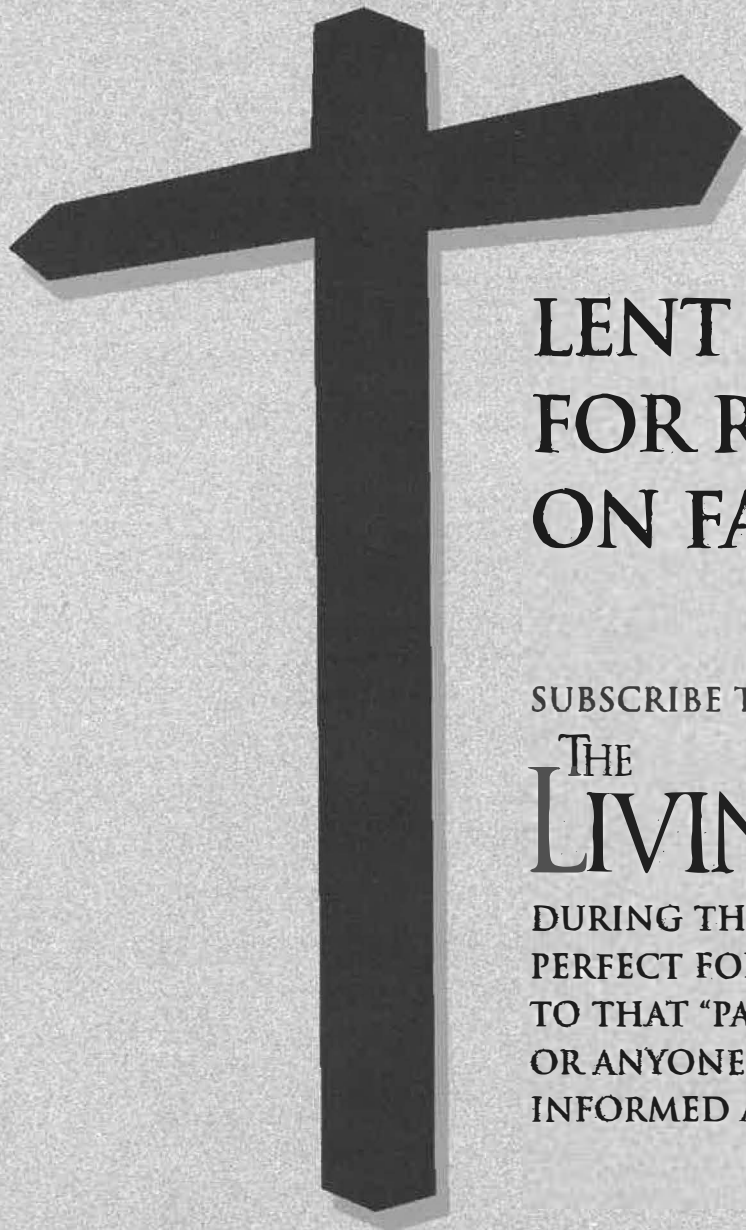


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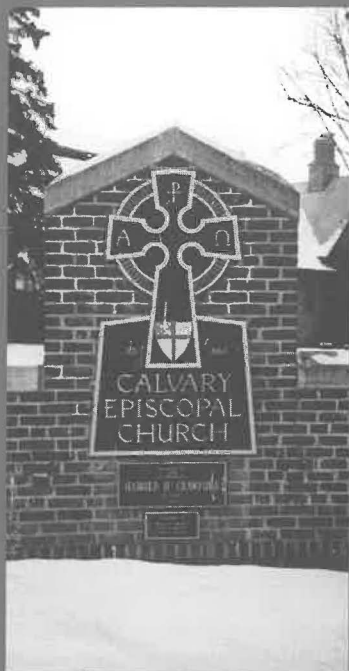
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## THIS WEEK

### Features



**AMID THE MAYO CLINIC** *Calvary Church in Rochester, Minn., has the opportunity to reach thousands of people from all over the world.*

9

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*Editorial and Business offices:*  
816 E. Juneau Avenue  
Milwaukee, WI 53202-2793  
Mailing address: P.O. Box 514036  
Milwaukee, WI 53203-3436  
Telephone: 414-276-5420  
Fax: 414-276-7483  
E-mail: [tlc@livingchurch.org](mailto:tlc@livingchurch.org)  
**[www.livingchurch.org](http://www.livingchurch.org)**

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Volume 224 Number 8

### Opinion

- 11 Editor's Choice**  
Java for Yahweh  
BY STEVE WARING
- 12 Editorials**  
United in Their Witness
- 13 Viewpoint**  
Tolerance: Should Christians Have More of It?  
BY ERIC SEDDON
- 15 Letters**  
One-Sided Bias

### Other Departments

- 4 Sunday's Readings**
- 5 Books**
- 17 People & Places**

### News

- 6** Sustained pastoral care will soon be a reality in the Episcopal Church, according to the American Anglican Council (AAC).
- 7** Yale University and Berkeley Divinity School draft a modified agreement.

### The Cover

Calvary Church, Rochester, Minn.

**Above left:** Sign at the corner of 3rd and 2nd avenues, blocking off the courtyard of Calvary Church. **Above right:** The Gonda Building entrance to the Mayo Clinic in downtown Rochester.

Amy Grau photos

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## SUNDAY'S READINGS

# Faith Renewed

'...how can you believe if I tell you heavenly things?'  
(John 3:12)

### The Second Sunday in Lent, Feb. 24, 2002

Gen. 12:1-8; Ps. 33:12-22; Rom. 4:1-5(6-12) 13-17; John 3:1-17

Today's readings offer numerous rich themes for reflection. The call of Abram to go forth from his country and kindred and God's promises of blessing and inheritance are presented in the reading from Genesis. And St. Paul uses in his Letter to the Romans the example of the same great patriarch to speak of "the righteousness of faith" over against the notion of being "justified by works." The gospel presents the encounter of Nicodemus with Jesus and their rich dialogue concerning spiritual rebirth, being "born of water and the Spirit" as is necessary to "enter the kingdom of God." Each of these ideas is worthy of consideration.

Taken as a whole, it seems that the crucial common theme from scripture is that of faith itself. That which motivated Abraham to go forth, what enabled him to hear and receive the promises of the Lord, was his faith. It was, as the apostle demonstrates, this

faith that was "reckoned to him as righteousness."

The gospel reading also presents faith as a central issue. This is demonstrated when Jesus questions Nicodemus concerning his ability to believe, to have faith. "If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?" Faith is the essential response which the gospel evokes, "that whoever believes in him may have eternal life."

Lent reminds us of our need to repent of sin and turn to the Lord. We would do well to realize that this turning to him is a matter of faith. This faith is at the very core of our seasonal observance. The bidding of Ash Wednesday makes this particularly clear when it speaks of "the need which all Christians continually have to renew their repentance and faith" (BCP 265).

### Look It Up

In the Romans passage, St. Paul quotes Genesis 15:6 to speak of the example of Abraham's faithfulness. Read the 15th chapter of Genesis. How does the hope of "reward" relate to the notion of faith?

### Think About It

In what way are you using your observance of Lent to renew your faith?

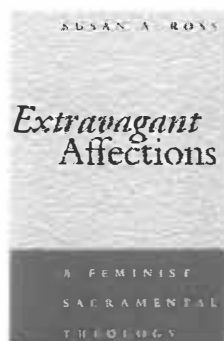
### Next Sunday

#### The Third Sunday in Lent

Exod. 17:1-7; Ps. 95 or 95:6-11; Rom. 5:1-11; John 4:5-26 (27-38) 39-42



## BOOKS



### Extravagant Affections

*A Feminist Sacramental Theology*

By Susan A. Ross.

Continuum. Pp. 240. \$22.95.

ISBN 0-8264-1320-X

Feminist theology, argues Susan Ross, "breaks open many of the strictures and limitations of sacramental theology, while strengthening the essential point that the sacraments are ways in which human beings, in faith, recognize God's extravagant affections for humankind and celebrate them. Within the context of Roman Catholic postconciliar theology, she argues that the sacraments must be seen as "ambiguous" in their meanings so that they encompass the experience of the whole community. She suggests, for example, that traditional "spousal" language of the relationship between Christ and the church might well be used less to make way for more familial and relational metaphors, rooted in our common experience of embodiment, and including women's experience of family life. Similarly, she suggests, the call to "servanthood" must be reinterpreted according to hearers' and speakers' perspectives: The injunction to serve carries a different message to a person who holds a position of ecclesial authority than to one who does not.

