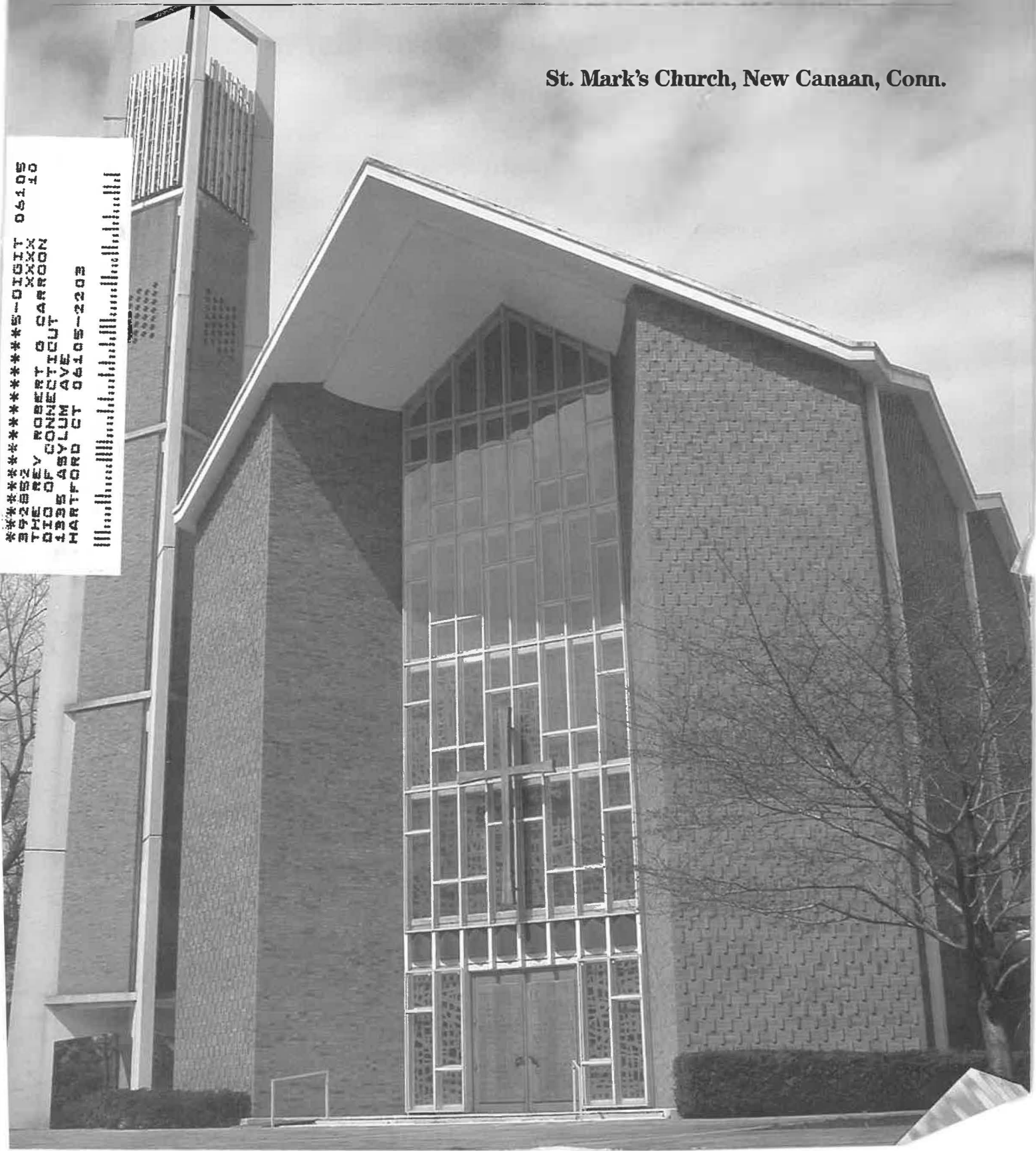
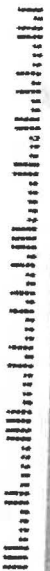


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St. Mark's, Church, New Canaan, Conn., is described as "eucharistically centered in the broad church tradition," serving 1,800 communicants in a community 50 miles from New York City. The church's eight-acre campus includes two clergy homes, the church and education buildings, and the "Church House," which houses offices and the sextons' residence. The feast day of St. Mark is April 25 [p. 11].

Michael Bird photo

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SUNDAY'S READINGS

The Good Shepherd

*'[T]he sheep follow him, because they know his voice'
(John 10:4b).*

The Fourth Sunday of Easter, April 21, 2002

Acts 6:1-9, 7:2a; 51-60 or Neh. 9:6-15; Psalm 23; 1 Pet. 2:19-25 (or
Acts 6:1-9, 7:2a, 51-60); John 10:1-10

A few years ago, an American priest of many years was deeply moved by a "living parable" while traveling in the Middle East. By the side of a highway in Jordan sat a grown man cross-legged and crying. The man was a shepherd, and one of his charges had gotten out of its enclosure and been killed by a passing motorist.

Part of the man's sadness, of course, obviously had to do with the fact that he had lost a valuable asset. But he had also lost a friend who had a name.

Probably the "midwife" at the lamb's birth, he had certainly assisted its mother in her motherly duties. Like a devoted puppy, it knew and loved its master. It followed him because it recognized and therefore "loved" him.

And he, in turn, had "loved" the little lamb right back – to the extent of devoting his life to its care and to that of its fellows. The shepherd's sadness at the loss of even one of his charges was real.

"Good Shepherd Sunday," as this day

is frequently called, reminds us that we are the sheep of Christ's fold. Each and every one of us has been "birthed" by him through baptism into his death, been named by him at that time, and is cared for individually by the Savior. He is the trusted gatekeeper who keeps us safe and secure. We follow him because we recognize his voice in the scriptures, and he loves us unconditionally even if we stray from his fold.

Jesus, our shepherd, cries when even one of us goes astray. And prone to wander we are. Some of us follow false prophets. Some give up our faith completely. And a few even persecute the body. But, as 1 Peter reminds us, there is joy in heaven when even one returns to the "shepherd and guardian of our souls" (2:25b). As the prayer and vision of the deacon Stephen makes clear, "no one who (re)turns to Christ is ever turned away" (Acts 7:59; 7:56).

If only that poor Jordanian's kid hadn't wandered.

Look It Up

To what extent does Jesus love us as individuals, and to what lengths will he go to demonstrate it? (John 10:11-15)

Think About It

If the Good Shepherd knows us each by name, how important is it that we know the names of the of our fellow parishioners?

Next Sunday

The Fifth Sunday of Easter

Acts 17:1-15 or Deut. 6:20-25; Psalm 66:1-11 (or 66:1-8); 1 Peter 2:1-10 or Acts 17:1-15; John 14:1-14

BOOKS

The Many Faces of Faith

A Guide to World Religions and Christian Traditions

By Richard R. Losch
Eerdmans. 192 pp.
\$19. ISBN 0-8028-3910-X

The events of the past year have

prompted more and more people to seek to understand other faiths of the world, not least Islam. Along these lines, Richard R. Losch, an Episcopal priest, offers *The Many Faces of Faith: A Guide to World Religions and Christian Traditions*. Providing brief overviews of major world religions and most Christian traditions, Losch introduces readers to the essential beliefs, practices and history of each of these groups. As an Episcopalian, Losch especially appreciates the Anglican and other catholic traditions, and spends more space on them than other denominations. In surveying his topic the author discloses his own faith, but aims to be as objective as possible in his presentation of other perspectives.

To undertake a survey of world religions and Christian denominations within 200 pages is a truly daunting task. Given the gargantuan scope and relatively slight space, omissions are inevitable. For example, the book would be significantly enriched with a chapter depicting the rise of Christian fundamentalism and development of evangelicalism, as well as further distinctions between pentecostal and charismatic Christians; these additions would be particularly useful considering the recent growth of these groups.

Nevertheless, what is present is quite good and would prove stimulating and useful for clergy or laity, or perhaps especially a study group seeking a basic understanding of world religions and various Christian traditions.

