Lilly suggested that he present his proposal to the Fund for Theological Education, an ecumenical source of recruitment and scholarship assistance. From this emerged the Pastoral Leadership Search Effort. PLSE – *pulse* — is an effort by Presbyterian, United Church of Christ, United Methodist, and Episcopal coordinators to stimulate interest and offer guidance in ministry both to young people and to their congregations.

PLSE is “located with the Church’s 20/20 initiatives...” reads the statement of purpose. “The relative absence of young people in the current life, governance and ministry of the church was one of the factors provoking the Initiative of General Convention 2001 ... Our median age has risen even more rapidly than the median age of the United States ... We must reach out to and raise up leadership from those born in the second half of the past century to sustain the mission God has given us through the 21st century and beyond.”

“The Presbyterians were first out of the gate,” said the Rev. David Gortner. “We were second.” Fr. Gortner is the Episcopal coordinator, a Seabury-Western professor of practical theology and leadership development, completing his Ph.D. at the University of Chicago. At 38, he is past the target age range of 16-25 years old of the print and DVD materials his office has developed and sent to every congregation, school, diocesan youth coordinator, camp, and active

retired clergy. “They have the contacts,” he said of the last group. “They go all over.”

PLSE offers young people information, encouragement, and an on-line gathering for exploring a possible call to ordination as a priest or a deacon. With registration on the site, www.theplse.org, they meet others to discuss questions, difficulties and aspirations. The site offers information on seminaries and financial aid. There is news of special opportunities to test a possible vocation: service projects, mission trips, internships. It is, as one of the

young priests on the DVD notes, “a safe place where you can explore your call.”

The congregational section presents clues for recognizing young persons with “passions, skills, gifts, and talents” needed for the ministry, and suggests ways to engage them, encouraging them to participate in PLSE.

Fr. Gortner said the trend in responding to high school and college students who expressed interest in life in the church was a sort of avuncular pat on the head and well-meaning advice to gain a bit more life experience and come back in 20 years. “We want to change congregational habits around young people,” he said, “from *laissez faire* to active encouragement.”

St. Paul’s Scholars Program

The Ven. James S. Russell, founder of St. Paul’s College in Lawrenceville, Va., saw Christ’s Church as humanity’s ultimate guide and benefactor. He also understood that the relationship was a two-way affair. He wrote, “The Christian church needs us and we need the Church of Christ. The church was our first teacher and mentor.” Indeed, the Church gave birth to the college, which was started as a small school in the early 1880s in the vestry room of the first St. Paul’s Chapel. In those early years, the college looked to the Church to fill its needs.

Today St. Paul’s is attempting to address the needs of the Church by assuming some of the teacher’s role for itself. Under the guidance of the Rev. Terrence Walker, a new program has been instituted to encourage students to pursue careers in ordained ministry. The James Solomon Russell Scholars Program in Religious and Philosophical Studies is an intersection of philosophy and theology that opens a number of avenues for the student, not least of which leads toward the Church. Students in the program can pursue graduate studies to earn a master’s degree in theology or education. A relationship also exists with Foundation House/Oxford in Oxford, England, through which students can pursue doctorate degrees in philosophy, psychology or education.

It’s such relationships that generate interest in the Russell Scholars program. John K. Waddell, president of St. Paul’s, has made a point of meeting with leaders of the Episcopal Church and other denominations in order to create stronger ties and, ultimately, opportunities for students of St. Paul’s. The college hopes that those opportunities will include financial support, partnerships, and internship opportunities which will give the program stability and room to grow. An internet studies program for those seeking a bachelor’s degree in theology was also recently announced, adding another dimension to a young program with large dreams.



PLSE – pulse
— is an effort
by Presbyterian,
United Church
of Christ,
United Methodist,
and Episcopal
coordinators
to stimulate
interest
and offer
guidance
in ministry
both to young
people and
to their
congregations.

Beyond the Catechism

During his 48 years of ordained ministry, the Rev. Hugh C. Edsall has often been frustrated by what he felt was a lack of quality instruction material for persons preparing for confirmation. Tired of waiting, Fr. Edsall took matters into his own hands. He wrote his own book.

"I kept hoping that someone a lot smarter than I would do this, but no one did," he said in a recent telephone conversation. "I think it's time we present what the Church teaches."

Fr. Edsall, 72, of White Springs, Fla., wrote *Whole Christianity*. He calls it "a book of instruction in the teaching and worship of the Anglican Communion as contained in the 1979 American Book of Common Prayer." He cited *Faith and Practice*, by Frank E. Wilson, published in 1940, as the last quality book of instruction for Episcopalians, and felt a more modern work, based on the 1979 prayer book, was needed.

"I have Episcopalians tell me all the time, 'I never knew that,'" he said. "People are hungry for knowledge. And some people have said, 'Haven't you got a book about the Episcopal Church?'"

He started working on the book in 1992, but when potential publishers showed little interest, he backed off the project. Since then, others encouraged Fr. Edsall to get the book into print, particularly members of Christ Church, Ponte Vedra Beach, Fla., which was using some of his writings in confirmation classes. In addition to the encouragement, the parish provided some financial support, and that was enough for Fr. Edsall to see the idea through to completion.

The book is structured to be used as a manual for a confirmation class. Each chapter is designed to be one class of perhaps an hour, opening with a prayer, and presenting some fairly detailed theology. There are chapters on the prayer book, seasons of the church year, the sacraments, reading scripture, and others, along with some helpful appendices. Some chapters conclude with helpful questions and answers, which Fr. Edsall said are actual questions asked during confirmation classes he has taught.

Needless to say, Fr. Edsall does not buy into

the theory that confirmation is unnecessary, that baptism provides all one needs.

"Baptism certainly makes us one with Christ, but it doesn't provide instruction," he said, using as an example those baptized in infancy who are too young to understand instruction. "The baptismal covenant covers only about 10 percent."

He feels the fact that the book is based on the teaching of the prayer book should make it attractive to many readers.

"The prayer book is our statement of doctrine," he said.

And why not rely on the teaching of the catechism found in the prayer book?

"I love the catechism," he responded, "but it's extremely cursory in its teaching."

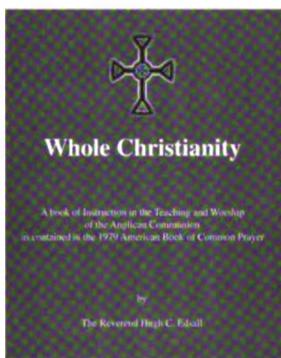
While the book is offered as instruction for confirmation, it probably could be used by an individual or a group who wanted a refresher course or never received proper instruction. Fr. Edsall noted that some people are using it as a Lenten devotion.

I think the book will be helpful to someone who has an interest in the Church

and would like to learn more. As the author pointed out, it's probably too specialized to be offered to a mass market. Its teaching is sound and orthodox, its subject matter thorough. But it may not be for everyone.

