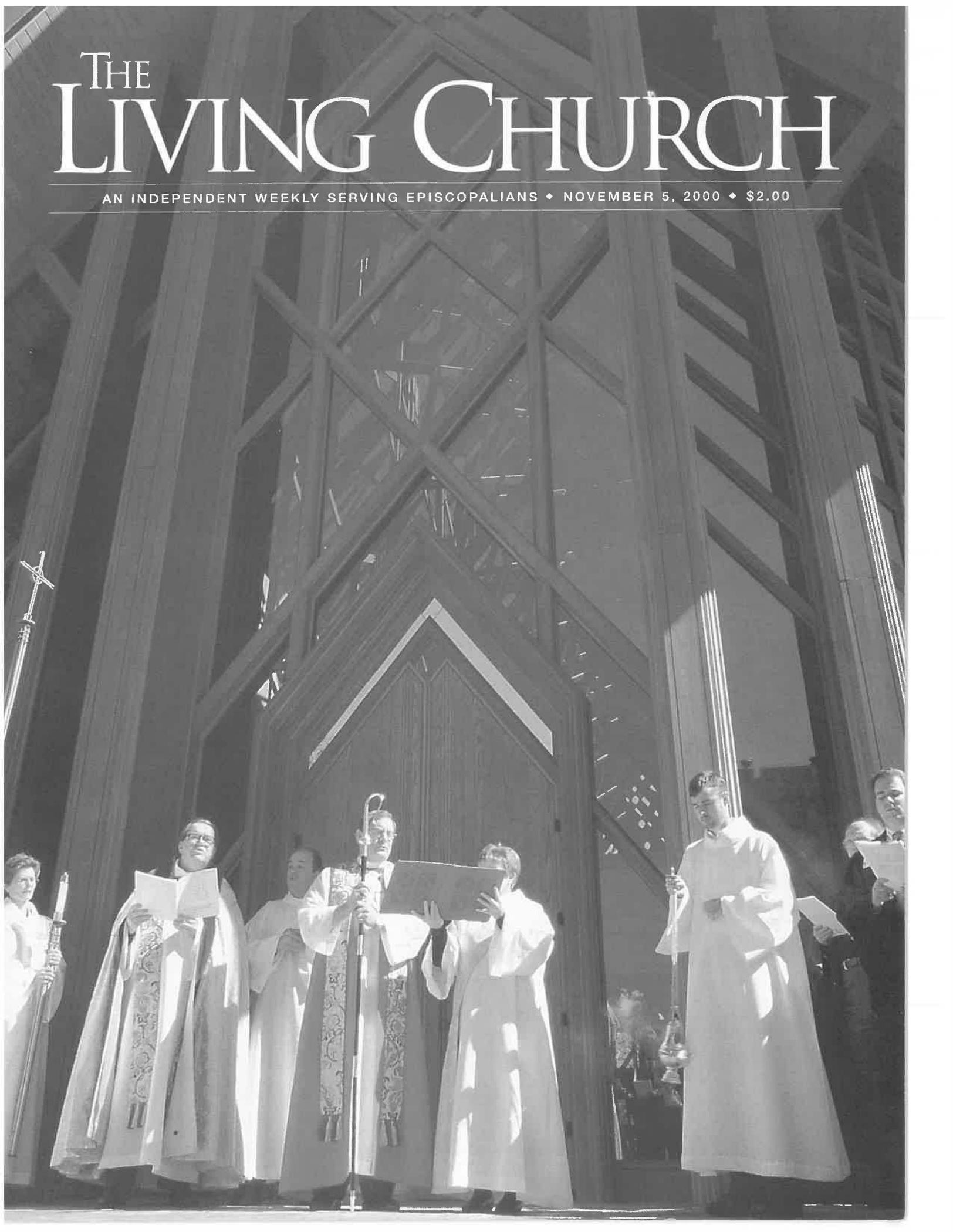
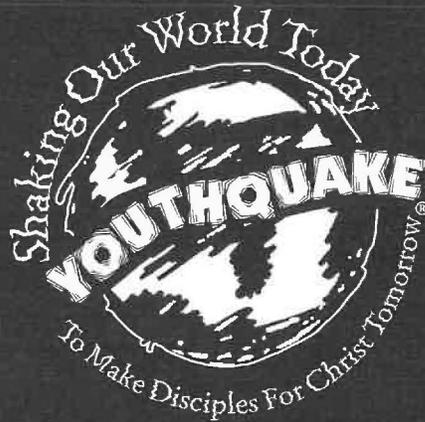


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ABOVE AND COVER: Bishop Wimberly and Dean Lytle officiate at the dedication of the chapel at the School of Theology at the University of the South [p. 7].

Dee Davis photos

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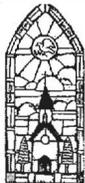
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TRAVELING?

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(SEE PAGE 19)

SUNDAY'S READINGS

In Lanes and Trains

'Rejoice and be glad, for your reward is great in heaven ...' (Matt. 5:12)

Sunday after All Saints' Day

Ecclus. 44:1-10, 13-14; Psalm 149; Rev. 7:2-4, 9-17; Matt. 5:1-12

We have a choice of readings this Sunday. It is the 21st Sunday after Pentecost. Therefore, we can use the assigned readings from Proper 26. It is also the Sunday following All Saints' Day (Nov. 1). Many parishes will be celebrating All Saints' on this Sunday. Therefore, let's look at those readings.

Who are the saints? Traditionally we think of saints as those people throughout history who have done something spectacular. They are models for us to imitate. The passage from Ecclesiasticus (Sirach) sings "the praises of famous men, our ancestors in their generations" (44:1).

In the Episcopal Church we put the names of those we hold up as models on the calendar, giving them a special day so we don't forget them. It is a long list. Our General Convention in recent years has been adding at least a couple more names at every triennial meeting.

But today we honor all the saints, not just this singled out group. Who are the others? We all know many people who have inspired us. Their names are not on the calendar. Nevertheless, they are also saints. Then there are those who are forgotten. In Ecclesiasticus we read, "But of others there is

no memory" (44:9). The list is much longer than we may have imagined. A popular hymn on this day is "I Sing a Song of the Saints of God" (*Hymnal 1982*, #293). We sing that the saints are patient, brave and true. They can be found everywhere from lanes to trains. We can meet them in school, at sea or at tea. Every time we meet them they touch our hearts. We are new people. Their names are not on the calendar. But they are saints.

Our list is still not complete. Let us ask this question: How about me? The saints are always someone else, we say. Our hymn also sings, "there's not any reason, no not the least, why I shouldn't be one too." But we might protest: I'm not patient, brave and true. I feel poor in spirit, so inadequate. I mourn, mourn my shortcomings, mourn the good I have left undone. I hunger and thirst for righteousness and find none in myself.

Jesus now completes and makes our list of saints full. Jesus wants to put all of us on the list even when we are at our lowest moments. Jesus says, "Blessed are the poor in spirit" (Matt. 5:3). "Blessed are those who mourn" (Matt. 5:4). "Blessed are those who hunger and thirst" (Matt. 5:6).

Look It Up

Read (or sing) the words of "I Sing a Song of the Saints of God" (*The Hymnal 1982*, #293). Do these words ring true with the words of the beatitudes in the gospel (Matt. 5:1-12)?

Think About It

The word saint means "holy one." Maybe we can never fully appreciate the saints till we see how God has sanctified (i.e. made holy) us by grace. Are we bogged down by our lack of merit? Grace is free. In what way are we saints, freely sanctified by God?

Next Sunday

The Twenty-second Sunday after Pentecost (Proper 27)

1 Kings 17:8-16; Psalm 146 (or Psalm 146:4-9); Heb. 9:24-28; Mark 12:38-44

Dynamics of Small Town Ministry

By Lawrence W. Farris
Alban Institute. Pp. 89. \$13.95 paper.

