

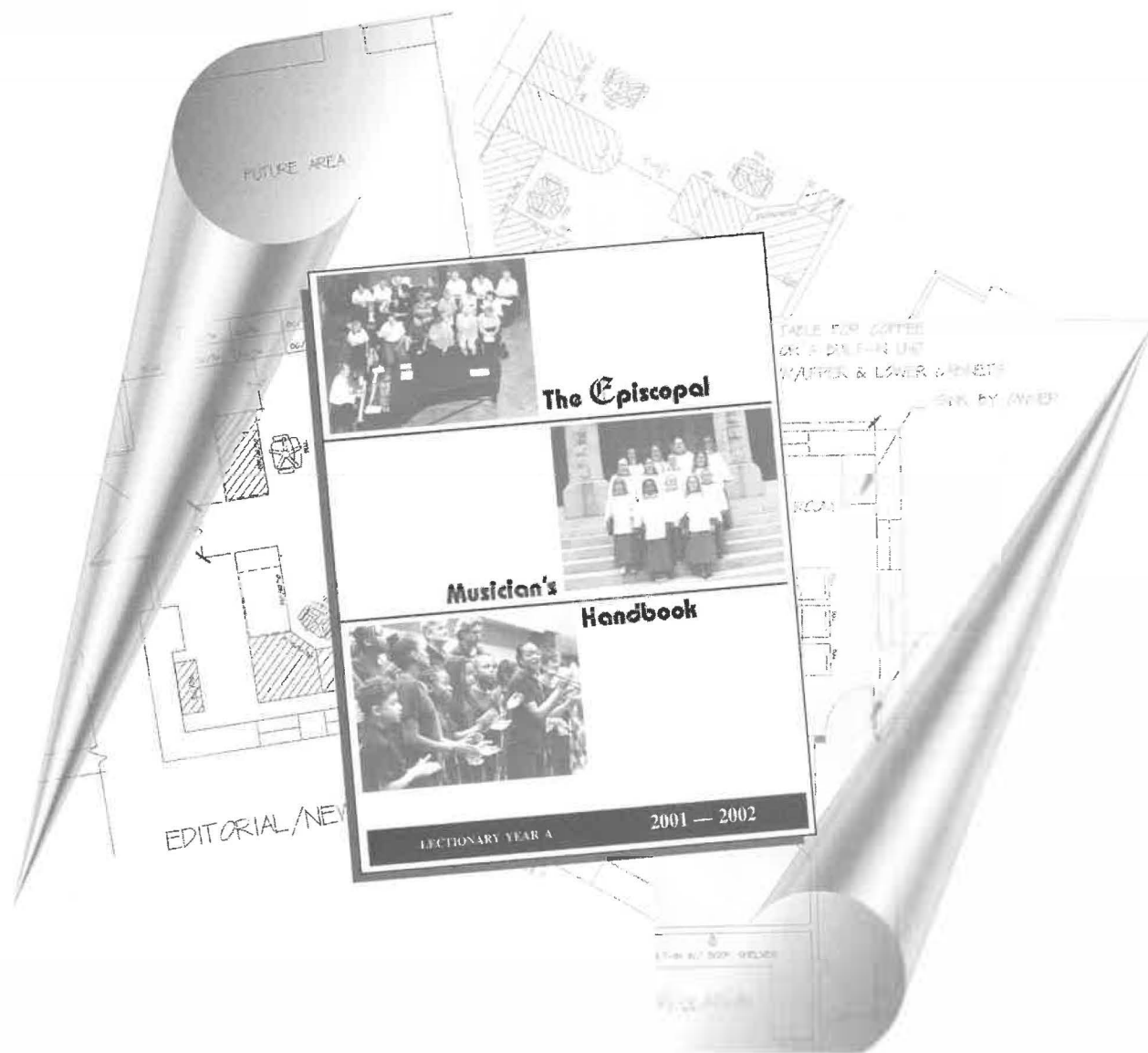
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Number 17



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Sarah Patton Boyle was one of the South's leading civil-rights activists

BY AMY THEURKAUF

The Cover

A cross set ablaze on Sarah Patton Boyle's lawn in August 1956 by members of the White Citizens Council [p. 8].

Photo: Property of the Roger Boyle family

VIEWPOINT

Working Together

Churches and agencies in partnership can provide much better human services to their communities

By Gary K. Sturni

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SUNDAY'S READINGS

Last on the List

'They knew it was the Lord' (John 21:12)

The Third Sunday of Easter, April 29, 2001

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

The lesson from John stands apart from the highly charged lessons appointed for this Sunday—it is the only lesson which seems “ordinary.” In Jeremiah, there is the magnificent promise of return and restoration to those who are hopeless, since they have seen the mighty Babylonians destroy their city. In Acts, there is the well-known and extraordinary account of the conversion of Saul of Tarsus, the relentless persecutor of Jews who believed that Jesus is the Messiah. In the lesson from Revelation, there is the glorious vision of the triumphant Lamb who, by his self-offering, has ransomed an innumerable people from the world’s morass of sin and suffering. But the lesson from John is a simple recounting of breakfast on a lakeshore.

Jesus hails several disciples who are fishing on the Sea of Tiberius, and invites them to join him for breakfast. A few friends enjoy the meal and share their companionship in the early hours of the morning after a night of honest, hard work. It is, perhaps, 5 a.m. It is easy to imagine a bright

morning, with a few high clouds in an otherwise clear sky and the sun just emerging over the tops of the mountains to the east. Compellingly beautiful and peaceful as it is, the scene is ordinary. No doubt these friends have enjoyed countless such mornings before. Probing a little deeper, however, we see that this lesson is the most astonishing of all. Now it is a scene taken from the incandescent, gold shores of heaven itself, for it is the risen Jesus who is the host. Echoing and fulfilling actions he had performed for his disciples before he was crucified, he directs the great catch of fish after a night of fruitless human endeavor, then himself cooks breakfast and feeds his friends. Once they recognize him, Jesus’ friends, especially Peter, respond with passion, reckless abandon and enthusiasm.

The resurrection life is not static and sterile, but is marked by uncontainable joy. This is the resurrection life in ordinary events, which, because of Jesus, can no longer be ordinary. Because he is risen, nothing will ever be ordinary again.

Look It Up

Read Luke 5:1-11 and compare it with today’s reading from John.

Think About It

The Third Sunday of Easter always features a theme of eating. Reflect on how nourishment for the body is a vital facet of the resurrection life. How has the act of eating, especially with others, been changed for you because Jesus is risen from the dead?

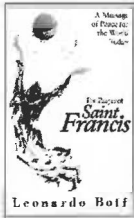
Next Sunday

The Fourth Sunday of Easter: Good Shepherd Sunday

Acts 13:15-16, 26-33 (34-39) or Num. 27:12-23; Psalm 100; Rev. 7:9-17 or Acts 13:15-16, 26-33 (34-39); John 10:22-30

SHORT & SHARP

By Travis DuPriest



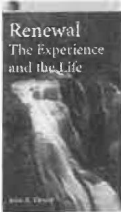
THE PRAYER OF SAINT FRANCIS: A Message of Peace for the World Today. By Leonardo Boff. Orbis. Pp. 118. \$12 paper.

One of the best books I've seen on this universally used prayer. Interesting overviews on Franciscan spirituality, the evolution of the prayer, and the whole topic of peace — including the interesting concept of "peace as equilibrium."



YESHUA OF NAZARETH: Spiritual Master. The Spirituality He Lived and Taught. By Richard W. Chilson. Sorin (P.O. Box 1006, Notre Dame, IN 46556). Pp. 219. \$12.95 paper.