For someone new to feminist theology, this book is helpful for its comprehensive survey of postmodern women's theology and its demonstration of continuities between the concerns of women and the stated movement of postconciliar sacramental theology toward more inclusive and relational understandings of church.

*Kathleen Staudt  
College Park, Md.*

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## AAC: Sustained Pastoral Care, One Way or Another

Sustained pastoral care will soon be a reality in the Episcopal Church, according to the American Anglican Council (AAC).

The Most Rev. Frank T. Griswold, Presiding Bishop, announced in January that there would be time for discussion of the topic at the next House of Bishops meeting to be held at Camp Allen, near Navasota, Texas, March 7-12 [TLC, Jan. 27]. Last year a worldwide gathering of Anglican primates called on all provinces to make provisions "for congregations that feel removed from their bishop."

Members of the AAC board of directors reacted with cautious optimism to the announcement. They claim that promises have been made and not kept by the Episcopal Church on this issue in the past. This time, things will be different, the

board said in a resolution it passed Jan. 17.

"If sustained pastoral care is not fully endorsed at this time, then we pledge our full support to see that sustained pastoral care will be provided by other means to 'those who uphold traditional orthodox faith and feel neglected,' including those in the AAC and Forward in Faith," the board said.

The AAC claims to "affirm biblical authority and Anglican orthodoxy within the Episcopal Church." It sponsored a workshop on sustained pastoral care that coincided with the board meeting in Newport Beach, Calif., Jan. 15-16. Representatives from another conservative church organization, Forward in Faith North America, and two provincial episcopal bishops, or "flying bishops," from

the Church of England also participated, the latter with the blessing of the Archbishop of Canterbury.

### England's Example

In England, parishes in significant theological disagreement with their diocesan bishop can elect to receive pastoral care from another bishop from outside the diocese. According to the Rt. Rev. Edwin Barnes, the Rt. Rev. John Broadhurst and the Rev. Keith Newton, bishop-elect, the number of parishes seeking alternative oversight is growing and now numbers 330. Rather than further alienating those parishes from the life of the diocese, the British bishops said in most cases previously estranged parishes have participated more fully as tension between the diocesan and the parish has eased.

## Court Seeks to Understand Basis for Federal Appeal

The U.S. Appeals Court that has been asked to resolve the disputed call of a rector to Christ Church in Accokeek, Md., appears interested in an aspect of the case that received minimal attention during oral briefs on Jan. 24.

On Jan. 30, the court took the unusual step of ordering supplemental briefs that address whether the case meets the basic criteria to be heard in federal court. In order to file in federal court there must be at least \$75,000 involved and the two parties must

reside in separate states. In seeking to force the Rev. Samuel Edwards to comply with her order to vacate the office of rector at the church, the Rt. Rev. Jane Holmes Dixon, Bishop of Washington, filed as an individual.

During the hearing on Jan. 24, two judges asked Bishop Dixon's lawyer, David Schnorrenberg, on what basis Bishop Dixon claimed to have \$75,000 in dispute.

Mr. Schnorrenberg pointed out that the three-year contract between Fr.

Edwards and the vestry met that threshold, but the court noted that Bishop Dixon was not a party to that contract.

Charles Nalls, a lawyer representing the Christ Church vestry, said he could recall only one other instance when the court ordered the filing of supplementary briefs. When contacted by TLC, Canon Carter Echols, a spokesperson for the diocese, said the diocese had not yet had time to study the court order.

## Canadian Church to Pursue Financial Settlement on Its Own

The Anglican Church of Canada will seek a financial settlement on its own after it announced Feb. 4 that it had withdrawn from an ecumenical partnership that had been negotiating with the federal government over settlements in the residential schools scandal.

Following the Anglican Church's withdrawal, the three remaining partners — Roman Catholic, United and

Presbyterian churches — announced dissolution of their joint effort.

"We realize the Anglican General Synod is in a different place from the rest of us, although some of the Catholic orders are just as vulnerable," the Rev. Ian Morrison of the Presbyterian Church in Canada told *Anglican Journal*.

Officers of the Anglican Church say

it has enough funds to operate through the remainder of the year, but its future is uncertain beyond that, if there is no agreement to cap the church's contribution to settlement costs arising from mental and physical abuse that indigenous people claim they suffered at government-owned residential schools administered by church organizations.



## Bishop Griswold Visits Anglicans in Nigeria

ENS photo

The Most Rev. Frank Griswold inspects unfinished space at St. Faith Pro Cathedral in Awka, Nigeria. The cathedral is currently used for a school. Bishop Griswold's Jan. 15-23 visit to Nigeria was an extensive one. He was met by large, enthusiastic crowds throughout the

Anglican Communion's largest province. Bishop Griswold promised moral support to Nigeria's fledgling democracy movement and noted that, because of the size and potential of the province, events in the Church of Nigeria are closely monitored in the U.S.

## World Sabbath Celebration: Praying Against Religious Hatred

From Sikhs to Baptists, 400 religious leaders and followers gathered at Christ Church Cranbrook in Bloomfield Hills, Mich., Jan. 26 to celebrate the third annual World Sabbath celebration. The religious holiday has Episcopal roots. Two Episcopal priests, the Rev. Rod Reinhart and the Rev. Ed Mullins, began the special service in the Diocese of Michigan three years ago.

"The mission of the World Sabbath is to call people of all faiths together to pray for an end to religious hatred, persecution, terrorism, and war, and to commit themselves to work for justice, equality and peace among all religions, races, nations and tribes of the world," explained Fr. Reinhart.

"We were called together first

because of a profound concern for Africa, Asia, and the Third World, countries like Sudan, Bosnia, and such. This year we are calling people together to pray because we understand what it is to be victimized by religious hatred and war."

Fr. Reinhart said that in the light of the Sept. 11 attacks in the United States, "we now know much more intimately what it is to be victimized by religious hatred."

Fr. Reinhart traveled to Vancouver, British Columbia, the week following the Michigan service to participate in the second annual World Sabbath celebration, planned by Jean de Dieu Hakizimana, head of the Rwanda Hope Society in Canada.

*Herb Gunn*

## Yale Renews Agreement with Berkeley Divinity School

Despite the revelation of extensive financial irregularities, Yale University officials and the board of trustees from Berkeley Divinity School announced recently that they had agreed in principle to a renewal of the agreement linking the two schools.

At the time TLC went to press, details of the agreement were not final. John Burke, a public relations specialist hired by Berkeley, said final drafting on the modified agreement would likely be complete later in February.

Negotiations got off to a rocky start last summer after a routine, internal audit by Yale revealed that Berkeley was not adhering to Yale financial management policies, a requirement of the agreement between the two schools. The same audit — the first in 10 years by Yale — also resulted in disciplinary action against at least two employees at Yale Divinity School. Krishna Ram-sundar, facilities manager, was arrested and charged in December with renting rooms to students for cash while at the same time he informed the university that the rooms were vacant. Judy Stebbins was dismissed in September from her position as finance director. She was responsible for maintaining oversight of the budgets at both Yale Divinity School and Berkeley.

Around the time of Ms. Stebbins' firing, Yale University President Richard Levin met with the board of trustees at Berkeley to discuss the results of the audit. The report concluded that Berkeley suffered from "a nearly complete lack of internal controls." Implicit in Mr. Levin's

(Continued on next page)

## Yale and Berkeley Renew Agreement of Affiliation

(Continued from previous page)

appearance was an ultimatum: R. William Franklin, the popular dean at Berkeley, would have to go.

Since Dean Franklin had been appointed in 1998, attendance, prestige and the school's endowment had increased dramatically. A majority of the 30-member Berkeley trustees felt that Dean Franklin was unfairly being made a victim of an antiquated financial system he had inherited. Berkeley eventually agreed to most of the accounting controls demanded by Yale, but a divided board resisted calling for Dean Franklin to resign.

Yale responded by raising the stakes. In early December, Mr. Levin announced that Berkeley would not be permitted to build a new chapel on campus, a project in which Dean Franklin had invested a great deal of effort and one that had generated nearly \$3 million in gifts pledged for that purpose. Yale also released the confidential audit to *The Hartford Courant*.