"If you expected a nice, innocuous, sweet book, modestly saying that the Episcopal (Anglican) Church is a pleasant place to go if you feel like it, this book will make you uncomfortable," Fr. Edsall writes in his introduction. "If you are looking for solid reasons to believe and get excited about complete Christianity, it will give you some."

If you want a copy of the book, it's available at \$15 plus shipping and handling from either The Anglican Bookstore, 805 CR 102, Eureka Springs, AR 72632-9705 (1-800-572-7929) or St. Mark's Book Store, 4129 Oxford Ave., Jacksonville, FL 32210 (1-800-399-4421).



"If you expected a nice, innocuous, sweet book . . . this book will make you uncomfortable."

— Fr. Edsall, in his introduction

Did You Know...

There are 82 Episcopal churches with fewer than 10 members.

Quote of the Week

The Rev. Kevin Martin, director of Vital Church Ministries at Christ Church, Plano, Texas, on the report there are more Americans who believe they have been abducted by aliens than there are Episcopalians: "The abduction people have growing numbers of believers and adherents. We do not."

Response from the Bishops Not Very Helpful

The response of the House of Bishops to "an expressed need of the Church" [TLC, April 11] is disappointing, predictable and inadequate. Titled "Caring for All the Churches," the bishops' plan for dealing with conflict between congregations and their bishops over issues of sexuality seems to respond only to the interest of the bishops, and fails to recognize the plight of those who are unable to accept the New Hampshire consecration.

Many Episcopalians were looking to the bishops to provide some hope in addressing the impasse that exists in the Church, but after working in closed sessions for three days, the bishops produced a plan that ignores the recommendations of the Archbishop of Canterbury and the primates of the Anglican Communion. Episcopalians who consider themselves orthodox are overlooked by the plan, and the deep division that exists in many dioceses is not addressed sufficiently.

The bishops' document concentrates on differences between bishops and congregations, and how bishops are supposed to respond. Instead of working out a plan of "alternate episcopal oversight" as requested by Anglican primates when they met last October, the American bishops propose a six-step process for "delegated episcopal pastoral oversight." The difference is significant. By using "delegated," the American bishops are ensuring that they are firmly in control of the process. If a diocesan bishop does not wish to provide alternate episcopal oversight to a congregation that requests it, he or she is under no obligation to do so, making the process sure to fail. On the other hand, if a bishop were to welcome the ministry of another bishop into the diocese, as some are currently doing, then the process has at least a chance of success.

The six steps of the process presented by the bishops are cumbersome and could deter an alienated orthodox congregation from pursuing "delegated episcopal pastoral oversight." For one thing, the process, which may involve a series of meetings and communications, could take months to complete. In the meantime, there is a strong possibility that disaffected parishioners could grow weary of the process or become further alienated, and leave. In addition, the fact that the procedure could involve bishops from other dioceses rendering advice and judgment ensures that this course of action will take considerable time. The deliberateness of such a process seems intentional, for it appears likely that the bishops are hoping the dissenting minority either goes away or becomes disillusioned and stops its resistance.

sioned and stops its resistance.

It is ironic to see the bishops quote from the Thirty Nine Articles (Articles of Religion), for the 74th General Convention, meeting last summer in Minneapolis, was unable to adopt a resolution affirming the Articles. It is also interesting to note that the bishops make frequent references to church canons much like those who have challenged the authority of bishops in recent years.

In "Caring for All the Churches," as well as in a succeeding communiqué issued two days later, the bishops are fond of using the word "reconciliation" or one of its derivatives. It has become painfully obvious that reconciliation is not going to be achieved amid the current tension plaguing the Church. It will take the pastoral ministries of the Archbishop of Canterbury and perhaps some other primates in order to bring about a peaceful co-existence. The likelihood of that taking place at this stage is slim, for the bishops, following the lead of the General Convention and the Diocese of New Hampshire, seem determined to do what they want, regardless of the opinions of the rest of the Anglican Communion.

"I could not possibly be more proud of our bishops." Presiding Bishop Frank T. Griswold said after release of "Caring for All Churches." Unfortunately, a large number of Episcopalians are unable to agree with him.

**It has become painfully obvious
that reconciliation is not going
to be achieved amid the current
tension plaguing the Church.**

Needed on Campus

We are pleased to present this special Education Issue, the third of its kind in the past two years. After one devoted to theological education, and a successor emphasizing Episcopal schools, this issue centers on Episcopal Church-related colleges. We have long been supportive of college chaplaincies, whether funded by dioceses or sent out by parishes. There are too many instances of funding for college ministries being reduced when the often-agonizing process of reducing diocesan budgets take place. We hope dioceses will think twice before they reduce funds earmarked for college ministry. Spiritual formation often takes place during the years one attends college, and many persons sense a vocation to the ordained ministry during that time. College ministry needs to be emphasized rather than discarded.



Neglected Fields

College campuses continue to have great potential for evangelism.

By Jennifer Phillips

Our Church is seriously underestimating the need and potential for evangelism on college campuses across the nation. These are the prime domestic mission fields hungry to receive news of Christ and skills for finding meaning and purpose for life among those who are still near its beginning. Adults often tend to assume that 20-somethings are caught up in secular culture to the exclusion of all interest in their souls. This is simply untrue.

A column by Laura Randall in the *New York Times*' Education Supplement on Jan. 18, "Campus Trend: Getting Religion," listed these interesting statistics from a survey of 3,680 juniors at 46 colleges:

- 73 percent said religious or spiritual beliefs helped form their identity;
- 58 percent said integrating spirituality into their lives was very important;
- 78 percent discuss religion with friends;
- 9 percent have become more religious since starting college;
- 52 percent attended religious

services in their last year of high school;

- 29 percent attended during their junior year;
- 77 percent pray;
- 65 percent question their beliefs sometimes;
- 39 percent said their beliefs had been strengthened by new ideas they heard in class;
- 62 percent said professors never encouraged discussion of spiritual matters.

If a survey were taken of baby boomer Episcopal clergy, it would not be surprising to discover that two thirds of them would say they had come into the ministry in part because of their contact with campus ministry during their college years, and often through the mentoring of a particular chaplain who was easily available, always around the campus, often living there and opening his or her home for meals and hospitality to students, not invested in recruiting for a particular denomination but rather dedicated to helping students explore faith with intellectual rigor and delight.

In these days of financial constraint,

campus chaplains, especially full-time resident ones, are the first so-called "luxury" to be trimmed from many diocesan budgets. In fact, rather like learning foreign languages, developing one's language of faith, and becoming skillful and knowledgeable in its practice is best learned early in life. Students are hungry for not just knowledge but wisdom. Why would we not pour resources into making these hungry souls into well-formed Christian leaders?

Universities of tens of thousands of persons cannot be adequately served by drop-in 15-hour-a-week generic Protestant chaplains, but rather need a smorgasbord of leaders of many faiths working collaboratively to encourage mutual understanding and serious vocational and faith discernment. This models the sort of mutual kindness that we hope to see in the world at large, and that is often lacking. When mainstream denominations (whether Christian or Muslim) abandon campuses, they leave the field open for more fundamentalist or extreme proponents of their faiths, who regard universities as prime recruiting territories.