The author presents Yeshua's (Jesus') teachings in dramatic monologue style, focusing on questions and topics like "What Are We Looking For?," "Come, Follow Me," "So What Is a Way?" and "Let Go of Anxiety." Makes "the ways" and practices of Jesus accessible and immediate to a contemporary reader.



RENEWAL: The Experience and the Life. By John R. Throop. Forward Movement. Pp. 15. No price given, paper.

A recommitment or a new openness, whether intentional or by surprise, is a "renewal experience," says Episcopal priest John Throop. Presses the concept of being "newed," however, before being renewed.



BETWEEN TWO GARDENS: Come to the Garden and Walk with Jesus. By Jane Rubietta. Bethany House. Pp. 203. No price given, paper.

Writer and retreat leader Jane Rubietta invites us into two literal and metaphorical gardens — Eden, the garden of creation and shame, and Gethsemane, the garden of suffering and redemption. Includes personal reflections, quotations and questions.



QUEST: The Search for Meaning through Christ. By Diogenes Allen. Church Publishing. Pp. 119. No price given, paper.

A new release by Church Publishing of a 1990 book by a professor of philosophy at Princeton Seminary: "Jesus becomes our light when we study his life and teachings and let them illumine the world in which we live."

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CONFERENCE FOR ADULTS WHO WORK WITH YOUTH, for church youth leaders, keynoter: John Hewett ... **JUNIOR YOUNG PEOPLE'S CONFERENCE ... SENIOR YOUNG PEOPLE'S CONFERENCE** with keynoter Brian Prior — all held June 17-22.

CHRISTIAN FORMATION CONFERENCE, June 24-29, for those who lead Christian Formation/Christian Education programs, including newcomers; keynoters Heidi Carter Clark, Chris Ball, Dan Matthews, Jr.

SPIRITUALITY CONFERENCE WITH MARGARET GUENTHER: *Spending Time with God*, June 24-29.

RENEWAL CONFERENCE: *Blessed to Be a Blessing*, July 1-6, keynoter: Charles Duvall, Second Bishop of the Central Gulf Coast. Music: New Covenant Praise Band.

NATIONAL SYMPOSIUM ON EARLY CHILDHOOD DEVELOPMENT AND FAITH FORMATION, July 1-6, for parents, grandparents, all who work with young children. The keynoters bring the newest learnings and many decades of experience. Speakers include William Blechman, James Fowler, Sally Hardy, John Rosemond, Delois Ward, Rebekah Rojcewicz.

LITURGICAL ARTS: *Holy Works for Holy Places*, church needlework instruction, August 25-30.

REMEMBERING TERRY: *The Contribution of Urban T. Holmes III*, November 4-7. Celebrate a ministry and a body of work. Staff: O. C. Edwards, Jane Holmes, Teresa Holmes, Craig Anderson, Don Armentrout, Robert Cooper, Clifton Guthrie, Loren Mead, Harry Pritchett, Cameron West.

TRANSFORMATION AND RENEWAL II: *Models and Resources for Black Congregational Development in the Episcopal Church*, November 11-16, keynoter: Michael Curry, Bishop of North Carolina; co-sponsored with the Episcopal Church Center's Black and Urban Ministries, Congregational Ministries office, and Union of Black Episcopalians.

CONGREGATIONAL OUTREACH CONFERENCE, *Fulfilling the Great Commandment and the Great Commission*, December 3-6, keynoter Claude Payne, Bishop of Texas.

RECONCILIATION CONFERENCE: *Christianity and Islam in Conflict—Is There a Way Forward?*, December 2-5, keynoters: Andrew White, Josiah Idowu-Fearon, Patrick Sookhdeo, Douglas Johnston, Liyakatali Takim; co-sponsored with the Community of the Cross of Nails.

WINTERLIGHT XXVI, for persons in grades 9-12, December 27-January 1.

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Anglican Church of Canada Is Running Out of Cash

The Anglican Church of Canada is consuming its assets to pay settlements and legal fees from lawsuits brought by natives who attended church-run, government-sponsored boarding schools, according to an article in the *Anglican Journal*.

In a report to the Council of General Synod, treasurer Jim Cullen said the church is liquidating assets to cover a \$1 million settlement and another \$1 million budgeted for legal costs. "We will run out of cash and liquid assets in 2001," he is quoted as saying. Assets stood "at about \$2.1 million, as of Dec. 31, 2000."

News reports have speculated that the Anglican church would pay about \$95 million toward healing projects and settlements over a 10-15-year period, while the government would pick up legal costs. Most of the suits were filed against the government, which then counter-sued the churches.

Some parishes and dioceses are reluctant to contribute to "a long-term debt payable to the government," said a letter from the parish council of St. John the Evangelist Church, Ottawa, to Prime Minister Jean Chretien. "Our church has been forthright and shown leadership in healing and reconciliation for residential schools survivors but assigning the church a long-term debt ... would not be fair to churches, victims or taxpayers."

"The government should realize that ... contributions to the church are voluntary."

According to Mr. Cullen, contributions from dioceses to the national church were \$345,000 below budget, and "donations from individual Anglicans are down 30 percent from last year." Many dioceses themselves have financial problems related to the suits, which were brought by native people for "physical and sexual abuse and

loss of culture" suffered while attending the residential schools.

At Council of General Synod, the question of seeking protection from creditors was discussed, but Mr. Cullen has said it was "still too soon" to file under the Companies Creditors Arrangement Act.

In a step toward reconciliation on the national level, General Synod has hired Esther Wesley, 10-year executive director of the Ojibway and Cree Cultural Center in Thunder Bay and member of many national church committees, to be indigenous healing coordinator. "She will be responsible for administering and managing the national church's residential schools healing fund [and] will collect and assemble stories arising from the funded projects." General secretary Jim Boyles said he "estimates the church overall is spending \$4-5 million a year on aboriginal work."

BRIEFLY...

The Church of England will not sanction **gay marriages**, Archbishop of Canterbury George Carey said in a recent interview. The archbishop said the church should not "muddy the waters" over the nature of marriage.

The bishops of the five dioceses in Florida have sent a **letter to Florida Gov. Jeb Bush** requesting clemency for Lionel Tate, 14, who was sentenced last month to life in prison, without parole, for the beating death of a 6-year-old playmate. "We are not excusing his actions," the letter says, "but we believe the judgment is disproportionate in the case of a minor and punishment is cruel and unusual."

Berkeley Divinity School at Yale has received a \$1 million commitment from an anonymous donor toward the construction of its new chapel. The gift is being made in honor of the Rev. Anne B. Kimball, former associate dean and a 1986 graduate.

The Rt. Rev. **Richard Holloway**, the controversial retired Bishop of Edinburgh who retired as Primus of the Scottish Episcopal Church in October, said he no longer believed Jesus was the Son of God "literally and biologically." In an interview with *Lesbian and Gay Christian* magazine, Bishop Holloway also said he thought the church was "going down the tubes."

The **Diocese of Nebraska** has received an unrestricted bequest of \$750,000 from the estate of Nancy Catlin. The diocese's executive committee voted to offer a tithe of \$75,000 to Episcopal Relief and Development.

The Rt. Rev. **Herbert Donovan**, retired Bishop of Arkansas, will become executive director of the Compass Rose Society Oct. 1. The organization was established in 1998 to provide resources and encouragement for the work of the Anglican Communion.

New Recording Company

Coventry Music is a new sacred music recording label, based in Nashville, Tenn. Partners Carol McClure, harpist and composer, Wes



Ramsey, arranger and producer, Dawn Rodgers, artist and composer, and Eric Wyse, producer and musician, created the company to "fill ... a void in music available in the United States ... music ... based in the tradition of the church, as well as new expressions of our faith ("praise music") but in the context of world class musicianship."