The newspaper published the story, prompting an investigation by the Connecticut attorney general and an announcement from Dean Franklin that he was leaving Berkeley to accept an unpaid position as bishop's scholar-in-residence in the Diocese of New York.

The agreement of affiliation was signed in 1971 and is subject to periodic renewal. Under previous terms of the agreement, the two schools shared faculty and academic space. Berkeley maintained its own board of trustees, controlled its endowment and hired its own dean in return for its agreement to adhere to Yale financial management policies.

## Briefly...

The Roman Catholic Archdiocese of Boston previously settled at least six sexual-abuse cases against the Rev. **Bernard J. Lane**. Fr. Lane, now retired, is accused of raping teenagers at a treatment facility for troubled young males that he ran during the 1970s.

The Rt. Rev. **David C. Bowman**, retired Bishop of Western New York, has been named assisting Bishop of Ohio. Bishop Bowman will succeed the Rt. Rev. Arthur B. Williams, Jr., bishop suffragan, when he retires at the end of 2002. Since his retirement, Bishop Bowman has served as Assisting Bishop of Central New York and interim dean of Trinity Cathedral in Cleveland.

The **founder of Domino's Pizza** has asked a Michigan township planning commission to approve zoning changes that include a proposal to build a free-standing crucifix that the Associated Press reported would be equivalent in size to the Statue of Liberty. The zoning changes are required for Tom Monaghan to expand and relocate a Roman Catholic college he founded.

A group of 50 bishops and other clergy from the **Church of England** will try to live on a British minimum wage of about \$70 per week during Lent, according to *The Times* of London. The Lenten discipline is being coordinated by Church Action on Poverty, an organization under the auspices of the Archbishop of Canterbury, which hopes to raise public awareness about the plight of the estimated 10 million British subjects whose income falls into this category.

Bishops from the Anglican Church of the **Province of Uganda** reiterated their demand that the African country should withdraw from a coalition of nations dedicated to consolidating and strengthening Islamic solidarity and the Holy Koran. The Uganda con-

stitution calls for a secular state. The population is approximately 66 percent Christian and 16 percent Muslim.

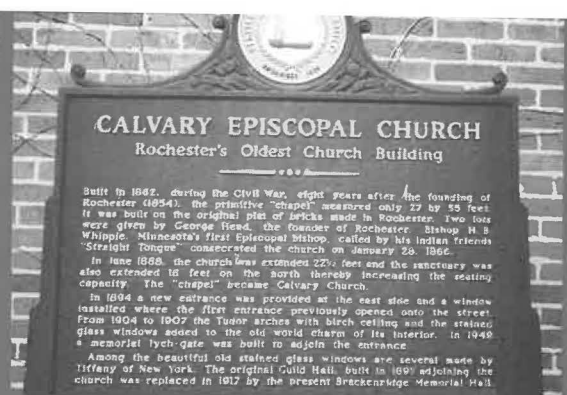
Recently published figures from the Church of England suggest that vicars have systematically underestimated **church attendance figures** in order to minimize the assessment their churches pay to the diocese. Rather than the weekly average of 995,000, *The Telegraph* of London reported that almost 1.4 million attend church in an average week.

A 31-year-old Roman Catholic priest in Iowa has been charged with helping to **make and distribute GHB**, gamma hydroxybutyrate, a controlled substance. The Associated Press said court documents indicate that the Rev. Jeffrey Windy had 25 gallons of a solvent used in the production of GHB delivered to St. Patrick's Church in Sheffield, Ill., one of two parishes where Fr. Windy worked until his arrest and subsequent suspension from priestly duties by the Roman Catholic Diocese of Peoria.

The Rt. Rev. **Henry C. Ndukuba**, Bishop of Gombe in the Anglican Church of Nigeria, is fortunate to be alive after armed thieves entered his home. They beat the bishop and other family members before fleeing with cash, jewelry and other valuables. At one point one of the assailants held a loaded pistol to Bishop Ndukuba's head. Only a misfire of the gun prevented a greater tragedy, according to *Vanguard*, a newspaper based in Lagos.

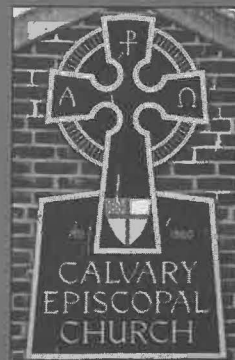
The **Province of Canada**, one of four within the Anglican Church of Canada, is making preparations to elect its next archbishop by FAX and e-mail next summer. The idea, proposed by the Rev. Alan Perry, who maintains the provincial website, will save an estimated \$20,000 in travel costs. The Province of Canada is comprised of seven dioceses in eastern Canada.





## IN THE MIDDLE OF IT ALL

*Calvary Church  
Rochester, Minn.*



Above left: Calvary Church and the Mayo Clinic in downtown Rochester. Right, top: Historic sign outside the church for all to read. Middle: Sign at the corner of 3rd and 2nd Ave, blocking off the courtyard from the sidewalk; bottom: The inside of Calvary Church.

Photos by Amy Grau

*Calvary Church, in the heart of the downtown Mayo Medical Center in Rochester, Minn., is given the unique opportunity to reach out to thousands of people from all over the world.*

By Amy Grau

Every day thousands of people pass through the 1/2 block area of 3rd Avenue in downtown Rochester, Minn. It is where the main entrance to the Mayo Clinic, the "Gonda," is located. The newly constructed Gonda Building was added to the medical complex last year, and is now the routine drop-off area for various hotel and patient shuttles. It is the most accessible place for patients with special needs, and offers the largest information area for visitors with questions. Just south of this new entrance is a separate employee entrance. With such a large amount of daily traffic, the Gonda entrance is the center for almost all who enter the Mayo Clinic. Across the street from all the commotion is Calvary Church.

Appearing to be a small, red-brick cottage among the towering stone buildings of the Mayo Clinic, this 750+-person congregation keeps growing, and provides unique forms of outreach to its community.

The Rev. Nicklas Mezacapa, rector of Calvary for 15

years, believes "authenticity" and "stepping outside tradition" are the most important ways to reach such a variety of people, both those who attend Mass and those who pass Calvary's doors. "When I go across the street [to the Mayo Clinic], I like to visit patients in a Hawaiian shirt and no collar. I want them to know I'm no higher a person than they are — I don't know more. I'm there to listen to their story and be a Christian friend."

Not only does "Fr. Nick" often visit the hospital and meet with individuals seeking counsel at the church, but the large outreach programs at Calvary prove that his parish wants to reach the community as a whole — in ways that may merely produce a smile.

"On nice days, we have music playing on loud speakers in the courtyard at noon for everyone who walks by. And we play a variety of music, from classical, to jazz, to ... even Weezer [a rock n'roll band]." The youth group will sometimes have a sandwich stand in the courtyard at noon, and yoga is taught on warm days. All who walk by are encouraged to participate.

Around Christmas, some of the parishioners bake fruitcakes for a fundraiser, and send more than 2,200 pounds to various parts of the United States. "We hear all the fruitcake jokes — use it for a door-stopper, or it'll make a hole in the floor if you drop one."

*"It's always something to get people talking and raise the spirit."*



On New Year's, the entire parish is invited to celebrate in the parish hall. "It's a formal affair. We hire a DJ, I wear tails, we all dress up, dance and eat hors d'oeuvres. It only lasts a few hours because we set our clock ahead and celebrate New Year's at 8 p.m. See, at 6 p.m. we set our clock to read 10 p.m., so when the clock strikes

midnight, it's actually 8 p.m. We all celebrate with horns and party hats, have a lot of fun, dance for a couple of hours, and we're all in bed by 9:15."

Although the credit for the New Year's idea goes to Fr. Mezacapa's wife, he and the rest of the parish have a myriad of their own novel ideas to share with their busy neighborhood. The most original is a monthly outreach project the church has titled The Calvary Sidewalk Cafe.