(The Rev.) Jason A. Fout
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The University of the South, popularly known as Sewanee, invites applications for the position of Director for the recently funded Lilly Theological Exploration of Vocation Program. Sewanee will implement a comprehensive program to attract young persons to ordained ministry, to provide more students with hands-on experience in religious- and service-based vocations through internships and outreach opportunities, and to support curricular and co-curricular efforts to help students explore values and vocation in collaborative programs involving the Chapel, faculty, College departments, the Seminary and the Office of Career Services. The Director will play a role in guiding and coordinating the activities of the grant, and will work with the Lilly Steering Committee to administer the activities and initiatives which will make up Sewanee's Lilly Theological Exploration of Vocation Program. The Director will also supervise the external assessments of the program conducted during the second and fourth years of the grant period.

This position is a fulltime, twelve-month administrative position for the duration of the grant at Sewanee (currently four years), and will report directly to the University Provost. A master's or other advanced degree is preferred. Preference will be given to candidates with experience in managing multi-faceted programs, who have experience in or familiarity with the requirements and process of ordination in the Episcopal Church, and who have an interest in fostering reflection on values in vocations generally. Essential qualities of the successful candidate include: strong organizational and communication skills, a working knowledge of budgets and the ability to work effectively with University administrators and faculty, well-developed leadership skills, energy and imagination, self-motivation, demonstrated ability to design programs for retreats, workshops and conferences, and a commitment to the values of a selective liberal arts institution.

Consistently ranked among the top tier of national liberal arts colleges, Sewanee was founded by leaders of the Episcopal Church in 1857. The university comprises a College of Arts and Sciences, with 1,350 undergraduate men and women, and a School of Theology, with about 100 graduate students pursuing master's and doctoral degrees. Sewanee is located on a striking 10,000-acre campus atop Tennessee's Cumberland Plateau between Chattanooga and Nashville.

Applications should include a cover letter and current résumé; applicants should also request three references to send letters on their behalf. Review of applications will begin immediately. Nominations, inquiries, and applications should be sent to: **Carlene Bain, Personnel Assistant; University of the South 735 University Avenue, Sewanee, Tennessee 37383-1000.**

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Once Quiet, These Primate Now Speak Out

African and Asian primates were once reluctant to assert their views, but two recent incidents suggest that the 1998 Lambeth Conference was not an aberration.

In the first instance, *The Telegraph*, a London newspaper, reported on March 24 that a number of senior clerics from Africa and Asia are preparing to inundate the Crown Appointments Commission with letters requesting that the next Archbishop of Canterbury hold traditional Christian beliefs on doctrine and morality.

The Rev. Bill Atwood, general secretary of the Ekklesia Society, confirmed broad details of the proposed letter-writing campaign, which he said is to be undertaken out of concern for some of the names being proposed. Ekklesia is a coalition which seeks to defend and promote traditional Anglican church teaching. It lists six of the 37 Anglican primates as members.

"It's not so much concern based on personalities," Fr. Atwood said, "but

[on] theological positions."

Fr. Atwood noted that 80 percent of the worldwide Anglican bishops at the 1998 Lambeth Conference voted in favor of a resolution in support of traditional church teaching on sexuality, and yet one of the most notable clerics not to sign, the Most Rev. Rowan Williams, Archbishop of Wales, is regarded by many as the favorite to become the next Archbishop of Canterbury.

In the second instance of developing world primates seeking a greater influence within the communion, the Most Rev. Drexel Gomez, Archbishop of the Province of the West Indies, has invited the Rev. David Moyer, the inhibited rector of the Church of the Good Shepherd in Rosemont, Pa. [TLC, March 24], to go to London for an information-gathering session prior to the start of the primates' meeting. Fr. Moyer said he has accepted the invitation to meet with an as-yet-to-be-determined number of primates and tell his version of the

events which led the Rt. Rev. Charles E. Bennison Jr., Bishop of Pennsylvania, to declare that Fr. Moyer had abandoned the Episcopal Church. Fr. Moyer has refused to permit Bishop Bennison to make a visitation to Good Shepherd because he said that



Fr. Moyer

Bishop Bennison has departed from traditional church teaching and has broken promises he made with regard to implementation of alternative pastoral care for the congregation.

In addition to being rector of Good Shepherd, Fr. Moyer is president of Forward in Faith North America (FIFNA), a traditionalist group opposed to the ordination of women, which in October announced it would seek to elect its own non-geographical bishop later this year if the Episcopal Church did not act to provide alternative pastoral care by that time. Fr. Moyer is a candidate for that position.

Housing Allowances for Clergy Face Legal Challenge

The Evangelical Lutheran Church in America (ELCA) is urging strong support for legislation which would clarify a long-standing tax policy that exempts clergy income designated for housing. Last month the Ninth U.S. Circuit Court of Appeals in San Francisco announced it would review the constitutionality of the provision.

Ending the exemption could result in an additional \$500 million in taxable income for U.S. clergy by some estimates, according to *The Star Tribune*, a Minneapolis newspaper.

In 1998 the IRS questioned the deduction that the Rev. Richard Warren, minister of the 18,000-member Saddleback Valley Community Church near Los Angeles, was taking on his home. Court records indicate that Pastor Warren and his wife took a \$79,999 deduction on their income

taxes for housing costs. Several times between 1992 and 1998, all or nearly all of Pastor Warren's clergy compensation was listed as housing allowance. The IRS contended that the clergy housing exemption was limited to fair market rental value, not the amount used to provide a home. The court found in favor of the Warrens and the IRS appealed. On March 5 the Appeals court decided in a split decision that it must first address the constitutionality of the so-called parsonage exemption which was established in 1921.

Since neither the Warrens nor the IRS challenged the constitutionality of the exemption, the court sought a third opinion from Erwin Chemerinsky, a University of Southern California law professor. Prof. Chemerinsky had not filed his brief when he told

the *Star Tribune* on March 29 that he believes the tax exemption violates the First Amendment's prohibition against establishment of religion.

Rep. Jim Ramstad (R-Minn.) is preparing legislation to head off a constitutional showdown by clarifying that the housing allowance is limited to fair market rental value. Rep. Ramstad, a majority member of the House Ways and Means Committee, which is responsible for tax legislation, told the newspaper that he hopes to introduce the legislation soon after Congress returns from its spring recess.

Even if Congress acts in time to forestall a decision by the Appeals court, Prof. Chemerinsky believes the First Amendment aspects of the issue will eventually have to be addressed by the courts.

'Sustaining Faith' - Queen Mother Dies at Age 101

The four-day Easter holiday in Great Britain was subdued following announcement that Queen Mother Elizabeth died peacefully in her sleep March 30. She was 101. Upon the death of her husband King George VI in 1952, the monarchy passed to her daughter, Elizabeth II, who continues to hold the title Head of the Commonwealth and Defender of the Faith. The latter makes her the titular head of the Church of England.

Although the Queen Mother was never the titular head of the church, she was a favorite of many senior cler-

ics including the current Archbishop of Canterbury, the Most Rev. George L. Carey.

"She had a deep and sustaining faith and lived her life in the sure and certain hope of the resurrection to eternal life; a resurrection which we celebrate this Eastertide. Christian love shone through her character," Archbishop Carey said when informed of her death.

In 1995, when the primates of the international Anglican Communion met at Cumberland Lodge in Windsor, the Queen Mother was host to a reception.

AROUND THE DIOCESES

Home Builders

Nearly half of the 475 clergy and lay delegates to convention in the **Diocese of North Carolina** Jan. 31-Feb. 2 spent Friday afternoon building a Habitat for Humanity house in Charlotte.

At convention last year, the Rt. Rev. Michael B. Curry, Bishop of North Carolina, challenged the diocese to become more mission centered. One way in which members responded was through the creation of a partnership with the not-for-profit builder of affordable housing. As part of that commitment the diocese agreed to sponsor construction of a house for Vietnamese-born Thuanh Doan and her family. On Feb. 1, members framed the exterior and most of the interior walls and made a commitment to complete the entire house in time for a sunrise dedication on Easter.

Convention also responded to the call for mission by authorizing creation of a chartered committee on Hispanic ministry. Two congregations were admitted into fellowship: Peace Church in Wendell as a mission and St. Patrick's in Mooresville as a parish. The latter congregation took the unusual step of retaining "mission" as part of its name in order to retain a link to its intended means of ministry.



