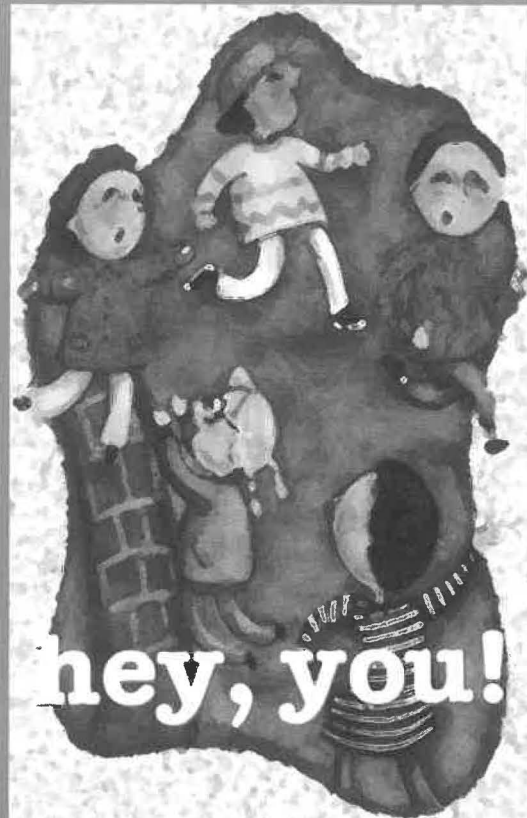


THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ OCTOBER 13, 2002 ♦ \$2.00



hey, you!

what's up?



Invitations
and
Incentives
in Olympia



The Episcopal Musician's Handbook

Call us toll-free at
1-877-822-8228

The Episcopal
Musician's
Handbook

2002-2003

The 40th Edition
Liturgy Year B

The Episcopal
Musician's
Handbook

2002-2003

The 40th Edition
Liturgy Year B

The Episcopal
Musician's
Handbook

2002-2003

The 40th Edition
Liturgy Year B

The Episcopal
Musician's
Handbook

2002-2003

The 40th Edition
Liturgy Year B

The Episcopal
Musician's
Handbook

2002-2003

The 40th Edition
Liturgy Year B

The Episcopal
Musician's
Handbook

2002-2003

The 40th Edition
Liturgy Year B

The Episcopal
Musician's
Handbook

2002-2003

The 40th Edition
Liturgy Year B

The Episcopal
Musician's
Handbook

2002-2003

The 40th Edition
Liturgy Year B

Javid A. Kalvelage
Executive Editor
Betty Glatzel
General Manager
John Schuessler
Managing Editor
Steve Waring
News Editor
Patricia C. Nakamura
Book and Music Editor
Amy Grau
Graphic Artist
Tom Parker
Advertising Manager
Barbara A. Pizzino
Circulation Manager
Genee Weber
Marketing/Promotion Director

BOARD OF DIRECTORS

The Rev. Thomas A. Fraser
Riverside, Ill. (President)
Mrs. John Hayden
La Crosse, Wis. (Vice President)
The Rev. Jeffrey Steenson
Albuquerque, N.M. (Secretary)
Howard M. Tischler
Albuquerque, N.M. (Treasurer)
The Rev. Gary W. Kriss
Cambridge, N.Y.
Thomas Riley
Vienna, Va.
Miss Augusta D. Roddis
Marshfield, Wis.
Miriam K. Stauff
Wauwatosa, Wis.

Editorial and Business offices:

316 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.
THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.08 Canadian per year. All other foreign, \$24.96 per year.
POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

©2002 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.
Volume 225 Number 14

The mission of The Living Church Foundation is the promotion and support of orthodox, catholic Anglicanism within the life of the American Episcopal Church.

THIS WEEK

Features

10 Seabury Institute:

*Developing Leaders
for a Changing Church*

BY ANNE LITTLE

Opinion

12 From the Editor

Glad They Were Asked

13 Editorials

What Young People Want

14 Viewpoint

What Clergy Shortage?

BY ELIZABETH KAETON

15 Letters

Not His Right

Other Departments

4 Sunday's Readings

5 Books

17 People & Places



6

News

6 Anglican Consultative Council (ACC) deputies oppose unilateral action by bishops, dioceses or provinces on matters of faith and order.

7 The Rev. Canon Patrick P. Augustine, rector of St. John's Church, Waynesboro, Va., is a witness for peace during a late-summer pilgrimage to Pakistan and Sudan.

8 The Rt. Rev. Martin Barahona is installed as the second Primate of the Anglican Church of the Region of Central America.



The Cover: A series of postcards is being used for evangelism in the Diocese of Olympia.

(See page 9)

Solid Oak
**CHOIR
CHAIR**



with FIBRE RUSH SEAT

Since 1877
R. Geissler Inc.

P.O. Box 432
Old Greenwich, CT 06870
Phone: (203) 637-5115



Toll-free 800-699-2669
e mail: tens@tens.org
Website: <http://tens.org>

We understand the important role of leadership in calling the Church to a faithful response to provide for God's work in the world.

www.

**living
church**

.org

SUNDAY'S READINGS

The Power Behind Praise

'Rejoice in the Lord; let me make sure you hear – Rejoice!' (Phil. 4:4)

The 21st Sunday after Pentecost, Oct. 13, 2002

Isaiah 25:1-9; Psalm 23; Phil. 4:4-13; Matt. 22:1-14

Unlike all other circles, the most beautiful circle in all eternity has a beginning point. This circle begins at the heart of the glory of God, the place of his endless and unconditional love. It moves upon us and then returns back to him with our praises.

"I will exalt you, O God, for you have done wonderful things" (Isaiah 25:1).

The circle moves from its beginning to the most audacious place God could have selected to make the display of his glory. He wanted a setting where his glory would be least expected and most visible, and so God chose us. Why not? After all, we are the least deserving, most unappreciative, least seeking, and most pursuing other gods. What better place to show God's unconditional love?

We wander across God's path unable to find still water or a place to lie down. We are fearful of facing death, our enemies, and eternity (Psalm 23). God could have given us what we deserved. He could have left us with the consequences of our own behavior so we would get just what we deserved.

Look It Up

What is the difference between praise and thanksgiving? Where is the focus different?

Think About It

Who showed praise at the wedding? (Matt. 22:1-14). How was their response different from the one who was expelled?

But God didn't. David set to poetry (Psalm 23) how he dealt with us with the unconditional love that reflects his glory. When he chose to love us, he chose us to bear the full reflection of his glory. He put his name and reputation upon us.

The shape of this love is a circle, not a straight line. The most beautiful circle in all of eternity continues for another half turn. This happens as we reflect this glory back to the point of origin, to the God who shows us forgiving love.

What do we do that continues moving the circle back to God? Paul simply and emphatically says it: "Rejoice in God. I will say it again — rejoice in God!" (Phil. 4:4). And how do we rejoice in God? By anything that shows our supreme delight in him and our complete satisfaction with life as we receive it from him.

The circle joins the Lord's glory to us sinners whom he loves, and it connects to him our rejoicing in his wonderful ways. This circle is beautiful, the most beautiful one in all eternity, for the pleasure of God's glory shown to us drawn together with our praises given back.

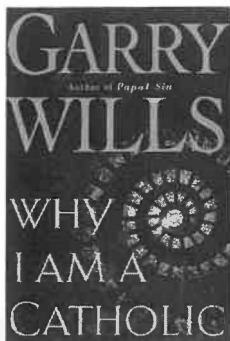
Next Sunday

The 22nd Sunday after Pentecost

Isaiah 45:1-7; Psalm 96 or 96:1-9; 1 Thess. 1:1-10; Matt. 22:15-22

Why I Am A Catholic

By Garry Wills.
Houghton Mifflin. Pp. 367. \$26.
ISBN 0618134298



Stung by critics of his book *Papal Sins*, who asked him why he didn't leave the Roman Catholic Church if he hated everything about it, Garry Wills, the eminent Northwestern University writer and historian, decided

to describe his objections and agreements in greater detail. Despite its title, this book is one of the most skilled, well documented, and vehement attacks on the church penned in recent decades.

Almost all of the volume is devoted to demolition. Little of the church's historical experience and official teaching escapes the liberal writer's attention. For example, in the first chapters he rejects the direct link to St. Peter and the apostles that underlies apostolic succession, ridicules the historical concept of papal primacy, and dismisses the importance of Rome in the first centuries of Christianity. Even some of the most important Christian figures are attacked: to Wills, Peter was "less a Moses than Mister Magoo" and was "muddle-headed." St. Paul is largely a divisive force who may have been linked with Satan by the author of the Book of Revelation (clearly, Wills says, not St. John). St. Cyprian and St. Augustine are important largely for their denial of papal supremacy.

Modern popes earn Wills' wrath even more than others. Pius IX, Leo XIII, and Pius X are portrayed as little better than vicious and vacuous. The most brilliant hero in the history of the church, in Wills' judgment, is John XXIII, who called and inspired the Second Vatican Council. To Wills, the council, over the efforts of Vatican reactionaries, rescued Catholicism, turning it from its uniformly bleak and sorry past to the enlight-

enment of the modern world. John Paul II is lambasted mercilessly as the betrayer of the council.

In short, this sort of mini-history of the church follows a predictably liberal pattern, including the call for more attention to public opinion polls and the need for married clergy, women priests, and artificial contraception. Any pope who would approve the items on that list would be thought great in the writer's eyes.

