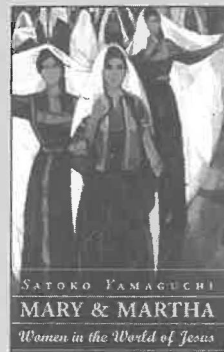
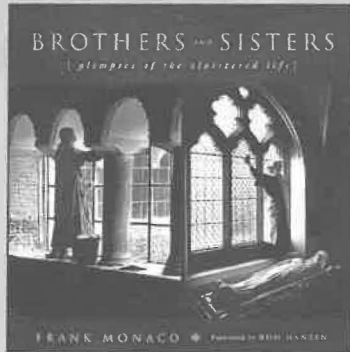
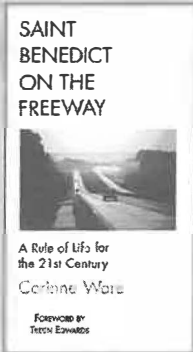


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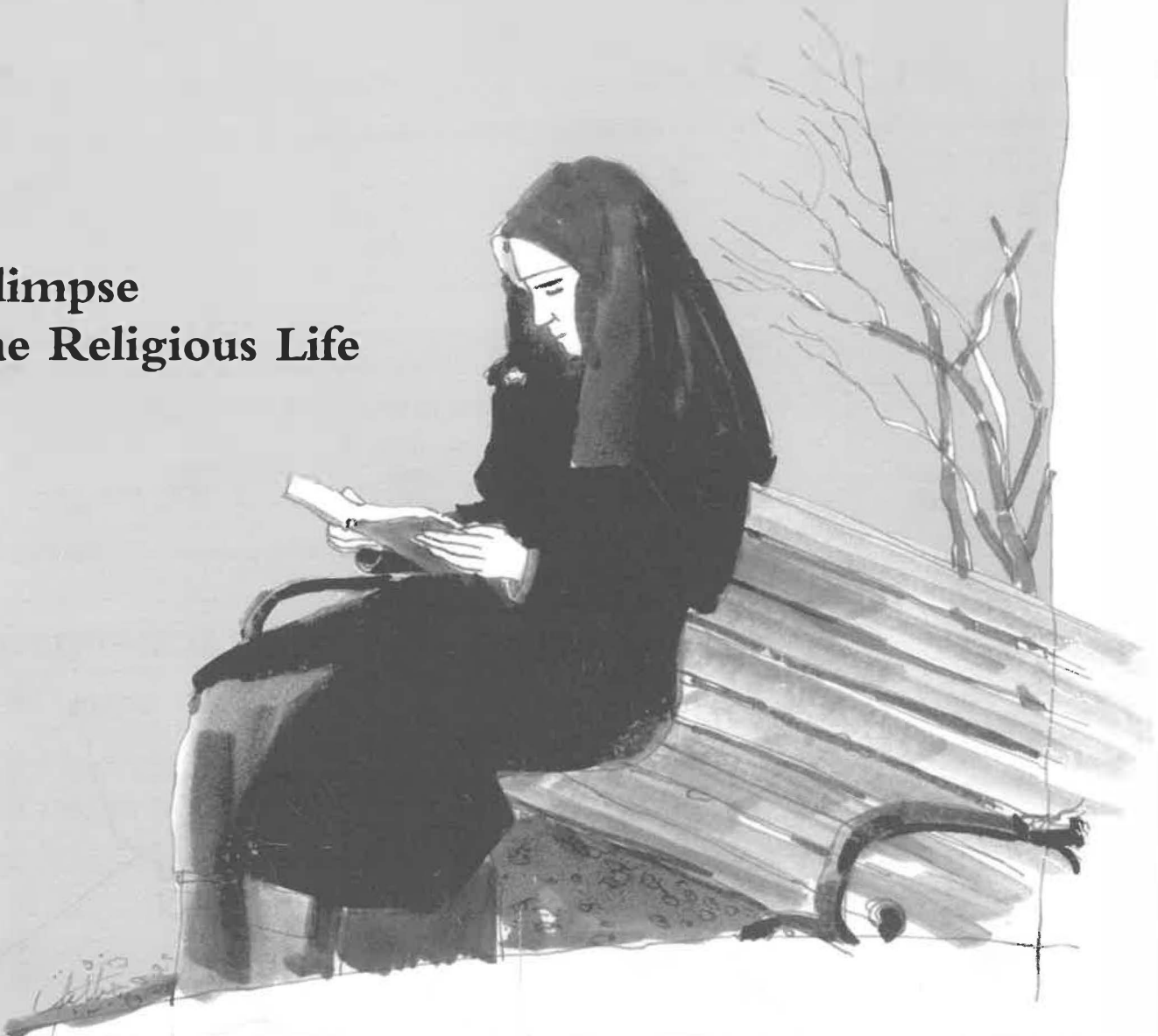