Campus ministry is not primarily

Words of Conciliation

about bringing students into church. It is about bringing Church — bringing Christ — among students where they live and learn. Most conversion and formation take place outside the church walls. One piece of this ministry for us is serving those who grew up Episcopalians, but a larger piece is connecting with the increasing numbers of those entirely unchurched, and those who may be seeking something they have not encountered before in their religious upbringing. Students come seeking contact with the mystery of God. They come bringing their hard ethical questions. They come wanting to put their gifts to use to change the world for the better. They come looking for leadership opportunities for women. They come seeking freedom of conscience within a foundation of belief.

In this era of anxiety about privacy and security, campuses are gradually becoming less accessible to those from the outside world. Student information is zealously protected. It is not easy for neighboring churches to discover Episcopal students on campus or do proactive outreach if there is not an authorized and vetted denominational chaplain who is an advocate and bridge within the institution. There is no longer freedom to set up a table and hand out leaflets in student unions, or to slide flyers under dormitory doors, nor are clergy invited to offer prayers at campus events where they become visible and familiar to students and faculty.

For campus ministry to be effective in this century, I am convinced that churches will need to invest in resident full-time highly educated chaplains, part of whose work is to do development, build up donor bases over long tenures, and become trusted members of the social and intellectual fabric of universities. These ministers must be charged to make it a high priority to forge links between the campus and local congregations.

Parishes cannot do this ministry effectively on their own, and I believe this will become more true in this decade. They will need to combine an obvious joy in Christ with a commitment to build relationships with leaders of other faiths and to encourage fearlessly the full range of religious options to be presented to students during their years of most active seeking. As Jesus said long ago — still true — Look up! The fields are white for harvest. Who will send laborers into this harvest? □

The Rev. Jennifer Phillips is vicar of St. Augustine's Church, Kingston, a small mission next to the University of Rhode Island campus, where she volunteers time to assist in campus ministry.

It was reassuring for a change to read the March 14 issue. Instead of stories of digging in on both sides and pointing fingers, what we read are words of conciliation. People are actually talking to each other. Some samples:

In the news article titled Border Crossing, Fr. Giffin was offered the opportunity to provide pastoral care to an unaffiliated "fellowship" of Episcopalians who do not recognize the authority of the Bishop of Indianapolis. What a surprise! The bishop not only gave her permission, she also said, "If we are to make any assumptions at all about people, we should assume that people are trying to be as faithful as we are ... Just about everyone is standing in a place of faith on this." Good for Bishop Waynick.

In reappointing an American Anglican Council representative to serve on his Council of Advice, the president of the House of Deputies, Dean George Werner, said, "Inviting lots of voices to the table makes us more vulnerable, but that's what the cross is all about."

Words of wisdom — they help open doors and keep the conversation going. I like the way these leaders think and operate.

*(The Rev. Canon) Yung Hsuan Chou
Kingston, Mich*

Here's to You

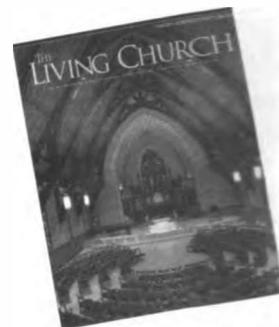
I have just taken a quick glance-through of the March 28 issue. That is my usual pattern of reading — a quick look/read of column, that catch my attention and then later a more thorough reading. I read David Kalvelage's column and felt the need to respond.

In one of the paragraphs near the end of the article, regarding Bishop Robinson's appearance on television in a gay bar, Mr. Kalvelage asks the question, "Would people in, say, the Diocese of Southern Virginia, or Iowa, or San Diego be upset if a network showed their bishop in an airport cocktail lounge?"

I do not claim to speak for the entire Diocese of Iowa. I am not so naive as to think that every person in the diocese thinks as I do. But if I were to walk by the cocktail lounge at the airport in Des Moines and saw my bishop there, I would walk in, join him, and buy him something liquid, if he so desired. Somehow the picture of Jesus eating with the publicans and the sinners comes to mind. Are we not all "publicans and sinners"? And did Jesus not die for all sinners? I don't recall any distinction being made between one sinner and another in the matter of salvation.

Now that I have "said my piece," I do wish to state that I enjoy every issue I receive. I may not agree with everything I read, but I appreciate hearing both sides of any issue. And I do enjoy Mr. Kalvelage's columns — there are times when his sense of humor is very entertaining.

*(The Rev.) Netha N. Brada
St. Matthew's-by-the-bridge Church
Iowa Falls, Iowa*



Instead of stories of digging and pointing fingers, people are actually talking to each other.

In his column on "60 Minutes," David Kalvelage concludes that Bishop Robinson is not mainstream, apparently partly because he was shown visiting a gay bar with his daughter during the program. He also asked whether it might be upsetting for some to see their bishop on TV while being in a cocktail lounge at an airport.

I bet Mr. Kalvelage is glad that the "60 Minutes" crew wasn't around to follow Jesus to the parties and dinners that he attended with the outcast, but we do have the gospels that tell us a story about our Lord and his ministry, and my, O my, our Lord was not mainstream. That's why he was crucified.

When I was a student steward working at the 1998 Lambeth Conference, I, along with many bishops, frequented a pub called "The Bishop's Finger," which was down the road from the conference site. Many interviews with the media took place with bishops from around the world in this drinking establishment. I thought to myself that it was great to see our beloved bishops enjoying the company of each other in a pub. Now this might not be "mainstream" to a Baptist, but to an Anglican it is.

*(The Rev.) Tommy J. Dillon II
St. Augustine's Church
Baton Rouge, La.*

I agree with many of David Kalvelage's general assessments of the "60 Minutes" broadcast. However, I do not see how he equates being in an airport cocktail lounge with being in a gay bar. He could have made a point if he used a strip club as a comparison, as both are little more than meat markets. As far as seeing my bishop in an airport cocktail lounge? There is a huge difference between a bishop showing that he is fallible and susceptible to the temptation of sin, and knowingly deciding to engage in a lifestyle that engages in sex outside of marriage.

*AnnMarie Calo
Orlando, Fla.*

Not Good News

There have been many items in TLC that tend to upset me, but the article, "Yielding to God" by Sally Campbell [TLC, March 14], really upset me.

I personally will not worship ("yield

to") a God whom I believe to be as bloodthirsty as the God described by his actions in that article. To contend that God willed Jesus to suffer crucifixion in order for him to be resurrected is preposterous at best. At least this clears Pilate and the Jewish authorities of any guilt. It was God's doing.

To go even further and contend that some of the "bad things (that) keep happening to good people" occur at the will of God is even more upsetting. I cannot interpret this as good news for anybody, except, perhaps, John Calvin and his followers. I don't associate such behavior with the loving God we are called to follow and proclaim.