The author has spent half his ministry in small towns (11 of 22 years). This reviewer, as a worker priest, has ministered in small towns for half his ministry (17 of 32 years). There are varieties of small towns: Ribbonvilles (becoming suburban), Agravilles (farming centers), Might-have-beenvilles (on their way out), and Fairviews (making a new identity).

My own small towns can't be pigeonholed. In varying degrees, all reflect parts of all town personality types.

Farris writes, "Small towns cannot be understood simply as either the stultifying Gopher Prairie of Sinclair Lewis' *Main Street* or the place-where-things-always-work-out of Jan Karon's hugely popular Mitford novels."

To those who will minister in a small town, be aware, there are many social connections you will only learn over time. Also, you will usually find automatic respect for your pastoral identity from many in the community. A further caution is that a pastoral mistake in a small town can seriously hamper one's ministry.

If you are in a small town, on your way to a small town, or are a judicatory leader with small towns, this is a must-read book.

*(The Rev.) Les Singleton
Micanopy, Fla.*

Sex and Spirit

Illustrated Guide to Sacred Sexuality

By Clifford Bishop
Seastone, Pp. 192. \$16.95 paper

Clifford Bishop's *Sex and Spirit* begins, "Sexual ecstasy has widely been used as a way of dissolving the mind's sense of an exclusive self and bringing about a union between different human spirits, or between a human spirit and a that of a divinity..." This made me look forward to something more spiritually probing than a glossy global overview of sexual trivia. A person collecting tribal

taboos or Tantric tales might find Bishop's book quite helpful. But the machinations and mores of ecstasy, however lavishly illustrated, can eventually grow technically monotonous. Unclear generalizations undercut the book's interesting insights about vampires and voodoo or Aborigines and androgynes. I don't know what Mr. Bishop means by "monogamy" when he says "it is actually insisted upon by less than a fifth of the world's peoples."

There's no differentiation between

the pornographic and the erotic.

Sex and Spirit enthusiastically covers more ground than a single writer could traverse. Perhaps it can give rise to questions about the coherence of body and soul, the paradoxes of immanent transcendence or the transfiguring power of erotic joy. But I much prefer the Song of Solomon, the story of Inanna, or William Blake's illuminated books as serious guides to sacred sexuality.

*Susanne Sklar
Waukegan, Ill.*

Terwilliger: An Appreciation



**The Church of the Incarnation, Dallas, Texas
December 29-30, 2000**

Beloved bishop, priest, and seminary professor, Robert Terwilliger, served as the fifth suffragan of the Diocese of Dallas from 1975 until his death in 1986. In his ministry as the founding director of the Trinity Institute in New York, Bishop Terwilliger inspired and touched the lives of Episcopalians throughout the Church. On the occasion of the 25th anniversary of his consecration, Bishop Terwilliger's influential ministry will be celebrated during a commemorative weekend:

Friday, December 29 Church of the Incarnation, Dallas

6:00 PM Solemn Evensong
Preacher: The Rt. Rev. Michael Marshall,
Assistant Bishop of London

7:00 PM Dinner in the Great Hall and Reminiscences by
Bishop Terwilliger's friends and colleagues

Saturday, December 30 Bishop Mason Center, Flower Mound

9:30 AM Address: The Rev. Dr. Charles Miller, Rector
Church of the Transfiguration, New York

10:30 AM Solemn Eucharist and visit to the Bishop's crypt
Celebrant: The Rt. Rev. Jack Iker, Bishop of Fort Worth
Preacher: Bishop Marshall

**Registration fee including dinner and all refreshments is \$25.00.
To register, contact the Church of the Incarnation (214) 521-5101.**

Oregon Priest Elected Bishop of Nevada

The Rev. Katharine Jefferts Schori was elected Bishop of Nevada on the fourth ballot at the diocesan convention in Reno Oct. 13-15. She currently serves as assistant rector at the Church of the Good Samaritan, Corvallis, Ore.

"I am awed and humbled to have been chosen as your next bishop," she told the convention delegates. Her visit to convention was hastily arranged after her election on the first day of balloting.

"My prayer for you is that the Diocese of Nevada will be a welcoming presence, a community of caring, and a prophetic witness to justice for all who work and live in this beautiful state, and all who travel through it.

"My hope is that Nevada may once

more become a beacon to the rest of the church in understanding baptism as the primary call to ministry. Nevada

can be a model of the church as an empowering base for ministry, a community in which the baptized are fed, challenged, supported and educated for ministry in the world."

Bishop-elect Schori is 47. She is a graduate of the Church Divinity School of the Pacific and she holds a master's degree and a doctorate in oceanography from Oregon State University.

She serves on the diocesan commission on ministry, and with Hispanic ministry and as a pastoral counselor at Benton Hospice Service.

She is married, and her husband Richard will join her in Nevada. They have one child. She will succeed the

late Rt. Rev. Stewart Zabriskie.

Assuming required consents are obtained from the Episcopal Church's standing committees and House of Bishops, her consecration will be held in Las Vegas Feb. 24.

Three other candidates were nominated by the diocesan search committee. They were the Rev. David Fletcher, rector of the Parish of Lantz in Nova Scotia; the Rev. Richard Henry, regional vicar in the Diocese of Nevada; and the Rev. Alan Scarfe, rector, of St. Barnabas, Los Angeles.

In addition, three candidates were nominated from the floor: the Rev. Rand Frew, assisting priest at the Cathedral of St. John the Divine in New York City; the Rev. Eric Funston, rector of St. Francis of Assisi, Stillwell, Kan., and the Rev. Lloyd Rupp, interim priest at St. Timothy's, Henderson, Nev.

Dick Snyder



Ms. Schori

Value of Educating Leaders Stressed in Lecture

At its annual convocation Oct. 11, Berkeley Divinity School at Yale awarded honorary degrees to several prominent figures in the Episcopal Church and American religious life and was host to a lecture by the first woman bishop in the Anglican Church of Canada.

Honorary doctorates were presented to Alan F. Blanchard, president of the Church Pension Fund, the Rev. Peter J. Gomes, Plummer Professor of Christian Morals at Harvard University, Lucy Collins Nazro, head of St. Andrew's Episcopal School in Austin, Texas, and the Rt. Rev. Andrew Smith, Bishop of Connecticut.

The Rt. Rev. Victoria Matthews, Bishop of Edmonton, delivered the Cheney Lecture in Yale Divinity School's Marquand Chapel. Bishop Matthews, a graduate of Berkeley and trustee of Yale University, reflected upon the future of theological education in the light of challenges facing the church. She suggested that the uni-

versity is the most fitting context in which to educate leaders for a church that must be highly articulate, sophisticated and able to coexist in multiple worlds.

Bishop Matthews highlighted Yale's long tradition of leadership formation — reflected in the fact that three of the candidates in this year's presidential election studied at Yale — and spoke of the current \$41.8 million renovation of the Sterling Divinity Quadrangle as a sign of Yale's enduring commitment to theological education.

Nicholas P. Wolterstorff, Noah Porter Professor of Philosophical Theology at Yale, preached at the convocation Evensong service. In his sermon, he spoke of the challenge of being intellectually faithful to the complexity and richness of the gospel

without at the same time losing its simplicity.

When the renovation of the Sterling Divinity Quadrangle is completed, Berkeley Divinity School will move into new worship, administrative and program spaces within the quadrangle, sharing with Yale University Divinity School and the Yale Institute of Sacred Music updated teaching and library facilities, as well as a restored central chapel.

Yale University, the Lilly Endowment and an anonymous \$7.7 million donor are covering the bulk of the \$41.8 million cost of the project. Funding for Berkeley's space has been committed from numerous sources in the Episcopal Church, including an anonymous \$400,000 donor, St. Thomas' Church, New York City, and the Diocese of Connecticut.

Bishop Matthews suggested that the university is the most fitting context in which to educate leaders ...



A number of dogs were among the animals blessed by the Rev. Dean Farrar, rector of St. Francis Church, Palos Verdes Estates, Calif., Oct. 7.