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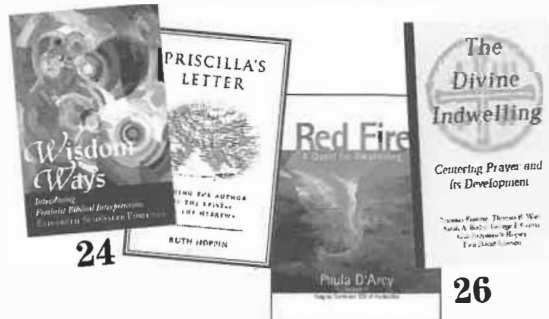
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SUNDAY'S READINGS

Is God Away?

'Amen. Come, Lord Jesus!' (Rev. 22:20b)

The Seventh Sunday of Easter, May 12, 2002

Acts 1(1-7) 8-14 or Ezek. 39:21-29; Psalm 68:1-20 (or Psalm 47); 1 Pet. 4:12-19 or Acts 1:(1-7) 8-14; John 17:1-11

This Seventh Sunday of Easter is perhaps the most peculiar Sunday in the entire ecclesiastical year. It was last Thursday that we celebrated the Ascension of Christ into heaven, but it is not until next Sunday that we celebrate the coming of the Holy Spirit into the church. It almost seems as though during this 10-day period God is mysteriously absent from us and we're left entirely to our own devices.

Nothing, of course, could be further from the truth. Christ, though ascended, is present in his body on earth, the church. Paul and Silas make this abundantly clear in Philippi, as through his ascended power they heal a girl enslaved by an evil spirit. They even endure bitter threats and persecution and imprisonment for their mighty deeds in the name of the ascended Lord. The ultimate result is that through them the Lord is able to convert many.

In the Book of Revelation, the ascended Savior isn't absent at all. He

describes himself as "the Alpha and Omega, the first and the last, the beginning and the end" (22:13). He identifies himself as the tree of life, freely available to all who call upon him for assistance. Hardly the words of a deity far off.

Our gospel, as well, makes it abundantly clear that neither Jesus nor the Holy Spirit has gone away. Jesus prays that all of his followers be one, even as he and the Father are one. This work is clearly that of the Spirit, who alone can heal the sad divisions of Christ's body present from the beginnings of our faith. So perhaps on Ascension Day Christ is shown to be ascended, and on Pentecost the Spirit is shown to descend on the church. But neither has been absent at all.

Our glory as Christians is the presence of the ascended Christ in our midst. And our privilege as members of the body is the continuous presence of the Spirit to lead us into all truth.

Look It Up

What promise does the ascended Christ give us that his help is always available to us? (Matt. 28:20b)

Think About It

In what ways do we live our daily lives as though Jesus has gone away and the Holy Spirit has not come?

Next Sunday

The Day of Pentecost

Acts 2:1-11 or Ezek. 11:17-20; Psalm 104:25-37, or 104:25-32, or 33:12-13, 18-22); 1 Cor. 12:4-23 or Acts 2:1-11; John 20:19-23 or John 14:8-17.

BOOKS

Brothers and Sisters

Glimpses of the Cloistered Life

By Frank Monaco. Marlowe & Co.

Pp. 88. \$21.95. ISBN 1-56924-578-9

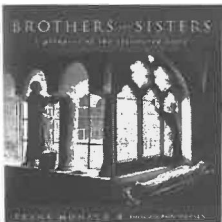
Who are these people, cloistered monks and nuns, living in solitude and contemplation, in the main seen only by God? *Brothers and Sisters: Glimpses of the Cloistered Life* permits the reader to see just a bit of what lies behind the screen of cloistered religious.