But Wills makes clear that he is not a protestant, and gives the Roman Catholic Church credit for defending the basics of the faith over the centuries. It's just that he wants things to go his way, in which case he would be a happy, not bitterly angry, Catholic.

Thomas C. Reeves
Racine, Wis.

The Gathering

By William X. Kienzle.
Andrews McMeel. Pp. 280. \$22.95.
ISBN 0-7407-2229-8.

This curiously personal novel is a mystery about the detecting genius of Detroit's Fr. Robert Koesler, number 24 in a series that began years ago with *The Rosary Murders*. It is an intriguing psychological mystery



WILLIAM X.
KIENZLE

for readers who wonder about the ecclesial scars of the author, once a Roman Catholic priest.

Kienzle died last December. His newest volume, the work of a skilled storyteller, creates a credible cast of characters to live out some of Kienzle's frustrations about changes in his church that came too late. There is no gang warfare, but a kind of institutional mafia hovers through the story and few think to refuse its offers.

A. E. P. Wall
Orland Park, Ill.

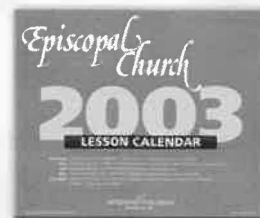
Calendars & Diaries

from
Morehouse Publishing



Christian Planning Calendar 2002-2003

A 16-month planning calendar that features the work of the artists who are members of the Episcopal Church & Visual Arts group. Cites all religious observances and seasons for Protestant, Anglican, Roman Catholic, Orthodox, and Jewish faiths, plus all secular holidays. **\$11.95**



Episcopal Church Lesson Calendar 2003

A comprehensive calendar of the readings for the Episcopal Lectionary Year B, and for the Daily Office, Year One. Also includes the Revised Common Lectionary selections for Sundays and Holy Days, and hymn suggestions for each Sunday. **\$12.50**



Christian Pocket Diary 2003

A black leatherette weekly planner sized to fit in pocket or purse. **\$10.95**



MOREHOUSE PUBLISHING
A Continuum imprint
www.morehousepublishing.com

800-877-0012



Anglican World/James Rosenthal photo

Archbishop and Mrs. Carey (center) with ACC deputies and members of the congregation of Holy Trinity Church, Kowloon.

ACC Deputies Oppose Unilateral Actions

Despite lingering concerns, one of the principal characters accused of undermining the Anglican Communion joined with the overwhelming majority of Anglican Consultative Council (ACC) deputies who opposed unilateral action by dioceses or provinces on matters of faith and order.

In his presidential address to open the ACC meeting in Hong Kong on Sept. 15, the Archbishop of Canterbury identified the Canadian Diocese of New Westminster and its bishop, the Rt. Rev. Michael Ingham, as examples of how unilateral action by a handful of dioceses and bishops were steadily undermining the Anglican Communion. The ACC meets approximately once every three years and is comprised of three

Executive Council members from each of the 38 autonomous provinces in the Anglican Communion. At its annual meeting last June, diocesan synod in New Westminster approved and Bishop Ingham consented to a proposal to develop a liturgical rite of blessing for same-sex couples.

"Let me say clearly that I believe far too much energy is going into fanning the flames of argument on these matters that divide us, taking our attention away from the critical needs of evangelism and mission," said the Most Rev. George L. Carey, Archbishop of Canterbury, who then proposed that ACC deputies approve a resolution calling on dioceses and individual bishops not to undertake unilateral actions or adopt policies which could strain unity and that

provinces similarly bear in mind the impact their decisions might have on the wider Communion.

Bishop Ingham was said to have been infuriated after being singled out in the address. A private meeting was held between a delegation from the Province of Canada and a number of representatives from provinces in Africa. After the closed-door session, Bishop Ingham expressed concern that the resolution appeared not to give adequate recognition to the autonomy of local churches to determine priorities for mission, but he voted with the majority. The vote came on Sept. 25, the closing day. There were no negative ballots and one abstaining vote from the Rt. Rev. Catherine Roskam, Bishop Suffragan of New York.

Virginia Rector Witnesses Faith of Anglicans During Pilgrimage to Pakistan and Sudan

The Rev. Canon Patrick P. Augustine was a witness for peace during a hastily planned, Aug. 14-Sept. 3 pilgrimage to Pakistan and Sudan, two of the most volatile regions in the world. The rector of St. John's Church, Waynesboro, Va., said he had no summer travel plans in mind until Aug. 9, when he learned that terrorists had killed four and wounded 22 people by lobbing grenades into a crowd that was coming out of a chapel service at a Christian hospital in his native Pakistan.

Less than five days later, Canon Augustine arrived in the capital city of Islamabad. To his surprise, he was met in the airport terminal by two men armed with machine guns. The men explained that they had been assigned by the government to accompany Canon Augustine for his protection. Presiding Bishop Frank T. Griswold had previously written to inform Pakistani President Pervez Musharraf that Canon Augustine would be traveling to that country.

Since the Aug. 9 attack at the hospital in Taxila, the Pakistani government is providing armed police guards at all Christian churches and institutions. On Sundays, visitors are no longer allowed to show up uninvited and attend services. Although



Prime Minister Skindar Hayat Kahn (left) of Azad Kashmir in Pakistan meets with Canon Augustine.

they are a small minority in predominantly Muslim Pakistan, the Anglican Christians with whom Canon Augustine met seemed resolute in their faith and took comfort from the opportunity to celebrate with a believer who had come from such a distance.

Anglicans in Sudan were perhaps even more astonished by his visit to that country. Canon Augustine accompanied Sudanese Archbishop Joseph Marona into areas of the Diocese of

Torit that had been seized by the Sudan People's Liberation Army only a few days previously. This is one of the most isolated areas from the rest of the world, according to Canon Augustine. Christians there have had little contact with outsiders or even their own clergy since the civil war began

more than 20 years ago.

"Everywhere we went we were greeted by almost the entire village singing and dancing," he said. "They kept repeating: 'We welcome you in the name of Jesus Christ.' The civil war and persecution have not killed the joy of those people. God is raising up a new church. It reinvigorated my own faith to see how strong and joyful they were."

At one point during his visit, the leader of the Sudan People's Liberation Movement arrived at Canon Augustine's encampment to confer with the Rt. Rev. Nathaniel Garang, Bishop of Bor, and the Roman Catholic archbishop of that region. Soon after the meeting began, news arrived of a new military breakthrough and the group quickly dispersed out of fear that the Muslim government would seek to avenge a military setback by targeting civilians.

Later, as he was preparing to leave, Archbishop Marona asked Canon Augustine to do all he could to ensure that the West does not forget. "Tell our story," he pleaded.



Worshippers outside a partially destroyed chapel at Nugeat School in Loka West, a disputed region in Sudan.

P.B. Installed in Central America

The Rt. Rev. Martín Barahona was installed as the second Primate of the Anglican Church of the Region of Central America (IARCA) Aug. 24 in the Church of St. John the Evangelist in San Salvador, El Salvador. Bishop Barahona, Bishop of El Salvador, had been elected Presiding Bishop at a provincial synod meeting last spring. He succeeds the Rt. Rev. Cornelius Wilson, Bishop of Costa Rica, who died Aug. 12 [TLC, Sept. 1].

The congregation included members of the provincial synod, which met Aug. 22-23 in San Salvador, clergy from IARCA and the United States, members of Salvadoran congregations, and people from the Diocese of Panama, where Bishop

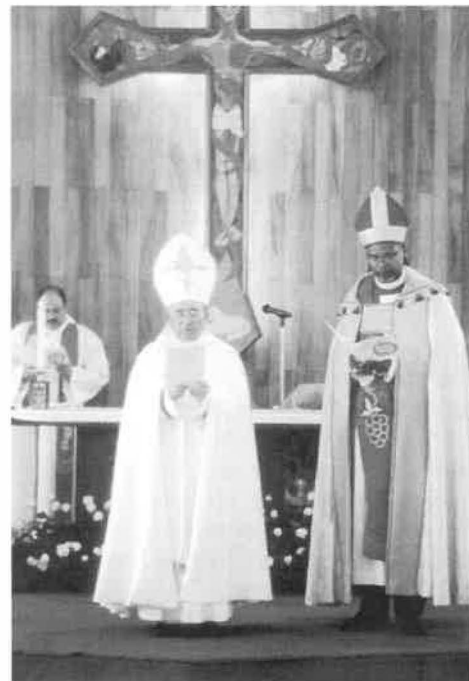
Barahona had served prior to being elected Bishop of El Salvador.

Bishop Barahona is the first Salvadoran to serve not only as Bishop of El Salvador, but also as one of the 38 primates in the Anglican Communion. He was born in the north-east department of Chalatenango. Ordained in the Roman Catholic Church in El Salvador, he has served more than 25 years in the Anglican Communion. He was elected Bishop of El Salvador in 1992.

Susana Barrera with translation by Anne Clarke Brown

Right: The Rev. Héctor Monterroso, secretary general of the IARCA (left), with Bishop Barahona and the Rt. Rev. Julio Murray, Bishop of Panama.

Anne Clark Brown photo



Inter-Ethnic Warfare Destroys Congo Village

The United Nations is investigating reports that more than 100 people were killed on Sept. 12 during an outbreak of inter-ethnic warfare that also destroyed a village and hospital center run by Anglican missionaries in the northeastern region of the Congo.