Bishops Suffragan Consecrated

Two bishops suffragan for the Diocese of Connecticut were consecrated Oct. 14 at the First Cathedral in Bloomfield. The Rev. Canon Wilfrido Ramos-Orench and the Rev. Canon James E. Curry were consecrated as a congregation of about 1,500 looked on.

The Rt. Rev. Douglas E. Theuner, Bishop of New Hampshire and president of Province 1, was the chief consecrator. The Rt. Rev. Andrew Smith, Bishop of Connecticut, and the Rt. Rev. Clarence Coleridge, retired Bishop of Connecticut, were co-consecrators. Other consecrating bishops were, for Bishop Curry, the Rt. Rev. Chilton A.R. Knudsen, Bishop of Maine, the Rt. Rev. Barbara C. Harris, Bishop Suffragan of Massachusetts, and the Rt. Rev. Gordon P. Scruton, Bishop of Western Massachusetts; and for Bishop Ramos, his brother, the Rt. Rev. Jose Antonio Ramos-Orench, former Bishop of Costa Rica, and two retired bishops of Puerto Rico, the Rt. Rev. Albert E. Swift and the Rt. Rev. Francisco Reus-Froylan.

The Rt. Rev. Steven Charleston, dean and president of Episcopal Divinity School, told the bishops-elect in his sermon to let their confidence emerge from humility and not from the purple shirts that bishops wear. "Let those who would be truly great open their hearts . . . listen and learn, open your eyes and see, don't close yourself off with vain confidence."

The service featured a Puerto Rican dance group, bilin-

(Continued on page 17)

School of Theology at Sewanee Celebrates Completion of Chapel

A stunning new chapel for the School of Theology at the University of the South in Sewanee, Tenn., was consecrated Oct. 11 in a celebration of Eucharist, pageantry and specially composed music.

The Rt. Rev. Don A. Wimberly, chancellor of the university and Assisting Bishop of Texas, asked that the doors be opened, and led guests, faculty, students, and fellow bishops into the chapel. He then celebrated the festive Eucharist for the congregation of 280 people.

A dozen bishops from the university's 28 owning dioceses were on hand along with the three past and current vice-chancellors of the university, and faculty and senior staff of the School of Theology.

Music written for the occasion by British composer Richard Shephard, chamberlain of York Minster, headmaster of the Minster School, York, England, and a Brown Foundation fellow at the university for the Advent Term, was presented by the 50-member seminary choir.

The Very Rev. Dr. Guy F. Lytle III, dean, preached the sermon, giving thanks to the many benefactors who over the years had made the vision of a seminary chapel a reality.

"One of the priorities of this school is to worship God," Dean Lytle said. He quoted Psalm 84 from the service, "How wonderful is your dwelling place, O Lord of Hosts," looked around the sanctuary, and noted, "You can't know how true that is for the dean who's been here for 10 years."

Dean Lytle and vice chancellors Robert Ayres, Samuel Williamson and Joel Cunningham gave appreciation to Paul and Evelyn Howell, of Houston, Texas. Their initial gift launched the chapel capital campaign as a gift to honor the late Rt. Rev. John M. Allin, a graduate of the university, former Bishop of Mississippi and Presiding Bishop of the Episcopal Church, His wife Ann was present at the service.

Seating 250 people, the Chapel of the Apostles is a soaring medley of southern forest woods, clear glass, and Tennessee sandstone, designed by the architectural firms of E. Fay Jones and Maurice J. Jennings and Maurice J. Jennings and David W. Mckee of Fayetteville, Ark.

Set among a grove of trees on a gentle incline in front of the seminary's academic building, the towering, angular wooden chapel defines the presence of the seminary on the campus of 1,330 undergraduate students pursuing a liberal arts education and 106 students studying theology.

A small oratory, a place set apart for prayer, is located to one side of the narthex. Dedicated to the Virgin Mary, it also includes a reconciliation room.



See cover and p. 3.

• New Sewanee president installed, page 17 •

'Pioneer Cathedral'

All Saints', Albany, N.Y., radiates a history centuries older than itself.

By Patricia Nakamura

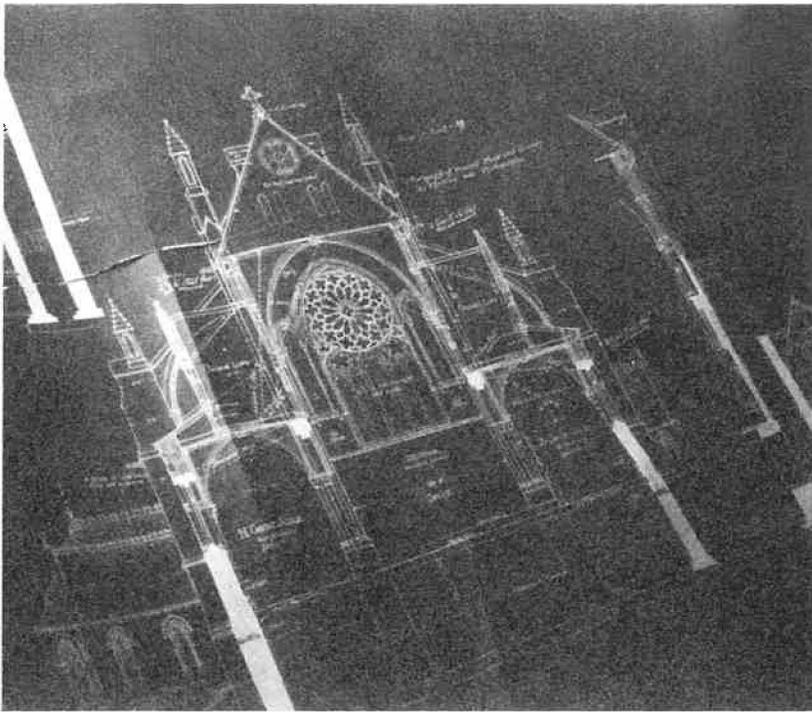


Booths are set up inside the cathedral at the annual Medieval Faire.

"The story of the Cathedral of All Saints is dominated by the building itself," writes George E. DeMille in his 1967 book about the Gothic Episcopal cathedral in eastern New York state. Great churches have a resonant silence, an intensity of presence best appreciated when they are empty of people and activity. All Saints', in the dim light of an early Saturday evening, calmly radiates a history centuries older than itself.

"The American Cathedral" was the vision of the first Bishop of Albany, William Crosswell Doane, who lies with his wife and daughter behind the high altar. In 1882, he staged a design competition which was won by a young, relatively unknown British architect, Robert Wilson Gibson, who had "spent several years touring and sketching the cathedrals of England and Europe and developed a passionate love of the 'primitive' early Gothic style." An All Saints' anecdotal history states that when work on the building ceased in 1888, it was the largest church in America at 328 feet in length. In 1904 J.P. Morgan donated \$250,000 to complete the choir.

The brilliant choir clerestory windows, it was recently discovered, were created by Sir Christopher Whall, whose work was "the subject of a major 150th Anniversary Exhibition" in London last winter. The paired mosaic lunettes on either side of the high altar, Old and New Testament depictions of bread and wine, were commissioned by Bishop Doane of French impressionist Puvis de Chevannes in 1906. The choir floor leads from tile waves through



The original architect's plans for the cathedral.



New stations of the cross are put in place.

Patricia Nakamura photos

various nautical symbols to the altar; records of discussion between Bishop Doane and King Umberto II indicate that it “may be the finest example of 12th-century Cosmati pavement outside of Italy.” The monumental pillars within and flying buttresses outside were constructed with 12th-century methods: Stone upon stone upon stone.

Gibson’s and Doane’s vision has never been finished. The original drawings, on linen as thin and translucent as ancient parchment, show north and south towers ornamented and spired, above a triple-arched entrance, with a central lantern to cap the transept.

The present west wall and entrance are jarringly modern, a 1970s insult to a building whose soul is medieval. The elegant north steps are fenced off, crumbling and dangerous.