This book of photography by Frank Monaco, an American photo-journalist who has lived in Europe the past 50 years, reveals through the verity of black and white, small private moments of monks and nuns of the Benedictine, Carmelite and Poor Clares in Europe. Photos of monks on the left- and sisters on the

right-hand pages complement each other as men and women go about their daily tasks. Commentary in the form of quotes from various communities' rules of life accompanies the photography. Therein, there is evidence of the continuity of these ancient orders, in the appearance of many young novices. We are allowed to see nuns having their hair cut; a monk smiling warmly, his arms filled with the rabbits he's raised; two nuns entirely shrouded in black, faces hidden, climbing the stairs as they accompany a visiting priest who has come to hear confessions. There is something about this last photo that is eerily familiar these days as the nuns, in their deep humility, mirror the *burqa*-clad women of Afghanistan. One photo strikes me as being particularly familiar — though the palette is black and white, for all the world it is Vermeer's painting of a woman pouring water from a pitcher. The softness of the light, the earthenware pitcher and the nun's habit are timeless.

What a treat to be permitted to see what God and only a handful of people see every day.

Deborah Yetter
Riverside, Ill.



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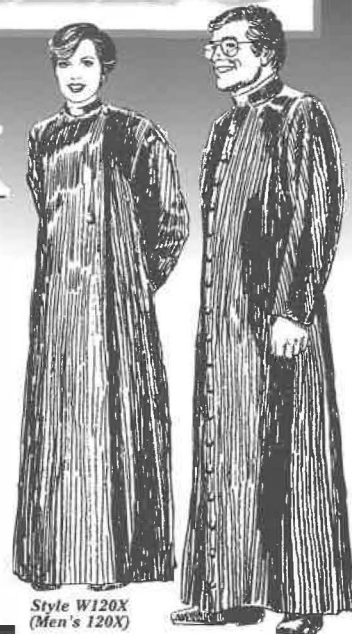
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BOOKS

All Saints Sisters of the Poor

*An Anglican Sisterhood
in the Nineteenth Century*

Edited by Susan Mumm

Church of England Record Society. Pp. 280. \$75.

Susan Mumm, author of *Stolen Daughters, Virgin Mothers* — a socio-historical look at Anglican women's religious orders in the 19th century published in 1999 — here returns to the subject with an edition of texts related to the beginnings of the All Saints Sisters of the Poor. She brings to light and print a variety of sources on this important order, including memoirs of early sisters, the texts of the rules of 1855 and 1859, and information about the training of novices. The vitality, joy and dedication in the words of the women themselves gives us a perspective on just why some 90 communities for women began between 1845 and 1900 alone.

The work of the All Saints Sisters began in 1851 with their Mother Foundress, Harriet Byron, working alone in the London slums to alleviate the suffering of the poor. Mumm records the astonishing fact that "By 1900, 13 years after the foundress's death, over 400 women had been professed as All Saints sisters, and the Society was working in Britain, the United States, India and South Africa." Today, houses in London, Oxford and Catonsville, Md., (since 1871) continue the tradition of prayer, common life and service with a focus on nursing.

Mumm, a history professor at York University, has been given unprecedented access to the large archive of All Saints', and has presented a "representative sample" of documents expressing the life and vision. In doing so, she hopes to "produce a snapshot of one of the earliest and most important anglican [sic] communities."

The result is an unparalleled look at the lives and thoughts of Anglican women in a time when their vocations to monasticism met virulent opposition from more protestant-minded members of the Church of England. Sister Catherine's War

Diary, coming as it does after the rules and early memoirs, makes a perfect close for a wonderful book; having rooted themselves in prayer and Christian community, she and her sisters were ready to go out into the world in service and in love.

*Richard J. Mammanna, Jr.
New York, N.Y.*

Saint Benedict on the Freeway

A Rule of Life for the

Twenty-First Century

By Corinne Ware

Abingdon. Pp. 120, with notes and study guide.

Ware's book seeks to answer the question, "How can I practice the presence of God through all that happens in my life?" She defines a rule as a pattern of daily life in which are established moments when certain things are done, analogous to our almost unconscious adherence to daily — or weekly, monthly, yearly — rituals.

Ware reminds us that a rule can be liberating; it can help us to stay focused in an often chaotic world, to overcome the numerous petty concerns that fragment our days.

How can one develop and live a rule of life outside a monastery, in a time

totally alien to peace of mind and the calm of a world long gone?" and "Can it be realistic to suppose one can detach from 21st century distractions long enough to become God-focused? ... what on earth would it look like?"

Her responses and suggestions, following two chapters that define "Liberating Rule" for the 21st century and a short history of the rule in western monasticism, offer descriptions of how the church, the anchors around us, scripture, and ways to pray can provide a rule. The chapter on ways to pray is in itself well worth the price of the book. The final chapter responds to the problem of maintaining a rule of life in the world of freeways and high tech.