Bishop Gloster helps build the Habitat for Humanity house in Charlotte.

During convention it was also announced that the Rt. Rev. J. Gary Gloster, bishop suffragan, will relocate his office to Thompson Children's Home in Charlotte in order to provide a more continuous episcopal presence in the western part of the diocese.

A \$4.3 million budget, representing an increase of 11 percent over the previous year, was approved.

BRIEFLY...

Ten members of an **Israeli-Palestinian delegation** representing 350 Israeli and Palestinian families who have lost sons and daughters to violence in recent years met March 20 at St. Alban's Church in Washington, D.C., as part of a meeting organized by the diocesan committee on Middle East peace. Earlier that day the delegation met with Capitol Hill staff members and several members of Congress.

Sometime between 7 p.m. on Palm Sunday and the start of business on March 25, **thieves removed seven computers** and other electronic equipment with an estimated value of \$10,000 from the main office of the Diocese of North Carolina in Raleigh. Local police investigating the incident said it is similar to a number of others that may be connected.

The Rev. **Julio Torres**, rector of St. Mark's Church in-the-Bowery, New York City, and his wife, Maria Cruz, were both stabbed repeatedly sometime during Easter evening, according to *The New York Times*. Both Fr. Torres, 56, and Ms. Cruz, 37, were listed in fair condition at Bellevue Hospital Center the next day. Hours after the attack, the priest's son, Javier Torres, 27, of Catonsville, Md., turned himself in at a nearby police station, investigators said.

St. Paul's Chapel, near the site of the World Trade Center disaster, celebrated Easter as both a site of Christian worship and a haven for workers who continue to remove debris and human remains from what has come to be known as "ground zero." *The New York Times* reported that church leaders had deferred to a request from New York City and decided against closing the building for cleaning beginning April 1. Since the Sept. 11 terrorist attack, St. Paul's has provided around-the-clock food, rest and counseling to workers.



The larger-than-life-sized images sat, unwanted, in a dark corner of an ancient Russian cathedral. After two and a half years' effort, they have found a new home at Christ Church in Bradenton, Fla.

They fit, don't they?" asks the church's rector, the Rev. Dennis Kezar. "The proportions were so right for our church. I thought they might be too large, but in fact, the space they're occupying is so vast, they're just about right."

The four four-and-a-half-foot tall, 100-pound icons, are the gift of the Rev. Andrei Davydov, of the Cathedral of

Light Finally Shines on Four Russian Icons



Four Russian icons (above and opposite page), after several years and a journey of thousands of miles, have found a permanent home at Christ Church, Bradenton, Fla.

the Nativity of St. John the Baptist, in the town of Pskov, about 400 miles northwest of Moscow. Fr. Davydov, an artist well known for his icons and frescoes, has been restoring the 12th-century church for the last nine years.

Fr. Kezar first saw the work in August of 2000, when he and his wife, Sandy, took a three-week trip to Russia to study Orthodoxy and icons. Fr. Davydov's wife gave the Kezars a tour of the church when they arrived.

They were stunned by the frescoes inside the building. "It was overwhelming," Sandy Kezar said.

At one point, Fr. Kezar saw four icons leaning against the wall in a corner. He was immediately drawn to the images of Jesus, John the Baptist, Elijah, and Mary and Jesus.

The icons, with 24-karat gold leaf and rich paint made from traditional egg tempura, seem to leap off the wood.

Fr. Kezar said he felt drawn to the images. "[It was] the sense of mystery ... The power of those figures," he said. "The more you look at them the more powerful they become.

"I asked why they weren't on the wall, and Fr. Davydov's wife said, "That's a very sad story."

The icons were commissioned by the archbishop of the cathedral church in Moscow. After a year's work to create them, Fr. Davydov learned the archbishop had died, and the new archbishop was not interested in them.

Without a buyer, the artworks sat in the corner of the church until the Kezars saw them.

After returning to Bradenton, the two priests began corresponding by e-mail, beginning the process of bringing the icons to Florida.

Fr. Kezar says a parishioner donated the funds needed

to ship the icons to Miami. For legal purposes, the icons were officially a gift to Christ Church. In return, Fr. Davydov received a monetary gift for the cathedral.

The money has been put to good use. The 800-year-old church has just gotten its first heating system.

The icons arrived in the U.S. about a month ago and have since been hung in the sanctuary behind the altar at Christ Church. "The most wonderful moment for me was when we opened the crate," Fr. Kezar recalled. "We took the lid off ... there was a gauze wrapping and I could see the face of Jesus emerging. It was just beautiful."

More artwork may be on the way to Bradenton. Fr. Kezar said the church is working toward commissioning two more icons, of the archangels Michael and Gabriel.

The Bradenton church's interest in art is nothing new. "I think the church has a historical tradition of being benefactors to art," the rector said. "We need to look to our local communities, and farther abroad, and find artists whom we can commission and support, rather than buy stuff out of catalogs."

"If you look around our church, all the Stations of the Cross, the tabernacles, the sculpture — they're all done by local people," he added. "The church should be putting those gifts to the service of the gospel."

Jim DeLa

"We need to look to our local communities, and farther abroad, and find artists whom we can commission and support, rather than buy stuff out of catalogs."

—The Rev. Dennis Kezar



Christ Church, Bradenton, Fla.



Articles of Religion

As established by the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, on the 30th day of September, in the Year of our Lord...

I. Of Faith in the Holy Trinity.

There is but one living and true God, Father, Son, and Holy Spirit, who with the Father and the Son together and eternally...

Near the Back of the Prayer Book ...

Having ignored the Articles of Religion for a half-century, I was sent scurrying to them twice recently. They are found, I was aware, in the back of the Book of Common Prayer, just as they have been in previous editions of the prayer book. But neither I, nor anyone else I know, for that matter, has spent any time with them.

My first occasion of going to the articles came when an earnest young man who identified himself as a “brand new Episcopalian,” called and asked where the Articles of Religion could be found. Some two or three days later I received a manuscript from a Canadian bishop who referred frequently to the articles in his submission [TLC, April 14]. In checking the accuracy of the bishop’s citations, I found at least a few articles still speak to the church.

The articles are found in the Historical Documents of the Church section of the prayer book, beginning on page 867. Along with the Chicago-Lambeth Quadrilateral and other documents, the Articles of Religion are presented in their entirety, all 39 of them. They were adopted by the General Convention of 1801, having been in use in the Church of England since the 16th century. There were once 10 articles, then the list grew as large as 42, and finally, in 1571, they were pared to 39.

The first thing to remember about the Articles of Religion is that they are not a creed, although they read like it in places. They are also not a confessional statement like those found in some protestant churches. Rather, they are, as *The Oxford Dictionary of the Christian Church* states, “short summaries of dogmatic tenets,” often somewhat vague, and apparently written to address church controversies.

I read the articles in their entirety one slow day during Holy Week (yes, I realize I’ve got to get a life!), and quickly formed some opinions. Paramount is the fact that nobody pays any more attention to this document than they do to the Athanasian Creed. Why should they? If it’s listed as a “historical document,” then it will be treated that way.

There seems to be a considerable amount

of bashing of Roman Catholics, a strategy which will please some Episcopalians and cause anguish to others. In Article XXII, titled “Of Purgatory,” it reads, “The Romish Doctrine concerning Purgatory, Pardons, Worshiping and Adoration, as well as Images of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.” Another article (XXVIII) takes some shots at transubstantiation.

The articles are not without controversy. One addresses predestination and election, a favorite topic for letter writers to this maga-

Because the Articles of Religion are ignored, they need to be either removed from the next prayer book, or the church needs to revise them to make them more applicable to the 21st-century church.



zine. Another takes on works before justification, and one addresses the always-hot topic “of obtaining eternal salvation only by the Name of Christ.” Other articles address the wicked who partake of Holy Communion, and the avoidance of excommunicated persons. Another takes a slam at Anabaptists.

I found helpful explications of the Trinity, a bold statement of the resurrection of Christ, insightful articles on the church and its authority, and, in more than one article, some difficult language.