The discovery of the original plans led the cathedral congregation to the edge of a gigantic leap of faith coupled with financial daring. Bishop Doane, luckily a highly quotable gentleman whose words are well recorded in convention journals and chapter minutes, said in 1874, “Every church ought to cost just as much as possible; because we ought always to offer the best to God.” The Bishop of

Albany, the Rt. Rev. Daniel Herzog, dean of the cathedral the Very Rev. Marshall Vang, and physician and fund-raiser-in-chief Edward Doucet, intend to repair leaking roof and shifting stone, renovate the vacant guild house — and finish the cathedral. The estimated cost: \$100 million.

The first bishop’s vision was more than architectural. The “reality of a cathedral” involved “work and worship, in frequent services, in schools and houses of mercy of every kind.” Morning Prayer and Evening Prayer are offered every day. The Eucharist is celebrated each day, including three services each Sunday: at 7:30 a.m. in the Lady Chapel, at 9:00 in the nave with Rite II, and the Solemn Rite I sung by the choir of men and boys at 11:00.

David Lamb is organist and director of music. Raised a Roman Catholic, he was, he said, “torn between the priesthood and playing for the Yankees — I’m still waiting for them to call me.” He came to Albany three years ago after working with an independent boychoir in New Jersey. Albany’s choir is “one of the oldest boychoirs in the United States — maybe the oldest. It’s a real challenge. Bishop Doane’s vision was

very English. I hope to see a choir day school, after the reconstruction.” The entire choir is paid, boys and men. “There are lots of churches and not enough good singers around,” he said. “And it involves a great commitment of time, with the Sunday Solemn Eucharist and diocesan services.” The boys rehearse two days by themselves, and with the men on Thursday evenings.

The singers are not all members of the cathedral congregation. “If they are exposed to quality, and to God, it’s a good thing. Get them in the door and they’ll be hooked,” Mr. Lamb said. Excellent music was one of Bishop Doane’s three characteristics essential to a cathedral, with daily services and free pews. Both our 1916 and our 1940 hymnals have his hymn “Ancient of Days,” set to a tune by the cathedral’s first professional organist, J. Albert Jeffrey. (*The Hymnal 1982* resets his text to Alec Wyton’s tune *Coburn*.)

Joseph Porter has been a cathedral member “off and on most of my life.” He’s served on the chapter and the board of Episcopal Charities of Albany. “The cathedral is known as a spiritual resource,” he said. “Government workers attend Morning Prayer or the noon Masses.” When he visited Germany and Austria, he said, “I was

'The cathedral is a special place of holiness, and a special experience for the parishes who come to visit.'

Doris Bedell

struck by the government's role in preservation. Here it's the church's responsibility. Cathedrals take a substantial period of time to construct. But it provides huge benefits to the diocese, the Episcopal Church, and the city."

Each October large fanciful banners appear in the nave and the chairs disappear, to be replaced by the booths of artists and artisans, food vendors and animal sellers, by jugglers and musicians and dancers. The annual Medieval Faire offers a taste of the ancient to the community.

Throughout the year, lifetime member Doris Bedell said, "The church's concerts are well known. It is the center point to experience the best in liturgy and music ... in a special place, the heart of the seat of government."

People come from all over, she said, to the downtown cathedral. "It's an integral part of my life. Diversity has always existed here." Not a big congregation, but "we're growing, full of life. Dean Vang is vibrant, energetic. We're a family, even though we are not a parish. New people become part of it, as a new baby does." Dean Vang said, "The cathedral has a loyal, faithful congregation. And our visibility is emerging in the city."

Ms. Bedell feels a strong sense of commitment to the diocese. "We have to preserve cathedrals - they can't be done again," she said. "The cathedral is a special place of holiness, and a special experience for the parishes who come to visit. It's their mother church. The dean goes out to other parishes and those clergy come here. We're caretakers for the diocese."

The Episcopal cathedral has a strong covenant relationship with the Roman Catholic Cathedral of the Immaculate Conception nearby. Vonda Cannon, in her second term as a member of the cathedral chapter, mentioned foyers, small dinner and conversation groups meeting periodically. On the Feast of St. Francis, the two congregations brought their animals to the Episcopal cathedral at the corner of, appropriately, Swan and Elk Streets to be blessed. Gale Sharron, administrative assistant, described the service. "We brought the animals into the church and we sang a hymn, 'All creatures of our God and King, lift up your voices...' One of the dogs started to howl along. It was very lovely."

The cathedrals will share stations of the cross during Lent. All Saints' vicar, the Rev. Frederick McQuade, said, "We go to them for the Feast of the Immaculate Conception, and we invite them here for All Saints' Day."

On a glowing October Sunday, the Cathedral of All Saints installed, at Solemn Vespers of the Holy Cross, 14 new stations of the cross, commissioned from and painted by the nuns of New Skete in Cambridge, N.Y. Each is formed of a heavy cross, painted a deep red, accented with blue and gold. At the center is a circle containing an image relating to the Crucifixion. One of the nuns involved in the artwork said, "It is non-graphic and non-representational; instead it's suggestive and iconic. You, the viewer, have to work."

There are no faces, only parts of bodies. One shows a black wooden crosspiece, a nailed hand, blood streaming down a white sleeve. Another, a woman's hand wrapping a blue robe about a shoulder. They are extremely powerful.

Acting as vergers is Larry Norville, a



One of the cathedral's windows.

cradle Episcopalian whose wife, Lisa, and daughter Lauren are also active at All Saints'. With immense dignity he leads the procession of cross-bearers and clergy to where red carnations placed on the floor indicate the site for each station. At each station, Bishop-in-residence David Ball, the seventh Bishop of Albany, whose ministry the crosses honor, reads the lesson and the prayer; the choir intones the plain-song verse. Mr. Norville is head acolyte, not only of the cathedral but "for the entire diocese. Visiting acolytes look to us; we set the standard," he said.

Will the congregation of the Cathedral of All Saints achieve Bishop Doane's monumental standard, a building "that should be large because it is everybody's church," where "the cathedral service is the very highest ideal of earthly worship of Almighty God"? Ned Doucet says unreservedly, studying those fragile drawings, "We'll build it!" One of David Lamb's choirboys sums it up: "If God's for it, if it's for the right reasons, it'll happen." □

A Big Family in Bethlehem

The first question you're likely to ask when you learn that about 4,000 Episcopalians gathered inside an arena in Wilkes-Barre, Pa., on a stunningly beautiful autumn day is, Why? After all, it was a typically busy mid-October weekend — football games, fall foliage in the Poconos, SAT tests being administered, and, thanks to a judge's ruling the previous day, bobcat shooting.

Yet, there they were, Episcopalians of all ages from all over northeastern Pennsylvania, gathering in a sparkling new arena whose main tenant is the Scranton-Wilkes-Barre Penguins of the American Hockey League.

They came to attend Share the Bread Oct. 14, billed by the Diocese of Bethlehem as "a family celebration for Episcopalians." The festival was a daylong event with speakers, entertainers, exhibits, and even a free lunch.

"The really outstanding thing about this is we have only about 17,000 members," said the Rev. Bill Lewellis, director of communications for the diocese. "Because the focus is on celebrating God's love — evangelism — telling the Christian story. Every parish is in on the ground floor, telling their story."

All of Bethlehem's 65 congregations were involved. Some churches were among the 70 or so exhibitors selling everything from cashew nuts to fragrant candles. Others were simply participants in the festive closing Eucharist. Small boys came into the building toting processional crosses, teenagers lugged parish banners, and choir members brought their talents and vestments. They came by the dozens of busloads, and they came from such interesting-sounding places as Sinking Springs, Jim Thorpe, Moscow, Nazareth and Tunkhannock. They arrived wearing T-shirts proclaiming Share the Bread, or sweatshirts bearing the names of their parishes. They brought baskets of bread for the Eucharist.