To answer Ms. Campbell's question, yes, I for one am deeply committed to be "in church every Sunday, celebrating Jesus' crucifixion and resurrection" and his life and ministry, even though I do not believe that God willed the crucifixion. Rather, because I believe that Jesus was willing to give up his life as a climactic revelation/theophony of a loving Son of God who was willing to stand his ground even if it meant his death. This is good news, and the ultimate example of how we Christians are called to follow our Lord Jesus.

*(The Rev.) W. Parker Marks
Concord, N.C.*

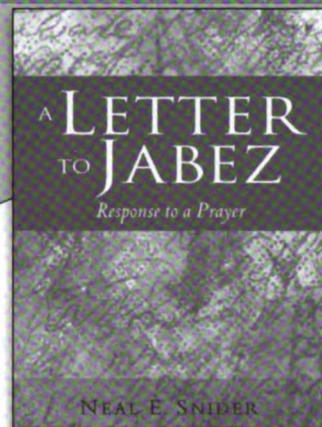
In Good Company

In reference to Fr. Fritsch's moving article [TLC, Feb. 8]: I felt very close to him and his family. I am a retired Marine with punches in my card from Inchon to Seoul to the Chosin Reservoir to Vietnam and to a full tour of duty at 29 Palms. I also commissioned my son as a lieutenant of Marines.

On reading Fr. Fritsch's article, I tracked him down to be sure his son has an Episcopal Service Cross and *A Prayer Book for the Armed Forces*. He does.

I wore my Service Cross so long and so consistently that it was worn thin enough for shaving when I finally replaced it with a new one.

By maintaining his strong ties with his church and by being in the com-



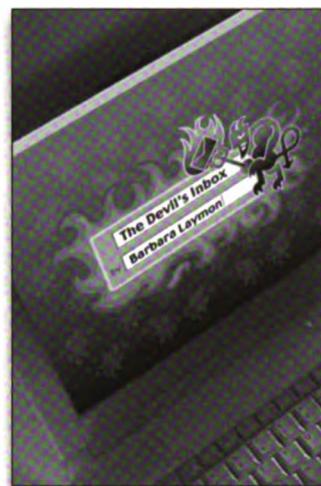
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- July 24 - Glenn Dale, Maryland



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LETTERS TO THE EDITOR

pany of highly trained, motivated and loyal Marines, Fr. Fritsch's son is surrounded by quite an awesome team of God and country.

*Patrick Stingle,
Victorville, Calif.*

Real Vocation

Stephen White's article, "Calling Young People to Ordained Ministry" [TLC, March 14] had good suggestions, but why is the emphasis always on ordained ministry? Can't young people get excited over the monastic life and monastic ministries of the Church?

Doesn't the call to prayer have an impact anymore? Better yet, doesn't the call from God to a life of prayer mean anything? Sermons on vocation are few and far between in our churches. We are so involved with sexuality issues that we have forgotten vocations of prayer and service—chaste lives of prayer and service. Chaste sexuality is a vital witness to the power of almighty God.

Please don't say that many people do not know about monastic vocation. Many priests know of it. I think they simply do not preach it because it scares them.

It is my opinion that many women who have entered the priesthood really have had calls to the religious life and not to priesthood. Some have stated that they have desired a more intense closeness to God, and feel they can achieve this only by going to the "top"—the ordained ministry. Intense closeness to God is usually attained in the depth of prayer, and that is what the religious life and monastic vocations are all about.

*Sr. Elaine of All Saints
St. Anna's Mission House
Philadelphia, Pa.*

Distinctive Uses

Ellen Diming writes asking about the use of the various eucharistic prayers [TLC, April 4].

I am sure there are liturgical scholars who will correct me in my observations, but I seem to remember from seminary that each eucharistic prayer

in Rite II has distinctive uses and origins. Prayer A is quite similar to the Roman Catholic eucharistic rite most commonly used and is a good all-purpose prayer. Prayer B emphasizes the Incarnation, and is therefore especially appropriate for the seasons of Advent, Christmas and Epiphany.

Prayer C (fondly called the Star Trek prayer at Seabury-Western many years ago) has some interesting theological and cosmological points. One of the liturgical bloopers listed in *Episcopal Life* years ago involved a priest writing about the new spin on evolution he started when he read aloud: "From the primal elephants you brought forth the human race..." I particularly like the prayer imploring us to "Deliver us from the presumption of coming to this table for solace only, and not for strength; for pardon only, and not for renewal." In my opinion, this is good eucharistic theology.

Prayer D has many elements in common with eucharistic prayers of the Eastern Orthodox tradition, and I particularly like the option of placing prayers for the sick in the body of the eucharistic prayer [BCP, p. 375].

I use all four of the prayers as the Spirit moves me.

*(The Rev.) Stephen Secaur
St. Luke's Church
Whitewater, Wis.*

Ellen Diming asks why many priests seem reluctant to use Eucharistic Prayers C and D during Rite II celebrations.

As a priest sometimes in the grip of such reluctance, I would say that it does not reflect "high" or "low" churchmanship so much as a concern with the length of the service. It also reflects a perception that Prayers C and D are "dressier," better adapted to special occasions than to routine use. On special occasions (Easter, a bishop's visit, and so on) I feel less reluctance to plan a lengthier and more elaborate liturgy. Always in the background is concern that those in the congregation not feel they are being subjected, at the whim of an enthusiastic cleric, to what C.S. Lewis called "endless lightnings, brightenings, lengthenings and



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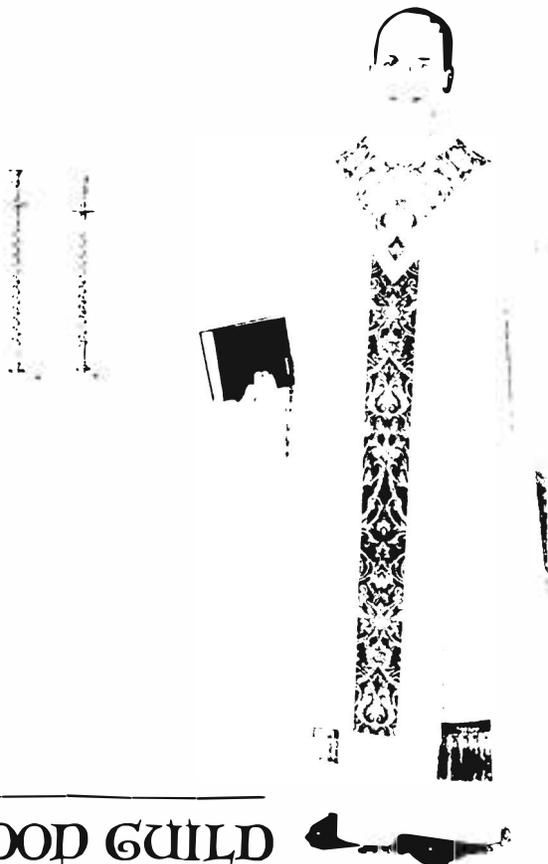
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LETTERS TO THE EDITOR

abridgements" of the service. My concern is, at its most generous, to avoid frequent disruption and to add occasional enrichment.