It started when the Gonda Building was being built in 2000, and 3rd Avenue merged from three lanes to one. When Fr. Nick noticed the closure one Sunday, the first things he anticipated were horns and congestion. "I could just picture all of the traffic backed up," he said. "It's Monday morning, many new patients are arriving, and everyone's in a hurry to start the week. I know there's nothing I can possibly do to fix the matter, but wouldn't it be nice to serve doughnuts and juice while waiting for the traffic to clear, ease a little tension?" So Fr. Nick rounded up five volunteers on Monday morning, and as the cars backed up to a complete stop down 3rd Avenue and around the corner, he and his volunteers knocked on car windows, offering doughnuts to those interested, while wearing aprons with Calvary Episcopal Church printed on the front.

There was such a positive response, he decided to do this once a month, calling it Calvary Cafe. But every month is not juice and doughnuts. It's always something different — handed out for a smile and given to the public by folks wearing Calvary Church's name across their chest — reminding them where it came from.

"Last winter, when the temperature was -4 degrees, we



Fr. Mezacapa in his office. The "No Vacancy" sign above him was used as part of his Christmas sermon to illustrate "No Room at the Inn."

played Hawaiian music on the loudspeakers at noon and passed out leis. One month we handed out superballs, another month was train whistles. It's always something to get people talking and raise the spirit."

"This February we're giving out Olympic medals to kick off the Olympics. I can't wait for the people to get off the shuttles at the Mayo and present them with a red, white and blue medal that says "Winner — #1" [pictured above at left] when they step off. A lot of people around here are grieving over loved ones or have their own medical problems, so just one smile in their day, to see a face brighten — all from a silly, but thoughtful gift — is what makes us continue this on a monthly basis."

Calvary Church, in the presence of the action from dawn to dusk, has one important approach to reach its parishioners, its visitors and those who are part of the Mayo Medical Center: "It's all about authenticity. To be real, on the same level, with people is more inviting, more exciting. By giving them a reason to smile in a busy and sometimes very hectic environment, they'll know we're here when they need us."



Left: The view of the Gonda Building entrance from Calvary's courtyard. Right: The courtyard from the waiting area of the Gonda entrance.

# Java for Yahweh



With all the change that the Episcopal Church has undergone in recent years one element seems to have remained largely the same — the one that requires bad coffee to be served during the coffee hour.

My status as the son of an Episcopal priest and a frequent adult participant in or observer of various church services and events should qualify me as a reasonably informed authority. In general, I would rank the quality of coffee at the average Episcopal church somewhere between the lukewarm brown stuff that service stations make available in the customer waiting room and the used engine oil the mechanic drains from cars. Let's face it, at most churches the line to volunteer for the coffee hour is pretty short. Church coffee pots are seldom cleaned thoroughly (if at all), and often whoever is in charge of supplying the coffee buys whatever is on sale.

What may be the first indications of change to this last bastion of tradition come from both coasts — one from the discriminating coffee palates of Seattle-area residents and the other from the Diocese of Newark.

St. Margaret's Church in Bellevue, Wash., was among several churches identified by *The New York Times* as switching to what it called "coffee with a conscience." According to the *Times*, a number of independent companies have begun offering coffee under one or more of the following designations: "shade grown," meaning it is grown on land which is not clear cut; "organic," cultivated without the use of pesticides; or "fair trade," in which a third party certifies that the coffee beans were purchased from the original farmer at a fair, set price. Although still a small percentage of total consumption, annual sales have increased dramatically. A number of these companies specifically cater to churches. In general, prices for these blends range between \$8 and \$12 a pound.

The decision to switch was relatively easy for St. Margaret's. Although the congregation is probably among the larger Episcopal Church coffee consumers, the annual premium paid

probably amounts to less than \$500. St. Margaret's commitment to a "low-environmental-impact" coffee hour has fairly strong roots. Even before the decision to switch coffee was made, the church stopped using disposable polystyrene foam cups in favor of clay mugs for regular members and insulated paper for visitors.

Not to be outdone, the Diocese of Newark received a resolution at its recent convention urging that sustainable coffee be served at all functions within the diocese and that all members consume only coffee marketed as "fair trade and shade grown." The resolution also called for the elimination of disposable polystyrene foam cups at all functions, and that information about the economic and ecological significance of sustainable coffee be disseminated to all congregations and placed on the diocesan Internet website.

The matter was never voted on by delegates, because by a two-thirds majority vote the resolutions committee removed the proposal from consideration prior to the start of convention. Its rationale was that the issue was important,

but better addressed through education rather than legislation. Under the rules of order it could have been reintroduced on the convention floor by a majority vote of all delegates. It was not. Based on reports received by THE LIVING CHURCH, there was no debate, and no lawsuits or presentment charges were filed.

By now you may be thinking that either I have been drinking too much coffee or spending way too much time reporting on the Episcopal Church. I have considered both possibilities and rejected them. At most Episcopal churches, the coffee hour is the primary (and for many members the only) way

in which Christian community and fellowship are nurtured. Another point to consider is that, although the trend to "green" coffee is still young, it does not seem to have aroused much partisan animosity. Try to recall just about any other break with tradition in the Episcopal Church during the last 35 years of which the same can be said.

*Steve Waring, news editor*



**Coffee hour  
is the primary way  
in which Christian  
community  
and fellowship  
are nurtured.**

## *Did You Know...*

**St. Stephen's Church,  
Fort Yukon, Alaska,  
has an altar frontal  
made from moosehide.**

## *Quote of the Week*

**The Rev. Wesley Hinton,  
associate rector  
of St. Thomas' Church,  
Terrace Park, Ohio,  
on foregoing marriage  
counseling for a couple,  
each of whom is 75 years  
old: "What do you tell  
a couple with 150 years  
of living experience?"**

## United in Their Witness

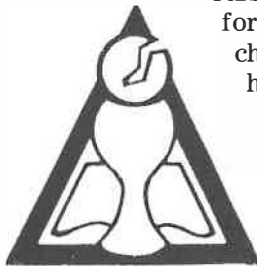
Most Episcopalians will not mourn the demise of the Consultation on Church Union (COCU), a 40-year-old agreement which involved the Episcopal Church and eight other churches [TLC, Feb. 10]. In its place we now find Churches Uniting in Christ (CUIC), a new covenant fellowship involving the same nine churches.

The seeds for COCU were sown in Grace Cathedral, San Francisco, in a sermon by a Presbyterian, the Rev. Eugene Carson Blake, in 1960. The original idea was for organic union among the member churches, but over time the participants had trouble agreeing on a number of matters, particularly ordained ministry.

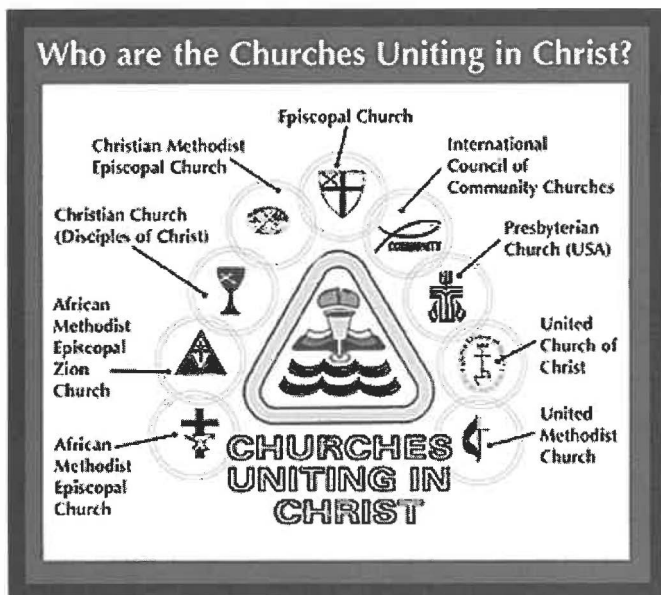
The idea of merger eventually was dropped, and in 1999 COCU turned its attention toward its members participating in a covenant relationship based on eight "visible marks" of unity. By that time,

most Episcopalians had little interest in COCU.

Advocates of the successor alignment, CUIC, claim this is a different sort of relationship. Member churches have pledged to work for the eradication of racism and for this we can be thankful, for racism has been a major issue for the Episcopal Church and others in recent years. We are pleased to see that organic unity is no longer on the agenda, and that the churches are willing to work together to be united in their witness. Keeping in mind that our Lord prayed for the unity of his church, each effort to reach out to fellow Christians ought to be supported.