They were greeted by a Dixieland combo at one entrance. They listened to music by the Community of Celebration

(we used to call them the Fisherfolk). They heard a variety of speakers, including a Sudanese bishop. Smaller gatherings offered participants opportunities to hear about children in worship, family rituals or Taizé chant. There was a Celtic harpist, a liturgical dance group, a poet, a boys choir and a children's theater. Children sported Celtic crosses painted on their faces, and a local TV reporter and camera person roamed the building.

The driving force behind Share the Bread is the Rt. Rev. Paul Marshall, Bishop of Bethlehem, who has showed the church on other occasions that he's not afraid to try something different. He tried a similar venture in a smaller building two years ago and attracted about 2,000. Bishop Mar-

shall hoped that the people of his diocese would invite others to this event, and at least some of them did. I met Methodist and Roman Catholic lay persons, a Disciple of Christ minister, and an Episcopalian from the neighboring Diocese of Central Pennsylvania ("We wanted to see what they're up to," she said). Bishop Paul, as he's known in his diocese, was highly visible throughout the day, greeting early-arriving participants, roaming about the exhibits, speaking on the importance of sharing one's faith, and preaching at the Eucharist.

A time capsule was provided for parishes to place something that describes who they are or how they see themselves. The time capsule was to be buried at the Cathedral of the Nativity in Bethlehem, and will be unearthed and opened in 2020, the year set by General Convention for the church to double its membership.

Could an event like this work in your diocese? Probably. Large dioceses like Minnesota or Montana might have difficulty pulling it off, but smaller ones like Maryland or Springfield might make a go of it.

Share the Bread was a good-time, good-news event. And isn't that what the Episcopal Church needs now?

David Kalvelage, editor



Did You Know...

Deacon Stan Upchurch of the Diocese of Oklahoma provide breeding facilities at his home for endangered reptiles.

Quote of the Week

The Rt. Rev. John Rodgers, Missionary Bishop of the Church of the Province of South East Asia, on whether he's a legitimate bishop: "If the Archbishop of Canterbury is in communion with South East Asia and Rwanda, then he is in communion with me."

Let us pray ... that those involved in this crisis 'will come together in true holiness...'

Pray for Peace

At this writing, there is considerable concern over the rapidly deteriorating situation in the Holy Land. The latest outbreak of violence in Jerusalem, the West Bank, Gaza and elsewhere shattered fragile hopes to build a lasting peace. The familiar story of the use of force to restore order has led to retaliation, misunderstandings, and, tragically, deaths. The ongoing strife emphasizes the need for the combatants to return to negotiations, even though this often seems futile.

While most of us feel helpless to do anything about the situation in the Holy Land, we can pray for the peace of those who live there. In his call for peace in the Middle East, Archbishop of Canterbury George Carey stresses the need to bring peace to Jerusalem and its holy sites. Let us pray, in the words of the archbishop, that those involved in this crisis "will come together in true holiness" to promote reconciliation and forgiveness.

Voting for Our Nation

As election day draws near, in most parts of the country we are being bombarded with advertisements for political candidates for a variety of offices. Most of us have strong opinions on who ought to be elected, what referendum ought to be approved, or which issues are important. While we would not be so presumptuous as to suggest how readers should cast their votes, we do urge everyone to go to the polls Tuesday. In order for democracy to work effectively, we need to cast our votes. By staying away from polling places, a person in effect votes against our system of government. By voting, a person not only votes for the candidates of choice, but also for our nation.



...well, the service leaflet says it's the 'kite bearer.'
What's next — the Czech women's water polo team?

The Way Forward

To double its membership, the church must make many changes in how it carries out its business.

By David H. Roseberry

In an effort to move beyond its 20-year pre-occupation with sexuality, the 73rd General Convention adopted an exceedingly optimistic resolution. "Resolved," we said, "that the church sets a goal to double its membership by the year 2020." It is called "Clear Vision," and I think it is great! The future envisioned by this resolution is positive, hopeful and filled with growth and renewal.

It is a big vision worth pursuing, but it will require big changes in our church culture. If a serious effort is undertaken to double the membership of the Episcopal Church, serious changes must be made. If we dare to double, we must dare to change. And therein lies our hope. If we can put aside our substantial differences for a few decades, turbo-charge the membership of the church, and focus on the goal, we may actually thrive.

First, let's look at where we are as a church. It is sobering. The membership of our church stands at a 30-year low: about 2.4 million. That number is less than 1 percent of the U.S. population. Based on a 30-40 percent attendance rate (which is probably a high estimate), there are likely to be fewer than 1 million people in Episcopal churches on any given Sunday.

Our communicant strength is about 1.6 million. There are approximately 620,000 pledging units. In round numbers, we baptize about 55,000 individuals a year, bury about 42,000, and confirm about 35,000 adults and children. We have about 7,000 parishes and missions. The 10,000 active clergy in the church are graying, and there are fewer than 300 clergy in the U.S. under the age of 35. The average age, I am told, is about 58.

I like the goal of doubling the membership. Just think of the challenge. What are the obstacles that must be overcome in order to move our church from this decline to growth? We must do the following:

Learn to count. The record keeping and interest in numbers we keep in the Episcopal Church are simply awful. I compiled the

above numbers from the General Convention Journal during the sleepy debates in the House of Deputies. However, I still wonder if they are accurate. The reporting from diocese and province is inconsistent and sometimes non-existent. Church records are sloppy, haphazard, incomplete, and listed in the back of the book.

We must make an accurate and frequent count of attendance, small-group participation, adult baptisms and confirmations. These are more accurate signs of a church's health than mere membership numbers. We must count the number of churches that are growing, find out what they are doing, and learn from them. We must count the number of new churches that are being planted, find out how they are faring, and learn from them. This research is critical, and accurate recording will show that we care about people more than causes. And let's put the numbers in the front of the book.

Plant new churches. The most effective form of evangelism is the planting of new churches. The reasons are many, but they all center on common laws of physics: Bodies at rest tend to stay at rest . . . bodies in motion tend to stay in motion. In other words, the efforts required for a church of 200 in attendance to move to 400 within a decade or two are almost Herculean. The whole structure of the church must change: Vestry priorities must be reset, existing committees must welcome new people, sometimes additional services need to be added, staff costs increase, more parking is needed, marketing costs and promotional materials increase, nurseries require renovation, people may find that the pew they have retained for years is now occupied by someone else.

A new church can change service times, welcome new people into new structures, and go through various kinds of gymnastic stretches that are needed to accommodate the newest members. Traditions and local customs are not as important.

It is foolish to think that a doubling of the
(Continued on next page)

1

Learn to Count

2

Plant New Churches



3

**Wake up our
seminaries**

(Continued from previous page)

membership of the Episcopal Church could occur within our 7,000 existing churches alone. It would be a miracle if the existing churches could grow by 20 or 30 percent, adding an additional 300,000 people on a Sunday. A conservative estimate then would require the planting of an additional 2,000 churches over the next 20 years. If 2,000 more churches could average 300 on a Sunday by the end of 2020, it would account for a newly counted 600,000 people in church on Sunday.

Wake up our seminaries. Just by these numbers alone, we need an influx of new leaders for these churches. Can you imagine the letter to the deans of all nine seminaries from our Presiding Bishop?

“Dear Dean, I am happy for the fewer than 150 new graduates all nine seminaries produce each year. They are a great bunch, and I might be able to fill the vacancies of most of the existing churches with this wave of new clergy. However, I would like to place an order with all the schools. In order to meet the demand of the new churches that we must start in the Episcopal Church, kindly recruit, educate, and train an additional 300 men and women each year. I need them proficient in Bible application, preaching, youth ministry, prayer ministry, worship leadership, Christian education, and the post-modern culture. They should speak Spanish, and I need half of them to have Latin surnames. I need you to have them ready for action the moment they leave your school. Sincerely, Frank.”

If we believe that the “customer” is the existing parish church of 200 or less, with a bent toward European music and stylish liturgy, we may not need to do much. But if we are seeking to reach a nation where the boats no longer come from Europe, and that is driven by fast-paced change and the use of technology, our seminaries need to make some major adjustments.