*Anne Le Croy
Johnson City, Tenn.*

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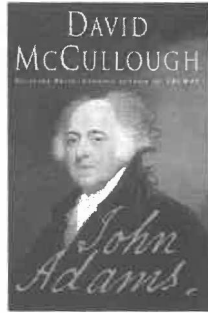
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BOOKS



John Adams

By David McCullough
Simon and Schuster. Pp. 751.
\$35. ISBN 0-684-81363-7

This much-acclaimed biography of the second president of the United States, winner of the 2002 Pulitzer Prize for biography, is not a "religious" book. However, reading it on Sept. 11 and in the weeks that followed, it was obvious that the vision, determination, and patriotism of this architect of American independence and later political life speak to the very heart and soul of this country in 2001.

John Adams, a farmer from New England, studied at the young Harvard College and then chose a career in law over the ministry as was more or less expected of Harvard men. Because he understood English law so well, he became a leader in the protest movement against abuses being imposed upon the Colonies from England, and soon found himself deeply embroiled in the independence movement. It seemed that his finest hour was when, at age 41, he convinced the Continental Congress of 1776 to adopt the Declaration of Independence.

The story to this point was so well written and so readable that one wondered what more the book could tell us about this man. But there were still more than 500 pages to go detailing his effective representation of the American cause in France and the Netherlands, and eventually as the first accredited diplomat to the Court of St. James in London. Ten difficult years abroad, separated from his family most of the time, were nonetheless critical for the emerging nation. Still another chapter in his life began when he was elected vice president under George Washington and then became the second president of the United States. While he lacked aristocratic polish and political skills, Adams' integrity, vision and determination served to lead the country through a crucial term as president, at the end of which he was defeated for re-election by Thomas Jefferson.

John Adams must have been a deeply religious man. There are references in the book to his faithful atten-

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dance at his New England Congregational church, his frequent acknowledgment of The Almighty, his love of the Book of Psalms, and values obviously rooted in holy scripture; but it almost seems they appear in spite of the author's intent to keep them out. With all the other details of his life there is no hint to his piety nor the way his theology contributed to his strong character nor sustained him in his many trials.

(The Rt. Rev.) David Reed
Louisville, Ky.

Pope John XXIII

By Thomas Cahill
Lipper/Viking. Pp 241. \$19.95.

By the time you get to page 238, you already know it, but that's where the author acknowledges he has written a "biographical essay" and not a definitive biography. Thomas Cahill tells, entertainingly, how a spiritually

robust Pope John XXIII left the Roman Catholic Church better than he found it, and how he got that way.

Cahill sets the scene for readers who are new to the imperial imperatives of the Roman Church, describing, sometimes with borderline glee, the missteps century by century.

After the future pope was drafted from seminary into the Italian army in 1901, he advanced from private to sergeant, but he wrote: "The army is a running fountain of pollution ... Who can hope to escape from this flood of slime, unless God comes to his aid?..." Cahill scoffs: "You'd think he was talking about battlefield atrocities rather than getting laid."

Cahill is a deft writer, author of *How the Irish Saved Civilization*, *The Gifts of the Jews* and *Desire of the Everlasting Hills: The World Before and After Jesus*.

He does not like popes, generally, but like most of us he is enthusiastic

about John XXIII, whose short reign from 1958 to 1963 is briefly applauded in these pages. Cahill correctly points to the encyclical ruling out contraception, by Paul VI, John's successor, as a blow to the credibility of the church in the late 20th century. He blames the Polish archbishop who became Pope John Paul II for encouraging Paul to disregard his own commission's recommendation that the ban on contraception be lifted.

Both John XXIII and Paul VI reached out to their Anglican brothers with an energy and spirit that has diminished under John Paul II, Cahill suggests in this enjoyable book that does not exclude gossip, but it is solemn gossip.

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

More Books, page 24

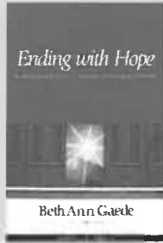
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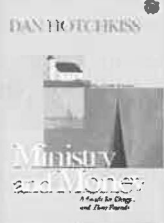
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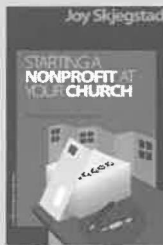
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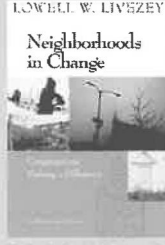
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Fire Destroys Minnesota Church

Tragedy Strengthens Priest's Resolve to Move Forward

In the Old Testament, the calamities that afflict Job pile one on top of the other with what is described as supernatural precision. In April, the Rev. Judy Hoover had her own faith tested in a similar way.