(The Rev.) *Jerome H. Colegrove*
St. Mary's Church
Nebraska City, Neb.

As a just-retired priest, allow me to echo the sentiments of Fr. Papworth [TLC, April 4]. I have consistently read, always enjoyed, often agreed with, and sometimes howled with outrage at TLC over the years. Keep up the good work!

In reply to Ms. Diming's question in the same issue concerning the use of Eucharistic Prayers C and D, I followed a fairly consistent pattern based on the liturgical year and the "flavor" of the Eucharistic Prayers for some years:

Advent, Prayer C; Christmas Eve, Prayer D; Christmas and Epiphany, Prayer B; Lent, Prayer A with Penitential Order; Easter Day, Prayer D; Easter, Prayer B; Day of Pentecost, Prayer D; season following Pentecost, Prayer B; Christ the King Sunday, Prayer D.

I used the prayers that seemed suited to the days or seasons, with Prayer D used for occasions meant to be particularly splendid.

The implicit intent of this usage was to familiarize my parishioners (and myself) with the liturgical depth to be found in the BCP. I couldn't say whether they agreed with the idea, but most tolerated it graciously.

(The Rev.) *Richard M. Flynn*
Natchitoches, La.

Wealth of Knowledge

Yet another round of applause, this time for the article and reviews of some of the books of Rowan Williams [TLC, Feb. 22]. Even persons who may occasionally disagree with him can be sure that he speaks from a wealth of knowledge and serious consideration of an issue. His work is a welcome alternative to so much of the "theology lite" religious ephemera that too often comes from the Episcopal Church. A book to add to the list is *On Christian Theology*, Blackwells, 2000, pp. 310. It is his contribution to the Challenges in Contemporary Theology series.

(The Rev.) *Robert Carroll Walters*
Worcester, Mass.

Canons Not Violated, Say Bishops in Brazil

Meeting at approximately the same time as the Episcopal House of Bishops, the episcopal college of the Anglican Church in Brazil has rejected a call by its primate, the Most Rev. Orlando Santos de Oliveira, to discipline the Bishop of Recife, the Rt. Rev. Robinson Cavalcanti, for his participation in an unauthorized confirmation service in Ohio on March 14 in defiance of the local diocesan, the Rt. Rev. J. Clark Grew II [TLC, April 4].

The Bishops' Chamber of the Igreja Episcopal Anglicana do Brasil (IEAB) ruled on March 23 that Bishop Cavalcanti had not violated the constitutions or canons of the Brazilian Church by performing episcopal acts outside of his diocese without the permission of the local ordinary. A participant in the two-day meeting in Brazil told THE LIVING CHURCH the chamber wanted to discipline Bishop Cavalcanti, but a thorough review failed to reveal any canonical transgression.

On March 14 five retired Episcopal bishops and Bishop Cavalcanti con-

firmed 110 Episcopalians from six northern Ohio congregations at Presentation of Our Lord Orthodox Church in Fairlawn without the knowledge of Bishop Grew. At their meeting at Camp Allen, the U.S. House of Bishops censured the Ohio 6 but stopped short of taking any formal disciplinary acts. On March 16 Archbishop Santos de Oliveira denounced Bishop Cavalcanti's roll in the Ohio confirmations, writing to Presiding Bishop Frank T. Griswold, "within our Brazilian province, such an act constitutes a blatant violation of our constitution and canons, in the most basic context of the traditions of the Church."

Though finding him innocent of any breach of canon law, the Brazilian Bishops' Chamber chastised Bishop Cavalcanti for acting contrary to the statements made at the Oct. 14-15 primates' meeting and the 1878, 1988 and 1998 Lambeth Conferences. Lambeth Conference resolutions, however, do not have the force of canon law and are not binding.

Budget Shortfall in Diocese of Chicago

Faced with at \$326,000 budget shortfall, the bishops and trustees of the Diocese of Chicago have reduced their 2004 budget to \$3.53 million, laying off staff and cutting the diocese's pledge to the Episcopal Church by 17 percent.

In a letter sent to diocesan clergy and lay leaders, the Rt. Rev. William Persell, Bishop of Chicago, stated that in order to bring revenues and expenses in line, he would be reducing the diocese's contribution to the national church from \$709,544 to \$589,999, and would be eliminating

the position of associate director for deployment and congregational development. Further cost savings would be realized through "modest" reductions in Christian formation, communications, development, diocesan center operations, and mission grants.

Bishop Persell noted that the standing committee and diocesan council had concurred with this decision. He said declining parish contributions to the diocese prompted the belt tightening, and traced the problem at the local level back to the combination of a difficult economy for some congregations and fallout from the New Hampshire consecration.

Though distressed by the layoffs and reduction in the diocese's contribution to the national church when for the first time in 10 years it had pledged the full 21 percent asking, Bishop Persell was optimistic about the diocese's future. A recent bequest to the diocese, he noted, will enable it to engage a development director whose task will be to build the diocese's financial base and assist congregations with planned giving strategies and programs.

Correction: The Rev. Robert Todd Giffin attended one year of seminary at Nashotah House and was subsequently received into the Episcopal Church and the Diocese of Springfield from the Catholic Apostolic Church of Brazil [TLC, March 14] rather than ordained by the Bishop of Springfield.

Clarification: All Saints Church', Chevy Chase, Md., co-sponsored the Feb. 28 panel discussion on sexuality which was held at Calvary Church, Washington, D.C. [TLC, March 21].

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Appointments

The Rev. **Richard A. Maxwell** is rector of Grace, 55 New Park Ave., Hartford, CT 06106.

The Rev. **Tom Murray** is rector of St. Michael's, 909 Reel Rd., Longview, TX 75604.

The Rev. Canon **Susan K. Nanny** is assistant dean of Christ Church Cathedral, 1210 Locust St., St. Louis, MO 63103.

The Rev. **Lance Ousley** is rector of St. Thomas', PO Box 586, Wharton, TX 77488-0586.

The Rev. **John Perry** is rector of Christ Church, PO Box 411, Hudson, NY 12534.

The Rev. **Linda Roberts** is rector of St. Mary's, PO Box 72, Blair, NE 68008.

The Rev. Canon **Susan Skinner** is canon for adult education at Christ Church Cathedral, 1210 Locust St., St. Louis, MO 63103.

The Rev. **David R. Wilt** is rector of St. Paul's, PO Box 1014, Key West, FL 33040.

Ordinations

Priests

Los Angeles — **Robert Moon, Laura Virginia Queen, John Taylor, Carol Lynn Wade, Julia Drew Wakelee-Lynch.**

West Virginia — **Ray Hago**, priest-in-charge of the River Bend Cluster; add: Christ Church, 804 Main St., Point Pleasant, WV 25550.