Demystify the priesthood. The news that we have fewer than 300 members of the priesthood under the age of 35 is the most sobering of all. We are going to run out of clergy in a few decades. Young persons are simply not making the decision to enter the ordained ministry like they used to. There are many reasons why, but chief among them must be that they are not being asked.

What is wrong with recruiting people for the ordained ministry? Most commissions on ministry are set up to screen out undesirable candidates. I suppose there is a need for that, but where is the arm of the church in charge of leadership development? Where is the commission on recruitment that will comb the colleges and uni-

4

**Demystify the
priesthood**

versities for talented young leaders? We need to see youth groups and college ministries as a “fishing pool” for future leaders. Churches struggle to build effective youth ministries but fail to set youth ministry as a priority in their budgets. University campus ministries are typically small, understaffed and under-funded.

Reach new populations. In a major city I know of, a cathedral church sits in a neighborhood on a 12-acre plot of ground. The church has had wonderful glory days in the past. The surrounding neighborhood has changed dramatically in the last 30 years. People have moved to the suburbs. The area has become a beehive of activity for people of different ethnicities and cultures. The signs on shops around the church are written in Spanish or Vietnamese. In fact, there are more than a dozen ethnic groups that live within a two-mile radius of the church. On Sunday, the church is opened from 8 a.m. to 12 noon and would seat 300. The combined attendance of both the 8:00 service and the 10:00 service is less than 150. The church has given its worship space for the Hispanic congregation to meet. They are relegated to the 2:00 hour on Sunday afternoon.

Perhaps the greatest challenge for the Episcopal Church lies in its attempt to reach non-Anglo populations. Our style, music, governance and wardrobe are essentially European. Many of the new immigrants in the U.S. are from Latin American and Asian countries. How can the Episcopal Church reach these groups and still retain its style and emphasis on word and sacraments? That is a question some churches know how to address. If the church is going to double, it will be through the development of ministries targeted toward other cultures and people.

There are other major changes that must be made. It is exhausting to even contemplate. However, the resolution to double the membership by 2020 is a vision worth thinking about, and praying, planning and working for. It will require that we set aside our serious disagreements and become focused on a missionary call that is outward . . . and upward. It is impossible to achieve missionary success without God’s intervention. Mission can be achieved only with the power and intervention of the Holy Spirit. And that is one more reason to take this one: The call to double the membership of the church is so huge that we must have God’s help to accomplish it. I say, let’s go for it! □

The Rev. David H. Roseberry is the rector of Christ Church, Plano, Texas.

Not Only Canada

As we look at the crisis faced by the Anglican Church in Canada [TLC, Oct. 15] I think it is time that we were reminded that not so very long ago, the Episcopal Church also ran boarding schools to which Native American children were sent, not necessarily "voluntarily."

Here in South Dakota I frequently run into adults who remember with some pain their own experience of the church-run residential schools, or the scars left on their parents who attended such schools. Some schools were more strict than others in terms of repressing the use of native languages, but all of them took children away from their parents and suppressed their native culture.

This separation deprived the children of the opportunity to learn through observation the parenting skills and culturally appropriate social skills which would have been available to them in their own communities. The consequences ripple through the generations.

The sin of the church in abetting the cultural genocide policy of our nation was not necessarily a deliberate one, but even with the best intentions, we have done great harm to some of the children entrusted to us. As many in Canada could tell us, monetary awards do not bring healing and reconciliation, but confession, caring, a willingness to make amends in whatever way is possible, and the grace of forgiveness can set us on a healing path. Is not this year of Jubilee the time for the Episcopal Church in the United States to consider what she might do to heal the wounds left by many of her own residential schools? Who would like to consider what restorative justice might look like in relation to this still unhealed wound? I, for one, would like to begin reaching out now to our own indigenous people, and to learn from, as well as pray for, our Canadian cousins.

*Elizabeth Mumpkin
Martin, S.D.*

Being Saved

Reading "Drowning in Distinction" [TLC, Oct. 8], I thought, "What a wonderfully perfect analogy for God's awesome grace and mercy." When folks preach at me that in order to be saved I must "have faith," "repent," or "respond properly to Christ's saving act," I cringe. Knowing how wont I am to do the things I should not do and to neglect the things I ought to do, I am eternally grateful that our God is a God who saves us, even when we most need saving from ourselves. Many thanks to Bishop Townsend for writing the essay and to TLC for printing it.

*(The Rev.) Alma Beck
Trinity Church
Huntington, W.Va.*

I was glad to see the article by Martin Townsend, "Drowning in Distinction." I believe it demonstrates the real issue that is causing such division in the Episcopal Church today. What

Bishop Townsend is teaching is Universalism, that everyone will get to heaven regardless of what they believe about Jesus. He is also teaching Antinomianism, that we are free to do whatever we want without judgment. Both teachings are rejected by St. Paul and have been declared heresy by the one, holy, catholic and apostolic church. As such, this is a different gospel than we have received, and it is a different gospel than what I preach to my congregation. Here is the real question for clergy — if I am wrong, what is the effect on the people I serve? If Bishop Townsend is wrong, what is the effect on the people he serves? May God have mercy on us all.

*(The Rev.) Don O'Malley
Church of the Good Shepherd
Hayesville, N.C.*

Interesting to have "The Case for Credal Orthodoxy" and "Drowning in Distinction" in the same issue. My working definition of heresy is that it

is a minority opinion. I agree completely with the Bishop of Easton, but I didn't feel free to say so until I retired six years ago. I didn't want to be branded a heretic.

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

Thank you for "The Case for Credal Orthodoxy" by Susan Skelton. We who are regularly subjected to the heresies of the Episcopal Church needed that.

To those who have read the letter of criticism of the Rt. Rev. John Rodgers, I can assure you, the authors have never met the man.

*Robert F. Kirschner
Lakeville, Mass.*

No Exodus

The Rev. George Stamm states [TLC, Oct. 8] that the Rev. O.C. Edwards "left [Nashotah House] in the great exodus of 1970," possibly suggesting that there were massive resignations over some controversial issue. I was one of two people who left the staff in 1970, and did not feel I was part of a "great exodus."

Through a convergence of coincidences, others left in 1971, 1973 and 1974; Fr. Edwards was the last to leave. Although such a rapid turnover is unusual, people left at different times and for different reasons: Two became bishops; three, seminary deans; one returned to Canada as head of a college; one succeeded his doctoral adviser at a larger seminary; two went to state universities; one returned to parish work; and one retired.

To my knowledge, the only mass exodus from an Episcopal seminary came in 1951, when all but one of the faculty of theology at the University of the South resigned to protest the university's acquiescence in state-mandated segregation. And no, I don't get the pun.

*(The Rev.) Lawrence N. Crumb
Trinity Church
St. Louis, Mo.*



To our readers: Letters to the editor are appreciated and should be kept as brief as possible.

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THE LIVING CHURCH
(see back cover)

West Texas Celebrates 150 Years

With her seven resident bishops and representatives of dozens of congregations in attendance, the Diocese of West Texas recognized 150 years of Episcopalians in south central Texas on Oct. 7.

The morning Eucharist was held at St. Mark's Church, San Antonio, one of the oldest in the diocese. That was followed by mariachi music and a Mexican fiesta, moved at the last minute from a nearby city park to the parish hall because of bad weather.

San Antonio is the headquarters for the diocese, which covers 60 counties and 69,000 square miles in south central Texas. The diocese originally covered the western half of the state of Texas, hence its name of West Texas. It has 91 congregations and about 30,000 members. The diocesan bishop is the Rt. Rev. James E. Folts, and bishop suffragan is the Rt. Rev. Robert B. Hibbs.

Episcopalians in south central Texas were first brought together as a congregation by the Rev. John F. Fish, an Army chaplain, in 1850. Trinity Parish was established in that year, sharing a worship building called "Old Adobe" with San Antonio Presbyterians and Methodists.