What to do with the Articles of Religion? It seems to me that because they’re ignored they need to be either removed from the next prayer book, or the church needs to revise them to make them more applicable to the 21st-century church. Update the language so people can understand the articles and let them speak more directly to the church. They’ve been revised on more than one occasion, so precedent has been set. The church might even benefit from it.

David Kalvelage, executive editor

Did You Know...

The building that houses Church of the Messiah, Chester, N.J., was once a barn and milkhouse.

Quote of the Week

The Rt. Rev. Michael Ingham, Bishop of New Westminster (Canada) in the book *All Who Minister*, on the episcopate:

“It is no secret that many bishops are unhappy with their roles, just as many in the church are unhappy with their bishops.”

A Loss of Trust

It has been agonizing to hear and read of the growing scandal in the Roman Catholic Church of its priests being charged with sexual abuse against children. As if the instances of pedophilia aren't enough, the church has made matters worse either by denying there was a problem or by moving preying priests from one parish to another.

While the recent publicity has involved Roman Catholics, the Episcopal Church, the Orthodox and various protestant bodies have had lesser-publicized scandals of their own involving pedophilia. All churches are bound to be harmed by the fallout from the scandal. Some of the public will lose trust in the institutional church. Some will lose trust in the clergy. The unchurched may be glad they aren't part of a tainted institution. In particular, first-rate priests and committed laity of the Roman Catholic Church may be hurt by the scandal.

The abuse of children has become a far too common malady, both inside and outside the church. Children need to be able to trust that adults, especially those in the church, will keep them from violation and harm. The church, above all other institutions, should do all it can to keep children from being exploited.

Unfortunately, it has taken lawsuits or the threat of litigation to bring these cases to light. When victims have come forth with accusations during the past 10 or 15 years, they have often been the recipients of large monetary awards. As a result, judicatory agencies have begun to be more aggressive in the establishment of sexual misconduct policies. The Episcopal Church has been a leader in the development of such policies and in providing training for clergy, lay leaders and church workers.

Clergy sexual abuse is a grievous sin and must be addressed. Let us pray that clergy of all churches may be brought to holiness of life, and that churches will do all in their power to rid themselves of these heinous transgressions.

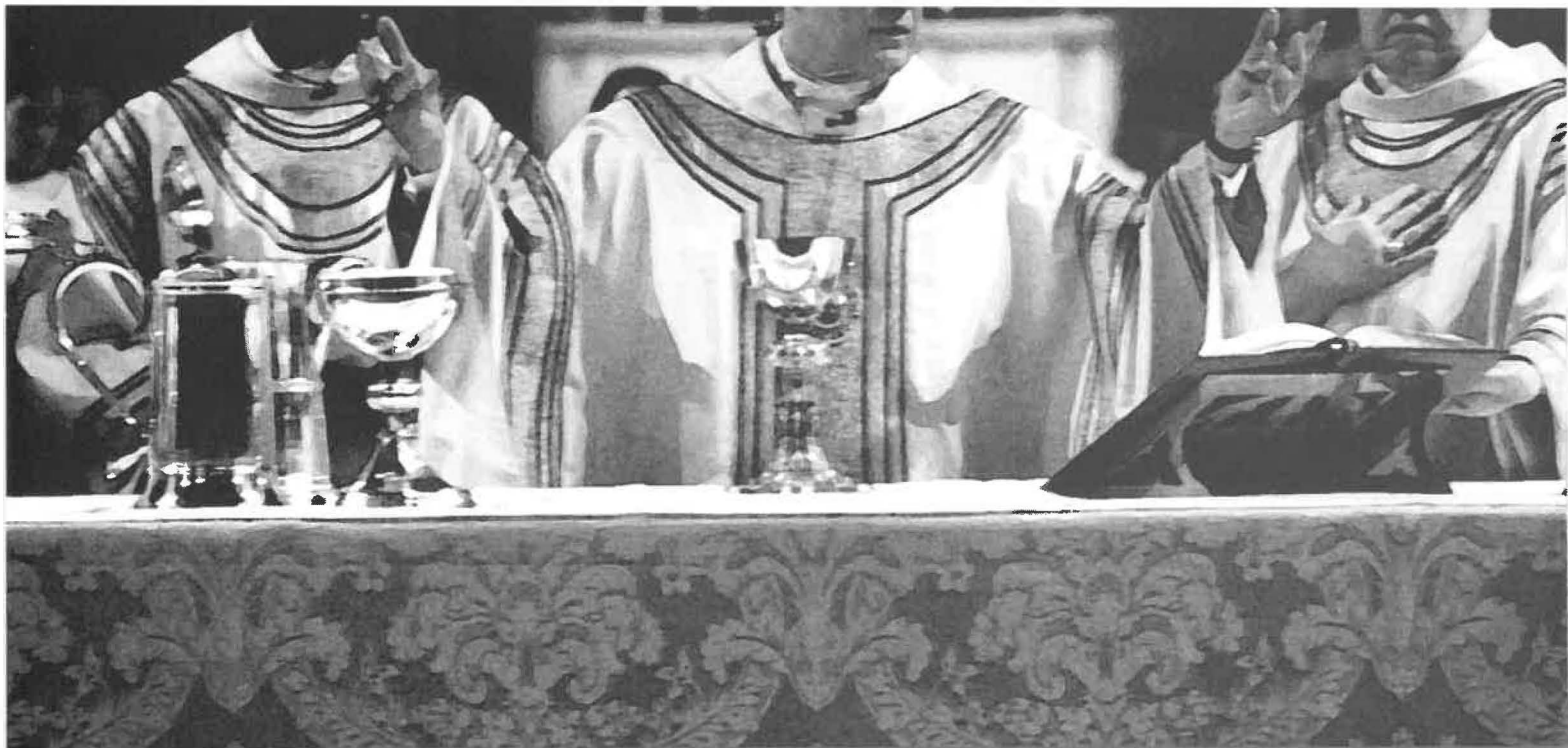
Let us pray
that clergy
of all churches
may be brought
to holiness
of life.

The Witness of Mark

The church celebrates the Feast of St. Mark on April 25. Mark, evangelist, bishop and martyr, is the author of what is widely believed to be the oldest of the gospels, and therefore a source for other gospel writers. As with the other disciples of Jesus, little is known about Mark's life, other than he was a companion at various times of Peter, Barnabas, Paul and Timothy. Tradition has him as the first bishop of the church in Alexandria. His gospel is shorter and seems more direct than the others and a bit less formal. In his gospel, Mark gives readers a clear, concise portrait of the life of Jesus. We can be thankful for the witness of Mark. May his boldness in proclamation be an inspiration to many.



From St. Mark's Church,
San Antonio, Texas



A Case For Open Communion

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By Gary Nicolosi

Should we invite persons who are not baptized to receive Holy Communion? For many Episcopalians, the Eucharist is a family meal reserved for members of the church through baptism. Those who are not baptized are not members of the church, and therefore cannot participate in the family meal.

This exclusive view of the Eucharist has a long history behind it. St. Paul warns against eating and drinking in an "unworthy manner" (1 Cor. 11:27), though he seems to leave the decision on whether to share in the meal to each individual's conscience (1 Cor. 11:28). Closed communion was standard practice until quite recently, and remains so in both the Roman Catholic and Orthodox churches. However, an increasing number of Episcopal churches, along with other mainline protestant churches, are now practicing open communion. There are good reasons for doing so, both missional and theological.

The Missional Case

Consider the fact that most Episcopal churches now celebrate the Eucharist every Sunday at every service, yet a growing number of people are not baptized. How do we reach them? Do we invite them to church for Sunday dinner, but then tell them that they cannot eat the food?

How, in our multicultural and pluralistic society, can our churches be places of hospitality if we exclude table fellowship with the non-baptized? This is not an academic question. For example, in the school district within my parish in San Diego, an estimated 60 percent of the students are unchurched. Many of them, and an increasing number of their parents, are not baptized. This scenario is rapidly becoming the norm, not only in Southern California, but also throughout the United States.

The challenge for the church is to minister in a post-Christian, post-modern culture where a significant percentage of the population is not baptized. A number of Episcopal churches are attempting to meet this challenge by becoming open and inclusive faith communities ready and willing to support people in their spiritual journeys. They understand that

the Anglican tradition has never been content to adopt a sectarian mentality, to insulate itself from culture, or to refuse to connect with an unchurched population.