The region, which includes the

besieged city of Bunia and the destroyed village of Nyankunde, had until recently been under control of Ugandan troops. They began withdrawing in August as part of an agreement to end a four-year civil war that has left an estimated 2.5 million dead and many more homeless.

A hospital, orthopedic center,

pharmacy, several schools, a number of churches and shops were looted and later burned as were most of the homes in the region. Bunia, which was still surrounded by unofficial militias on Sept. 25, contains an Anglican seminary and college, according to the Congo Church Association, a British organization dedicated to assisting the Anglican Church in the Democratic Republic of Congo.

Cholera has broken out among the survivors, many of whom have taken refuge in nearby forests, after a pipeline supplying the only potable water in the region was cut. The Rev. Basimaki Byabasaija, coordinator of the HIV/AIDS network in the Diocese of Boga, was murdered while on his way to the Anglican Consultative Council meeting held in Hong Kong last month [TLC, Oct. 6].

The Most Rev. Patrice Byankya, Archbishop of the Anglican Church in the Congo and Bishop of Boga, fled along with most of his staff to Uganda soon after violence erupted in August. The diocese lost most of the assets it could not take with it into exile.

BRIEFLY...

The only continuing education opportunity specifically for deacons this year occurred in late August at **Berkeley Divinity School** of the Pacific. Deacons can become isolated in parishes and there is "precious little" to help them become more effective, according to the Rev. Phina Borgeon, a past president of the North American Association for the Diaconate and a workshop leader.

The Rev. **Carlos Touche-Porter** was elected Bishop Coadjutor of the Diocese of Mexico on the first ballot Sept. 21. He is currently rector of *Santa María Virgen* in Mexico City

and will succeed the Rt. Rev. Sergio Carranza-Gomez in 2003. Bishop Carranza plans to retire in order to become an Assisting Bishop of Los Angeles.

The Rt. Rev. **Onell A. Soto**, retired Bishop of Venezuela, has been appointed acting director in the office of communications for the Anglican Communion while Canon James Rosenthal is on sabbatical leave for the next three months. Before his elevation to the episcopacy, Bishop Soto founded four church-based publications and served as mission information officer at the Episcopal Church Center in New York.

'Bring-a-Friend' Campaign Offers Incentives

Prior to its Oct. 13 launch, a radical three-year plan for evangelism in the Diocese of Olympia is drawing wide support as well as a handful of critics who say that Episcopalians should not be rewarded for inviting others to worship with them.

"Bring-a-Friend" provides training, promotional materials, publicity information, and controversially rewards those who participate by making them eligible to receive a variety of prizes chosen in a drawing.

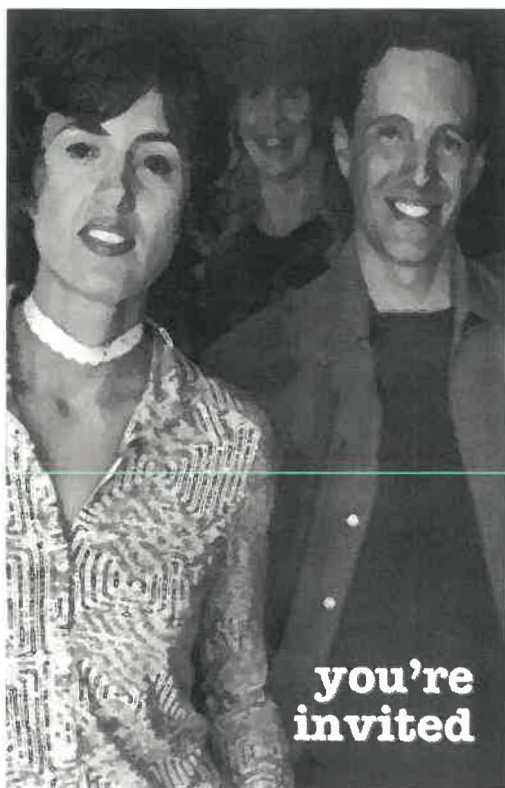
Carl Kirk, bishop's deputy for planned giving, stewardship and evangelism, has disarmed the majority of those who have personally complained to him about the rewards. His response: "They're exactly right."

Mr. Kirk said surveys have consistently indicated that between 80 and 90 percent of new church members join a church because an existing member invited them. The problem for Episcopalians is that other surveys indicate that the average Episcopalian invites someone to church only about once every 27 years.

"We're trying to encourage people to do what they already should be doing," he explained. "We're trying to grow the church without specifically calling it evangelism."

This summer, all 104 congregations and about 16,200 households received "Bring-a-Friend" packets containing, among other items, invitational postcards which the Commission on Evangelism hopes members of the diocese will address and mail to unchurched friends. For every postcard a member mails, he or she may submit one entry for a drawing which includes weekend vacation packages, Seattle Mariners' baseball tickets, and various gift certificates. Mr. Kirk said all prizes were donated and the total cost for the project this year will be under \$10,000.

"So far we have about 20 entry forms returned," he said on Sept. 16. "I anticipate we might get a couple of hundred entry forms for the drawing. Some churches are really getting into the spirit, planning to have extra greeters/ushers on board, special receptions/food after the service."



The Diocese of Olympia is using a series of postcards to invite people of different ages and interests to church.

The Rev. Marjorie Gerbracht-Stagnaro (left), the Rev. Kenneth Dorsch, and the Rt. Rev. Robert Gepert take a break at the Seabury Institute.

Constance Wilson photo



Seabury Institute: Developing Leaders for a Changing Church

By Anne Little

The topic of the morning lecture was metaphors, as they pertain to a Christian congregation. The metaphor of focus was “commons,” which the guest lecturer used to represent a community, but a more inclusive group than a community. The lecturer, Sharon Daloz Parks, defined a commons as “a shared life in a manageable frame.” Her objective was to show that the ideal church congregation should have the atmosphere of a commons.

The class of about 25 students, mostly clergy, was part of the second of two three-week sessions of the Seabury Institute at Seabury-Western Theological Seminary, Evanston, Ill. In an academic session each summer for three consecutive years, plus a thesis that must be completed in three years thereafter, a student may earn a Doctor of Ministry Degree in congregational development. A student seeking the doctorate must hold a Master of Divinity degree and have at least three years experience in congregational leadership.

The two three-week class sessions are held each summer, one in June and one in July. Each session is for students at a different level of the curriculum. The class on metaphors was in the third-year session.

Ms. Parks is associate director of the Whidbey Institute for Earth, Spirit, and the Human Future, a center for retreats and ecological/spiritual study, on an island in Puget Sound north of Seattle.

Her lecture proceeded with a request that students in the class recall their first experiences of a commons.

One student remembered a grassy triangle where people gathered frequently in his neighborhood in Salt Lake City. Not being Mormon, he didn't always feel comfortable in local social groups, but the triangle was

a place where everyone was accepted.

Another recalled when he first attended school in a rural schoolhouse, and another an inner-city Roman Catholic church.

One said he had felt the sense of a commons when he visited Congo Square in New Orleans, where, during antebellum times, slaves went on Sunday to bare their souls in jazz, blues, and gospel music.

Often a commons involves food, Ms. Parks said, and many churches have successfully established a commons by having its congregation eat together.

She then moved on to images that also suggest identities. She named a couple of images, reflecting Christian identity, such as a cross or a mural.

The assignment at the end of class was for each student to make a list of five images that express power and value in his or her own parish.

“I think this program is on the cutting edge of the relatively new discipline of congregational development,” said the Rev. Kenneth Dorsch, rector of St. Bartholomew's Church, Beaverton, Ore., and a student in the session. “It has given me a wide variety of resources that are applicable to the church as we enter a new millennium. We struggle to discern the emerging paradigm of church and society and how to remain faithful to the Christian mission within it.”

The institute addresses the biggest problem confronting the church today: enhancing the spiritual growth of younger and older generations, said another student, the Rt. Rev. Robert Gepert, Bishop of Western Michigan.

“The old models were more pastoral,” Bishop Gepert said. “The emphasis of the (Seabury) program is on spirituality. People are hungry for a relationship with God. They are searching in all kinds of

places for images with which to identify.”

He recalled that when he was a child there was practically no television. “The neighbors came over to watch Milton Berle,” he said.

But today’s children have always had TV and computers, he said. “They are entertained in a visual way, and a (high) speed of images is required to hold their attention. The church needs to incorporate that.”

The bishop recalled a Good Friday service at which the St John Passion was not read. Instead, the congregation saw on a video screen the Crucifixion scene from the movie, *The Last Temptation of Christ*.

The movie scene was immediately followed by Veneration of the Cross. “There was hardly a dry eye,” he said. It was an event that “crossed generations.”

Reaching across generations also was a concern of Fr. Dorsch. “What type of worship experiences speak to the 18-35-year-old crowd?” he asked. “What mediates to young people the presence and mystery of God? It is expressed in other places (and media), such as coffee houses and pop music. We need to learn and listen (to know) how to make a connection between the church and this generation.”

The Rev. Marjorie Gerbracht-Stagnaro, 32, the youngest student in the session, said the program has helped her gain new ideas and different perspectives. “The teachers here are not all Episcopal or all clergy,” she said. “This provides a great range of experience.”