When her husband, 68-year-old Robert Reich Hoover, died April 7 of a heart attack on the return leg of a family cruise, Ms. Hoover returned to the Minnesota parish where she is priest-in-charge determined to channel her grief into constructive parish work. Exactly one week later a devastating fire, probably caused by lightning, completely leveled the Church of St. Edward the Confessor in Wayzata.

"This is when your faith really counts," she said. "You put one foot in front of the other and you keep going. The church can be rebuilt. It will be rebuilt."

Despite the catastrophic loss of the entire structure and nearly every-

thing inside, parishioners — their numbers swelled by supportive neighbors and members of the diocese — gathered for worship at the Wayzata Community Church later on the same day the fire was extinguished. Since then the Community Church has offered St. Edward's worship and office space for as long as necessary. Meanwhile, the work of taking inventory and sifting through the ashes is ongoing.

Nearly all of Ms. Hoover's library, vestments and files were destroyed. One notable exception was a multi-volume commentary on the Book of Job that she had lent out to a parishioner just days before the fire. The odds that random chance can explain why that was the one volume to be spared are high, according to Ms. Hoover.

Ms. Hoover said she had been contemplating retirement at the end of

July. The couple thought they were both still in relatively good health. She and her late husband had spent a great deal of their married life planning for the time when they could travel together. The retirement, as well as just about every other major decision, except the one to rebuild St. Edward's, has been put on hold for now.

At that first worship service after the fire, Wayzata Community Church pastor Bob Stout announced that in sifting through the ashes, firefighters had found St. Edward's communion chalice and had delivered it just in time to be carried toward the altar by the element bearers. It remained there during the rest of the service.



James Murray photo
Lightning probably caused the fire at St. Edward's.

Tampa Rector Leaves Episcopal Church for the AMiA

Faced with an ecclesiastical legal system which he felt was stacked against him, the rector of a fast-growing parish in Tampa, Fla., has decided to walk away from the Episcopal Church in order to start a new congregation affiliated with the Anglican Mission in America (AMiA).

At least 200 of the 500-member congregation of St. Mary's Church are expected to follow the Rev. Kevin F. Donlon. They will be walking away from a \$10 million church and day school renovation, completed just two months ago.

Fr. Donlon renounced his ordination vows in a letter dated April 21 and sent to the Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida. In a statement released April 22, Bishop Lipscomb acknowledged receipt of the letter and said procedures to remove Fr. Donlon from the sacred order of priests are underway.

Bishop Lipscomb also said disciplinary proceedings against the priest have been halted.

Until an interim rector is found, the Rev. William McLean will be a visiting priest, spending three days a week at St. Mary's. Fr. McLean said one of his main priorities will be to fill the church. "We're going to have to go after new members.

We're going to have to start over again," he said.

In February, eight members of the congregation, including the senior warden, filed 26 pages of allegations against Fr. Donlon. The charges, which have only now become public, included allegations of an inappropriate supervisory relationship with a former staff member, abusive con-

duct toward staff members, inappropriate interaction with members of the parish community, a conflict with the headmaster of an elite day school affiliated with the parish, and the unauthorized disclosure of privileged communications.

Through it all, Fr. Donlon has steadfastly denied any wrongdoing and until now was preparing for the possibility of an ecclesiastical trial. He had a chance to defend himself in a pre-trial, March 4 meeting with Bishop Lipscomb and the standing committee, which could have resulted in rescinding Fr. Donlon's temporary inhibition. In that hearing, Fr. Donlon and his lawyer, Charles Nalls, presented more than 100 pages of testimony from witnesses refuting the charges. Fr. Donlon told the *Tampa Tribune* he knew defeat was imminent when the standing committee voted to uphold his suspension.



Fr. Donlon

Bishop Bennison Breached Contract, Pennsylvania Rector Says in Lawsuit

A Philadelphia area priest, whose long-running doctrinal clash with the Bishop of Pennsylvania eventually led to his inhibition and possible removal from the priesthood, is suing the Rt. Rev. Charles E. Bennison, Jr., and the Diocese of Pennsylvania for breach of contract.