Mr. Wyse, who is organist/choirmaster at St. Bartholomew's Church in Nashville, writes, "the message of reconciliation that Coventry Cathedral proclaims is one we also feel strongly about."

Welcoming Strangers

Bishop Suffragan Leo Alard of Texas challenged the **Diocese of Louisiana** to welcome strangers and to make its churches centers for all people when the diocesan convention met Feb. 9-10 at St. Paul's Church, New Orleans.

Drawing from his own experience as a Cuban refugee fleeing Castro's communism in 1961, Bishop Alard told of arriving in the United States with no possessions and little in the way of English-speaking skills. He had served as national president of the Episcopal Young Churchmen in Cuba and was eager to establish himself with the Episcopal Church in this country as a 20-year-old newcomer in a new land. His reception at an Episcopal church in Miami was less than embracing: The priest pointed him to a Roman Catholic church down the street.

"This was a church in maintenance and not one of mission," Bishop Alard said of the Miami congregation. "The church was losing members because they did not want to share the gospel with Cubans. You have the same future if you do not adopt the nature of a missionary outpost. The church that lives to itself will die."

In addition to Bishop Alard's inspirational talks, the Rt. Rev. Charles Jenkins, Bishop of Louisiana, reinforced the convention's mission theme in his Evensong sermon and praised the work of his staff and department volunteers for their mission-mindedness in his state of the church address.

The diocese is gearing up for an extensive capital campaign. During convention it was announced Gov. Mike Foster and his wife, Alice, will serve as honorary co-chairs of the campaign.

Delegates adopted the 2001 budgets — \$509,480 for assessment and \$739,830 for program.

Ann M. Ball



Bread and wine from each congregation in The Diocese of West Tennessee was brought to the altar and consecrated for use at special afternoon services so that the entire diocese could join together in prayer for the election of a bishop [TLC, April 22].

New Church Starts

Highlights of the 20th annual convention of the **Diocese of West Tennessee** included the welcoming of Christ Church, Collierville, as the newest mission in the diocese, and the ingathering of funds contributed by the diocese's adults and children to build new congregations and carry out the great commission. Church of the Holy Communion, Memphis, was host for the March 16-18 meeting.

Raising monies to fund new

Partners Stand Against Racism

Members of the Domestic Missionary Partnership talked about racism as a barrier to missionary strategy, at its recent annual meeting. "Eleven a.m. on Sunday is still the most segregated hour of the week," said the Rev. Joe Brandt, a Lutheran pastor and staff member of Crossroads Ministry.

The DMP is comprised of dioceses of the former Coalition 14. The meeting was held Feb. 1-4 in Burlingame, Calif. Member dioceses include Western Kansas, Navajoland, North Dakota, Nevada, Idaho, Eau Claire, Alaska, El Camino Real, Utah and Oregon.

Workshops addressed institutional initiatives to fight racism, diversity awareness, and spiritual hunger in contemporary culture.

New church starts were discussed.

church starts and encouraging the discipline of tithing were the goals of the M.O.S.T. (Missionary Offering: A Start Toward Tithing) campaign. The campaign made possible the establishment of the church in Collierville, the fastest-growing city in Tennessee. A second location for a church start is being studied.

In his final address to convention before retirement in August, the Rt. Rev. James M. Coleman, Bishop of West Tennessee, spoke of gratitude as the center of his spiritual life. Calling his seven-year episcopate "a challenge and a joy," he said, "I am grateful for the gifts and dedication of people across this diocese and for the vitality of our diverse ministries" and for "the good spirit among us, a spirit of love and devotion and eagerness to serve."

The adoption of the \$1.2 million budget without so much as a question for clarification or word of debate was hailed by Bishop Coleman as "the first time in the memory of man" for such an event.

Julie Denman

Nevada plans to have two new parishes in Las Vegas, the nation's fastest growing city. Another is planned for nearby Henderson while an existing Las Vegas parish will be expanded. Eastern Oregon plans to start a parish in Bend, which has developed a "significant percentage of Hispanic residents in the diocese," said the Rt. Rev. William Gregg, diocesan bishop. The diocese also seeks improved relations with Native Americans.

DMP delegates distributed \$103,000 to Eastern Oregon and \$550,000 to Western Kansas for base budget support. Grants were made for mission programs in other dioceses. Some of the program grants were funded by the Diocese of Utah, which provides \$20,000 each year to DMP.

Dick Snyder



Mrs. Boyle with two crosses, one of which was burned in her yard.

Standing Alone

Sarah Patton Boyle was one of the South's leading civil-rights activists

By Amy Theurkauf

In October 1962, a Southern housewife went to New York City to address the Episcopal Church's highest-ranking clergy. Sarah Patton Boyle, a petite woman with big cobalt-blue eyes and a bun full of long, graying hair, was the only female and the only lay person present in the room full of clerics.

Most mainline Episcopalians of the 1950s could square the message of the gospel that they heard each Sunday with the daily realities of segregation. Mrs. Boyle, who took the scriptures literally, could not. A self-proclaimed "naive idealist," she thought that by explaining that Jesus had intended all persons to be equal and by setting an example, she could convince Southern whites to undergo the same spiritual transformation she had. The result, she thought, would be widespread voluntary integration. In the previous dozen years she lectured often about the evils of segregation and discrimination, but this was the first time she had been asked to speak to the leaders of the Episcopal Church, her spiritual home and the source of inspiration for her civil rights work.

What began as gentle reassurance quickly turned to criticism of the church's detachment from the black struggle for freedom. Mrs. Boyle began in her characteristically polite and conversational manner by explaining what she had learned at church: that racial equality "follows inescapably from the fatherhood of God." But in trying to promote God's word, she said she felt like a "lone layman." She warned the committee that "The whole Christian church is failing

her white and black members, and to that degree the church is failing her Lord."

Mrs. Boyle was not the only activist who felt this way. Martin Luther King, Jr. gave his most powerful indictment of the white Christian church only seven months later in his famous "Letter from Birmingham Jail." In the letter, he credited Mrs. Boyle for explaining the moral importance of faith in the fight for racial justice and praised her as one of only a handful of white liberals who "recognized the urgency of the moment and sensed the need to combat the disease of segregation."

Sarah Patton Boyle was one of the South's leading civil-rights activists and also one of its most overlooked and contradictory. She was an old-line, Virginian WASP and an outspoken advocate of racial equality. She wrote hundreds of newspaper and magazine articles and gave many speeches around the country about voluntary integration, but never received any credit for the actual desegregation of Charlottesville's public schools. She was one of the few white female members of the NAACP, figured prominently in interracial organizations, but never felt accepted by the black community. She "sank to her knees and prayed a thousand times the General Confession from the Book of Common Prayer" but sold her story for a TV dramatization of her life.

This year Mrs. Boyle's best-selling memoir, *The Desegregated Heart*, will be rereleased for the first time in nearly 20 years. The book tells the story of her transformation from traditional wife and mother to civil-rights renegade; from a belief in the "Southern religion" and all that it implied, to a faith in God and

Mrs. Boyle responding to one of many harassing phone calls she received because of her activism.

E. Roger Boyle, Jr. photo



“the brotherhood of man.” *The Desegregated Heart* is both a fierce attack on Jim Crow laws and a courageous attempt by one white Southerner to enter black consciousness during the middle of the 20th century.

She claimed the decision to devote herself to civil rights work occurred in a single moment. On Sept. 8, 1950, her husband, Roger, a drama professor at the University of Virginia, came home with news that Gregory Swanson was suing the law school to become its first black student. Before learning of this case, Mrs. Boyle had considered herself a typical Southern lady. She “assumed blacks did not associate with whites because blacks preferred it that way.” When she discovered that Mr. Swanson wanted to attend UVa, she claimed the news “hit her like a tidal wave, challenging all of her deeply held views she had inherited from her genteel upbringing about the Southern religion.” She immediately dashed him off a letter of welcome and submitted her first article about the situation to *Readers Digest*.