She is assistant to the rector and day school chaplain at St. Patrick’s, Washington, D.C. She plans to make a demographic study of her parish before deciding on her thesis topic.

The Seabury Institute held its first three-week session in summer 1995. A second session was begun the following summer. Planning for the institute had begun in 1992, and the seminary trustees approved the plan in 1994. The institute’s stated mission is “to challenge the church to grow in faith and numbers by carrying out research and development projects in partnership with parishes.”

The institute has extension programs in Phoenix, Ariz.; Houston, Texas; and Buckeystown, Md., said the Rev. John Dally, executive director of the institute for two years and associate professor of Christian communication at the seminary. The institute has a total 183 graduates.

He believes his greatest success so far has been in making the institute more diversified, ecumenical and gender balanced. His vision for the institute is to provide a session for bishops only, he said. The institute

now provides researched demographic information on any area where a bishop is considering establishing a new congregation.

The Seabury Institute is one of two major nationwide church development programs. The other program, the Church Development Institute (CDI), is a two-week session extending over two summers, which doesn’t offer an academic degree. It was developed in 1978 as a part of training congregational development consultants in the Diocese of Pennsylvania, said the

Rev. Robert A. Gallagher, who has been a leader in the program since 1981. Shortly thereafter, General Theological Seminary assumed sponsorship of the program and offered it to a national audience.

CDI now is offered primarily as a diocesan program, which has significantly increased the number of participants, especially lay people, Fr. Gallagher said. He directs the national program, which is available to people from all dioceses, and has been moved to his home on Deer Isle, Maine.

CDI and the Seabury Institute use somewhat different approaches in their congregational development training. Bob Wyatt, missionary for evangelism in the Diocese of Maryland, has attended both programs.

He characterizes Seabury as “more intellectual in nature,” in fact, “overly academic.” The problem this creates is that “people start change (in their parishes) after the first year and can’t be objective,” he said. “There is no vision (yet) of the church as a whole. One person imposes his wishes on a parish and not the entire congregation. (That person) should become a catalyst.”

CDI, he said, offers a more practical approach, “with a conversational mindset.” It attempts to take existing problems in a congregation and offer suggestions and discussions on how to

deal with them.

The two programs also differ in their approach to liturgy. Seabury advocates adapting liturgy to the culture, needs, and desires of the community.

While open to some experimentation in liturgy, Fr. Gallagher said he believes that “the normal practice of the parish needs enough grounding in the Episcopal Church’s standard liturgical practice and enough week-by-week stability that people can become competent participants in the Eucharist.” □

Anne Little is a retired newspaper reporter and a member of St. Paul’s Church, Riverside, Ill.

The institute now provides researched demographic information on any area where a bishop is considering establishing a new congregation.

Glad They Were Asked

Sometimes you find wonderful examples of ministry in unexpected places. For example, I wouldn't have guessed that the Episcopal Appalachian Ministries (EAM) is doing some admirable work with young people. Originally known as the Appalachian People's Service Organization (APSO), the organization of nine member dioceses in the Appalachian region has committed itself to helping the church attract and retain young persons ages 17-25. In response to the column I wrote on the youth initiative in the Diocese of Mississippi [TLC, Sept. 8], EAM's executive coordinator, Sandra Majors Elledge, pointed out that EAM has been working with young people since 1972, and that it's held the same sort of dialogue as I wrote about that's taken place in Mississippi, with similar results.

"We've been aware we've been losing young people," Ms. Elledge said in a telephone interview. "Our board did some long-range planning. One of the things we talked about was where are our youth? How do we keep them in the life of the church?"

Last February, the organization held a gathering of young persons from all over the country in Sewanee, Tenn. Some were students from the University of the South, and others attended St. Andrew's School, both in Sewanee. They were joined by representatives of several dioceses for a dialogue about what the young people felt the church should be, do and offer. The diocesan representatives were invited to respond, and to dream together with the young people about ways to address their concerns. The Rev. Scott J. Brown, then a seminarian at the School of Theology at the University of the South, now a priest, was the facilitator. The results ought to be shared with the wider church.

For example, most of the diocesan representatives were surprised to find that the young people did not feel the need for additional "youth ministry programs." Instead, they were more interested in being accepted as full members of their congregations — persons with gifts and talents to offer.

A summary report of the gathering includes a wake-up call for anyone who cares about young persons. "It was a bit shameful to hear

them say over and over, 'No one has ever asked me my opinion of what should happen in church,'" the report said.

The young persons who participated in the Sewanee dialogue were asked to complete several sentences. Among them:

- The church is ____.
- I want the church to be ____.
- My favorite thing about the church is ____.
- My least favorite thing about the church is ____.

The answers were all over the place. In general, they liked the liturgy and the church's familiarity. They didn't like the hypocrisy they perceived, and the fact that traditions and rituals have lost their meanings.

In his summary of the weekend program, Fr. Brown has some advice for readers.

"What the church needs to do if it really desires to attract this age group is become more relational and more conversational," he wrote. "If you sincerely want to attract this age group, sit down with them and ask them what they want. Programs that single them out are not the solution. The solution is to truly seek their opinion and their presence in the day-to-day life of the church, including the decision-making functions."

EAM's board was scheduled to meet early this month, with the possibility of following up the youth initiative a likely agenda topic. Many of the participants in last February's event have volunteered to share the initiative in congregations.

"The church needs to say 'we are looking at how we incorporate young people into our life,'" Ms. Elledge said. "When people work on what they perceive is the challenge, the good stuff just bubbles up."

She hopes theological seminaries will begin to get involved. "I'm hoping seminaries will take notice and put a different twist on their homiletics classes," she said.

EAM is making reports of the Sewanee weekend available. You can contact the organization at PO Box 51931, Knoxville, TN 37950-1931; phone 800-956-2776; or e-mail episappalmin@aol.com.

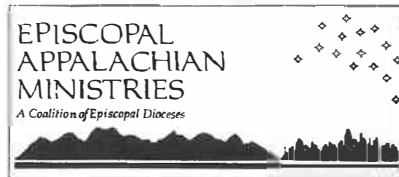
David Kalvelage, executive editor

Did You Know...

St. Jude's Cathedral in the Diocese of the Arctic (Canada) is designed to resemble an igloo.

Quote of the Week

The Rt. Rev. Richard Harries, Bishop of Oxford (England), on the Eucharist: "I do not think that Christians today take seriously enough people's sense of horror at going to a Eucharist or Mass, if they have never been before, and hearing the imagery of sacrifice and eating God."



What Young People Want

Finally some headway is being made in determining how the church can reach young persons. The report of the Episcopal Appalachian Ministries' youth initiative [p. 12] and a similar endeavor in the Diocese of Mississippi [TLC, Sept. 8] have been valuable in planning to incorporate persons under age 30 into the life of the Episcopal Church. While two dialogues involving young persons do not constitute a groundswell of public opinion, they do represent progress in facing a problem which has baffled church leaders for years.

The two dialogues had similar outcomes. The young people who participated in the dialogues said that it is not special programs, new liturgies, or different music that attracts them to churches, it's being incorporated into the life of the congregation. Young persons want to serve on vestries or committees. They want to usher or to read lessons, not on "Youth Sunday," but at any time of the year. They want to know that their gifts and talents will be used and appreciated by the church. Two articles written by college students that appeared in our pages during the past year said much the same thing. Young persons, they said, are looking for authenticity in their spiritual lives.

We commend to our readers the work done by Episcopal Appalachian Ministries. While it's only a start, its findings are encouraging. We hope the rest of the church will take notice.

The Right Priority

In his first trip around the Diocese of Western Louisiana, newly installed Bishop Coadjutor D. Bruce MacPherson [TLC, Oct. 6] has made it clear what his priority is. It's evangelism. Unlike some of his confreres in the House of Bishops who have made social ministries their emphasis, Bishop MacPherson says evangelism is most important — at least in his diocese at this time.

Considering the lethargy with which the church greeted the Decade of Evangelism, it is refreshing to see one of its leaders regard evangelism as highly important. After all, if the church isn't interested in bringing persons to Christ, then why should we keep our doors open?

Challenges Ahead

When the Most Rev. Rowan Williams takes over as Archbishop of Canterbury next month, he's likely to have to deal with some issues of reconciliation. His predecessor, the Most Rev. George Carey, saved some of his strongest words for his last address to the Anglican Consultative Council (ACC), meeting in Hong Kong [TLC, Oct. 6]. Archbishop Carey spoke of his concern for the unity of the Anglican Communion when he said, "the Anglican Communion may come unglued as a result of dioceses and individual bishops taking unilateral action, usually (but not always) in matters to do with sexuality." Those words were well received by many of the delegates in Hong Kong, but for others they probably increased the already existing tension over issues of sexuality. Archbishop Williams obviously is well aware of what he's getting into, but mending strained relationships may take a bit more effort than he anticipated.

The young people said they are attracted to churches that incorporate them into the life of the congregation.

What Clergy Shortage?

By Elizabeth Kaeton

A report of the recent Gathering of the Next Generation Conference held in Indianapolis [TLC, Aug. 4] concluded with this comment: "If every diocese ordained just one additional person to the priesthood over the next 10 years, however, the shortage would disappear."

My frustration level finally reached the boiling point. Everyone, it seems, is talking about it — not just the Gen-Xers. I want to know this: When was the "clergy shortage" officially declared? And by whom? What are the statistics to justify this claim?