COCU



CUIC

## Faith in Fasting

Of all our Lenten disciplines, fasting is arguably the most difficult. Abstaining wholly or partially from some foods during this season can be an arduous exercise, especially if we're not used to it. Fasting has a long history in the church. The early Christians fasted regularly, often on particular days of the week. So did the Jews before them. Traditionally, fasting during Lent has been a spiritual exercise for most Christians. Our prayer book reminds us that we should observe a holy Lent by fasting, among other disciplines (p. 265). It also designates the weekdays of Lent and most Fridays as days of "special devotion" with "special acts of discipline and self-denial" (p. 17).

It is probably safe to say that fasting is no longer observed as widely as it was, even a few years ago. Abstaining from food, especially meat, as an act of spiritual discipline may be practiced only by those who are particularly serious about

Fasting is a way to prevent the needs of the body from dominating our lives. It helps us to concentrate on God.

their faith, or persons who have a rule of life. If we abstain from food, it is more likely that we are observing a diet for health or cosmetic reasons. Perhaps it's simply a matter of not being able to fit into our favorite clothes. It may be easier to go on a diet because we understand the motive. Fasting just because it's Lent is more difficult to grasp.

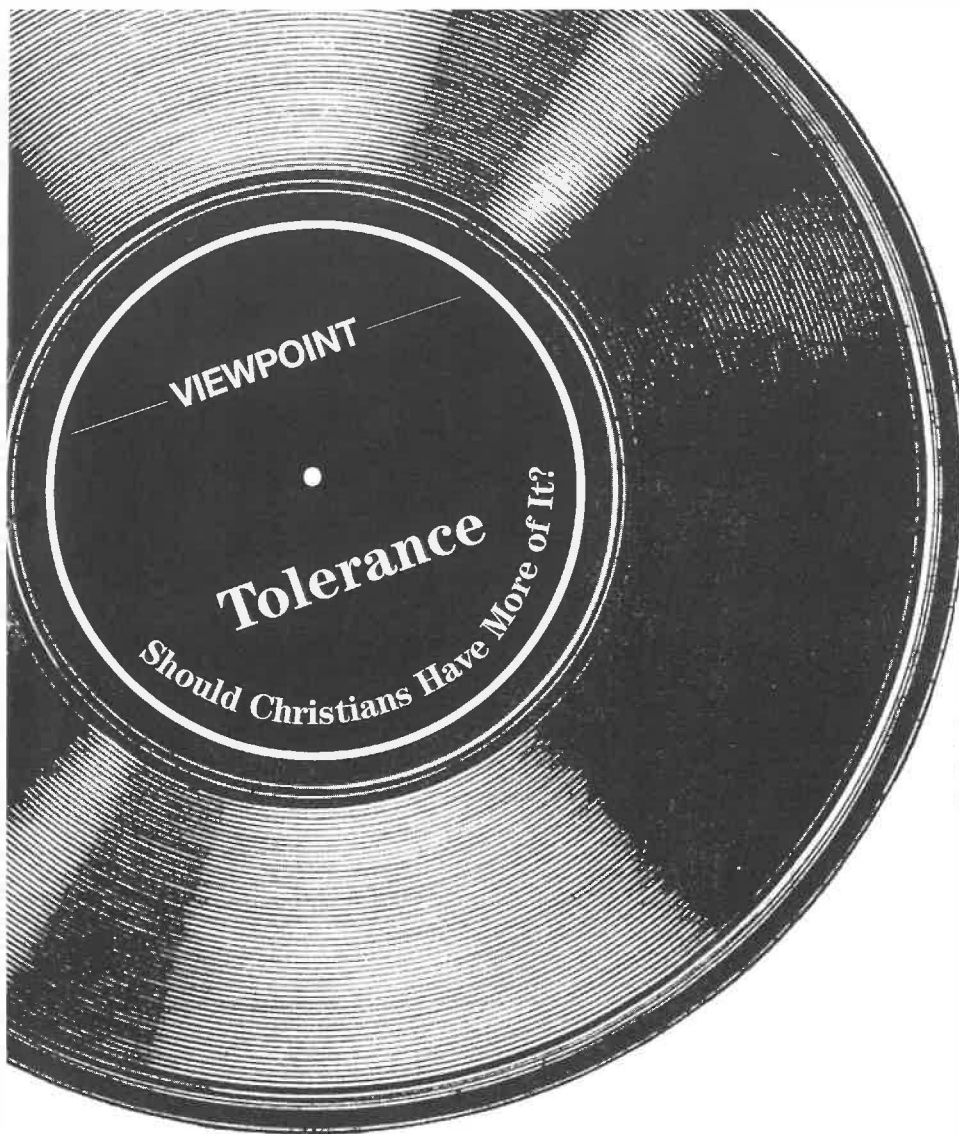
There are benefits to fasting which can be particularly meaningful, especially during this holy season. Persons with experience in spirituality stress that we may be more alert spiritually with less food — a plausible concept if we think about how we sometimes feel when we consume large quantities of food. Fasting is a way to prevent the needs of the body from dominating our lives. It helps us to concentrate on God.

Fasting also can help us to be mindful of those who have little or no food. By feeling a bit hungry on occasion, we may be able to increase our awareness of persons who may be hungry most of the time. There was a time when fasting led to sharing. The sacrifices made by Christians in fasting helped the less fortunate. If people deprived themselves of a certain food, or skipped a particular meal, it was given to the poor.

We can turn to scripture to find justification for fasting. In the Old Testament there are instances where people are called to fast for repentance, guidance or in times of trouble. Jesus stresses the importance of fasting, and he fasts in the wilderness in preparation for his ministry. In the Book of Acts, we find the apostles fasting for guidance (13:2-3) and on behalf of others (14:23).

Abstaining from food helps to emphasize what should be our total dependence on God and our gratitude to him. May it lead us to a deeper relationship of faithfulness and joy during this Lent.





By Eric Seddon

One day when I was about 9 years old, in the midst of rummaging through my parents' old record collection, I discovered an old comedy album called "Stan Freberg presents The United States of America, Volume One: The Early Years." On the cover was a rather dapper and fashionably nonchalant Stan Fre-



berg, holding a brightly colored briefcase in the shape of the 48 contiguous states. Being a bit of an American history enthusiast, I wasted no time in putting the record on the turntable and giving it a listen. But it wasn't

exactly history that greeted my ears. Instead I was treated to a rollicking satire of American politics and society in the 1950s and '60s, cast as a musical comedy, and (very) thinly based upon famous moments in American history. At one point, Freberg imagined the first thanksgiving feast as a "Take-an-Indian-to-Lunch" campaign to get the Puritan mayor re-elected (later, my mother explained to me that this was a satire of the politics that so deftly shadowed the civil rights movement). The musical number for this sketch culminated with a chorus of Puritans chanting "Two-Four-Six-Eight! Who do we Tolerate? Indians! Indians! Ra-Ra-Ra!" The sarcasm was hilariously biting; so much so that 20 years later it sticks in my memory, seeming even more relevant today whenever I hear criticisms, from both within and without the church, of the intolerance of Christianity.

Christianity is indeed an intolerant religion, regardless of one's denomination. In the Episcopal Church, of course, one is more likely to find this fact bemoaned from a pulpit, or even from a bishop's pen, than one might expect in many other churches. Indeed, we Episcopalians have actually become accustomed to bombastic arguments that prophesy the death of Christianity if we fail to address the vice of our intolerance. Yet despite the din surrounding the issue (or, perhaps more likely, because of it) such critics have successfully neglected a question of central importance to their complaint: Is intolerance actually a vice? And, perhaps more importantly, is tolerance even a virtue? Surprising though it may be to some, the answer to both is an emphatic no.

**The musical number for this sketch culminated with a chorus of Puritans chanting "Two-Four-Six-Eight! Who do we Tolerate? Indians! Indians! Ra-Ra-Ra!"**

The problem is that tolerance (as a practice, rather than as a social concept mentioned in polite conversation at diocesan conventions) is actually an appalling thing. To prove it, all one has to do is apply the

principle of tolerance to anything or anyone worth caring about. For example, what sort of parents would say to their children, "I tolerate you," while tucking them in at night? What pet owner would care for a pet, feed it, and take it to the vet when it was sick, out of tolerance? On an even lesser level, what concert goer bothers to go to the trouble of driving to a concert if the goal is merely to tolerate the music?