Open communion increasingly is seen as one way to build a bridge between the church and the unchurched. Post-moderns, in particular, are increasingly drawn to church by a desire for transcendence experienced in sacramental worship. Through their encounter with the divine they come to feel part of the worshipping community, which in turn leads to affirming the faith of the community.

Open communion increasingly is seen as one way to build a bridge between the church and the unchurched.

There is a pattern here: experience, community, and faith — in that order.

“We have a generation that is less interested in cerebral arguments, linear thinking, theological systems,” observes Leith Anderson, one of the most thoughtful pastors on church growth and the author of *Dying for Change*. Instead, they are “more interested in encountering the supernatural,” he says. It is by an experience with the supernatural that people enter into community. It is through community that people come to faith.

To be sure, this is a significant shift in the way Anglicans have usually thought of Christian formation. The traditional model holds that believing leads to belonging — you believe the faith of the church in order to belong to the church. Under this model, the church made confirmation a prerequisite to communion. However, an emerging model articulated by John Westerhoff, Robin Gill, and Thomas Groome, among others, reverses the order and holds that belonging leads to believing. Insofar as people belong to a Christian community, they come to believe in the faith of that community. Under this model, communion leading to baptism may complement the still normative practice of baptism leading to communion.

This new model of Christian formation is consistent with recent church growth methodology. “The old paradigm taught that if you have the right teaching, you will experience God,” writes Leith Anderson. “The new paradigm says that if you experience God, you will have the right teaching.”

If the experience, community and faith model is accepted as a valid one, then communion prior to baptism should at least be considered an option for Episcopal churches.

The Theological Case

There is, however, another consideration. Who is the host of the Lord’s Supper?

God is. God welcomes us. Even before we ask for food, God spreads a table before us. God’s all-embracing hospitality is a hallmark of the meal we call Eucharist.

One of the most powerful witnesses of God’s all-embracing love is the welcoming table, so prevalent among southern black churches. At these fellowship dinners, held on church grounds, a large meal is pre-

pared for everyone who would come, rich and poor, black and white, stranger and church member. In the days of the segregationist South, when legal measures were ruthlessly enforced which prevented different races from eating together or even sharing a water fountain, the welcoming table was a powerful witness to God’s all-embracing love.

This table fellowship is at the heart of Jesus’ ministry. Jesus welcomed all kinds of people to his table: rich people, poor people, good people, sinners, tax collectors, you name them, and they came to eat and drink with Jesus.



The traditional model holds that believing leads to belonging. However, an emerging model reverses the order — belonging leads to believing.

Jesus welcomed all sorts of people to his table. Might we also welcome people with the same openness and acceptance as Jesus? After all, it is the Lord’s table, not ours. Who are we to exclude the very people that Jesus includes in his ministry?

There is a story about heaven that goes like this. “Every morning St. Peter found in heaven a horde of undesirable aliens, whom he was certain he had never admitted at the regular hours. Some had never been baptized, some were ignorant of the Bible, many were soiled and damaged souls who really had no right to the celestial precincts. He decided to discover just how this leakage occurred. So in the darkness he prowled about the ramparts of heaven. At last he discovered a dark corner where a few stones had been removed from the wall since last inspection an hour before. A crowd was stealthily creeping in. He rushed

at them with indignation, but was amazed to find the Savior there, helping some of the cripples over the wall. “I am sorry, Peter,” the Lord said. “I know it is against the rules. These poor souls are not all they should be. Some were never baptized. Some of them are not quite orthodox in their opinions of me. And all of them are miserable sinners. But they are my special friends and I want them here.”

Open communion is the church saying to the non-baptized, “You are our special friends and we want you here. Join us at the table for the meal we call Eucharist. Come and hold in your hand and taste on your lips God’s all-embracing love for us all.” □

The Rev. Gary Nicolosi is the rector of St. Bartholomew’s Church, Poway, Calif.

Great Deception



Maybe I am being too literal in my interpretation of 1 Corinthians, where St. Paul speaks of “varieties of gifts” and “varieties of services.” Nevertheless, I find Donald Hill’s opinions of what constitutes the “work of the church” offensive and demeaning to those people whose ministries are focused on maintenance and upkeep of the church and its property [TLC, March 17].

Much of my ministry as a priest has been in small, rural congregations. Parishioners tend the gardens, mow the lawn, shovel the snow, clean the church, replace broken windows, repair the church, paint the walls. The Altar Guild takes much pride in “doing the laundry,” and assuring that the sanctuary is a place where all could “worship the Lord in the beauty of holiness.” These are viable, servant ministries for many people. I believe

that these, too, are the “work of the church.” And being the “work of the church,” I am certain that such offerings are also pleasing to God.

*(The Rev.) Ruth Bresnahan McAleer
Shawnee Mission, Kan.*

The Rev. Donald Hill, in his Viewpoint article, “Church Work or Housework”, defines the church equivalent of housework as drudgery, not ministry. I would suggest to him that ministry is not defined in terms of job description or even enjoyment, but in terms of gifts given by and to the people.

To declare that cleaning silver and linens or doing yardwork or painting the furniture is not ministry is to despise the gift of time and energy of

people who may not be able to give anything else. It demeans the person who gives that “drudgery” as an act of love for the community, and it demeans the person who is subsequently hired to do a job that is given no value or respect. I am reminded of the ’70s, when we were told to despise housework because women ought to go out and get “real” jobs.

No, Jesus did not tell his followers to build buildings. But he did tell them as he washed their feet that they were to serve each other (and by extension the Christian community), even as the lowest slaves served, in what looked like menial, unimportant ways.

I recommend Fr. Hill read *The Quotidian Mysteries* by Kathleen Norris. She writes eloquently about the sanctification of work, particularly work that is seen as thankless, repetitive, and meaningless. Ministry is not about the work you want to do, but about how you approach the work that needs to be done, for God and for the community.

*(The Rev.) Melinda Bobo
Minnetonka Beach, Minn.*

Although I agree with some of his suggestions, Donald B. Hill’s premise for his article “Church Work or Housework” punches all my buttons.

By his standards, bringing snacks to coffee hour isn’t ministry; bringing food to feed the hungry is; how about bringing a casserole to a congregational family with a sick member? These are definitely different works, but the coffee hour snacks may be the most effective outreach tool of the three, when accompanied by a hospitable heart.

And any of them may feel like drudgery, which describes feeling rather than action. Is ministry never drudgery? Get real. Thank God, the Holy Spirit’s work is not dependent on our mood.

Should the ones who enable hospitality and outreach and service not be honored as ministers? Because they

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are not hands and mouths, are they not a part of the body, doing its work?

The catechism, in its definition of the ministry of the laity, includes "to take their place in the life, worship, and governance of the Church." That life includes maintenance and committees as well as mission.

*(The Rev.) Mary Kay Bond
Church of the Incarnation
Salina, Kan.*

In reference to the article, "Church Work or Housework?", I would like to point out that I knew right away it was written by a man. By the fifth paragraph I knew he was the type who when he asks you what you do and you reply I am a stay-at-home mom/housewife, he walks away knowing you have nothing interesting to say. With that attitude he is right — you had best hire someone for that type of church work. I am sure glad Jesus didn't hire someone to wash the disciples' feet.

*Louise Brummett
Daphne, Ala.*

'Aberrant Use'

At the risk of being "him that crieth in the wilderness," let me add to Fr. Clayton's list [TLC, March 17] the aberrant use of "Ms." Ms (or MS) has for centuries referred to manuscripts. How many women would really like being thought of as a dry paper stuck between pieces of cardboard? I've no objection to a "non-maritally descriptive" term, but couldn't something original be found?

*(The Rev.) R.M. Flynn
Trinity Church
Natchitoches, La.*

'Outside the Box'

I write to thank you for the many articles on how various parishes are ministering in their communities. Reading stories of other parish ministries gives fresh vision for imagining how God would have us be the presence of Christ in the heart of our city, Plattsburgh, N.Y.

Our upstate city, on Lake Champlain, has been working hard to renew and re-establish itself after the devastating loss of a major air base in 1995.