I don't have statistical data, but the anecdotal evidence is overwhelming. I know several clergy who are unemployed — but many more are underemployed. Several work in "community-based organizations" in administrative positions or as direct service providers. Others work in real estate or the insurance industry, while some entrepreneurs have created their own work — in pastoral counseling, consulting and teaching. Others combine several positions, or pursue further credentialing with a doctorate in a particular area of scholarship. Many also participate in supply or interim work in addition to their "day job."

Some of these clergy have found peace — and, indeed, deep satisfaction — in their "non-parochial" roles and wouldn't change their situation if you handed them a cardinal rector position on a silver platter. More often than not, however, many are "biding time" — waiting like perennial "wall flowers" until someone asks them to be their partner in the

sacred dance of parochial ministry.

Many are women. Many more are people of color — especially those who come to us from Afro-Caribbean, African or Hispanic countries. Depending on the diocese, gay and lesbian clergy seem to fare better in terms of finding positions in parochial ministry, but as a group, they also tend to be more geographically flexible. On the other hand, they are also most likely to be grossly under-employed. When women, people of color and gay and lesbian priests do work in parochial ministry, you will often find them working full time for part-time pay in struggling urban, ex-urban or rural congregations.

It seems abundantly clear to me that there is no more a clergy short-

It seems abundantly clear to me that there is no more a clergy shortage than there is a "vacant congregation."

age than there is a "vacant congregation." A congregation without a priest is hardly "vacant." I submit that this is the same myopia which views the current situation in the church as a clergy shortage.

It doesn't take a rocket scientist to see that the situation is far more complex than the simple solution to call each diocese to "just ordain one more." Indeed, if a solution is to be found, a thorough, careful analysis needs to be executed and the information analyzed by professionals in the field of systems management. It's just

a hunch, but I suspect that high performance expectation and low financial remuneration, along with lower-than-expected professional status and job satisfaction are just some of the considerations in the mix.

The deeper, spiritual concern, however, must be asked: What is God doing? What lessons — subtle and obvious — are we to learn from our current situation? What opportunities for growth might God be presenting to us in these challenges?

I suspect that God is doing what God has always done: issuing an invitation for more of the faithful to participate in the miracle of God's sacrificial love for us. I suspect that this isn't at all about "ordaining just one more" but rather, raising up more of the people of God for service in the world. It's about the deeper issues of evangelism: the training and leadership of those whom we invite into the fold for the edification of the body.

This is not a new problem. It has been going on from generation to generation — across lines of gender, race, age, sexuality, class and educational status and physical ability. Scripture is filled with anecdotal evidence.

The problem is not about ordaining for ministry, but for those who are ordained to assist in the evangelism, training and equipping of the saints for the work of the mission and ministry of Christ Jesus in the world. Through Christ we have been baptized into a holy priesthood of God. It's time for us to stop making excuses and begin to act like one. □

The Rev. Elizabeth Kaeton is the rector of St. Paul's Church, Chatham, N.J.



Not His Right

Bishop Marshall shows great humility and charity in his article [TLC, Sept. 29], but I don't think he has any right to abdicate his pastoral care of any congregants in his diocese just because their rector disagrees with him on some issue or point of theology.

Every parish, even (I would guess) Good Shepherd, Rosemont, has some percentage of members who are not wholeheartedly in support of the rector. It may be only 10 or 15 percent, which would be an unusually low estimate, but there are always some. My belief is that every Episcopalian has a right to speak to his/her bishop about the rector, and that opportunity comes on the official visitation.

Substituting a "flying bishop" is of little use. Is Fr. Moyer afraid of some small group in his parish who may think he is wrong-headed, even if devout? He has no right to interpose himself, and/or a bishop of his choice, between a parishioner and the diocesan. And Bishop Marshall, nice as he is, is quite wrong if he means to suggest that it simply doesn't matter what bishop attends to a congregation of his diocese.

*(The Rev.) Timothy Pickering
Philadelphia, Pa.*

Not long ago, a church in search of a rector described itself as "respectable." Having grown up in the '50s, when this was a given for Episcopalians, I was triggered to write. Bishop Paul Marshall's article brought this very much to the forefront.

I was greatly privileged to study liturgy at Berkeley Divinity School at Yale, with Bishop Marshall, and I am amazed 10 years later how much I quote him, and how much I pattern my parish's liturgy after what he taught. Bishop (then Father, or to us, Paul) Marshall was liturgically brilliant, spiritually focused, pastoral and pragmatic. He seeks consensus

while being aware that God has not chosen to reveal every mystery to us and we are charged to use that three-legged stool, to grow together as one family.

Thank you, Paul, for all you taught me and for inspiring us all to be one body, caring and respectable.

*(The Rev.) Alison Cook
Immanuel St. James Church
Derby, Conn.*

A Matter of Theology

The move to inhibit and then depose was made by the bishop and the standing committee of the Diocese of Pennsylvania [TLC, Sept. 29] on the grounds that David Moyer has failed to meet his obligations as a priest of the diocese by refusing to accept the leadership of the diocesan bishop through blocking official visitations. David Moyer did have the right to appeal. He did not appeal, perhaps because the evidence is a matter of public record.

At the time of the issuance of the inhibition, bishops of the Episcopal Church were informed of the inhibition and its meaning (Fr. Moyer could conform to the diocesan regulations, or appeal the inhibition) and under national canons, any bishop of the Episcopal Church has the right to question such action to the Presiding Bishop and request an official review of the act.

None did.

David Moyer's genius is that he has turned the issue into a matter of the theology of Charles Bennison. He seems to think that women should not be ordained. Then why is he in the orders of the Episcopal Church, which accepted that action a quarter of a century ago? Why is he so delighted with the Bishop of Pittsburgh and with Archbishops of Canterbury, old and new, who support the ordination of women?

Explain to me how the Episcopal Church (or any other) can survive if

each priest is free to demand that his (or her) bishop hold to theological views fully concurrent with his (or hers)—and in this instance, in contradiction of the canons of the Episcopal Church? Isn't that a rather extreme version of parochialism?

How many of our bishops permit such behavior in their dioceses?

*(The Rev.) David B. Rivers
Philadelphia, Pa.*

He Reneged

I read with interest Bishop Charles Bennison's reply letter [TLC, Sept. 15] to Steve Waring's article, "A Revisionist Bishop" [TLC, Sept. 1]. With all due respect to Bishop Bennison and his continuing efforts to "spin" his way around a dreadful situation of his own making, it is time to set the record straight.

On Oct. 12, 1996, one week before the election of a bishop coadjutor at a "meet the candidates" day, Bennison was approached by a representative of the nine now-called Forward in Faith (FIFNA) parishes of the diocese. The representative (who is prepared to supply an affidavit as to the following) identified himself as such and asked, "Are you familiar with the Pennsylvania flying bishop plan?" "Indeed I am," was the reply. The next question was, "Tell me, Fr. Bennison, if we were to vote for you and you were to become the next bishop, would you keep the flying bishop plan in full force and effect?" He replied, "Of course I would do so on the scriptural basis of 1 Corinthians 8:12: If you harm the conscience of your brother, you have sinned against Christ. I would never harm your parishes' conscientiously-held beliefs by discontinuing your flying bishop arrangement." On the basis of this explicit assurance, further repeated by Bishop Bennison to the Rev. David Moyer in a telephone conversation two days later, Forward in Faith representatives lobbied the nine FIFNA parishes and three other sym-

pathetic conservative parishes of the diocese to switch their votes from candidate David Thomas to Charles Bennison, thus giving him the election by a five-vote margin.

The moral obligation to honor his word is especially strong upon a man who purportedly stands in the shoes of a successor to the apostles and as a father in God to his clergy. The taint upon the moral legitimacy of Bishop Bennison's episcopacy is stronger still.

*David W. Rawson
Berwyn, Pa.*

Unworthy Actions

Bishop Duncan's carnival-style shell game in the case of the Rev. David Moyer [TLC, Sept. 22] has given Episcopal priests a way to escape the grasp of their diocesan bishops should they want to.

First, while canonically inhibited, find a bishop somewhere in the worldwide Anglican Communion who agrees that your current bishop is a heretic. Then, ask that bishop to accept you into his/her jurisdiction behind the back of your diocesan. Next, convince a like-minded American diocesan bishop who believes that s/he is the moral arbiter of the Episcopal Church in the United States to receive you into his/her diocese. Then when you are presented with a letter of deposition, pull the fruits of your devious behavior with participating bishops out of your pocket, claim to be canonically resident elsewhere, and you are home free.

It is clear that the "reception" of Fr. Moyer was planned well in advance of its execution by all involved in the canonical charade. I hope bishops are lining up to file presentments against the diocesan of Pittsburgh. His actions, while claiming to be of a noble bent, were duplicitous and unworthy of an Episcopal bishop regardless of the actions of the Bishop of Pennsylvania.

*(The Rev.) David C. James
St. Mark's Church
Tracy, Calif.*

For Further Reading...

An editorial reports that a poll of clergy of the Church of England shows that one-third of the clergy either doubt or do not believe in the physical resurrection of Jesus and only half believe in the virgin birth [TLC, Sept. 22]. The editorial poses the question, "With numbers like that, one can only wonder what the clergy are teaching the people in the pews."