The use of the word "tolerance" in our current church environment is euphemistic, a substitute for "acceptance." And this "acceptance" goes far beyond the prayer book notion of respecting the dignity of every human being. Its tacit meaning is to accept what a person does, without criticism or rebuke. This, however, is contradictory to the gospel. For love goes far beyond tolerance or acceptance. It goes to the point of complete intolerance. Returning to the example of parenthood, good parents never tolerate that which will harm their child — even if the children want the thing that harms them. Nor will a good friend tolerate another's drug habit or alcoholism. The bottom line in these situations is that the intolerant, loving person thinks it worthwhile to engage in conflict — conflict easily avoided by a credo of tolerance.

We must face some facts. Tolerance is entirely unsatisfying. It never motivates anyone to do even the slightest good. It is by nature static, inactive, neutral (and like all neutrality it is a false position: a euphemism for ignorance, apathy, selfishness, or a combination of the three). Now perhaps it's true that those in favor of elevating tolerance to an article of faith might be less likely to succumb to the sin of burning people at the stake (except, perhaps, those they deem guilty of intolerance) but this is more likely to be out of indifference than anything else. For tolerance best thrives in an atmosphere of indifference. And indifference is simply a subtle form of hatred. It is the colder form. The hot form may light a fire, but the cold form says, "I care so little, let them do what they want — even if it destroys them." Tolerance is, at best, the worst type of cold war. It's not less hateful, though it is more subtle.

Christianity has never existed, nor can it possibly now congenially co-exist, with a credo of tolerance. We are all blessed

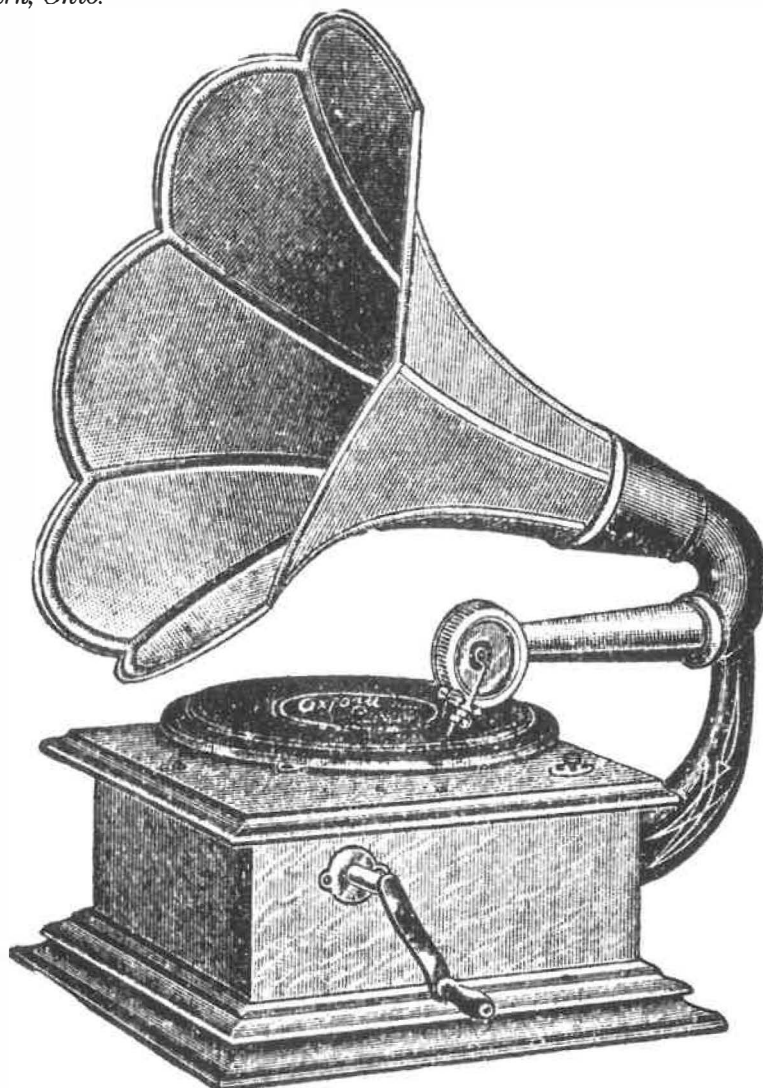
indeed, that God does not merely tolerate us. He seems to think us worth the conflict that comes with that powerful word, love. And watering down love for the sake of tolerance is to live life for the sake of appearances; polishing the outside of the cup while allowing the inside to remain filthy.

As Stan Freberg's sketch so wittily demonstrates, tolerance is the motto of a pragmatic, even cynical age. Perhaps when we hear it used as a battle cry, we'd best look around to see

who is running for election. As for those critics, both internal and external, who feel that intolerance will hasten the death of our religion, so be it. If the church dies in obedience to Christ, she shall be resurrected to a life more beautiful and powerful than before. We have no fear of death, for we know the one who has conquered it.

*Eric Seddon is a free-lance writer and musician who lives in Richmond Park, Ohio.*

**The word "tolerance" in our current church environment is euphemistic; a substitute for "acceptance."**



## LETTERS TO THE EDITOR

# One-Sided Bias

The Rev. Gardiner H. Shattuck [TLC, Jan. 13] is right to be concerned about the growth of anti-Semitism, but he is wrong to equate criticism of Israel with anti-Semitism. The Palestinians have suffered under Israel's terrorism for years, and America has turned a blind eye to their suffering because of a one-sided bias for Israel. It is only right that this is changing and that we become less biased and more critical in our understanding of the Middle East. Not to hold Israel accountable for its actions is in itself a form of anti-Semitism, for it implies that Israel needs to be treated differently than the rest of the world. We must make sure that our guilt about our past does not blind us to the realities of the present.

*Sarah L.O. Smith  
Philadelphia, Pa.*

If historian Gardiner H. Shattuck Jr. were to do a little reading, he would discover that the principal instigators of persecution against the early church were Jewish religious leaders, who viewed Christianity as a dangerous sect that needed to be wiped out, and were not averse to using the Romans to do it.

The church may indeed be guilty of centuries of "an eye for an eye" but I believe we have reached the point where we can honestly criticize both Israel and its Jewish supporters in this country without being "anti-Semitic."

*Jeffrey McHale  
Scranton, Pa.*

A hearty "Amen" to Gardiner Shattuck's "anti-Semitism" article. The long history of anti-Semitism is well

**We must make sure that our guilt about our past does not blind us to the realities of the present.**

known by our Jewish friends and often lost on us Christians. A book which opened my eyes on this subject is *The Anguish of the Jews: Twenty-Three Centuries of Anti-Semitism* by the Roman Catholic scholar Edward H. Flannery (New York: Paulist Press, 1985). Perhaps we should add it to our church reading lists and libraries if it isn't there already.

*Theresa Newell  
Sewickley, Pa.*

Gardiner Shattuck, Jr., makes a tragic error in equating criticism of Israel with anti-Semitism. As Israel's largest backer and supplier of military weapons, the United States alone has sufficient leverage to broker peace in the region, where Palestinians have paid dearly for the

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## LETTERS TO THE EDITOR

West's anti-semitism, and where Israeli policies are creating hatreds that were largely unknown there prior to 1948.

(The Rev.) Bruce M. Shipman  
Groton, Conn.

Fr. Shattuck's discussion of the tortured history of Christian-Jewish relations is helpful in that we must be informed by our history lest we be compelled to repeat the mistakes of former generations. However, I believe none in the civilized world can afford to confuse Judaism with some of the policies and practices of the nation of Israel. While I would be far out of line to speak on behalf of the bishops of Massachusetts, my understanding is that the actions of the bishops at the Israeli consulate in Boston had to do with protest of violence perpetrated by the Israeli Defense Forces at the direction of the their government against the Palestinian people. It is worthy of note that the bishops did not focus their protest at any local synagogue. To raise the banner of anti-Semitism as an excuse to overlook what could be argued as the state-sponsored terrorism of the Israeli government through the use of their armed forces against the Palestinian people is unhelpful.

Let us be clear. The government and people of Israel have every right to exist in peace. The loss of life, whether Israeli or Palestinian, whether Jew, Christian, Muslim or agnostic, is inexcusable, and each life lost is cause for grief for all who seek peace. However, peace will continue to be elusive as long as provocations by the Israeli Defense Forces prompt suicide bombings by a desperate population. While the actions of the bishops may have been misunderstood by some, the issue at hand is not anti-Semitism, but peace with justice for both Israelis and Palestinians.