Deacons

Eau Claire — **Christopher A. Pappas, Mary E. Rezin.**

Florida — **Charles Bailey, Dorie Head.**

Nebraska — **Janice Honea.**

North Carolina — **Marcia McKay Beam, David Buck**, assistant, Nativity, 8849 Ray Rd., Raleigh, NC 27613.

Resignations

The Rev. **Patrick Smith**, as chaplain at St. Alban's, Louisiana State University, Baton Rouge, LA.

Retirements

The Rev. **Lyle Martin**, as rector of St. Mary's, Blair, NE.

The Rev. Canon **G. Kerry Robb**, as rector of St. Mark's, Palm Beach Gardens, FL.

Deaths

The Rev. **Howard Carlton Olsen**, rector of St. Barnabas' Church, Warwick, RI, for 35 years, died Jan. 27 at Brentwood Nursing Home in Warwick. He was 87.

Fr. Olsen was born in Rehoboth, MA. He graduated from Brown University and taught for a time in East Providence, RI. He was ordained deacon and priest in 1950 and became assistant and later priest-in-charge of St. Martin's, Providence, and chaplain to the former St. Dunstan's School. He was called to

the Warwick parish in 1953 and served there until 1988, when he retired. Fr. Olsen was active in civic affairs and served as the ceremonial officer for the Diocese of Rhode Island for 17 years. He is survived by his wife Elizabeth, and one child.

The Rev. **Joseph P. Russell III**, retired canon for Christian education and program in the Diocese of Ohio, died March 17 at his home in Cleveland Heights, OH of cancer. He was 71.

Born in New York City, he was a graduate of the University of Tennessee and Church Divinity School of the Pacific. He was ordained to the diaconate in 1968 and to the priesthood in 1969. He was curate at St. George's Church, Roseburg, OR, 1968-71; rector of St. Peter's, Albany, OR, 1971-80; and assistant to the Bishop of Ohio from 1989 until 2000. Fr. Russell served as interim canon of Trinity Cathedral, Cleveland, from 2000 to 2002. He is survived by his wife Elizabeth, and two children.

The Rev. Canon **Leslie Wilson**, 98, retired priest of the Diocese of Springfield, died Jan. 17 at the home of his son in Belleville, IL.

Born in Richland County, IL, Canon Wilson graduated from Southeastern State (OK) the School of Theology of the University of the South, and St. Louis College of Music. He was ordained deacon in 1932 and priest in 1933, and went on to serve churches in Mattoon, IL, Holdenville and Durant, OK, a four-point mission circuit in the Diocese of Oklahoma, Natchitoches and Winfield, LA, and Collinsville, IL. He retired in 1972 and moved to Belleville. He was an honorary canon of St. Paul's Cathedral, Springfield. Surviving are a son, Charles, of Belleville; a daughter, Susan; two grandchildren, and a brother, Cecil.

Deaths of other clergy as reported to the Church Pension Fund:

George M. Bean	85	Lyonsburg, VA
Leo Maxwell Brown	88	Marshall, WI
Richard C. Brown	99	Mississauga, Ont.
Louis D. Celestin	73	Cooper City, FL
Robert C. Chapman	78	Port Charlotte, FL
Charles L. Draper	76	Springfield, IL
Herbert W. Florer	76	Katonsville, NY
Hamilcar B. Hannibal	83	Sherman Oaks, CA
Ross B. Hildebrand	72	Sparta, NJ
Robert T. Hodgen	71	Sheridan, WY
Marion Malley	71	Youngstown, OH
Victor V. McGuire	76	Asheville, NC
Robert W. Renouf	75	Tucson, AZ
Hillman R. Wiechert	85	Cincinnati, OH

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CONFERENCES

2004 Leadership Development Conference — Moving From Scarcity to Abundance, June 18-19, San Francisco, CA. Contact: **TENS, 3750 E. Douglas, Wichita, KS 67208; 800-699-2669; TENS@tens.org; or visit <http://tens.org>**

MUSIC RESEARCH

OLD BOY CHORISTERS: I would like to speak with any clergy or laymen who were in a men and boys choir in their youth for doctoral thesis & possible book. **Brian Taylor, 307 E. 51st St., Savannah, GA 31405, E-mail: btaylor@earthlink.net** I would be grateful for your help.

POSITIONS OFFERED

MUSIC DIRECTOR: St. Andrew's Episcopal Church in Ann Arbor, MI, seeks a Director of Music/Organist. The 3/4 position consists of rehearsing, conducting and accompanying the children's and adult vocal choirs and bell choir, and playing service music and music for special occasions. Send letter of interest, resume and 3 references to **Music Director Search, St. Andrew's Church, 306 N. Division, Ann Arbor, MI 48104** or by Email to jmie-man@standrewsaa.org by April 30.

ASSISTANT TO THE RECTOR: St. Michael's of the Valley (Ligonier, PA) is seeking a lay or ordained person to have oversight of Christian Education, small groups, and outreach. Individual must be outgoing and have excellent management and influencing skills. Must understand the importance of relational ministry. Community is located in the foothills of the Allegheny Mountains and is often compared to Mitford. Healthy orthodox parish of 185 average attendance. Apply to The Rev. **James Simons, PO Box 336 Ligonier PA, 15658** E-mail: smichael@winbeam.com.

FULL-TIME DIRECTOR OF YOUTH/YOUTH MINISTER: Lay or ordained. Vibrant and growing parish in the Diocese of Atlanta seeks staff member to focus on youth ministry, programs, and education. Core group of fifty-plus teens in place with dedicated lay volunteers and a history of having someone full-time to focus on this area of parish life. Write **Rector, Christ Episcopal Church, 582 Walnut Street, Macon, GA 31201** or contact wesley@christchurchmacon.com and visit our website.

POSITIONS OFFERED

ASSOCIATE RECTOR/CURATE: Kenilworth, Illinois: The Church of the Holy Comforter, a historic and vibrant Episcopal parish in Kenilworth, Illinois, on Chicago's suburban north shore, is seeking an energetic and team-oriented priest for an opening on our clergy staff this summer. We are willing to consider candidates for either an associate rector or curate position, depending upon the individual's qualifications and experience. This is a wonderful opportunity for someone who would like a thorough grounding in the full range of clerical responsibilities — preaching, teaching, liturgical leadership, pastoral care, youth ministry and parish administration. Our parish is growing slowly, but steadily, with an influx of young families. We have an open, active and engaged laity and a broad range of ministries focused on both the community and our parish. The parish is strong and stable financially and our compensation package is attractive. Send inquiries to: **John Campbell, Junior Warden, Church of the Holy Comforter, 222 Kenilworth Avenue, Kenilworth, IL 60043** or call (847) 251-0589 E-mail to: jfc1219@aol.com. For more information, please visit our website at www.holycomforter.org/whoware/parishleadership.asp.