A week later, she found a letter from *Readers Digest* in the mailbox. Bewildered, she found her manuscript had been rejected without explanation. Mrs. Boyle decided to write a dozen leaders of the black community for advice about the piece. Only one man responded — T.J. Sellers, the editor of the black newspaper, *The Charlottesville-Albemarle Tribune* (and later, the editor of the distinguished *Amsterdam News*). Mr. Sellers showed her where her article had been patronizing and paternalistic and agreed to help her unlearn her prejudicial attitudes. From 1950 to 1953, the two met for a program she nicknamed “The T.J. Sellers Course for Backward Whites.” The process of giving up her Southern cast of mind was not easy. In *The Desegregated Heart*, she wrote that she and Mr. Sellers “argued and protested and (then) he bawled me out and I cried.”

By late 1953, Mrs. Boyle had published more than a hundred articles for newspapers, magazines and reli-

gious publications on the subject of integration. She had also begun lecturing about integration at black colleges and churches and wrote a weekly column about race relations for *The Charlottesville-Albemarle Tribune*. But locals, blacks and whites alike, did not always welcome her call for voluntary integration. They were suspicious of this Southern white woman who fought to overturn the status quo. Most blacks distrusted her motives, thinking her interested only in fame and financial profit (though she rarely earned any money for her work). And most whites could never dream of dismantling their comfortable way of life for the Christian principles of brotherly love Mrs. Boyle repeatedly espoused. By 1955, after more than five years of work, she felt overwhelmingly isolated and misunderstood.

On Aug. 29, 1956, just after 9 p.m., Mrs. Boyle was drawn from her bed by a faint crackling sound and an eerie orange light. Outside her window a six-foot wooden cross of bright flames was burning in the backyard of her Charlottesville home. Tossing on her robe, she quickly awakened Patton, her 13-year-old son, and instructed him to bring his camera outside.

As Patton stood in his pajamas photographing the blazing cross, Mrs. Boyle laughed out loud at the irony of the situation. A white supremacist group had tried to intimidate her with the religious symbol from which she drew her inspiration. Admiring the cross with her son, she described it as, “a blaze of loveliness formed in the symbol of eternal love.” She then grabbed the garden hose, doused the flames with water, and dashed inside to call a reporter for *The Nation*.

Just after the cross burning, she

**Mrs. Boyle
had considered
herself a
typical
Southern lady.**

began to use more biblical images in her writing to express a new, more religious understanding of racial justice and equality. Her “rebirth” also illustrates the power of Episcopal lay persons to determine and express their own relationship to God’s teachings. In fact, the last third of *The Desegregated Heart* is devoted to Mrs. Boyle’s relationship to God.

By 1967, when black separatism and black power had changed the character of the civil rights movement, she retired from the cause altogether. Like most white liberals, she saw that she was no longer needed. She did, however, hold onto her faith for the rest of her life and used it to illuminate her next project — the eradication of old-age discrimination. Her most famous work on that subject was *The Desert Blooms*.

When she died alone in her apartment in 1994, the Episcopal Church published its first pastoral letter about racism. Like many of Mrs. Boyle’s works, “The Sin of Racism” was directed at white Episcopalians, calling on them to “take stock of racist attitudes in their feelings, habits and actions.” The church declared that most white parishioners were unaware of their privileged position in society and that reconciliation with the black community will only take place when whites come to terms with this realization. Fifty years ago, Mrs. Boyle had made this same observation in *The Desegregated Heart*: “The average white American of today never thinks about the innate dignity of man because he has never had his dignity challenged.” Her wisdom speaks to us still. □

Amy Theurkauf is a freelance writer living in New York City.

New-found Friends in Ecuador

At the last national meeting of the Episcopal Camps and Conference Centers (ECCC), our organization decided to undertake a mission trip. Sixteen of us journeyed to Ecuador to help the Rt. Rev. Neptali Larrea Moreno, Bishop of Ecuador, make one of his many dreams a reality. We were to join with people from his diocese to work on the construction of Centro San Jose, a conference center. Our group was a diverse one and included six ECCC directors and board members, an architect, and seven relatives of the directors. We ranged in age from 14 to 60.

We arrived in Quito, the capital city of Ecuador, situated in the Andes Mountains at about 9,000 feet above sea level, about 11:30 p.m. After searching for our luggage, some of which did not arrive for three days, we were driven through the streets of Quito at breakneck speed to our hotel.

The following day, we made the journey to the conference center site located an hour north of Quito. We were met by the bishop, his wife and their son. Much of the land is leased to farmers who are growing strawberries, beans, corn and melons.

That first day we dug dirt and carried it by arnload and wheelbarrow to fill in the ditch where the water line and septic lines were laid. We tried to get used to the tools or, more specifically, the lack of tools. All the members of our group had brought such items as hammers, drills, extension cords, circular saws, gloves, and other assorted tools (which we donated to the diocese there), but none of us had brought good shovels, pick axes, or any tool suitable for the concrete-hard soil.

We started the project with 10 volunteers from an Episcopal church in Santo Domingo, west of Quito. Volunteerism is almost unknown in South America. One of the bishop's dreams is to teach people in his diocese about volunteering their time and energy to this project.

During our time in Ecuador we worked and ate side by side with the volunteers from Santo Domingo and their priest, Juan. We dug holes for the concrete fence

posts (wooden ones would be eaten by the ants), grouted the tile work in the shower and bathroom areas, laid the roof on the dormitory, dug holes for the new gates to the center, mixed concrete and other smaller jobs needed to get the dormitories ready for occupancy.

It was not all hard work. We took time for pick-up soccer games, to the delight of Ecuadorians of all ages. We talked with our new-found Ecuadorian friends, and we broke bread together around a makeshift table of boards set up on pillars of bricks.

Beyond Barriers

One evening we shared an outdoor Eucharist, with Bishop Larrea celebrating, assisted by the two Ecuadorian priests, as well as two priests in our group. The next morning we waved goodbye to the group leaving for their six-hour trip back to Santo Domingo, traveling in the back of an army truck. Our shared love of God and our membership in the Episcopal Church bind us together in marvelous ways beyond many barriers.

We were soon joined by another group of men, mostly refugees from Colombia, and their priest. These men were displaced farmers who had lost their crops and livestock when the American government, as part of the drug war, had sprayed defoliants on their farms to eradicate the coca. Unfortunately, the defoliants had killed all the crops except, ironically, the coca. Apparently the Episcopal Church is the only organization doing anything to help these displaced farmers and their families.

Members of our group learned a lot about ourselves and our faith during this time spent working with the Ecuadorian people and their visionary bishop. We hope, as more groups go to Ecuador to help the bishop, their diocesan conference center will become a reality. It was a true gift to experience God at work in another part of the world.

Our guest columnist is Tom Eshelman, executive director of Valle Crucis Conference Center in the Diocese of Western North Carolina.

Did You Know...

Church of the Holy Cross, Decatur, Ga., uses the liturgy of the Church of the Province of Southern Africa each Sunday at 8 a.m.

Quote of the Week

The Rev. Mark Beckwith, rector of All Saints' Church, Worcester, Mass., upon learning his parish was listed first among 25 Episcopal churches on a list of 300 outstanding protestant congregations in the U.S.: "I think the ouija board fell on us. In no way do we aspire to be anything but more faithful."