Early Texas had been seen as fertile ground for the American church. When Texas became a republic in 1836, the church saw both a duty and an opportunity for missionary activity. Two priests were sent to Texas in 1838

— one to the new, raw capital of Houston, and the other to the then-flourishing port at Matagorda. In that year, the Rt. Rev. Leonidas Polk was consecrated Bishop for the Arkansas Territory and the Republic of Texas — in effect the first bishop designated by the American church for a foreign field. He was succeeded in 1844 by Bishop George Washington Freeman, and the next year Texas became the 45th state of the United States.

Bishop Freeman called a primary convention for a new diocese at Christ Church, Matagorda, in January, 1849. Because of the difficulties of travel, only three clergy and four laymen answered the first roll call, but this group elected a standing committee and drew up a constitution. These were presented to the General Convention meeting in Cincinnati, Ohio, in 1850, and the union of the new Diocese of Texas with the American church was granted. Thus the first Episcopalians in south central Texas were under the Diocese of Texas. In 1904, West Texas became a self-sustaining diocese.

Between 1850 and 1855, four more congregations were organized in what is now the Diocese of West Texas: Church of the Advent in Brownsville, Emmanuel Church in Lockhart, Church of the Messiah in Gonzales, and St. Andrew's (formed as Church of the Redeemer) in Seguin.

Marjorie George

Intention to Close Is Official in Diocese of Cariboo

As expected, the Diocese of Cariboo of the Anglican Church of Canada has decided to vote itself out of existence [TLC, Oct. 15]. When it met for its diocesan synod Oct. 12-14, the largely rural diocese in British Columbia authorized its bishop, the Rt. Rev. Jim Cruickshank, and its executive council to complete the work of the diocese during the next 12 months.

Cariboo is faced with massive lawsuits brought primarily by Canada's Department of Justice as a result of the liability for the physical, sexual and cultural abuse of some 6,000 former students at residential schools for

aboriginal peoples operated by both the church and the government.

The diocese also asked for a binding arbitration procedure to determine what assets are owned by the diocese and available for settlement of the lawsuits.

The Department of Justice has launched 12 of 14 legal actions facing the diocese, and Cariboo's legal costs, so far more than \$350,000, have drained all of its assets.

"The Diocese of Cariboo is broke," Bud Smith, chancellor of the diocese, told the synod, "Spiritually we may very well be yeast, but financially we are toast."

(Consecrations - from page 7)

gual prayers, and a sermon introduced with a Lakota Sioux greeting. Music came from Anglican, African American, Haitian and Latino cultural traditions. A diocesan choir sang an anthem composed for the occasion.

Bishop Curry has worked on the diocesan staff in Connecticut since 1998, and was rector of Trinity Church, Portland, Maine, for 10 years prior to that. Bishop Ramos was a missionary in as regional ministry in Hartford at the time of his election.

New Sewanee President Installed

Joel Cunningham urged members of the Sewanee community "to build on the university's rich traditions to continue to shape an institution that will serve students, and the public good, in outstanding ways for generations to come," during his address to the institution's annual Founders' Day Convocation Oct. 10.

The ceremony, held in All Saints' Chapel on the university campus, marked Mr. Cunningham's formal installation as the University of the South's 15th vice chancellor and president. He succeeds Samuel R. Williamson, who retired in June. Mr. Cunningham, who, prior to arriving at Sewanee served for 16 years as president of Susquehanna University, was elected vice chancellor by a unanimous vote of the Sewanee trustees in January.

Mr. Cunningham, who called Sewanee a special institution and one of the leading liberal arts institutions in the country, outlined a number of basic "principles and themes" which he said should help to guide the institution in the years ahead. He said Sewanee should be one of the best and most demanding liberal arts colleges in the country, and that its seminary should be of enormous value to the Episcopal Church. He also affirmed that Sewanee's faculty should be effective and well supported as teachers and scholars, that the ties of friendship among students, faculty and staff should be strong, and that the community's traditions of honor and the gown should be respected.

PEOPLE & PLACES

Appointments

The Rev. **Nancy Early** is associate at St. Columba's, 4201 Albemarle St. NW, Washington, DC 20016.

The Rev. **Laura England** is rector of St. John's, Box 134, Marion, NC 28752.

The Rev. Canon **Dena Harrison** is canon to the ordinary of the Diocese of Texas, 3203 W Alabama St., Houston, TX 77098-1701.

The Rev. **Stephen Holmgren** is rector of Grace, Box 28, St. Francisville, LA 70775.

Receptions

Central Gulf Coast — **Michael Hill**, priest, vicar of St. Cyprian's, Box 1282, Pensacola, FL 32596.

Western Louisiana — **Herman Ogea**, priest

Deaths

The Rev. **Edward O. Miller**, 84, rector of St. George's Church, New York City for 30 years, died Sept. 16 in Castine, NY.

He was born in St. Louis and went on to graduate from Harvard College and the General Theological Seminary. Following his ordination to the diaconate in 1941 and to the priesthood in 1942, he became assistant at Christ Church, Cincinnati, OH. He served there until 1946, when he became rector of St. George's. He remained in that ministry until 1976, when he retired and was named rector emeritus. He was a member of the boards of the American Civil Liberties Union and Union Theological Seminary, where he taught from 1952 to 1974. He is survived by his wife, Ann, a daughter, Helen Miller, three sons, David and Henry of New York City, and the Rev. Edward O. Miller, Jr., rector of St. John's, McLean, VA, six grandchildren and a sister, Martha M. Burt, of Marquette, MI.

The Rev. **John R. Whiteford**, retired priest of the Diocese of Western New York, died Sept. 22 in Warsaw, NY, after a prolonged illness. He was 76.

Born in Minneapolis, Fr. Whiteford was a graduate of Alfred University, Berkeley Divinity School and St. Augustine's College, Canterbury. He earned graduate degrees from Canisius College and Adelphi University. He spent his entire ordained ministry in Western New York. Having been ordained deacon in 1953 and priest in 1954, he was priest-in-charge of Holy Apostles, Perry, 1953-57; rector of Trinity, Warsaw, 1953-65, and rector of Holy Trinity, Lancaster, 1965-88. He retired in 1988. He is survived by four children by his deceased first wife, Jean, and by his wife, the Rev. Cecily Whiteford, a deacon in Western New York.

Next week...

Christmas Book
and Gift Issue

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RECTOR NEEDED: Our spirit-filled parish in the heart of California's Central Valley is seeking a rector who has the gift of teaching and preaching the Word of God. We are a strong, fiscally sound parish with well-established programs in family and lay ministry, adult and children's Sunday school programs, and mission and outreach. Our services are a blend of both contemporary and traditional worship. The candidate should be committed to our vision that Jesus is central in our lives, that we share his love through spirit-filled worship and caring fellowship, that we are called to bring people into his church, and that we reach out with the Good News to our city and beyond. For further information contact: **Search Committee, All Saints Church, 3200 Gosford Rd., Bakersfield, CA 93309. (661) 832-8582 or startrek121440@cs.com**

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CONTINUED ON NEXT PAGE

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ST. MARK'S, a large pastoral size parish, is seeking an associate who would share pastoral, preaching, teaching and sacramental responsibilities with the rector. The associate would serve on a full-time staff that includes an organist/choirmaster, Christian education director, youth director, parish administrator and pre-school headmistress, and he or she would share in the oversight and implementation of parish programs. Check out our web page www.st-marks.com, and if you would like to learn more about the position contact: **The Rev. Edward J. Morgan, St. Mark's Episcopal Church, 1000 Mississippi, Little Rock AR 72207** or call (501) 225-4203 or e-mail ejmorgan@aol.com