One wonders what a similar poll of clergy of the Episcopal Church in the United States would show. Perhaps even more tellingly, what would a similar poll of educated, adult, regular communicants of the Episcopal Church in the United States show? The answer might explain why the Decade of Evangelism failed.

Those with a serious interest in the question and in the future of the church might find two books of particular interest: *Honest to Jesus* by Robert Funk, and *Christian Faith at the Crossroads* by Lloyd Geering, both published by Polebridge Press, P.O. Box 6144, Santa Rosa, CA 95406.

*(The Rev.) Ross W. Campbell
Ann Arbor, Mich.*

Patriarchal Language

In a letter under the heading of "They're Not Rivals" [TLC, Sept. 8], the Rev. Robert G. Hewitt rightly observes that "we are not in agreement on the nature of the church, and that we must not assume 15

that we are."

His letter ends with a question, "Is it part of the nature of the church to be patriarchal?" From a strictly secular perspective, the answer could be a resounding NO! Yet from a biblical perspective, it could very well be an equally resounding YES!

Man was created in the image and likeness of God. By extension, the church founded by our Lord Jesus Christ bears the self-same divine image and likeness. We can safely say that God's image and likeness is an integral part of the church's nature. The Lord Jesus has commissioned the

church to baptize "in the name of the Father and of the Son and of the Holy Spirit," a rather patriarchal formula. St. Paul is equally patriarchal in his salutation "to the Church of Thessalonika which is in God the Father and the Lord Jesus Christ" (1 Thess. 1:1, Jerusalem Bible).

The very head of the church, the Lord Jesus, makes it clear that he and the Father are one and that whosoever sees him has also seen the Father. Faithful to biblical and apostolic doctrine, Eastern Orthodoxy and Western Catholicism have always emphasized the patriarchal nature of the church.

Unless we are ready to question the validity of the Son of God's understanding of the Holy Trinity, we should refrain from tearing down the patriarchal foundation upon which the church stands. The nature of the church bespeaks the nature of the Holy Trinity.

*(The Rev.) Federico Serra-Lima, SSC
Old Chatham, N.Y.*

Hard to Understand

I have recently been updating my Church Deployment Office personal profile, and I found in the guidelines something I did not understand. In the Ministry Skill/Experience Manual, there are several pages concerning community outreach listings, including general categories like "education" and "hospitality" and "peace efforts." Only one specific organization is mentioned by name, and that is Planned Parenthood. Why? Why not Habitat for Humanity? Why not the Red Cross? Why, in short, is the most notorious provider and promoter of abortion the sole organization listed by name in the Episcopal Church's Ministry Experience Handbook?

As I recall, the church has formally named abortion to be "a tragedy." Yet the single national organization which the Church Deployment Office lists under community outreach is an abortion provider. Why?

And what message is our church thereby sending?

*(The Rev.) Bonnie Shullenberger
Trinity Church
Ossining, N.Y.*

Appointments

The Rev. **William Allport** is assistant at St. Thomas', 301 St. Thomas Rd., Lancaster, PA 17601.

The Rev. **Dianne Andrews** is rector of Grace, 313 Main St., Hulmeville, PA 19047-5801.

The Rev. **Richard Bardusch** is missionary of Open Door Regional Ministry, 10 Troy St., Providence, RI 02909-2815.

The Rev. **Robin Chance** is rector of St. Christopher's, 2602 Deming Blvd., Cheyenne, WY 82201.

The Rev. **Lee Downs** is rector of Christ Church, 5655 N Lake Dr., Whitefish Bay, WI 53217.

The Rev. **Julian R. Eiben** is missionary of the "South Mountain" parish planned for Dillsburg, PA.

The Rev. **Amelia Hagen** is interim rector of Holy Trinity, PO Box 2007, Gillette, WY 82717.

The Rev. **David Hall** is rector of Resurrection, 113 Brown Ave., Rainbow City, AL 35906-3122.

The Rev. **Michael E. Hardwick** is rector of Christ Church, PO Box 845, Rolla, MO 65401.

The Rev. **Roy Kern** is deacon-in-charge of St. John's, PO Box 612, Carlisle, PA 17013.

The Rev. **Deborah Meister** is associate at St. Luke's, 3736 Montrose Rd., Birmingham, AL 35213-3800.

The Rev. **Beth Mollard** is deacon-in-charge of St. Luke's, PO Box 146, Mount Joy, PA 17552.

The Rev. **Gregory Prior** is rector of St. Andrew's, PO Box 491, Little Compton, RI 02837-0491.

The Rev. **William H. Privette** is rector of St. Anne's, PO Box 7621, Jacksonville, NC 28540.

Ordinations

Deacons

Springfield — Robin Cona.

Resignations

The Rev. **Robert D. Harmon** as rector of Trinity, Mt. Vernon, IL.

Retirements

The Rev. **Marjean Bailey**, as diocesan missionary at St. Peter's, Londonderry, NH.

The Rev. **Margaret Custer**, as rector of St. Andrew's, Tamworth, NH.

The Rev. **Christopher D. Kelly**, as rector of St. Christopher's, West Palm Beach, FL.

The Rev. **Anthony C. Viton**, as supply priest at St. John's, Albion, IL.

Next week...

MUSIC ISSUE

BOOKS

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

SAVE BIG ON BOOKS for education and ministry programs, reading groups, libraries, etc. Any title in print. Bulk discounts, free shipping. Free quotes, no obligation. Iona Book Services, toll-free phone/fax **(866) IONA-711; E-Mail: discounts@ionabookservices.com.**

CATECHUMENATE

Gifts of God catechumenate, by Patricia Swift. Eight-week course considers Old and New Testaments, Episcopal Church, sacraments, prayer book, parish and ministries, life as gifts. For confirmation and renewal in adult education and church groups. 56 pp. paper spiral bound, \$5.00. Phone: **(954) 942-5887. Fax (954) 942-5763.** Available in English, French, or Spanish.

CHURCH FURNISHINGS

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

POSITIONS OFFERED

ASSISTANT RECTOR: Trinity Church, Upperville, VA, seeks an assistant rector, with a minimum of 1-2 years experience, to participate fully in all aspects of the ministry of this parish. This person will provide vision, leadership and pastoral care with an emphasis on youth and Christian Education programs. Essential are enthusiasm for youth, administrative skills and a joy in one's calling. Trinity, a transitional-sized parish with an average Sunday attendance of 180, is located in rural northern Virginia, 60 miles west of Washington, D.C. at the foot of the Blue Ridge Mountains, and serves a regional congregation. Inquiries to: **Nancy Scholl, Parish Administrator, Trinity Episcopal Church, P.O. Box 127, Upperville, VA 20185, or E-mail: nscholl@crosslink.net.**

FULL-TIME RECTOR: St. Philip's Episcopal Church in Southport, NC, is a parish of 400 communicants with revitalized vision located in a beautiful and thriving coastal community situated on the Cape Fear River 30 miles south of Wilmington, NC. Retirees and families with children have shown an exciting commitment to the life of our historic parish. Due to phenomenal growth in the last ten years, future expansion of facilities includes the construction of a larger worship space which will uphold the historical integrity of our church, with groundbreaking in February 2003. We are searching for an experienced rector who can help us manage dynamic growth, enable our talented laity to minister to one another and the community beyond, guide us through preaching and teaching, and help us maintain the close community with each other that we now enjoy. If interested, please send CDO profile to: **Jan Fairley, 1005 Captain Adkins Drive, Southport, NC 28461. Telephone: (910) 457-4917. E-mail: cjfairley@ec.rr.com.**

Many opportunities
lie ahead.



Find them
in the classifieds.

POSITIONS OFFERED

FULL-TIME RECTOR: St. John's in Jackson Hole, Wyoming, is a growing and energetic parish in an area of awesome beauty and wonder. We seek to enhance our local and global outreach programs, while encouraging the supportive, generous community that has characterized our historic ministry in Jackson Hole. We worship with many visitors, and our parish family consists of a wonderful mixture of fulltime, seasonal, and recently arrived members. A love and appreciation of Rocky Mountain winter and summer outdoor activities is a plus!

We are seeking an individual of broad intellectual interests, well read, who enjoys being with all kinds and conditions of people. That person should be mature, have a strong sense of identity and confidence, a good sense of humor and be open to a variety of opinions and ideas.

We are a growing parish, with more programs and a larger budget and staff than our average attendance would suggest. Thus our rector needs to be capable of delegating responsibilities, with a knack for encouraging accountability. He or she should have good business sense, be a leader and developer, not just a simple doer — someone who will be excited about and support all sorts of lay ministry.

We are searching for a person with spiritual depth and strength, rooted in the Episcopal tradition and able to minister to a congregation made up of individuals of many denominations. All of this should be powerfully evident in preaching, liturgical leadership, outreach and warmth of personality.