An Inspiration to All

Many of the heroes of the early church, Christian writers and theologians, are all but forgotten, but perhaps none so much as Athanasius, the fourth-century bishop whose feast day the church celebrates May 2. Athanasius is best known for his defense of the orthodox faith, particularly at the first ecumenical council at Nicaea in 325. In addressing the Arian controversy, he insisted that Jesus was fully human yet fully divine. Sent into exile five times by various leaders, he was a prolific writer and an effective Bishop of Alexandria. He is not entirely forgotten by Anglicans. The Athanasian Creed appears in various Anglican prayer books, including the Episcopal Church's 1979 version (p. 864). His defense of the faith should be an inspiration to all.



In addressing the Arian controversy, St. Athanasius insisted that Jesus was fully human yet fully divine.

Bishop Dixon Strikes Again

Before she retires next year, the Rt. Rev. Jane Holmes Dixon, Bishop Suffragan of Washington, seems determined to leave her mark on the diocese. Known mostly for her forced visitations upon Anglo-Catholic parishes in her diocese in 1996, Bishop Dixon has struck again, battling with a small Maryland congregation over the calling of a rector [TLC, April 1, 22]. Christ Church, Accokeek, Md., has called the Rev. Samuel Edwards as its rector. Bishop Dixon, who has taken upon herself the uncanonical title "Bishop Pro Tempore" of Washington, says Fr. Edwards cannot be the rector, apparently because he does not believe women can be priests, because he can recognize Bishop Dixon only as an administrative authority, and because he has written some articles in the past with which Bishop Dixon does not agree.

Canon law gives a diocesan bishop the right to reject the call of a priest to a parish. Unfortunately, Washington has not had a diocesan bishop since the Rt. Rev. Ronald H. Haines retired at the end of 2000. That's where Bishop Dixon comes in. Recent cases in

Long Island, Southern Virginia, and elsewhere have shown how the canon which gives the bishop 30 days to act upon a call can work. The problem with the Accokeek situation is that Bishop Dixon took more than 60 days to notify the senior warden of Christ Church that she objected. Meanwhile, Fr. Edwards signed a three-year contract with the parish and moved his family from Texas to Maryland.

From all indications, Fr. Edwards is a duly qualified priest who holds views that while certainly in a minority in this church, are widely accepted and tolerated throughout the rest of the Anglican Communion — beliefs held by faithful Episcopalians for more than 200 years. Bishop Dixon's tyrannical behavior is an abuse of power. If she's serious about the inclusivity that she and Presiding Bishop Frank T. Griswold espouse, she'll allow Fr. Edwards to become rector of the church which called him.

Bishop Dixon's
tyrannical
behavior
is an abuse
of power.

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VIEWPOINT

Working Together

Churches and agencies in partnership
can provide much better human
services to their communities

By Gary K. Sturni



The Bush Administration's effort to create government/faith-based funding in human services raises questions of how churches might create and sustain new outreach ministries.

In that regard there is good opportunity for Episcopal Church agencies — healthcare, behavioral healthcare, senior housing, social services, others — to contribute expertise to the start-up and maintenance of any new viable works. Sadly, however, possibilities for

requirements for professional accreditation, agencies have developed state-of-the-art program content and administrative guidelines to create highly functioning programs. This expertise is potentially available to churches in their own programs. However, there seems to be little awareness of these resources, nor the structures for sharing them. The contribution of the churches' particular mission insights to the agencies is also critical to keep them rooted in the gospel. The example of our new partner, the Evangelical Lutheran Church in America (ELCA), in relation to its agencies, is a model for releasing the power of the agencies into the life of the wider church, and vice versa.

Lutheran Services in America is a consortium of independent Lutheran agencies. Both the ELCA and the Missouri Synod participate in its benefits. It is the largest combined social service agency in the United States. Member bodies contribute dues to accomplish joint development, training and management arrangements, and to provide partial administrative staffing. What is most notable about this arrangement, however, is the commitment of the national Division of Church in Society of the ELCA to this group. The LSA has become in effect the outreach arm of the national church. The national church division maintains its own program initiative prerogatives, but its gesture toward the LSA demonstrates its trust and willingness to partner with local bodies. The desire to meet human needs from a spiritual base, with excellence, carefulness and safety, can lead congregations and agencies into new partnerships in their Call to Common Mission.

Consider the wealth of agency

**It is time for the walls
between church and agency
to come down for the sake
of more effective mission.**

church/agency partnerships for the church at large, and on the local level, for the most part go unrecognized and unacknowledged.

New models to enhance such partnerships between church agencies and the church at large are needed. A network of Episcopal agencies is being discussed, and the example of Lutheran Services in America (LSA), in its structure and practice, shows us a way forward in our Call to Common Mission. Not because of the Bush initiatives, but because of the growing and glaring needs of children and others, it is time for the walls between church and agency to come down for the sake of more effective mission. This despite how high one thinks the wall between church and state should remain.

Agencies of the churches have long been receiving government funding by virtue of their separate corporate structures and special licensing. By meeting

resources available to the church. Agencies have thousands of Episcopalians who contribute to their ministries and uplift their work in prayer. Staff who choose to work for a church agency tend to be dedicated employees who affirm that their vocation is also a ministry. Agency boards of directors self-select as dedicated participants in the work that needs to be done. Such individuals are most often people who know how to make things happen, who are active members of congregations, and who contribute financially and beyond to the agency. Here is a cadre of Episcopalians, dedicated to particular ministries, whose skills and experience remain largely sidelined, untapped by the church at large. Why are the agencies, which are on the front lines of ministry, along with the local churches, ministering intentionally with great investment and energy, not included in the program councils of the church at large? There's no doubt the agencies are part of the outreach ministry of the church, and that the expertise is needed.

Ideally, as in the Lutheran Services example, mission is illustrated in the mutual cooperation between agency and church. On the one side, the agencies need the church at large. The churches help the agencies sustain their roots in the gospel. Work done in the Name of Christ, whether by agency, parish, diocese or national church, is celebrated chiefly in the Eucharist, and the fruit of that work is the property of the whole family of God. The Eucharist, as sign of unity, is also the foundation of the unifying ministry of the bishop, who as "pontiff," or "boundary spanner," is one who oversees, encourages and coordinates a wide variety of ministries. The agencies no less than the parishes depend upon the local bishop to lift up their work as offering in the Eucharist, and in the whole programmatic life of the diocese. Also, the agencies depend upon concerned Christians and others to be advocates of its work, to be a source of volunteers and financial support. Parishes and dioceses can help influence social policies and represent a specialized ministry to the community and wider church.

That the churches need specialized ministries, as much as the opposite, is

also true. Is it more true that the mission of Jesus Christ has a church, than that the Church of Jesus Christ has a mission? If so, and if we should attempt to minister the gospel with excellence, vision and due diligence, then the church can look to specialized ministries to demonstrate competence, carefulness, and commitment to mission. The churches are not dependent upon the agencies to accomplish effective outreach ministry, but the expertise available can only help enhance (and not replace) local efforts, especially those made possible by enhanced governmental funding.

In relation to any hypothetical possibilities in the Bush Initiative, agencies

can help churches create sustainable funding streams, explore opportunities for possible service provision on behalf of the parish, or be available to consult with the parish as it pursues and examines ideas on its own.

A new network of agencies in the Episcopal Church is preparing to contribute to the church's response to the Bush Initiatives. More foundationally, however, it is up to the church to discover within itself its own Call to Common Mission, using all the resources God has already provided.

The Rev. Gary K. Sturni is special assistant to the president of the St. Francis Academy, Hamilton, Ohio.

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A Bit of Irony

"It is ironic" begins John Vanderstar's Viewpoint article [TLC, April 8], and I could not agree more, that it is truly ironic. It seems as if he has forgotten that the canon to which he refers mentions all three ordained orders of ministry in the Episcopal Church, and not only the priesthood.