This has included a number of summer festivals, right on our doorstep, in Trinity Park. We believed that we were called to move beyond fund raising and find new ways to welcome and serve our visitors. Music, free water, history tours and greeters in the church, a free hospitality center in the parish hall, late night rock music for teens, and a July 4 parade float are all new ministries to replace last year's cafe fund raiser.

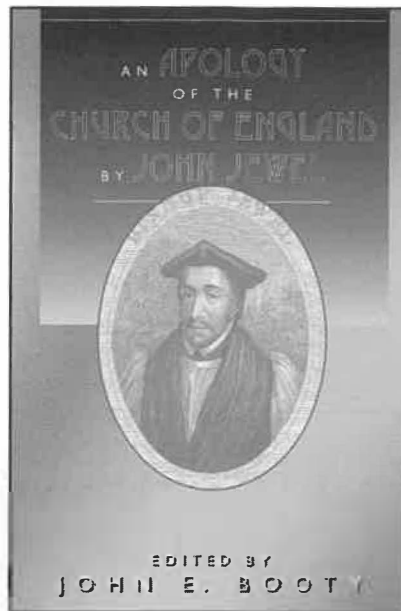
What helped us re-imagine our welcome was "In the Middle of it All," [TLC, Feb. 24] about how Calvary Church, Rochester, Minn., and its priest, Fr. Nick, welcome, serve and minister to the people of their city and the Mayo Clinic. Reading this story helped us think "outside the box" and be the church in a new way.

*(The Rev.) John T. Sorensen
Trinity Church
Plattsburgh, N.Y.*

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Appointments

Gerardo Alonzo is lay vicar of Santa Maria de los Angeles, Tegucigalpa; add. Apartado Postal 15023, Col. Kennedy, Tegucigalpa, Honduras.

Olga Barrera is lay vicar of San Pedro cerca del Rio, Tegucigalpa; add. Apartado Postal 15023, Col. Kennedy, Tegucigalpa, Honduras.

The Rev. **Lila Byrd Brown** is special assistant to the Bishop of Florida, 325 Market St., Jacksonville, FL 32202.

Br. Peter Budde is lay vicar of St. Mary's, Apartado Postal 15023, Col. Kennedy, Tegucigalpa, Honduras.

The Very Rev. **Maria Consuelo Cartagena** is vicar of San Juan Evangelista, Tegucigalpa; add. Apartado Postal 15023, Col. Kennedy, Tegucigalpa, Honduras.

The Rev. **Philip W. Dougharty** is rector of St. John's Grace, 51 Colonial Cir., Buffalo, NY 14222.

The Rev. **Luis Alfonso Hernandez-Mayorga** is vicar of several churches in the Diocese of Honduras; add. Apartado Postal 15023, Col. Kennedy, Tegucigalpa, Honduras.

Margarita Martinez-Amengual is lay vicar of Emmanuel, Yaguasire; add. Apartado Postal 15023, Col. Kennedy, Tegucigalpa, Honduras.

The Rev. **Leonel Ortez-Bulnes** is vicar of Epifania, Villanueva, and Santa Rosa Cisneros, Santa Ana de Chasnigua; add. Apartado Postal 586, San Pedro Sula, Honduras.

The Rev. **Michael Hartney** is rector of St. Columba's, PO Box 500426, Marathon, FL 33050.

Joseph Kucharski is canon precentor of the Diocese of Milwaukee, 804 E Juneau Ave., Milwaukee, WI 53202.

The Rev. **Ralph N. McMichael, Jr.**, is theologian-in-residence at St. Michael and St. George, PO Box 11887, St. Louis, MO 63105.

The Rev. **Howard Purvis** is rector of St. Mark's, PO Box 1582, Suffolk, VA 23434.

The Rev. **Keith Roberson** is rector of St. Gregory's, PO Box 248, Mansfield, TX 76063.

The Rev. Canon **Edward W. Rodman** is professor of pastoral theology and urban ministry at Episcopal Divinity School, 138 Tremont St., Cambridge, MA 02111.

The Rev. **Frank St. Amour** is rector of St. Stephen's, 2716 Hurstview Dr., Hurst, TX 76054-2498.

Retirements

The Rev. **T. James Bethell**, as rector of St. David's, Austin, TX.

The Rev. **Stan Collins**, as rector of St. Paul's, Modesto, CA.

The Rev. **Joan Jackson**, as rector of St. John's, Kingston, NY.

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PART-TIME ORGANIST/CHOIRMASTER: Charming, southern parish seeks half time organist/choirmaster for traditional, well established (1851) congregation. Active broad based musical program with new Zimmer organ and restored church. Musically active community in small southern city with several universities and colleges in the area, and easy access to Atlanta, Charlotte, and Asheville. Our candidate will have a broad range of skills and enthusiasm to continue and expand current programs. Salary commensurate with training and experience. Please submit resume and references to **Reverend Andy Anderson, Grace Church, 811 S. McDuffie St., Anderson, S.C. 29621, Phone: (864) 225-1601, E-mail: graech@mindspring.com**

PART-TIME RECTOR: St. Michael & All Angels Episcopal/Anglican Church, Adelphi, Maryland, just outside Wash. DC. A warm, family-oriented, multicultural parish with an active lay ministry, seeks an energetic, caring, sensitive rector to help with spiritual growth, membership increase and community outreach. Please address inquiries to: **The Search Committee, St. Michael and All Angels Episcopal Church, c/o Matilda Bruno-Gaston, Chairperson, 7411 17th Ave., Adelphi, MD 20783, (301) 445-3289, E-mail: embeegee@aol.com.**

POSITIONS OFFERED

ORGANIST/CHOIRMASTER: Upstate New York parish with strong choral and musical tradition seeks full time organist-choirmaster. Mixed choir of men, women and choristers, with both paid and volunteer voices. RSCM affiliation. 67 rank, 3 manual Holtkamp organ, 1983. Parish has moderate Anglo-Catholic worship tradition. Seeking person with strong organ and choral skills, with knowledge and commitment to Anglican worship and music tradition. Competitive salary and benefits package commensurate with education and experience. Send resume and references to **The Rev. James M. Jensen, 6 Elizabeth Street, Utica NY 13501**

PART-TIME RECTOR: St. Thomas' Church in Lyndhurst, New Jersey, Diocese of Newark, seeks energetic 2/3 to 3/4 time part time rector. Our parish is small in an urban community within easy travel to New York City. Our congregation values liturgy and tradition and has a strong sense of fellowship. We wish to expand our role in the community, broaden the scope of our congregation and enhance our outreach and educational opportunities. Pastoral care and community involvement are priorities for this position. Contact: **Search Committee Chair, St. Thomas' Episcopal Church, 300 Forest Avenue, Lyndhurst, New Jersey 07071**

FULL-TIME RECTOR: When you entered seminary, this is the church you dreamt about. St. Luke's Episcopal Church, located on the shores of Lake Michigan, in Racine, Wisconsin, is searching for a full-time rector. We are seeking someone who shares our enthusiasm for Christian education, good pastoral care, liturgies rooted in the Anglo-Catholic tradition, and excellent preaching. It is important for us to find a rector who will challenge us to grow in our understanding of what it means to be an Episcopalian. We are anxious to work with a compassionate guide who possesses business acumen and strong organizational skills. We want our parish to be a place where a rector feels supported and finds ways to grow professionally and spiritually. Please send resume and other pertinent documents to: **Geoff Greeley, St. Luke's Search Committee, 614 Main Street, Racine, WI 53403 or E-mail: Stlukes@wi.net**

RECTOR: Zion Episcopal Church, located on a beautiful lake in historic Oconomowoc, Wisconsin, seeks a caring, enthusiastic and talented preacher to guide us in spiritual development, outreach and growth. Our pastoral-sized church family appreciates a good sense of humor and thoughtful, relevant sermons. We seek a dynamic, challenging individual to empower us in our mission: growing our membership, strengthening Christian formation and focusing on community outreach. Zion's strong tradition of lay leadership, warm fellowship and commitment to Christ offer great potential for future growth and development. Currently scheduling interviews for April & May. Please send resume and CDO profile to: **Search Committee, 135 Rockwell Place, Oconomowoc, WI 53066 or E-mail: zion-oconomowoc@voyager.net. Website: www.zionoconomowoc.org**