(The Rev.) Robert Edmunds  
St. Andrew's Church  
Edgartown, Mass.

Having lived most of my life in isolated and rural parts of the country, I have little experience of Jewish cul-



## PEOPLE & PLACES

ture and none of the anti-Semitism which is the subject of Fr. Shattuck's article. All I know is what I read.

Since my reading ability spans, roughly, the lifespan of the State of Israel, one thing I have become accustomed to read, with predictable regularity, is the implied charge of anti-Semitism as a rebuttal to every criticism, big or little, of the domestic, foreign, and military policies of the State of Israel.

It seems to me that, if the Israeli state wants to be treated as the sovereign grown-up it is, it ought to articulate and defend its policies on the merits, not by deflection. The "anti-Semitism" card, played every time, is not only irrelevant; it is getting very old.

*(The Rev.) Douglas Buchanan  
Bishop, Calif.*

### Keep It Open

According to news reports, the political activity surrounding the search for the next Archbishop of Canterbury has been particularly vicious.

Since the current UK government is dramatically changing the role of the House of Lords, and there is a rational discussion of the disestablishment of the Church of England, let me add the following consideration to the role of the Archbishop of Canterbury in the entire Anglican church:

When the College of Cardinals elected a Pole (or more relevantly a "non-Italian") to serve as pope, they sent an important message that the Bishop of Rome is head of and truly represents the worldwide Roman Catholic community of believers.

I believe it's time for the worldwide Anglican Communion to take the same step. The Archbishop of Canterbury speaks for the entire Anglican Communion. The possibility of holding this position should be open to any bishop in the world. It can serve only to strengthen the church, the international identity of the Anglican Communion, and the unity of Anglicans everywhere.

*Arthur H. Roach  
Arlington, Va.*

### Appointments

The Rev. **Ida L. Johnson** is rector of St. Bartholomew's, 204 W Salisbury St., Pittsboro, NC 27312.

The Rev. **Shane Scott-Hamblen** is rector of St. Mary's, 1 Chestnut St., Cold Spring, NY 10516.

### Ordinations

#### Deacons

**Massachusetts — Constance Chandler-Ward, Rosanna Kazanjian.**

#### Priests

**Kentucky — James Quigley, David Simmons.**

**Los Angeles — Emilie Chaudron Bush, Carolyn S. Estrada, Gerardo Brambila Estrada, Mary Lova Foulke, Julie Helene Morris, Stefani S. Schatz, Christopher Yaw.**

**North Carolina — Council Foy Bradshaw.**

### Receptions

**Southwest Florida — Raynaldo Ayerbe**, as a priest.

### Deaths

**Alastair Cassels-Brown**, retired professor at Episcopal Divinity School, died Nov. 30 at his home in Concord, NH. He was 74.

Mr. Cassels-Brown, a native of London, England, was professor of church music at EDS from 1967 until his retirement in 1992. He also was director of music at St. George's School, Newport, RI, associate organist and choir director at the Cathedral of St. John the Divine in New York City, and organist and choirmaster at Grace Church, Utica, NY. He also taught theory and composition and directed the concert choir at Hamilton College, Clinton, NY. He was well known for his organ recitals and compositions, and he directed many choral and chamber music concerts in the East. He is survived by his wife, Rosemarie, a son, Peter, a daughter, Elisabeth, two grandchildren, and two brothers, Ian and Graham, of England.

The Rev. **William G. Kibitz**, who served Christ Church, New Haven, CT., for 42 years, died Jan. 8 at St. Raphael Hospital, New Haven. He was 91.

Fr. Kibitz was born in New York City. He attended Trinity College, Hartford, where he served as college organist, Berkeley Divinity School, and St. Stephen's House, Oxford University. He was ordained deacon in 1936, and began his tenure at Christ Church in that capacity. He was ordained priest in 1937, and thereafter served as curate and rector until his retirement in 1978, when he was designated rector emeritus. Fr. Kibitz served as mentor and priest to many Yale students, and was responsible for developing the musical tradition of

Christ Church; an organ fund has been instituted in his name. He appointed the first woman to the vestry, and approved the application of a woman into the ordination process as soon as permitted by General Convention.

The Rev. **James Sox**, rector of Emmanuel and Good Shepherd Church, Philadelphia, died Dec. 11. He was 53. Born in Woodbury, NJ, he was a graduate of Rutgers University and St. Charles Borromeo Theological Seminary. He was ordained deacon in 1982 and priest in 1983, then was assistant at St. Martin's, Radnor, PA, 1982-85. He became rector of the Philadelphia parish in 1985. He was a member of the Society of Mary, the Confraternity of the Blessed Sacrament, and was an associate of the Order of the Holy Cross.

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**RECTOR:** Our historic, growing parish of 180 in a beautiful Lake Michigan resort area seeks candidates with vigor, energy and enthusiasm. Our new rector will be a sensitive pastor, counselor and healer, will honor tradition while showing us new ways to worship, and will team with us to grow our education and music programs and extend our ministry into the community. Compensation exceeds diocesan guidelines. Contact **Search Chair Graydon DeCamp, GDeC@aol.com, (231) 264-6314, or c/o St. Paul's Church, 403 Traverse St., Elk Rapids, MI 49629.**

**RECTOR:** Trinity Episcopal Church, Lawrence, Kansas, seeks an energetic rector for our pastoral/program sized parish. Our beautiful, historic church is located in a college (University of Kansas) community of 80,000 forty miles west of Kansas City in wooded, rolling hills. Our diverse membership values liturgy, music and tradition. We have a vibrant church family, a strong diaconate, an active lay ministry, a debt-free facility and a growing endowment. We wish to expand education for youth and adults and develop parish growth through programs for singles and families. In a new rector our parish seeks pastoral care, spiritual guidance, and inspirational preaching. Strong communication and administrative skills are required. Send resume to: **Patricia Henshall, Chair, Search Committee, 737 Republic Road, Lawrence, KS, 66044.** For more information please visit our website at [www.episcopal-ks.org/trinity](http://www.episcopal-ks.org/trinity) or E-mail: [rljohnst@ku.edu](mailto:rljohnst@ku.edu)

**FULL-TIME RECTOR:** Agawam, MA. St. David's is a vibrant, program-sized, committed parish, in a suburban setting. We seek a rector who will proclaim God's word, support our many active ministries, and direct us in our spiritual growth. We desire a warm, caring, Christ-centered pastor. Contact **Ted Kopyscinski, Search Chairperson, St. David's Episcopal Church, 699 Springfield St., Feeding Hills, MA 01030. Phone (413) 786-6133, E-mail tk01001@aol.com**

**FULL-TIME RECTOR:** St. Michael's Episcopal Church, Ridgecrest, California — St. Michael's is a small parish in sunny California located north of Los Angeles in the Upper Mojave Desert — three hours north of the traffic and three hours south of the year round activities of Mammoth and June lakes (fishing, hiking and skiing). We are a caring, traditional Eucharist-centered congregation seeking an enthusiastic spiritual leader — a priest with vision and pastoral skills with a gift for scriptural preaching and teaching and who has a heart for children and youth (our future). Our desire is for a Spirit-led pastor who will guide us along Christ's path in this time of secular uncertainty; who will challenge and strengthen us through Christ-centered worship and education. We have active lay ministries that include powerful intercessory prayer groups, hospital visitation and a growing Cursillo community. We have on-going newcomer's classes as well as the ALPHA course and a variety of lay-led Bible studies. If you feel called to come to the desert where He promised that "the glory of the Lord would be revealed" (Isaiah 40:5), send your resume to **St. Michael's Episcopal Church, Attn: Search Committee, 200 W. Drummond Ave., Ridgecrest, CA 93555 or E-mail to [stmich@ridgenet.net](mailto:stmich@ridgenet.net).** For more information about St. Michael's visit our website at [www.stmichrc.org](http://www.stmichrc.org).