Lawyers for the Rev. David L. Moyer, rector of the Church of the Good Shepherd in the Philadelphia suburb of Rosemont, are seeking a jury trial in Montgomery County. The suit was filed April 15.

Historically on First Amendment grounds, secular courts have granted wide discretion to religious institutions. John Lewis, a lawyer representing Fr. Moyer, said this case is about broken promises and denial of due process, not religious doctrine.

Fr. Moyer alleges that prior to the episcopal election, Bishop Bennison entered into an oral contract. Delegates from Good Shepherd and several other self-described conservative parishes in the diocese agreed to vote for Bishop Bennison. In return they allege that Bishop Bennison promised to continue an arrangement whereby confirmation and episcopal visitations would be made by a mutually-agreed-upon substitute bishop.

"They made a deal," said Mr. Lewis. "Bishop Bennison broke the deal. The irony is that we are asking for something that the House of Bishops just recently said should be done."

On a previous occasion, Meg Cave, a spokesperson for the diocese, confirmed that Bishop Bennison had agreed to the arrangement, but later changed his mind because he concluded that the substitute

(Continued on page 22)

From Dallas to Western Louisiana

The Rt. Rev. D. Bruce MacPherson, Bishop Suffragan of Dallas, was elected Bishop Coadjutor of Western Louisiana April 20 at St. James' Church, Alexandria. Bishop MacPherson, 62, was elected on the fifth ballot from a field of nine candidates.

Bishop MacPherson has been suffragan in Dallas since 1999. Prior to that he served as canon to the ordinary and executive officer in two dioceses — in Los Angeles from



Bishop MacPherson

1988 to 1993, and in Dallas from 1993 until 1999. Before moving to Dallas, his ordained ministry was carried out in the Diocese of Los Angeles, where he was ordained in 1980. He was priest-in-charge and vicar of St. John's, La Verne, 1980-86, and founding priest and priest-in-charge of St. Raphael's, Chino Valley, 1986-88. Prior to that he had been involved in business management for the Times Mirror Co., Los Angeles.

		WESTERN LOUISIANA									
		Ballot 1		2		3		4		5	
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Needed to Elect		76 33									
Agnew		14	11	16	9	13	6	WD			
Krutz		6	3	WD							
Lambert		26	4	23	6	19	2	3	1	0	3
MacPherson		32	20	45	28	64	32	73	37	83	43
Minns		17	8	23	7	18	7	7	6	2	1
Smith		27	9	32	11	36	14	61	15	66	17
Tournoux		WD									
White		11	6	9	3	WD					
Woodrum		WD									

He is a member of the Standing Commission on the Structure of the Church, the Court of Review of the Trial of a Bishop, a former deputy to General Convention, the commission on ministry of Province 7, the board of trustees of the University of the South, the executive committee of the Episcopal Theological Seminary of the Southwest, and is chair of the Seminary of the Southwest search committee for a dean and president, and many other offices. He and his wife, Susan, are the parents of two daughters.

The Rt. Rev. Robert J. Hargrove, Jr., diocesan bishop, has announced his intention to retire Nov. 1.

One School Becomes Refuge for Another

A violent storm tore part of the roof off St. Paul's School, College Point, Queens, N.Y., April 19, drenching classrooms and computers and leaving the building unusable.

"This couldn't have been more traumatic for all of us," said the Rev. Paul E.C. Hamilton, headmaster and rector of St. Paul's Church, to *The New York Times*. The school had been scheduled to close in June because of financial problems.

An offer to help arrived almost immediately from Immanuel Lutheran

Church in Whitestone, which had a vacant school building about 30 blocks east of St. Paul's.

Immanuel's school had closed last year but its building still has desks, computers and offices intact. The offer will enable St. Paul's students to finish the school year.

"We're not sure how they are going to get there," Fr. Hamilton told the *Times*. "But amazing things have been happening to this church, and we only hope that the blessings continue."



Monastic Life *Episcopal Style*

By Dede Bruns

It is early morning on Long Island, and Brother Jason is stacking fragrant loaves of bread on the racks in the friary's little bakery. Sister Jean, in California, has not yet begun her day.

Thousands of miles apart, they are both first-order Franciscans, and they are Episcopalians. It is not too surprising when people who are not Episcopalian say something like "I didn't know Episcopalians had nuns. You mean just like the Catholics?" Too often, something of the sort is heard from fellow Episcopalians.