It is also ironic that the writer of this article comes from a diocese that does not have a permanent or vocational diaconate, which, if I understand the canon, is in violation of allowing those called to the diaconate, in his diocese, access to that order of ministry.

Some other dioceses, I am told, also have a "moratorium" on the diaconate, which not only saddens me, but seems to suggest that there might be "selective enforcement" when it comes to compliance with this canon. Church history shows that the diaconate has

been in existence longer than that of presbyter or priest in the church. However, there seems to be even more confusion as to the nature and function of the diaconate, as indicated by the lack of compliance of dioceses without the diaconate. It seems as if there is clear understanding about one order of ministry, the priesthood, and how to enforce it by General Convention, which clarity is lacking in the other orders of ministry.

One other suggestion to Mr. Vanderstar would be to avoid using the word "recalcitrant," if he seeks to be pastoral, in relationship to the three bishops and their dioceses targeted by Resolution A045. Out of Christian charity to one another, name calling should be an activity of the past, if, as Mr. Vanderstar said, "the church

needs all of us." The real question is not if the church needs all of us, but "if the church wants all of us."

*(The Very Rev. Canon)
H.W. Herrmann, SSC
Quincy, Ill.*

I can hardly believe that John Vanderstar, in his Viewpoint article still does not get the very basic point that the General Convention, through its ephemeral canons, simply does not have the theological authority to alter or force deviation from what God has revealed for all eternity in holy scripture and ratified by the councils of the undivided church for centuries.

It is to the shame of the Episcopal Church that its current form of mob rule, through its unaccountable General Convention, lacks the tolerance toward minority rights which a protestant-style

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supreme court would bring, as well as the contemplative sensitivity that a catholic-style curia of theologians would offer.

The hardy band of "recalcitrant" bishops who continue to resist the totalitarian aspects of this canonical fundamentalism and refuse to be deprived of their freedom of religion have shown in their personal arrangements a lot more Christian tolerance and sensitivity than their left-wing counterparts have shown in places like Christ Church, Accokeek [TLC, April 1], in Jane Dixon's current bailiwick, shamefully supported by the Frank Griswolds and Charles Bennisons of the world.

David W. Rawson
Berwyn, Pa.

Follow the Teaching

The Rev. Warner R. Traynham's convoluted argument [TLC, March 25] avoids mention that the word of God condemns that which he would bless.

To many African people, the lifestyle of Muslims appears much more pure than that of some Christians, who lie and also cheat each other. To the Muslim, it does not seem worse to have more than one wife when some Christians have one wife and multiple girl friends, or boy friends, to Fr. Traynham's way of thinking.

African Christian leaders are trying to avoid the contrast between the Muslim and Christian faiths which is used by the Muslims. The Muslims' argument is, "How can Christianity offer the way to salvation when it does not follow the teaching of scripture?"

My query is, how can the Episcopal Church offer the way to salvation when it does not follow the teaching of scripture?

Robert F. Kirschner
Lakeville, Mass.

The Graying of Virginia

I always read with interest the section of TLC titled "Around the Dioceses," and find the accompanying

geographic sketches of the states and their diocesan boundaries quite helpful and educational.

Upon reading the March 25 issue of TLC with news from the Diocese of Southern Virginia, I noted that the Commonwealth was correctly shown as having three ecclesiastical divisions with Southern Virginia "grayed-in" for proper identification. I then observed,

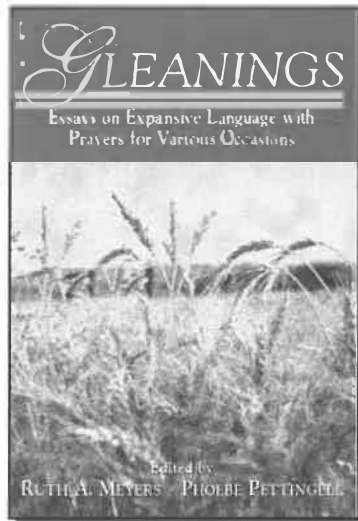
alas, that although the 70 miles of the beautiful DelMarVa Peninsula which belong to Virginia are shown on the map, they are not designated as being part of the Diocese of Southern Virginia. It would be nice if the appropriate sketch were revised so that the counties of Accomack and Northampton, which constitute the Eastern Shore of Virginia, are properly

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"grayed-in," thus designating these counties and their seven missions and parishes as part of the ecclesiastical jurisdiction to which they have belonged since the establishment of the Diocese of Southern Virginia.

You shall be called blessed for more accurate cartography.

(The Rev.) James H. Newsom, Jr.
Suffolk, Va.

Wardens Needed

What a fortunate rector to have such a sensitive, faith-driven warden as Sherry Stiteler [TLC, March 18]. And thank you for publishing her article, "Why the Rector Needs a Warden."

I remember going to see the new rector of my parish some 25 or so

years ago to discuss a feeling that I was being called to the ordained ministry. He responded, "If you are looking for applause, you'll do better going to Broadway."

Now, after more than 22 years as a deacon and priest, his comment continues to make sense. His words were not meant to be negative, but rather realistic about the unglamorous hours one spends from Sunday to Sunday. It is during those hours that we are called upon to fulfill often-impossible expectations and then bear the consequences when we are recognized to be only human.

I am a rich man because of the many opportunities I have had to experience God's miraculous love working in and through our people. I have also been blessed in those times when I have had a wise and caring warden whose love for Christ has enabled him/her to be there for those whom I have hurt or offended as well as for me when I have been hurt or offended.

The warden's ministry is a difficult one, but when it is done well, both the clergy and the people prosper and the church reaps a bountiful harvest.

(The Rev.) Alan C. French
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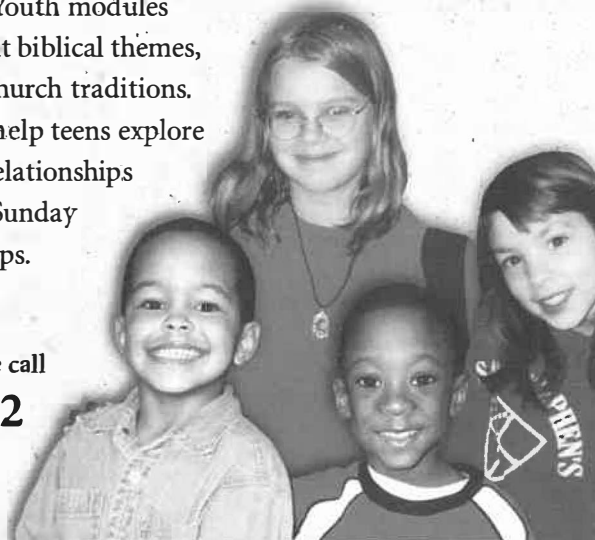


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Memories Recalled

I write to thank you for the article and photos of Christ Cathedral, Salina, Kan. [TLC, April 1]. The article by Melodie Woerman is well done and the photographs, though none shows the beautiful stained glass, are very appropriate.

Having had the privilege of serving as Bishop of Western Kansas from 1966 to 1980, it gave me great pleasure to read the article and view the pictures. I was reminded of many occasions in my life and in the lives of others as I read. My only regret is that no mention was made of the late Very Rev. Frederic Litchman, who served as dean for almost 25 years before he retired in the early 1970s.

(The Rt. Rev.) William Davidson
Bishop of Western Kansas, retired
Loveland, Colo.

PEOPLE & PLACES

Appointments

The Rev. **John O. Agbaje** is rector of St. James', PO Box 491, Portsmouth, VA 23704.