FULL-TIME RECTOR: Christ Church, Woodbury, New Jersey. Historic 147-year-old parish seeks a rector for a family-oriented congregation. Debt free and located in a small city only a short distance from Philadelphia. Parish emphasizes traditional masses several times a week with fine music and education for all ages. We seek a candidate with strengths as pastor, preacher and teacher with administrative skills to lead our parish of 500 members and a Sunday School with 85 children.

Our parish hall, to be rebuilt this fall, has a newly remodeled educational wing. We have both a large Victorian rectory and an assistant's residence. Our profile is available on request. Receiving resumes and profiles through June. Contact: **Chairman, Search Committee, Christ Church, 62 Delaware Street, Woodbury, NJ, 08096.** See our web site at <http://christchurch.woodburynj.com>.

FULL-TIME RECTOR: St. Andrew's Church, Roswell, New Mexico, seeks an energetic and proactive leader to serve our active membership, strengthen our Christian formation, and assist us in continuing to develop programs that will increase our attraction to a younger populace. St. Andrew's is a fiscally sound congregation with a pre through 6th grade Episcopal school, an established endowment fund, and a well-maintained facility. A move to the southwest means subtle changes of season, wide-open spaces, and God's palette in the sky. Formore information visit our web site at www.standrews-roswell.org. Please submit your resume and CDO profile to: **St. Andrew's Search Committee, PO Box 1495, Roswell, NM 88202-1495.** E-Mail: saintandrews@pvtnetwork.net.

FULL-TIME RECTOR: St. George's Episcopal Church, Fredericksburg, VA. Active congregation in historic downtown church seeks a rector for a parish of 800 communicants. We seek a leader who can feed us spiritually and intellectually, help us increase the strength of our congregational bonds, reach out to bring new members into our church, and assist us in empowering and expanding our active lay leadership. Community outreach and parish ministry are both priorities. Having had only two rectors over the past 58 years, we will work with the new rector to explore new ministries, while honoring our history and traditions. For further information contact: **Ann Williams, 3 Pawnee Dr., Fredericksburg, VA 22401,** or via E-mail: williams9@cox.net. *Applications will be accepted until May 31, 2004.*

PART-TIME PREIST: needed for pastoral ministry at The Falls Church, in Falls Church, Virginia, just inside the D.C. beltway. Ideal for someone who has "retired" from full-time paid ministry, but who loves pastoral ministry and wants to serve for several more years while enjoying our nation's capital! Please contact: The Rev. **Rick Wright, (703) 532-7600** or E-mail: rwright@thefallschurch.org.

POSITIONS OFFERED

PART-TIME OR RETIRED PRIEST: Long Beach Island (LBI), NJ St. Peter's at the Light is not the largest of parishes, but we are one that offers a potential candidate a very unique opportunity of employment. Built in 1890, St. Peter's is a historic and artistic edifice that is virtually unchanged from its original concept. There is an adjacent Parish House, Memorial Garden and nearby vicarage. Located at the northern tip of Long Beach Island, in the resort community of Barnegat Light, St. Peter's is 1 1/2 hours from Philadelphia, 2 hours from NYC and 45 minutes from Atlantic City.

We are looking for a part-time or retired priest who can readily adapt to our seasonal changes where church attendance does fluctuate. Those who worship at St. Peter's have been very fortunate to enjoy an atmosphere that puts one in mind of earlier times when life was not as complex. To that end, we are eager to work with a priest who is a proactive, innovative individual who will provide evangelistic leadership and guidance to the congregation. A priest who can assist us in creating an outreach program for others to come and share in St. Peter's testimony to vision, faith and courage. A priest who will administer to those members on our parish prayer list and will have ecumenical and community involvement. Please send resumés to: **Clergy Search, St. Peter's at the Light, 7th & Central Avenue, PO Box 428, Barnegat Light, NJ, 08006.** E-mail: stpeterlight@luno.com.

FULL-TIME CHAPLAIN: The Episcopal Church Council of the Diocese of Chicago seeks a full-time chaplain to Brent House, the Episcopal ministry to the University of Chicago. Further information is available on our website www.brenthouse.org. Inquiries: **Ronald Thisted, Brent House, 5540 S. Woodlawn, Chicago, IL 60637.** Phone: (773) 834-1242.

FULL-TIME RECTOR: St. Paul's, Wilkesboro, NC, is seeking a genial pastor with lively meaningful preaching abilities who can nurture and challenge our parish. Nestled in the beautiful foothills of the Blue Ridge Mountains, Wilkes County offers many amenities to small town living. Bluegrass and craft festivals, outdoor recreational activities, and caring citizens make the Wilkesboro worth a second look. St. Paul's campus is a unique combination of a modern 14-year-old sanctuary and 165-year-old chapel as well as an outdoor stone chapel/labyrinth. For more information, visit our website at <http://stpauls.wilkesboro.org>. Send inquiries to **Marty Moore, Search Committee Chairman, St. Paul's Episcopal Church, P.O. Box 95, Wilkesboro, NC 28697** or E-mail: stpaulwilkesboro@earthlink.net. *Applications must be postmarked by May 28.*

ASSISTANT PRIEST: Pacific Northwest church/school seeks long-term assistant priest. Candidate should be warm and friendly, ready to jump in and be part of our growing ministries. Opportunity abounds in a variety of areas. Previous experience preferred. For more information, contact **St. Mary's Episcopal Church at (253) 588-6621** or www.stmarysepiscopal.com.

MUSIC MINISTRY DIRECTOR: St. Paul's Episcopal Church, founded in 1838, is a growing and vibrant community of faith located near Milwaukee's reemerging downtown. Housed in a wonderful 19th-century building, we have a historic and special commitment to excellent music as part of worship and a tool for evangelization. We seek an accomplished organist and choirmaster experienced in the Anglican liturgical tradition who will oversee an Adult Choir (volunteer and paid) as well as a girls choir, the Choristers of St. Cecilia. The director will also oversee organ maintenance and work with a parish committee on the replacement of our 1884 organ with a world class instrument.

We are willing to consider splitting job into choir and organ positions. Bachelor's degree in music (or church music) required. Competitive compensation. Send resume and list of references **by May 1** to **Search Committee, c/o Richard M. Esenberg, St. Paul's Episcopal Church, 914 E. Knapp Street, Milwaukee, WI 53202** or to stpmke@voyager.net. Please inquiries to the Rev. **Am. Richte; (414) 276-6371**

CLASSIFIEDS

POSITIONS OFFERED

LAY YOUTH LEADER: Experienced, full-time lay youth leader for St. Paul's Episcopal Church, Indianapolis. We have a dynamic parish with a growing middle and high school youth ministry. We are seeking a 4-year commitment for this position. See our web site at www.stpaulsindy.org. Send resume to the Rev. Robin Myers, St. Paul's Episcopal Church, 10 W. 61st St., Indianapolis IN 46208, or rm Myers@stpaulsindy.org.