In the mid 1800s, when there was a turn in Anglicanism toward its historical and spiritual roots, women and men began to form small communities dedicated to prayer and service. The groups grew, and began to adopt, and adapt, religious rules to the new and totally Anglican orders. Some used the Book of Common Prayer offices exclusively. Others adopted the rules of the great religious founders such as St. Benedict, and translated the offices into Anglican forms.

These groups grew, and eventually made foundations in the United States. All Saints Sisters of the Poor, begun in

England in 1851, made a foundation in this country in 1872. The most recent group to come here from England is the Community of St. Francis. In 1974, a small group of English nuns founded a house in San Francisco.

Soon new communities were forming in the United States. In 1865, the Community of St. Mary was founded in New York. Today this order has three autonomous provinces, and St. Mary's Health Care System for children in New York.

The first men's community in the United States was founded in 1884 by the Rev. James O.S. Huntington and is comprised of five houses in the United States, Canada, and South Africa. "We live in community under the three-fold vow of obedience, stability, and conversion to the monastic way of life as stated in the Rule of St. Benedict," states the rule of the Order of the Holy Cross. "Our life in community also reflects the Rule of our founder, Fr. Huntington."

In 1985, one of the most recent foundations of a new religious order was made, the Order of Julian of Norwich. It began in Connecticut, and then moved to Wisconsin. Today it has a

mother house in Waukesha and a branch house in Eastman, Wis.

The Conference on Religious Life Directory lists 24 orders in the United States and Canada. This is a little misleading, in that one of the differences between the various orders is in the structural organization. Some, like the Community of St. Mary, form autonomous houses when a new foundation is made. These houses share a rule of life, and an original founder, but otherwise are separate organizations. Other orders with multiple locations look to a "mother house" for leader-

'I didn't know Episcopalians had nuns. You mean just like the Catholics?'

ship. Two separate listings exist for the very small Order of St. Anne, a women's order with houses in Chicago, Ill., and Arlington, Mass., and only one listing for the much larger men's Order of the Holy Cross, with its five branch houses.

Over the 150 years that Anglican religious orders have existed there has been a decided shift in emphasis.

From the website of the Sisters of St. Margaret: "The Society of Saint Margaret was founded in 1855 in East Grin-

stead, Sussex, England, by the Rev. John Mason Neale to nurse the rural poor in their own homes. The American Convent was established in 1873 to administer the Children's Hospital in Boston. Today our mission is to the world around us and so it must cross all boundaries and respect the integrity of every other person. We find many institutions (hospitals, homes, schools, prisons, shelters, feeding programs, and the Church) to be places where mission can take place."

The Order of St. Helena was started in 1945 by a group of Sisters of St. Anne. It now has three houses in New York and Georgia. Its structure represents a departure from the traditional monastic hierarchy. From the website of the Conference on the Religious Life:

"Ministry is not restricted to any single area or kind of service, but rather sisters, both lay and ordained, offer their unique gifts, abilities, and interests for the well-being of others and in witness to the loving presence of Christ. At two of our houses hospitality is a major work, including the offering of traditional silent retreats for individ-

uals and for groups. The balance between prayer, community life, ministry at home and away is always shifting, but our life has a consistent firm rooting in prayer, community, and service."

For the most part, the early foundations were a direct response to the ugly social conditions of the time. Schools, orphanages, and hospitals were set up to help alleviate the suffering of the British lower classes and the dispossessed and immigrants in the United States. Today, in many ways, the same things exist, but with a very different appearance. Schools and hospitals are secularized, and are no longer reserved for the privileged few. But suffering, nonetheless, exists. Against this stands, in quiet defiance, those few, bold people who "just say no" to the fast-paced jangling of modern life.

The Community of the Transfiguration, founded in 1898, has this to say about its contemporary calling:

"The motto, *Benignitas, Simplicitas, Hilaritas*, represents the ideals of how we, at our best, attempt to live our community and individual vocations. Kindness, simplicity and joy were

embodied in Jesus' way of living and loving. In our varied ministries with children, with older adults, with poor or lonely people of all ages, with seekers, with those needing a quiet place apart, we pray to reflect that same spirit. That we do not always succeed reflects our humanity. That we keep trying and sometimes do succeed, reflects God's grace."

Whatever form their outward ministry takes, the real center and focus of religious' lives is prayer. Whether the rules of their houses originated with St. Francis, or St. Augustine, St. Benedict, or the Book of Common Prayer, they lead lives dedicated to prayer.