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POSITIONS OFFERED

ASSISTANT RECTOR: St. David's Episcopal Church in Roswell, Georgia, (northern suburb of Atlanta) seeks an assistant to the rector for program and administration. Will consider a recent seminary graduate or experienced priest. St. David's is a vibrant corporate-sized parish currently experiencing explosive growth. We currently hold 5 services per weekend. Come join a team of excited clerics and lay staff serving an enthusiastic, engaged and loving parish. Lots of children! We are passionate about being the holy people of God. Send your résumé and Letter of Interest to: **St. David's Episcopal Church, 1015 Old Roswell Road, Roswell, Georgia, 30076, Attn: Fr. Paul Winton. Or call the rector at (770) 993-6084 or E-mail at psw@stdavidchurch.org**

RECTOR: Christ Episcopal Church and St. Barnabas Chapel in Clarksburg, WV, having a church family of 250 members, is seeking a new rector who will help us identify, train, educate, and support laity for various ministries; to be spiritual leader through preaching, teaching and worship; and to provide good pastoral care. We value Eucharistic-centered worship, related traditions, and service within our community. We are a debt-free congregation with newly renovated facilities. Send resume to: **The Rev. Cheryl Winters, Deployment Officer, P.O. Box 5400, Charleston, WV 25361. E-mail: cwinters@wvdioocese.org Website: site.yahoo.com/christchurch**

ORGANIST/CHOIRMASTER: Christ Episcopal Church in Aspen, CO, is seeking to hire a half-time musical director for this medium-sized parish in vibrant and diverse resort community. Candidate must be proficient in organ and conducting, and possess the passion to lead a small but dedicated choir, and grow it accordingly. Church has well maintained Allen Digital Computer Organ. Must have a heart for children and an understanding and appreciation of liturgical worship. Two services on Sunday morning (3 during ski season), plus major feast days and special events. Competitive package. Inquiries to: **The Rev. Jeff Fouts, 536 W. North Street, Aspen, CO 81611. E-mail: fatherj-effaspen@aol.com.**

DIRECTOR OF CHRISTIAN EDUCATION: Episcopal Church of the Holy Communion seeks full-time Director of Christian Education to develop and oversee adult, youth and children's education programs. Competitive salary plus benefits, depending on qualifications. Minimum qualifications: appropriate academic credentials plus three years experience. **Deadline: May 31. Send CV, 3 references and philosophy statement of Christian education to: Erika Smith, Parish Administrator, 7401 Delmar Ave, St. Louis, MO 63130. E-mail: rbaker@holychommunion.net**

RECTOR: The Episcopal Church of the Holy Communion in one of the older suburbs of St. Louis, MO. seeks a caring rector for our pastoral/program-sized church. Ours is a diverse and inclusive parish with a healthy endowment, an ongoing program of capital improvements and a commitment to community ministry. We value liturgy, music and tradition but are also seeking to add a more contemporary service to our weekly schedule. In a new rector we seek spiritual leadership, clear, relevant gospel-based preaching, the ability to foster growth and diversity and an understanding of Anglican theology and liturgy. Send resume and CDO profile to: **John Bell, Search Committee Chair, Church of the Holy Communion, 7401 Delmar Boulevard, University City, MO 63130**

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ASSISTANT PRIEST: The Bishop of New Westminster is seeking to appoint an Assistant Priest for the parish of St. James, Vancouver. This large, vibrant Anglo-Catholic parish in downtown eastside Vancouver, seeks a priest to share pastoral, preaching and counseling ministry with the option of living in a common Clergy House setting. A rich life of devotion, liturgy and music is combined with opportunities to serve the needs of Canada's poorest neighborhood, in association with the St. James Community Services Society. Clergy are encouraged to pursue their own interests in local community development, social justice and other diocesan concerns. A profile and position description is available from the Synod Office. **Applications for this vacancy will be received until Friday, April 26, 2002.** Applicants are required to provide eleven copies of their resumes and of their response to the profile to: **The Right Reverend Michael C. Ingham, Chair Bishop's Advisory Committee on Appointments, The Diocese of Westminster, 580-401 West Georgia Street, Vancouver, BC V6B 5A1. E-mail: enurse@vancouver.anglican.ca.**

ASSISTANT RECTOR: Historic Aquia Church, located in the growing community of Stafford, Virginia, is seeking an assistant who has a deep personal relationship with Christ, passion in his/her faith, enthusiasm, sense of humor, and an Anglican understanding of the roles of scripture, tradition and reason. This individual should have sufficient confidence and self-dependence upon God to minister with minimum supervision. Duties, shared with the rector, include celebrating (historical and contemporary worship), pastoral ministry, ministry development, Christian education and spiritual formation, office administration and youth ministry. Duties of the position include the Pastoral Response Team and the Evangelism and New Members' Ministry, small group ministries, spiritual gifts discernment, and retreat planning. It is hoped that the assistant will become a partner of the rector and laity in all aspects of ministry and life at Aquia, and will have the opportunity to spiritually and vocationally respond to God's call to him/her. Interested persons should send a letter, CDO Profile and resume to the **Rev. Cuthbert Mandell at Aquia Church, P.O. Box 275, Stafford, VA 22555-0275.** For more information, please see our website: www.aquiachurch.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 (904) 356-1328 or ehurst@diocesefl.org.**

CURATE: Ministry in paradise, on the water's edge in South Florida. Holy Trinity Church, downtown West Palm Beach, enjoys two seasons, sun and rain. The historic parish church includes over 1000 members and a newly arrived rector. One's priesthood will be expressed fully, with concentration on church school, youth and young families. Send CDO and resume to: **The Rev. W. Frisby Hendricks, III, Holy Trinity Church, 211 Trinity Place, West Palm Beach, Florida, 33401. E-mail: frfrisby@holytrinity-wph.org; Phone: (561) 655-8650; FAX: (561) 655-6646.**

ASSOCIATE RECTOR: Christ Episcopal Church is seeking an enthusiastic priest with a passion for reaching our neighborhood and city for Jesus Christ. Christ Episcopal Church is a large, historic, evangelical parish located in the heart of San Antonio, Texas. Searching for an individual with excellent communication skills, energy and vision for the future, ready to possibly help lead us in planting a daughter congregation. Send resume and address questions to: **Chuck Collins, chucked@cecsa.org.**

POSITIONS OFFERED

RECTOR: Diocese of Central New York's oldest yoked parishes seek a rector for this diverse ministry. Ample 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 Belmont at (315) 348-6466.** E-mail inquiries to Headwaters@gjsco.net or HeadwatersField@aol.com.

YOUTH EDUCATION COORDINATOR: St. John's Episcopal Church, located in downtown Troy, New York, offers a full-time position for an experienced Youth Education Coordinator. We seek a committed, energetic person to lead and direct our Sunday school youth, V.B.S., special and intergenerational events. Musical skills and the ability to lead a youth choir would be appreciated. Experience in the Logos program would be helpful. Demonstrated administrative skills are highly important. We seek a person who is happy to encourage our young people to embrace the Episcopal way. Above all, we seek a person who loves Christ, loves youth, and will hit the ground running. Send your resumes and references to: **The Rev. John Kelly, St. John's Episcopal Church, 146 First Street, Troy, NY 12180, fax them to (518) 274-5880, or E-mail frkelly55@aol.com.**

RECTOR: St. Andrew's Church, a small parish on Washington's south Olympic coast, seeks an energetic priest with strong teaching skills, comfortable with pastoral care, and able to relate to all ages. Grays Harbor offers the Pacific Ocean, the Olympic Mountains and a well-maintained historic church filled with dedicated, committed people with a deep sense of community. Profile available. Contact **Phil MacNealy, 37 Boursaw Ave., Hoquiam, WA, 98520, (360) 533-7263.**

FULL-TIME RECTOR: The Episcopal Church in Almaden, with about 390 members, is actively seeking a full-time rector. We seek an individual who has a demonstrated ability to lead and encourage others to develop a deeper spiritual life, and who shares our vision for community service and outreach. Visit our website at <http://www.eca-sj.org>. Please send inquiries or profiles and resumes to marymcp@aol.com, **Dave Byers, Search Committee, Episcopal Church in Almaden, 6581 Camden Ave, San Jose, CA 95120, or call (408) 268-0448.**