The Rev. **Marjorie Bevans** is assistant rector of St. Michael's, 8706 Quaker Ln., Bon Air, VA 23235.

The Rev. **Wendy Wade Billingslea** is rector of St. Andrew's, 2105 W Market St., Greensboro, NC 27403.

Ordinations

Priests

Connecticut — **Lisa Hamilton**, assistant at Christ Church, 254 E Putnam Ave., Greenwich, CT 06830.

Retirements

The Rt. Rev. **Donald P. Hart**, as Assistant Bishop of Virginia.

Religious Communities

Community of St. Mary (Eastern Province) — Sr. **Maria Nema Binga** and Sr. **Monica Chitila** were clothed as novices.

Deaths

The Rev. **Reginald Glenn Blaxton**, a priest of the Diocese of Washington who was special assistant for religious affairs to two mayors of Washington, DC, died March 11 of AIDS at the Hospice of Washington. He was 48.

Fr. Blaxton was born and raised in Washington, and while in high school he was organist at St. Stephen and the Incarnation Church. He graduated from Colby College and the Episcopal Divinity School, and was ordained in the Diocese of Chicago in 1980. He was urban ministry associate at St. Barnabas', Chicago, 1980-82; then returned to Washington to become assistant at St. George's. In 1984 he joined the staff of Washington Mayor Marion Barry, and later was a member of the staff of Mayor Sharon Pratt Kelly. In recent years he held positions with the University of the District of Columbia and the Greater Washington Urban League. He is survived by a half brother, William Colley, Jr., of Durham, NC.

Dorothy J. Johnson, 82, one of the first women deputies to serve at General Convention, died March 15 in Newcastle, WY.

Mrs. Johnson was active in the Diocese of Wyoming and served for more than 20 years as editor of its newspaper, then known as *The Wyoming Churchman*. She also served as a correspondent for THE LIVING CHURCH for a time. She was a member of Christ Church, Newcastle. Surviving are her husband, Earl, a daughter, Sandra Lund, of Newcastle, a granddaughter and a great granddaughter, two brothers and a sister.

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RECTOR: Trinity Episcopal Church in Iowa City, Iowa, a dynamic university community, is seeking a rector with experience in sharing parish leadership with lay leaders. We are looking for a person who has a vision for equipping and invigorating the congregation for ministry, and who can assist us in our efforts to connect our faith to our lives. Contact **Jean Lloyd-Jones, Trinity Episcopal Church, 320 East College, Iowa City, IA 52240.**

RECTOR: Trinity Episcopal Church, located in vibrant St. Louis neighborhood, needs a caring pastor and thoughtful preacher. Our multi-racial parish embraces rich and poor, gay and straight, urban and suburban. We thrive on formal worship and welcome new liturgies. We seek a rector who will lead and equip us for our ministry to one another and the community. **Trinityepiscopal.net.** Address inquiries to **Barbara Uhlemann, co-chair, search committee, 6940 Cornell Ave., St. Louis MO 63130.**

RECTOR: St. Andrew's on-the-Sound, Wilmington, North Carolina, is a parish devoted to the service of our Lord within a community of loving and caring parishioners characterized by openness and zeal for continued growth in commitment to the Christian life. We seek a Rector who encourages this commitment to our spiritual life through preaching and teaching, who is intellectually challenging and who respects tradition but is eager and willing to explore new theological ideas. St. Andrew's is located in a setting of exceptional natural beauty close to the ocean, with a distinguished history and an exciting and vibrant cultural life. Want to know more about us? Call **(910) 256-3034** or write the **Search Committee, 1930 Lunar Lane, Wilmington, NC 28405.**

ASSISTANT TO RECTOR. All Saints' is a well-established, youthful parish with 400 average weekly attendance. Seeking a priest with talents in organizing and nurturing lay ministries, emphasis on newcomers and elder ministry. Will be part of a leadership team for teaching, preaching and Eucharistic celebrations. Join a loving, laughing and growing parish on our spiritual journey. Send your resume to **All Saints' Church, Search Committee, 4171 Hendricks Avenue, Jacksonville, FL 32207** or fax **(904) 733-2098.**

RECTOR: Somerville, Tennessee. Historic mission church (est. 1834) seeking leadership to sustain revitalization and growth back to parish status. Perhaps a perfect fit for a retired or bi-vocational individual who would be comfortable in a small, friendly, southern town (near Memphis). Retired communicants eager to help with the transition. (Prior fishing experience a definite plus). Contact: **Jim Lees, Vestry, 2245 Burnette Rd., Williston, TN 38076 (901) 465-8020** (phone and fax). Email: JasDLee2000@aol.com

DIRECTOR OF YOUTH MINISTRY. Christ Church Charlottesville, VA, seeks a full-time Christ-centered youth minister who will have the challenge to create a ministry for the spiritual development of junior and senior high school aged youth. The ministry will operate in coordination with other ministries in a growing congregation committed to forming Christians to serve Christ in the world. Send inquiries and resume to cec@intelos.net or 103 W. Jefferson St., Charlottesville, VA 22902.

SCHOOL CHAPLAIN: St. John's Northwestern Military Academy, Delafield, Wisconsin. Needed for August 2001, an energetic and committed priest to minister to the spiritual life of nearly 400 cadets and of staff and personnel. A beautiful Academy chapel provides for Sunday Eucharist and midweek services. The chaplain functions as part of a team and is directly responsible to the Academy president. A house is provided on campus, and the Academy offers solid pension and medical insurance programs. CDO form and a letter of application (with recent references) should be addressed to **The Rev. Dr. Michael J.G. Gray-Fow, St. Luke's Episcopal Church, 3200 South Herman Street, Milwaukee, Wisconsin 53207.**

CLASSIFIEDS

POSITIONS OFFERED

ST. JOHN'S EPISCOPAL CHURCH, P.O. Box 200 Boston Ave., Lynchburg, VA 24503.

Missioner for Christian Formation: A full-time ministry in a large, thriving, Episcopal parish in a small city in beautiful Central Virginia. Position involves the oversight and development for the church's Christian education. Close oversight and direct involvement in youth ministries. Supervision, care and training of church school teachers and staff (Godly Play model). Campus ministry at nearby women's college. May be filled by a lay person or an ordained person. Competitive salary and benefits. A full job description is available. Resumes, applications and CDO profiles should be sent, including a list of references with names, addresses, and phone numbers. Contact: **Ms. Ann J. Vest, St. John's Episcopal Church.** Phone: (804) 528-1138; FAX (804) 528-1140. E-mail: stjohnschurch@centralva.net

ADMINISTRATOR: Historic All Saints' Cathedral, Milwaukee, offers excellent opportunity for skilled professional in search of diverse administrative responsibilities. Duties include: execution, development and coordination of administrative/clerical functions, verbal/written communications (Word & desktop publishing), coordination of calendar, building usage & maintenance. Bachelor's degree or equivalent and familiarity with faith community preferred. Excellent salary/benefits. Send resume to the **Very Rev. George Hillman, 818 E. Juneau Ave, Milwaukee WI 53202.** ascathedral.org

LAY DIRECTOR OF RELIGIOUS EDUCATION:

Beginning July 1, 2001, for full-time staff at a smaller corporate-size parish in a historic city. Congregation budget of approximately \$500,000. Attendance averages 500 on Sundays. Present programs include: Sunday morning Christian Education approximately 100 participating youth and adult, Wednesday evening dinner and Christian Education with approximately 70 average participation, 22 member youth choir, 6 member young children's choir, a Wednesday morning Bible Study taught by the Rector with 30-40 attending, Alpha Programs, Discovery Weekends, and Stephen Ministry training programs. Responsibilities: Give focus to our total Christian Education Program, develop solid direction for Children's and Adult Education programs, intergenerational events, Parish Retreat Weekends and special events, recruit and train teachers. Contact: **The Rev. Jeffrey A. Batkin, Rector, Trinity Episcopal Parish, 215 St. George St., St. Augustine, FL 32084.** (904) 824-2876 or jabatkin@msn.com.