ASSOCIATE RECTOR needed for sunny SW Florida corporate sized church. We celebrate the wide spectrum of Anglican worship and practice and are grounded in the Eucharist, supported by prayer and executed by the baptized. Responsibilities of the applicant include: ministry development, pastoral visitation/counseling, assist in sacramental/liturgical ministries, community/diocesan involvement. This is a vibrant growing church anticipating a budget of one-half million dollars for the year 2001. All age groups are represented with an emphasis on lay participation and outreach. Essential qualities of the applicant are: enthusiasm, team spirit, love and concern for parishioners of all ages, and a burning desire to be involved. Contact: **Selection Team, St. Hilary's Episcopal Church, 5011 McGregor, Fort Myers, FL. 33901** or sthil@worldnet.att.net

CORPORATE SIZE, DYNAMIC Episcopal parish committed to worship, continuing education for all ages and outreach seeks an ordained priest strong in pastoral care, preaching, teaching and outreach. Responsible for leadership of major ministry areas. Need initiative, follow-through team and administrative skills. Contact: **The Rev. Dr. James A. Kowalski, Rector (203) 655-1456, St. Luke's Parish, P.O. Box 3128, Darien, CT 06820.**

CHRIST CHURCH, a large, thriving parish with a brand-new youth facility for our great kids in Old Town, Alexandria, VA (Washington, DC area) needs a director of youth ministries to take the reins of our up-and-running, long-standing, successful youth program. We seek a confident lay leader with undergraduate degree and strong faith. Salary, benefits and budget competitive. Cover letter and resume to: **Youth Ministries Search, Christ Church, 118 N. Washington St., Alexandria, VA 22314.** E-mail: BKW@HistoricChristChurch.org and hancock@capu.net

GOD HAS ASSEMBLED a creative, energetic congregation in a beautiful, historic church on a wooded hillside in northwest Illinois. It now needs a 2/3-time vicar—one who thrives on making things happen—to lead it in growth, spiritual guidance and toward parish status. For details, send letter of interest and resume to: **Grace Episcopal Church, P.O. Box 228, Galena, IL 61036-0228.**

FULL-TIME YOUTH MINISTER: The Church of the Holy Spirit, Lake Forest, IL., is a large, resource-sized parish in a lakeside suburb north of Chicago. Our new youth minister will possess a dynamic blend of enthusiasm, competence and experience. He or she will be responsible for a parish youth program which includes faith development, fellowship and outreach. Lay or ordained applicants welcome. Competitive salary, benefits and housing negotiable, commensurate with experience. For further information contact: **The Rev. Alan Gates, 400 E. Westminster, Lake Forest, IL 60045;** phone (847) 234-7633, ext. 11; e-mail CHSAlan@aol.com

DIRECTOR OF CHILDREN'S MINISTRY: Christ Episcopal Church, a dynamic, evangelical growing church of 2000+ in metro Kansas City, is seeking a special person for full-time ministry. Working with an exceptional support team, this person will direct and implement creative and innovative learning experiences for children through 6th grade. Committed Christians from any tradition with energy, vision and proven experience in children's ministry leadership are invited to send resume to: **D. O. Smart, Christ Church, 5500 W. 91st St., Overland Park, KS 66207.** FAX (913) 648-0854. E-mail smart4455@aol.com

POSITIONS OFFERED

RETIRED BUT NOT READY TO QUIT? Bi-vocational and looking for new opportunities? Live where others only dream of vacationing. The Diocese of Michigan has several part-time shared ministry and single congregation positions available in a variety of ministry settings. To inquire, send resume and CDO profile to: **John Keydel, 4800 Woodward Ave. Detroit, MI 48201** or call (313) 833-4417.

RECTOR, Memphis, TN. Holy Communion is a thriving 2,000-plus member congregation. We share our facilities with St. Mary's Episcopal School for Girls and are located in the heart of Memphis. We have a growing commitment to Christian education for all. Our outreach programs continue to grow and evolve. To celebrate our 50th anniversary, we are building our first Habitat House. Holy Communion needs a passionate priest who will be chief preacher and leader of our Eucharist centered worship. Our new rector must be able to work with and train lay leaders and be able to attract, recruit and lead clergy, professional and support staff. Interested candidates should send their resume and CDO profile to: **Rector Search Committee, c/o Thomas J. McQuiston, 95 St. Andrews Fairway, Memphis, TN 38111.**

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YOUTH COORDINATOR. The Diocese of South Dakota is accepting applications for this full-time position with these areas of responsibility: coordination of diocesan-wide youth events (excluding coordination of Thunderbird Episcopal Camp—which position will be advertised soon), consultation with diocesan congregations on initiating/developing youth ministries, development of young adult ministry, and advocacy for youth ministries. Successful applicant needs strong communications skills, enthusiasm for working with people, sense of call and commitment to youth ministry, awareness of and/or experience working with cross-cultural issues, and a willingness to travel. Experience in youth ministry and group process critical. The deadline to apply is January 31, 2001. For more information or to apply, contact: **Randy Brnhardt, Administrator, Diocese of South Dakota, 500 S. Main Ave., Sioux Falls, SC 57104.** Telephone: (605) 338-9751.

HISTORIC EPISCOPAL CHURCH located in northeastern North Carolina. Strong lay participation. Active music program. Seeking priest to lead spiritual growth and traditional worship. Contact: **Search Committee, Holy Trinity Church, P.O. Box 125, Hertford, NC 27944** or tarheel52@inteliport.com

THE CHAPEL HILL AREA of the Diocese of North Carolina seeks a priest called to plant a new and dynamic congregation in a fast-growing area near Chapel Hill with the goals of empowering a laity-driven ministry and becoming self-sufficient in 3-5 years. Must be very motivated and have a heart for the unchurched and for moving ministry out into the community. Contact: **The Rev. Stephen Elkins-Williams, Search Committee Chair, 304 E. Franklin St., Chapel Hill, NC 27514.**

PRIEST ASSOCIATE for resource-sized "downtown" parish in High Plains city of 100,000 and metro area of 250,000. Parish has recently completed a successful \$2.9 million capital campaign with construction to begin in January. Serve as part of a team including the diocese's archdeacon and full-time parish administrator, DCE, youth director and organist/choirmaster. The job description is somewhat negotiable but would probably include an emphasis on young adults, evangelism, newcomer ministry, outreach and adult Christian education. Contact: **Stockton Williams, Rector, Church of the Holy Trinity, Midland, TX 79701.** (915) 683-4207. www.holytrinity.org

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HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6 www.stpauls-kst.com

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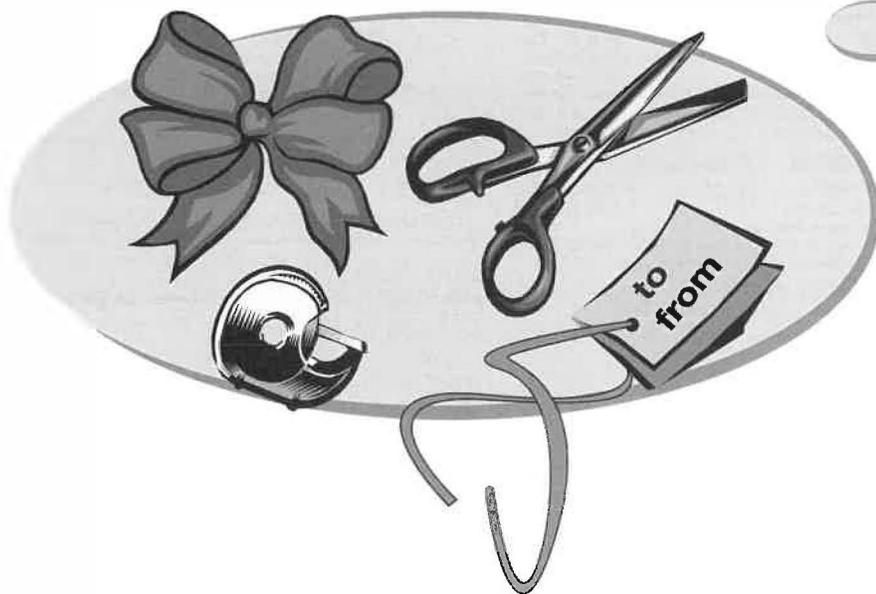
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