Contact: **Search Committee, St. John's Episcopal Church, P.O. Box 1690, Jackson, WY 83001. Applications accepted through December 31, 2002.**

RECTOR: Diocese of Central New York's oldest yoked parishes seek a rector for this diverse ministry. Amply endowed, we offer a warm church family, excellent recreational facilities, and the opportunity to develop lasting programs. Please go to **www.northnet.org/headwaters** and download our search brochure, or call **Tony Behnont at (315) 348-6466.** E-mail inquiries to **Headwaters@gisco.net** or **HeadwatersField@aol.com.**

ASSOCIATE POSITION at Lake Tahoe, with special focus on working with young families and children of all ages. Contact the Rev. **Jim Thompson, St. Patrick's Episcopal Church (775) 831-1418** or **tahoej@usa.net.**

YOUTH DIRECTOR: Large parish in West Texas city of 100,000 is looking for a youth director. Experience with youth, being a confirmed communicant in the Episcopal Church, and a college degree are required. Communications and administrative skills helpful. Parish has active adult volunteers and 75 7th-12th graders on the rolls. Oversees implementing Sunday school, youth confirmation, mission and ski trips, Sunday and Wednesday evening activities and include a ministry of regular visits to schools, sports activities, concerts, etc. Send letter of intent and resumé to: **The Rev. Guy C. Sherman, 1412 West Illinois, Midland, Texas 79701. Fax: (915) 683-0027** or E-mail address: **frguy@holyltrinity.org.**

PROFESSOR OF MORAL THEOLOGY & ETHICS: The General Theological Seminary of the Episcopal Church seeks applicants of demonstrated competence for the position of Professor of Moral Theology and Ethics. The position is open to all ranks. The appointee will take up his or her duties on July 1, 2003. Applicants must demonstrate significant scholarly achievement in the field of moral theology and ethics, including Church and Society, with special reference to the Anglican tradition. Teaching responsibilities include a foundational course in moral theology (in which philosophical categories and questions are included), teaching at the M.Div., M.A., S.T.M., and Th.D. levels, and a willingness to direct Th.D. dissertations. The degree of Doctor of Theology or Doctor of Philosophy or an equivalent degree in other academic structures is expected. A knowledge of and sympathy for the Anglican traditions is highly preferred. Please send letter of application, complete curriculum vitae, and three letters of recommendation by November 1, 2002 to **The Very Rev. Ward B. Ewing, The General Theological Seminary, 175 Ninth Avenue, New York, NY 10011.**

CLASSIFIEDS

POSITIONS OFFERED

MINISTER OF CHRISTIAN FORMATION: Good Shepherd Church, a dynamic, creative 700-member family-oriented, program-sized parish located in the heart of the Kentucky Bluegrass Region, where arts and cultural activities abound, is looking for a Minister of Christian Formation. We seek a layperson for a full-time position (beginning as soon as possible) who will direct an exciting Christian Formation program for all ages. We are looking for someone with a lively personal faith in Jesus Christ and experience in children's and adult education. Our Minister of Christian Formation should bring to this parish: family leadership, knowledge and energy. Experience in *Godly Play* and *Journey to Adulthood* programs is much desired. Professional training and degree preferred. Competitive salary and benefits. Detailed job description upon request. For all job listings contact: Ms. Cherie Flueck, Good Shepherd Episcopal Church, 533 East Main Street, Lexington, Kentucky 40508. Telephone: (859)-252-1744. E-mail: bsessum@goodshepherdlex.org.

ASSISTANT YOUTH MINISTER: Saint Michael and All Angels, a vibrant parish located in the heart of Dallas, seeks a full-time assistant who loves youth, is self-motivated, creative, and wants to be part of a team ministry. The person who is called to this position will oversee our web-site, create service project opportunities, organize trips for our youth, lead Bible studies, and create a new worship service for the youth of our parish. This is an outstanding opportunity for the right person. Great salary and benefits. Please send your resume to: The Rev. Robert Sherman, 8011 Douglas Ave., Dallas, TX 75225. E-mail: rshepherd@saintmichael.org. Phone: (214) 369-4904.

FULL-TIME RECTOR: St. Andrew's is located in Rapid City next to the scenic and tranquil Black Hills of South Dakota. It is the bridge to some of the most intriguing, beautiful and famous attractions in America, including the inspirational Mt. Rushmore, our Shrine of Democracy. Our diverse membership values liturgy, music and tradition. We have a vibrant church family, a strong diaconate and an active lay ministry. The ministry specialties of the ideal candidate are preaching, youth work, crisis ministry, pastoral care, administration and spiritual guidance. We seek a rector who will proclaim the Good News, support our many active ministries and guide us in our spiritual and numeric growth. For more information about St. Andrew's, visit our web site at www.standrewsepiscopalchurch.org. Please send letter, CDO Profile and resume to: Mr. Wiley Cress, Search Committee, c/o St. Andrew's Episcopal Church, 3435 West South Street, Rapid City, SD 57702.

RECTOR: Christ Church, Binghamton, NY. Our traditional parish is committed to renewing ourselves and our mission in a changing community. We desire innovative and effective education for all, and expanded worship that spiritually deepens us. Our rector will help us understand God's call and empower leaders through his/her preaching, teaching and spiritual guidance in these exciting times. Our downtown parish faces the challenge of aging and multi-cultural demographics. Our community, in beautiful upstate New York, offers a high quality of family life with many recreational, educational, and cultural opportunities. Please send inquiries to The Ven. H. Alan Smith, Diocese of Central New York, 310 Montgomery St., Syracuse, NY 13202-2093, E-mail: hsmith1@twenyyr.com.

FULL-TIME RECTOR: Are you tired of the ice and snow? If you like gospel music and never thought you could find it in an Episcopal church, this is the place for you! St. Paul's is a rural, traditional, pastoral-sized parish located on the St. John's River in Palatka, Florida, within 50 miles of Jacksonville, St. Augustine, and Daytona Beach. St. Paul's has great opportunity for growth with an increasing youth membership, choir, and lay ministry. We are seeking a dynamic priest to provide leadership in spiritual guidance, preaching, church growth & development, evangelism, pastoral care, and our music ministry. Become a part of the church known for its famous annual Fish Fry and Gospel Sing! Parish profile is available. Contact Angie Seymore at (386) 328-7562 or Canon Brust at (386) 328-1474 or eburst@diocesefl.org.

POSITIONS OFFERED

FULL-TIME MUSIC MINISTER: St. Paul's, a downtown Episcopal church in New Hampshire's capital city, Concord, seeks a people-oriented, faith-driven, creative self-starter. Should be skilled in traditional and newer forms of music for an expanding and diverse music ministry, honoring God and embracing the community at large. Responsibilities include collaborating with the rector in planning the liturgy and musical programs, choral accompaniment, rehearsing and directing 2 adult choirs, supervising program volunteers and musicians (including volunteer directors for children's choirs). Applicants should be experienced choral directors and accomplished organists; master's of music preferred. Salary and benefits based on American Guild of Organists guidelines. Send cover letter, resume and performance tape (preferably organ), video or CD to the Music Steering Committee, St. Paul's Episcopal Church, 21 Centre St. Concord, NH 03301. No phone calls please. E-mail: rirc1000@aol.com, subject line: SP Mus Min.

YOUTH LEADER: Stone Mountain Episcopal church seeks experienced part-time (19 hr/wk) Youth Leader (lay or ordained) to coordinate youth activities and provide pastoral support for youth and families. Looking for good leadership skills, rapport with youth, and a vision for youth ministry. Must be sensitive to needs of a multi-cultural parish. Competitive salary offered with appropriate academic credentials. Send resume and 3 references to: Search Committee, St. Michael & All Angels Episcopal Church, 6740 James B. Rivers Dr., Stone Mountain, GA. 30083, or E-mail: admin@stmichael.cc.

RECTOR: St. Luke's Episcopal Church is a financially stable parish in Cleveland, TN (30 miles North of Chattanooga). We want a rector who will be a spiritual leader, have good organizational and communication skills, with the ability to relate compassionately to all ages. We prefer five+ years experience as a priest. Send resume and CDO profile to Calling Committee: St. Luke's Episcopal Church, P. O. Box 5, Cleveland, TN 37364-0005. E-mail contact: stlukes@vei.net.

MANAGER: St. Andrew's House Retreat Center, Union, WA. Full-time, exempt position. Salary range negotiable. Excellent benefits and housing provided. On-site manager is responsible for all aspects of the management, operation, and maintenance of St. Andrew's House and its associated properties, including menu planning, food purchasing, and cooking for groups as large as 50. Requirements: BA or equivalent educational experience. Applicant should be knowledgeable in financial management, facilities maintenance, personnel management, and promotional skills. Background in Hospitality industry, food and beverage service, and guest services helpful. Must be able to lift and carry 50 lbs., be able to go up and down stairs frequently, and be able to operate power tools and equipment necessary for routine building and grounds maintenance. Position open late November 2002. Send resume and letter of application to: Denny Bacon, Diocese of Olympia, P.O. Box 12126, Seattle, WA 98102. The Diocese of Olympia is an Equal Opportunity Employer.

REAL ESTATE

IT DOESN'T GET ANY BETTER THAN THIS! Spectacular oceanfront, two story townhouse for rent. Enjoy this 3 bedroom, 3 bathroom home with private beach access to Atlantic Ocean. Located in Indialantic, Florida. Only an hour drive from Disney World and just 20 minutes from Cape Canaveral. Available November 1. For more information, contact Mrs. Newton Wilbur at (321) 724-6157.

FOR SALE AND RENT

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (850) 562-1595.



AVERY, CA (Calaveras Big Trees)
ST. CLARE OF ASSISI Hwy. 4
The Rev. Marlin L. Bowman, v (209) 795-5970
Sun Mass 9 (Sung)

HOLLYWOOD, CA
ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner)
<http://www.saintthomashollywood.org> (323) 876-2102
The Rev. Ian Elliot Davies, r
Masses: Sun 8 (Low) 10:30 (High), Mon - Thurs 8 (Low), Tue 7, Thurs 7 (Sol); Sat 9:30 (Low)

SAN DIEGO, CA
ST. PAUL'S CATHEDRAL Fifth Ave. & Nutmeg
www.stpaulcathedral.org (619) 298-7261
Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30,
5 Eu 12, 5:30 Sat MP 8:30 Eu 12.