**RETIRED PRIEST** who still wishes to serve. We are Saint James' Church, Boynton, and Saint Andrew's Church, Baskerville, two very small, traditional parishes in south central Virginia, looking for a retired priest to live among us, provide Sunday services and limited pastoral care. We can provide a rectory with utilities, a small stipend, and our good southern friendship and hospitality. For more information, contact **Willoughby Hundley, Jr., P.O. Box 66, Boynton, VA 23917 Phone (434) 738-6547. E-mail: [jhundley@kerrlake.com](mailto:jhundley@kerrlake.com)**

## POSITIONS OFFERED

**FULL TIME RECTOR:** Mt. Vernon, IN. A pastoral-sized congregation in the Diocese of Indianapolis, St. John's is located in SW Indiana in a thriving agri/business community, 20 minutes driving time from a metro area. We are a growing church family of 160 members with about 20% of that number under the age of sixteen. We have an active, dedicated group of lay readers, are debt free with significant investments that support a strong outreach program. We seek a rector who will conduct meaningful worship services, who will teach us and help us teach our children, who will be our pastor and help us care for each other and our community. A rector who will assist us in equipping ourselves for our ministries. Contact: **The Rev Canon Richard Halladay, 448 Freeman Ridge Road, Nashville, IN 47448 E-mail: [stjohns5445@aol.com](mailto:stjohns5445@aol.com)**

**RECTOR:** St. Ambrose Episcopal Church, located in one of Ft. Lauderdale's oldest and prettiest neighborhoods, is seeking an experienced rector. St. Ambrose is a self-sufficient pastoral congregation, ready to evolve into a program ministry for the new century. St. Ambrose was able to burn its mortgage several years ago due, in part, to a successful Pre-School/ Day Care Center and housing a Developmental Center for Physically Challenged children. We are searching for an individual who will lead us to increased membership, deeper spiritual growth and development of Church programs. St. Ambrose is poised and ready to "lift the bushel" and let our light shine. If you are interested in learning more about our unique parish, please send your resume and CDO profile by April 21, 2002 to: **Search Committee, St. Ambrose, 2250 SW. 31 Avenue, Ft. Lauderdale, FL. 33312. Attn: Tom Harman.**

**DIRECTOR OF YOUTH MINISTRIES:** St. John's Episcopal Church, Ellicott City, MD, is seeking a full-time, energetic, dynamic leader (lay or ordained) for our established and flourishing youth programs, including: high school and middle school youth groups, special youth events, youth-in-outreach ministries and confirmation class. Responsibilities also include input into Christian education for grades 6-12 and assistance in implementing the *Journey to Adulthood* program. Ability to relate well with teens one-on-one and in groups is a must, providing guidance in their faith journey. St. John's is a vibrant and growing suburban church, located in a historic town between Baltimore and Washington, DC. Our 177-year-old parish is a community of over 2,600 people. Attractive, spacious campus with space dedicated to youth. Very competitive compensation package includes well-appointed apartment. Bachelor's degree or 3 years experience with youth desired. Send resume and picture by March 15 to **DYM Search Committee, St. John's Episcopal Church, 9120 Frederick Road, Ellicott City, MD 21042-3912, [stjohnsec@aol.com](mailto:stjohnsec@aol.com).**

**ASSISTANT RECTOR:** Traditional, growing parish on a unique Florida Gulf Coast island seeks dynamic priest to help equip lay ministry, grow the congregation, build the Christian Education program, strengthen youth and young adult groups, and expand outreach ministries. Share in preaching, teaching and pastoral care. Self-starter needed! The new rector is 50 and has high energy for preaching, liturgy, pastoral care, and administration. Compensation includes good salary plus housing for a single, couple or small family. Don't pack a winter coat. Contact **Donald Fishburne@aol.com**

**RECTOR:** We expect that, with the right leadership, our parish membership should triple in size during the next five to ten years. The profile of the community outside our Holy Cross family closely mirrors us in lifestyle, income, needs and desires. It is with this recognition that we expect to share our faith in a strong, growing body of Holy Cross disciples. Check our profile at [www.holycrossredmond.org](http://www.holycrossredmond.org). If interested send resume and CDO profile to **Bob Hawes, Calling Committee, Church of the Holy Cross, 11526 162nd Ave. NE, Redmond, WA 98052 or call Bob Hawes (877) 812-1551 or by E-mail to [bobhawes@gte.net](mailto:bobhawes@gte.net).**

**PRIEST-IN-CHARGE:** Ohio Valley Cluster, WV, looking for a full-time priest for a 3-5-year Bishop's appointment with option for election after 3 years. Comprised of four small congregations, this cluster has a full-time lay administrator and Canon 9 cleric. Need priest to lead in the continued work of revitalization — visioning, goal setting and implementation, relationship building, stewardship, pastoral care and liturgical leadership. Want a priest with enthusiasm for ministry. Contact: **The Rev. Cheryl Winter, Deployment Officer, P.O. Box 5400, Charleston, WV 25361; [cwinter@wvdiocese.org](mailto:cwinter@wvdiocese.org).**

## POSITIONS OFFERED

**CHAPLAIN:** Historic Alexandria, Egypt. The parish of St. Mark's Anglican Church, within the Episcopal Diocese of Egypt, is looking for a chaplain. The parish is responsible for two churches, St. Mark's downtown and All Saints' in the suburbs—small congregations made up of English-speaking Egyptians, Sudanese and Westerners. Active ministry programs among Sudanese refugees. The Bishop is seeking someone for St. Mark's who is liturgically flexible, theologically conservative, with a balance of vision, perseverance and patience. Arabic speaking a plus! Contact the **Rev. Paul-Gordon Chandler, US Commissary for the Bishop of Egypt. Tel. (509) 343-4040.**

**RECTOR:** Christ Church of Whitefish Bay is located on the shore of Lake Michigan in southeastern Wisconsin, a suburb of Milwaukee, and is home to a 1,000-member parish drawing from several communities. We value Eucharistic-centered worship and related traditions, Christian formation, service within our community and beyond, and welcoming new members into our parish life. We are seeking a rector who will maintain these core values, share our vision for spiritual growth, and empower our strong lay leadership in its ministries. Fellowship between clergy and parishioners is important to our parish family. We are energized by the anticipation of the spiritual leadership which only a rector can provide. Inquiries to: **Paulie McCown, 5428 West Parkview Drive, Mequon, Wisconsin 53092, E-mail: [pmcco@wi.rr.com](mailto:pmcco@wi.rr.com)**

**SCHOOL HEADMASTER:** St. John's Christian School, a 200-student private pre-school through eighth grade school affiliated with St. John's Episcopal Church in Roseville, CA, is seeking a school headmaster. Position requires valid administrative and K-8 elementary credentials, three years administrative experience, five years classroom teaching experience, and Master's Degree. Competitive salary and benefits package. Call (916) 782-1772 or e-mail [jallard@hence.com](mailto:jallard@hence.com) for information.

**FULL-TIME RECTOR:** Our welcoming, near-program size, suburban church is seeking an energetic spiritual leader, with strong sermon skills, who will promote individual and corporate growth. Our community, located 35 miles from Atlanta near Lake Lanier, is one of the fastest growing counties in the nation. Send resume to: **Karin Markey, Chair, Nominating Committee, The Episcopal Church of the Holy Spirit, PO Box 2424, Cumming, GA, 30028 or call (678) 852-5931. [www.fornministry.com/30028ECOHS](http://www.fornministry.com/30028ECOHS)**

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Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 T, Th, F; LOH: Sun 11:10 & Wed 7 & 10; Ev: 7 1st Sun Oct — Apr

## AVERY, CA

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

## ASPEN, CO

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The Rev. Jeffrey C. Fouts, r Christchurchaspen.org  
Sun 8, 10

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http://www.cccathedral.org (860) 527-7231  
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## 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  
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  
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www.stpauls-kst.com

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## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
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ascensionchicago.org

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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

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# CHURCH DIRECTORY

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL**  
125 Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean and r  
Sun Eu 8, 9, 11; Christian Formation 10; Santa Misa 1

## 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, 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 (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

## KANSAS CITY, MO

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

## LAS VEGAS, NV

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H Eu Daily (ex Sat) christissavior@lvcn.com

## NEWARK, NJ

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Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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H Eu Sun 8, 9, 11:15. Wed noon, 5:45 (828) 274-2681

**ST. MARY'S CHURCH** (Grove Park) (828) 254-5836  
337 Charlotte St. at Macon mail@stmarysashville.org  
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Sun Eu 10

**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; MR, 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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