FULL-TIME VICAR: Southwest Iowa Cluster (of 3 churches) seeks **Ministry Developer** to partner with established, strong lay leadership, to revitalize youth ministry, and to execute new and existing programs. Flexible choice of residence. Want enthusiastic individual, traditional Episcopal worship. For further information, contact: **Tom Gehlsen, Deployment Office, Diocese of Iowa, 225 37th Street, Des Moines, Iowa 50312.** E-mail: tgehlsen@lowaepiscopal.org.

FULL-TIME DIRECTOR OF CHRISTIAN EDUCATION: Christ Episcopal Church, Elizabeth City, NC, close to NC Outer Banks and Tidewater, VA. Close-knit, dedicated parish of 180 families seeks energetic, organized individual with shared vision to encourage spiritual growth of our young people through traditional, innovative programs and activities. Candidate must have a special insight for church and community affairs. Recently voted "One of the Best Small Towns in America," this coastal Carolina hamlet has excellent outdoor recreation, refined culture, and is the home to outstanding educational resources. Find out why Elizabeth City is the "Harbor of Hospitality." Resumes to: **Jeri Carson, Search Committee Chair, Christ Episcopal Church, 200 S. McMorrine Street, Elizabeth City, NC 27909.** E-mail: jsc0226@yahoo.com.

FULL-TIME RECTOR: Incarnation, Highlands, NC. Our historic parish is looking for a caring, energetic pastor to guide and direct our various ministries. A sense of humor and the ability to preach with clarity and make the Gospel relevant in our lives, provide pastoral care, spiritual guidance and reach out to new families in our community are important. We are located in a growing, small resort/retirement town in the scenic mountains of Western North Carolina. Our newly completed addition has more than doubled our worship space and added office/classroom space and a community room while maintaining our historic church building which now serves as our chapel. For further information contact: **Bill Conway, Search Committee Chairman, PO Box 187, Highlands, NC 28741.** Applications will be accepted until May 1, 2004.

FULL-TIME PRIEST: St. John's Episcopal Church, Sturgis, Michigan, is seeking a full-time priest with pastoral skills to nurture and grow a family-sized parish in a town of more than 10,000. Our traditional parish values Anglo-Catholic liturgy, music and the Eucharist. We seek a caring, compassionate leader with counseling skills and a sense of humor. Our church family appreciates a commitment to pastoral care, outreach and Christian education for all age groups. Visit us at www.stjohnssturgis.org. Send Resume and CDO profile to: **Anne Reed, Deployment Officer, Diocese of Western Michigan, 2600 Vincent Avenue, Portage, MI 49024.** Please also send a copy to: **M. Caywood, Search Committee, St. John's Episcopal Church, 110 S. Clay St., Sturgis, MI 49091.**

ASSISTANT TO THE RECTOR: This growing congregation is seeking a priest to assist the rector full-time in pastoral ministry, adult Christian education, and with all aspects of worship. Successful candidates will have strong interpersonal and group facilitation skills, a passion for teaching, and excellent preaching ability. Responsibilities include pastoral calling, multifaceted adult Christian education programs, and developing the parental educational component of our youth ministry. An interest in social and economic justice ministry programs is a positive factor. For information: The Rev. William Ortt, Christ Church, 111 South Harrison Street, Easton, PA 17831 E-mail: fatherbill@christchurch-easton.org.

POSITIONS OFFERED

FULL-TIME RECTOR: Pastoral-sized Anglo-Catholic parish in Diocese of NY, Church of the Resurrection, Hopewell Junction, in the scenic, historic Hudson Valley, seeking full-time priest to replace our previous rector of 14 years. Rectory is provided. Excellent school district. Financially sound congregation wants to increase membership and Evangelism, Christian Education, Stewardship and Pastoral Care. Parish Profile available upon request, or at: www.nyresurrection.homestead.com. Send resume and CDO profile by **May 17**. For inquiries or to apply: **Anne Kasin, 138 Town View Drive, Wappingers Falls, NY 12590.** E-mail: resurrectionsearch@yahoo.com.

FULL-TIME RECTOR: Church of the Good Shepherd, a historic, downtown church located in Rocky Mount, NC, is seeking a new rector.

We are a program church with a pastoral feel. Our strong, inclusive, and diverse congregation has kept us financially stable and is committed to service in the diocese. Our church staff consists of five full-time and one part-time employees, as well as a strong and enthusiastic lay support. Church of the Good Shepherd's ideal candidate will be an experienced rector who can deliver inspiring and meaningful sermons, help revitalize our Christian Education program, and foster year-round stewardship and augment church growth.

One hour east of Raleigh, and conveniently located to the Atlantic coast and the Blue Ridge Mountains, Rocky Mount is home to North Carolina Wesleyan College. Within a 75-mile radius of the city are such notable universities as Duke, North Carolina State and the University of North Carolina at Chapel Hill.

Interested parties should send an updated CDO profile and resume to: **Search Committee, c/o Church of the Good Shepherd, PO Box 7791, Rocky Mount, NC 27801.** Website: <http://www.goodshepherdrcmt.org>.

ASSOCIATE PRIESTS: Newly appointed rector of Grace Church, New York City, seeks to have experienced clergy associates in place by September, 2004. Successful candidates will be well-grounded, solid individuals with strong personal boundaries and fluency in Anglican Evangelical tradition. Emphasis will be on building healthy community and growing the parish. Package includes competitive salary, spacious apartment, and challenging ministry in the world's greatest city. E-mail resumes to the Rev. **J. Donald Waring at rector@one.net**.

DIRECTOR OF MUSIC: The Church of the Holy Faith in Santa Fe seeks an organist and director of music to serve approximately half-time beginning January 1, 2005. The oldest Episcopal parish in New Mexico, Holy Faith has about one thousand members. Liturgy and music are traditional. The principal services are two Rite I Eucharists each Sunday. There is an adult choir of twenty members led by eight professional musicians, a children's music program, and a Music Series including Evensongs, sung masses with chamber orchestra, and organ recitals. The organ, a three-manual Moller, is said to be the best in northern New Mexico.

Compensation and benefits would be commensurate with AGO guidelines. Inquiries and applications should be sent to **Dr. Stanford Lehmburg, Director of Music, Church of the Holy Faith, 311 East Palace Avenue, Santa Fe, NM 87501.** Information may also be obtained by e-mail to: lehmburg@earthlink.net.

ASSOCIATE RECTOR: St. David's Church in Wayne, Pennsylvania, is a growing, 2,700-member parish on the mission to know God in Jesus Christ and to make Christ known. We are seeking a full-time associate with preaching, teaching and pastoral gifts to share in this mission and to work closely with our youth ministry team and outreach ministries. Please send your resume and two sermons to The Very Reverend **W. Frank Allen, Rector, St. David's Episcopal Church, 763 Valley Forge Road, Wayne, PA 19087** or email your packet to fallen@stdavidschurch.org.

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 H Eu Daily (ex Sat)

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 Sun H Eu 10, Tues 7:30 Prayer Group, Wed HS Eu 7:30

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

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