DIRECTOR OF YOUTH MINISTRY AND CHRISTIAN EDUCATION: We are an established and growing congregation seeking a director of youth ministry and Christian Education. Our goal is to establish and build exceptional children and teen programs to prepare our young people, and assist our families, in their lives as faithful disciples of Jesus Christ. Candidates must possess organizational skills for program development, and the interpersonal skills necessary for working with children and adults. Experience in youth ministry and Christian education is important, but we will consider all applications. For information or to apply, please write: **The Rev. William Ort, Christ Episcopal Church, St. Peter's Parish, 111 South Harrison Street, Easton, MD 21601 E-mail: frortt@goeaston.net.**

PART-TIME ASSOCIATE RECTOR: We are a growing and financially stable congregation seeking a priest on a part-time basis to assist the rector in providing pastoral care, Christian education and formation, and with worship services. The associate will work in tandem with the rector and in conjunction with the on-going and developing ministries of the parish. There would be little administrative responsibility. We seek candidates with strong interpersonal skills and a passion for teaching and preaching. Responsibilities include pastoral calling, assisting with adult Christian education, celebrating and preaching three services at least one Sunday a month, as well as vacation relief. Interest in assisting with social and economic justice ministry programs would be a positive factor in our consideration. We anticipate this will be a very flexible 15-20-hour a week commitment. For information: **The Rev. William Ort, Christ Church - St. Peter's Parish, 111 South Harrison Street, Easton, MD 21601, E-mail: frortt@goeaston.net.**

POSITIONS OFFERED

FULL-TIME CURATE: Program-sized parish in Honolulu, Hawaii, seeks a recent seminary graduate (transitional deacon or priest) for youth ministry and Christian Education development. Ability and desire to live in a multi-cultural setting, adept at creative problem-solving, and supportive of mutual ministry in the Fenhagen mode. Position offers a three-year contract, competitive salary and benefits package, on-campus apartment, and solid parochial experience. Send resume and CDO profile to **Vicar Search Committee, The Parish of St. Clement, 1515 Wilder Avenue, Honolulu, Hawaii 96822, or E-mail same to stclem@lava.net.**

ASSISTANT/ASSOCIATE RECTOR: St. Stephen's Episcopal Church, a parish of about 400 families, near the University of Washington campus in Seattle, seeks a full time priest to assist the rector in answering the congregation's call for spiritual leadership and community building. He/she will be a talented preacher and teacher whose areas of focus will be, adult education and spiritual formation, community building within the parish, and family ministry. More information is available at ststephens-seattle.org. Direct resumes and questions to the **Convener of the Search Committee, Mark Schedler at mschedler@wkg.com or c/o St. Stephen's Episcopal Church 4805 NE 45th St., Seattle, WA 98105 Phone: (206)-522-7144 Fax: (206) 522-4209.**

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.**

SUMMER PROGRAMS

ICON WRITING WORKSHOP: Under the direction of master iconographer Vladislav Andrejev. July 14 through July 20, 2002 at All Saints Episcopal Church, Omaha, Nebraska. For more information call **Jane Tan Cretl at (402) 397-3059**

CDI in Deer Isle, Maine: Summer training with the Church Development Institute. Help your parish increase its effectiveness in formation & sending; open communication; participation, responsibility & collaboration; ownership of direction & process; ability to learn from experience, August 12 - 23, 2002 and July 7 - 18, 2003. Projects & reading in-between summers. For more information: **Robert A. Gallagher, (207)-348-6492 or odct@downeast.net see details on CDI's and the Deer Isle program at www.CDITrainers.org**

CDI — Deer Isle Clinics for Parish Leaders & Consultants: Leadership Clinic, July 9 - 12, 2002; Consultant Clinic, July 16 - 19, 2002. Reflecting on the practice of leadership or consulting. Learning from your own experience. Each clinic is no larger than five people. The schedule allows plenty of room for recreation and leisure. For more information: **Robert A. Gallagher, odct@downeast.net or (207) 348-6492.**

VOCATIONS

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Rabbi-in-Res; S. Youngs, Dir. Mus; J. Sprague, Yth; K. John-
stone, v; E. Young, Head of School.
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

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Corner of Church & Main Sts.
http://www.cccathedral.org (860) 527-7231
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the Rev. David A. Owen; the Rev. Linda M. Spiers, c; James
R. Barry, Canon Precentor
Sun Eu 8, 10. Daily Eu 12 noon

ASPEN, CO

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

WASHINGTON, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Hen-
ninger 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
The Rev. Kirtley Yearwood, M.D., r (202) 333-3985
Sun H Eu 8, Cho Eu 11; Wed HU 12:10; Confessions by appt

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2430 K St., NW — Foggy Bottom Metro/GWU Campus
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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 6-5:30. MP 6:45 (ex Sat), EP 5:45. Sat MP 9:15, EP
5:45 www.stpauls-kst.com

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Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the
Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir
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erti, 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

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ascensionchicago.org
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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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ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
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Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacra-
ment of Reconciliation 1st Sat 4-4:30 & by appt

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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
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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

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

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J. Michael Case, organist
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B 5. M-F: Mass at 12:15 & 6:20; MP 8:30, Noonday Office 12; EP
6. Sat: Mass at 12:15, EP 5. C 11:30-12, 4-5 & by appointment

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& Eu 5:30. Tues and Thurs Choral Ev & Eu 5:30. Choral Ev Wed
12:10. Sat Eu 10:30

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Lind, d
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H Eu 7, Wed H Eu w/healing 12 noon; Sat MP 8, 8:15 H Eu,
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Sun Eu 7:45, 9, 10:15, 11, 6; Ch S 10, 5 Contemp. Youth Serv;
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Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in
Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F,
12:30 H Eu Wed, 11:30 H Eu Fri In French, 6 H Eu Sat in French

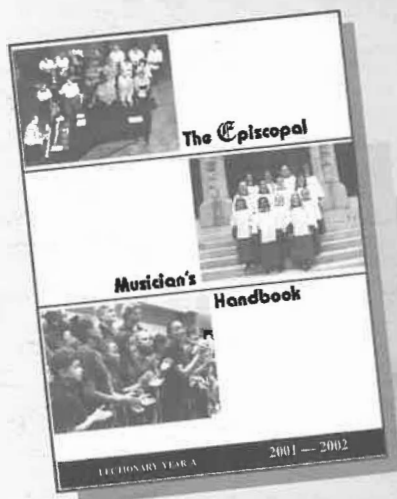
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MOJAVE, CA

HOPE CHURCH K and Inyo Streets
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Sun Eu 10

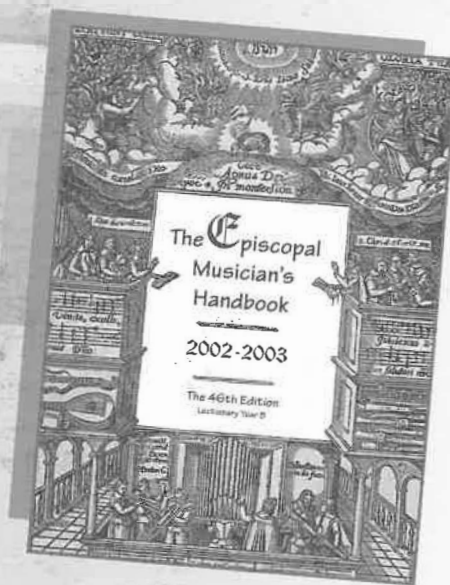
KEY - Light face type denotes AM. bold face
PM add, address; anno announced. A-C,
Ante-Communion, appt. appointment. B. Bene-
diction, C. Confessions: Cho, Choral; Ch S,
Church School; c. curate; d. deacon, d.r.e.,
director of religious education; EP, Evening
Prayer; Eu, Eucharist; Ev, Evensong; ex, except;
1S, 1st Sunday, hol. holiday; HC, Holy Commu-
nion; HD, Holy Days; HS, Healing Service; HU,
Holy Unction, Instr, Instructions, Int, Interces-
sions, LOH, Laying On of Hands; Lit, Litany,
Mat, Matins; MP, Morning Prayer; P, Penance, r,
rector; r-em, rector emeritus; Ser, Sermon; Sol,
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