DIRECTOR OF YOUTH MINISTRIES, Holy Innocents' Church, Atlanta, Georgia. We are seeking a person (lay or ordained) with a good track record in the area of youth ministry. There are many enthusiastic laypersons already in place. A recently completed "Youth Pavilion" is a tangible sign of our commitment to youth ministry. Holy Innocents' is a very large parish with a school of 1,300+ students. Salary and benefits competitive. Send resume and letter about your vision of youth ministry to **Dave Stockert at dstockert@postproperties.com or address to Dave Stockert, 1595 Lazy River Lane, Atlanta, GA 3035.**

MINISTER OF YOUTH AND YOUNG ADULTS A full time position with responsibilities including the organization and administration of the ministry for the junior and senior high students and grades K-6. Establishing relationships with other community youth organizations and community outreach in schools. He/she would work closely with the Rector and Music Director in designing contemporary worship services, and would coordinate his/her efforts with the already established Journey to Adulthood and Rite 13 programs. Send inquiries to rectorchristchr@connect.net or **The Rev. Albert W. Majkrzak, Christ Episcopal Church, 410 Grand Avenue, Waukegan, IL 60085**

RECTOR, Church of the Messiah. STOP!! And Smell the Roses! Small but growing county-seat town nestled in the mountains of Western North Carolina. Great natural beauty for enjoyment and outdoor sports with a mountain arts and crafts tradition. Messiah is a small, friendly, traditional church and strives to be a visible witness, welcoming all people. Historic building. Full-time position with time for personal growth. Profile available! For information, contact **The Rev. Canon Scott Oxford, Diocese of Western North Carolina, P. O. Box 369, Black Mountain, NC 28711.**

POSITIONS OFFERED

RECTOR, Carmel (Indianapolis), IN. St. Christopher's Episcopal Church is seeking an experienced, energetic rector with the vision to lead our growing corporate sized church in traditional worship, spiritual growth, education and community outreach. The ideal candidate will inspire and challenge the congregation to use its untapped treasures and talents to expand existing activities and create new programs and ministries. St. Christopher's is a conservative, family-oriented church located in a thriving, suburban community and has plans and funding in place for a new church facility. If interested, send a resume and CDO profile by May 31, 2001 to: **Tom Poyser, Search Committee Chair, St. Christopher's Church, 1440 W. Main St., Carmel, IN 46032** or by e-mail: ash4936@aol.com. The church telephone is (317) 846-2189 and fax is (317) 846-2189, web site is www.st-christophers.org

CHRISTIAN FORMATION: Christ Church, Richmond, Virginia, seeking Minister of Christian Formation. Website: www.christchurchrichmond.com.

UNIVERSITY CHAPLAIN: St. Paul's, a rapidly growing parish in Murphreesboro, Tennessee, thirty miles southeast of Nashville, seeks a priest to serve as Episcopal Chaplain at Middle Tennessee State University and Assistant to the Rector. MTSU, with nearly 20,000 students, faculty members and staff, is the second largest university in the Board of Regents system. The Chaplain will develop Canterbury Fellowship, serve as liaison between the Episcopal students and St. Paul's (which includes the Catechesis of the Good Shepherd for small children) and our expanding youth program. Finally, the priest will assist the Rector in liturgical and sacerdotal ministries. This full-time position will remain open until it is filled. Come join in our mission to "worship God and to bring all into a loving relationship with Jesus Christ." Please address inquiries to **Search Committee, St. Paul's Episcopal Church, P.O. Box 261, Murphreesboro, TN 37133-0261.**

ASSISTANT PRIEST, Church of the Ascension. An ethnically diverse congregation of over 700 members seeking a priest or transitional deacon to share liturgical and pastoral responsibilities with the Rector and Deacon. Also, the Assistant will provide empowering leadership in new member/seeker ministries, outreach ministries, and adult and young adult education. Ascension enjoys extensive lay leadership in these and other ministries. Send inquiries and CDO profile and/or resume to revkryan@flash.net or **Kathryn Ryan, Rector, Episcopal Church of the Ascension, 8787 Greenville Ave, Dallas, TX 75243.** (214) 340-4196.

MINISTER, Mission & Social Justice: The Riverside Church, an interdenominational religious institution of national and international stature, has a challenging opportunity for a dynamic, socially and politically astute professional to administer a comprehensive program of social justice initiatives. As an inspirational figure, you will oversee/create programming in community service, advocacy, social services, global peace and justice issues; collaborate with local, national and international organizations; and serve as liaison to the Social Justice Commission and committees of the Church Council.

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 - A clear understanding of The Riverside Church and its commitment to faith development and social justice
 - Experience and demonstrated success in pastoral relationships, preferably in a congregation with a multi-cultural membership and diverse staff
 - A solid background involving administration, budget planning, supervision and conflict resolution.
- Competitive salary, excellent benefits package. For confidential consideration, please submit a cover letter with your resume to: **HR Dept., The Riverside Church, 490 Riverside Drive, New York, NY 10027; FAX (212) 870-6078; e-mail hresources@theriversidechurchny.org.** No phone calls, please. EOE M/F.

POSITIONS OFFERED

MUSIC MINISTRY DIRECTOR (Organist/Choir Director): Episcopal parish seeks full-time Music Ministry Director to direct all aspects of a growing church's music ministry. We seek a church musician with strong interpersonal skills and strong skills in organ service playing and choral conducting to maintain our tradition of excellence in worship music and to lead in developing new areas of ministry through music. Candidate must be committed to full-time Christian service as part of a dynamic ministerial team. Responsibilities include playing for worship services, directing adult choir, administering parish music series, and developing new music opportunities. Organ is five manual, original Hook and Hastings. Choir is a combined group of paid professional and parish volunteers that has sung in the straight-tone choral tradition. Appreciation of Anglican liturgy is helpful. Competitive salary and excellent benefits. Send resume, list of references, tape or CD of choral and organ performances, and a statement of personal philosophy of church music to **The Rev. Amy Richter, St. Paul's Episcopal Church, 914 E. Knapp St., Milwaukee, WI 53202.** (414) 276-6277.

RECTOR: Small, Bible-based renewal parish in NW New Jersey seeks as rector a priest with a healing vocation who is willing to be a partner in ministry to parishioners. Please send letter of interest and resume with CDO profile to **Search Committee, Christ Episcopal Church, 369 Sand Shore Road, Budd Lake, NJ 07828.**

PROGRAMS

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MOVING TO FLORIDA? Call, write or e-mail your request for the "Episcopal Florida Relocation Guide," featuring church locations, community profiles, cultural amenities and tips for easing your transition to life in the Sunshine State. A service of the Episcopal Diocese of Central Florida. E-mail Cfweek@aol.com or write to "Relocation" at the diocese, 1017 E. Robinson St., Orlando, FL 32801; or phone (407) 423-3567.

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Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

ST. MARY'S, Foggy Bottom
728 23rd St., NW 1 block south Foggy Bottom/GWU Metro
The Rev. Kirtley Yearwood, M.D., r (202) 333-3985
Sun H Eu 8, Cho Eu 11; Wed H Eu 12:10; Confessions by appt

ST. PAUL'S, K Street
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Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book 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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ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
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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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Sun H Eu 7:30, 9, 11, 5

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Web: www.theadvent.org
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Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, Mass 7:30; MP 9; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

LENOX, MA

TRINITY PARISH 88 Walker St. (413) 637-0073
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Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F; 12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

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