ASPEN, CO
CHRIST CHURCH (970) 925-3278
Corner of 5th & W. North Street in the West End
The Rev. Jeffrey C. Fouts, r Christchurchaspens.org
Sun 8, 10

HARTFORD, CT
CHRIST CHURCH CATHEDRAL
Corner of Church & Main Sts.
<http://www.cccathedral.org> (860) 527-7231
The Rev. Canon Anne Maloney, Interim d, the Rev. Wilborne A. Austin, Canon; the Rev. Annika L. Warren, Canon; the Rev. David A. Owen; the Rev. Linda M. Spiers, c; James R. Barry, Canon Precentor
Sun Eu 8, 10. Daily Eu 12 noon

WASHINGTON, DC
CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Henninger Steadman; the Rev. Lyndon Shakespeare, asst r
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10).
Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

ST. PAUL'S, K Street
2430 K St., NW — Foggy Bottom Metro/GWU Campus
The Rev. Andrew L. Sloane, r; the Rev. Edwin W. Barnett, c
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B.
Daily Masses (ex Sat): 7, 6. Thurs & Prayer Book HDs: 12 noon also. Sat Mass 9:30, C 5-5:30. MP 6:45 (ex Sat), EP 5:45. Sat MP 9:15, EP 5:4 www.stpauls-kst.com

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

WEST PALM BEACH, FL
HOLY TRINITY 211 Trinity Place (Downtown)
www.holytrinitywpb.org (561) 655-8650
On the Intracoastal Waterway since 1896
The Rev. W. Frisby Hendricks III r; the Rev. John W. Tucker, the Rev. Howarth L. Lewis, Jr., the Rev. Dr. Raymond A. Liberti, the Rev. Canon James E. Rasnick, r-e, the Rev. Grant R. Sherk, p-i-r, the Rev. John F. Mangrum, p-i-r, Mace Graham, org-ch
Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40 Mat. 10 Eu

AUGUSTA, GA
CHRIST CHURCH Eve & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

Fall CHURCH DIRECTORY

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
ascensionchicago.org

Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1604
www.stpaulsparish.org
The Rev. Thomas A. Fraser, r
Sun Eu 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
The Very Rev. Robert Giannini, dean and r
Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1

KEOKUK, IA

ST. JOHN'S 208 N. 4th St. (319) 524-4672
The Rev. Bruce D. Blois, r
Sun Eu 9, Wed 10 (1st Wed of each month), Sat Eu 5 Prayer Group Tues 6, Wed 9:15

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL
2919 St. Charles Ave. (504) 895-6602
On the street car line at the corner of 6th St.
www.edola.org/cathedral
The Very Rev. David duPlantier, d
Sun Eu 7:30 (1928) 9, 11. Christian Formation 10:10, Daily Eu: M and F 12:15. Tu and Th 5:30, W and S 9:30 (W: HS).

BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377
30 Brimmer Street Email: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, the Rev. Patrick T. Gray, c; the Rev. David J. Hogarth; Carrie Reiger, Pastoral Asst for Youth Work Web: www.theadvent.org
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Soi 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

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0985
www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Soi; Noon: Daily, Sat 11

LAS VEGAS, NV

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

CAPE MAY, NJ

CHURCH OF THE ADVENT Franklin & Washington Sts.
The Rev. Dr. James A. Fisher, r (609) 884-3065
Sun Eu 8 & 10:30, Thursday 12

HACKENSACK, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

SANTA FE, NM

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

NEW YORK, NY

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

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Samuel Johnson Howard, Vicar

(212) 602-0800 internet: <http://www.trinitywallstreet.org>
TRINITY Broadway at Wall

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

ST. PAUL'S Broadway at Fulton
Sun H Eu 8
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)
MonThurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

EPISCOPAL CHURCH CENTER

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

RESURRECTION 119 E. 74th St. (212) 879-4320
www.resurrectionnyc.org

The Rev. Canon Barry E. B. Swain, r
Sun Low Mass 8:30, High Mass 11, T/Th/F EP 6, Mass 6:15, Wed Mass 12, EP & Ben 6:15, Sat C 11:30, Mass 12.

ST. THOMAS 5th Ave. & 53rd St. (212) 757-7013
www.saintthomaschurch.org

The Rev. Andrew C. Mead, r; The Rev. Canon Harry E. Krauss, sr c; The Rev. Park McD. Bodie, c; The Rev. Robert H. Stafford, asst
Sun Eu 8, 9, 11, Choral Ev 4/Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30 at Eu 10:30, Choral Eu Wed 12:10, Sat Eu 10:30

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village) (828) 274-2681
2 Angle St.
mail@allsoulscathedral.org
H Eu Sun 8, 9, 11:15. Wed noon, 5:45

ST. MARY'S CHURCH (Grove Park) (828) 254-5836
337 Charlotte St. at Macon
mail@stmarysasheville.org

Sun Masses 5:30 (Sat vigil) 8 (Low) & 11 (Sung), Sun MP at 7:45; Daily EP 5:15, Mass 5:30; C Sat 4, Rosary Sat 4:45

PHILADELPHIA, PA

CHURCH OF THE ANNUNCIATION, B.V.M.
324 Carpenter Lane (19119-3003)
The Rev. David L. Hopkins r
Sun Mass 9 (Low), 11 (High). Thurs 10 (Low)

SELINGROVE, PA

ALL SAINTS (570) 374-8289
129 N. Market
Sun Mass 10. Weekdays as anno

WHITEHALL, PA

(NORTH OF ALLENTOWN)

ST. STEPHEN'S 3900 Mechanicsville Rd. (610) 435-3901
The Rev. William H. Ilgenfritz, r; The Rev. Mark W. Lewis, c
Sun 7:30 MP; 8 & 10:30 H Eu; 9:15 Sunday School; 10:30 Childcare available. Daily Mass: M/W/F 12:15. Tues Healing Mass and Uncion 9:30 & Th 7; Sat 10 (11 Confessional). Traditional Prayer Book Services. All welcome!

PROVIDENCE, RI

ST. STEPHEN'S (401) 421-6702
The Rev. John D. Alexander, r www.sstephens.org
Sun Masses 8, 10 (Soi). Daily as posted.

CHARLESTON, SC

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

SUMMERVILLE, SC

THE CHURCH OF THE EPIPHANY (843) 442-4034 (cell)
212 Central Avenue 29483
The Rev. Robert Switz, r
Sun Mass 8 (Low)

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735
The Rev. Ned F. Bowersox, r 700 S. Upper Broadway
The Rev. Frank E. Fuller, asst www.cotgts.org
The Rev. Ben Nelson, d
Sun 8, 10:15 & 6. Weekdays as anno

DALLAS, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v;
the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
Sun Eu 7:30, 9, 9:15, 11:15, 5. M/Thurs H Eu 12 noon.
Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon; Sat MP 8, 8:15 H Eu, Reconciliation of Penitents 9-10. (214) 521-5101

HOUSTON, TX

PALMER MEMORIAL 6221 Main Street (77030)
Across from the Texas Medical Center and Rice University
www.palmerchurch.org (713) 529-6196 Fax: (713) 529-6178
The Rev. James W. Nutter, r; the Rev. Kenneth R. Dimmick;
the Rev. Ed Gomez; the Rev. Mary A. Royes.
Sun Eu 7:45, 9, 11, 6; Ch S 10, 5 Contemp. Youth Serv.;
Wkday Services; Sat 6 Taize Eu; St. Bede's, Sun 9, Student 5, Chapel 9, 6

MILWAUKEE, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. George Hillman, dean ascathedral.org
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 33 (0) 1 53 23 84 00
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Bernard Vignot, Francophone ministry the Rev. Nathaniel Hsieh, Taiwanese ministry; the Rev. Sharon Gracen, canon pastor
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

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets
The Rev. William R. Hampton, STS
Sun Eu 10

KEY - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benedic-tion; 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 Unc-tion; 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, hand-capped accessible.

GENERAL CONVENTION ALREADY?

YES! It's not too early to learn about the issues facing next year's General Convention in Minneapolis. The Living Church will bring you commentaries, news features, and viewpoints of church leaders until convention time, news coverage during convention, and an overview of convention actions after this important triennial meeting.

CHOOSE YOUR SUBSCRIPTION:

PRE-CONVENTION SUBSCRIPTION: Follow the discussions on convention issues
ONE-YEAR (52 issues) \$39.50

CONVENTION SUBSCRIPTION: Get the discussions on pre-convention issues
and read the continuous coverage of the convention
EIGHTEEN MONTHS (78 issues) \$54.60

FULL CONVENTION SUBSCRIPTION:
Read about the convention full spectrum, from pre-convention issues, convention deliberations
and actions, to post-convention coverage with reactions from around the church
TWO YEARS (104 issues) \$70.72

ORDER TODAY TOLL-FREE AT **1-877-822-8228**
and choose your subscription! (MC/VISA accepted)

THE
LIVING CHURCH
INDEPENDENT AND OBJECTIVE.

Minneapolis Convention Center