You probably don't notice them if you see them on the street. The distinctive habits are, for the most part, reserved for the monastery and religious occasions. If you take the time to visit, you are very likely to come away a little happier, a little more at peace, a little more aware of our wonderful God. □

Dede Bruns is music minister of St. James', Providence, R.I., and a Franciscan associate.

THOMAS CAHILL



My Favorite Pope

Thomas Cahill Talks About John XXIII

By Patricia Nakamura

Thomas Cahill was delighted to see a statue of Angelo Giuseppe Roncalli in the newly renovated Roman Catholic cathedral. The statue shows a rather round, genial, grandfatherly man, his hand upraised in blessing. It's a plain work, without colors or jewels or embellishments, and it matches Mr. Cahill's image of the Italian peasant who became Pope John XXIII.

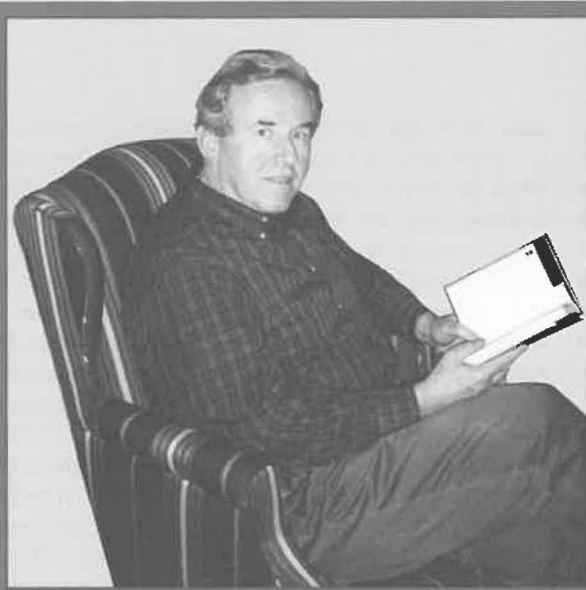
When the author of the *Hinges of History* series (the next volume will be on the Greeks) was approached by Viking to do a short biography for its Penguin Lives, he chose his own favorite pope. He seems not to think much of others who have held the office. "Most popes were stultifying failures," he said. "Roncalli's election was the most revolutionary Christian event since the

Reformation. He came from a peasant family; he became pope at age 76. He was a compromise between the left and right wings. He had had obscure diplomatic assignments for the church, but that's how he gained a more loving view of non-Christians.

"He became papal *nuncio* in Paris. He didn't like to dine alone; he liked to go out and chat with people — communists, journalists, everyday people. He hugged prisoners — other popes were not ever touched.

"He was humble, he was but not naive."

Some of John's bravest actions, perhaps unknown to many, clearly increased the author's admiration for his subject. During the war, he said, "he saved more than 100,000 Jews with papal passports and false baptismal certificates," which actually may have been Vatican visas. "In the



Patricia Nakamura photo

"This is the memorial he deserves," Thomas Cahill said. "Christian reunion and reconciliation with non-Christians, especially Jews."

the Soviet Union "not to be deaf to the cry of humanity: peace, peace" not only provided a chance to step back, but, days after the nuclear crisis was over, made the front page of *Pravda*. The behind-the-scenes request for intervention had come not from the Roman Catholic president but from Khrushchev.

Perhaps no other modern pope could have done such a thing. John had become "the father of the world, the ombudsman for planet earth," Mr. Cahill said.

"His favorite line was 'I am Joseph, your brother,' He said it at his coronation. He said it to inmates at Regina Coeli prison."

Anglicans should be especially fond of John, Mr. Cahill said. "He gave a breviary to an Anglican priest, full of prayer cards. This action implied legitimacy, especially to Italians, who place high value on symbolism."

Mr. Cahill writes, "On December 2, 1960, John received Geoffrey Fisher, Archbishop of Canterbury . . . It was the first meeting of a pope and an Archbishop of Canterbury since the Reformation . . . Soon, a veritable torrent of non-Catholic religious leaders began to flow into the Vatican, as John met with Baptists, Presbyterians, Lutherans, Orthodox and Reformed Christians, and, last and most outrageously, Shizuka Matsub-

ara, superior of the Shinto Temple of Kyoto."

At Vatican II, "he reframed doctrine and invited Orthodox and protestant 'observers' — They couldn't participate in the procession because officials couldn't agree upon the 'order of dignity.' John liked to chat with them. His program was freedom, and he believed bishops should be the representatives of Christianity to the world."

Does the author see any prospects today for the reunion of the fractured church?

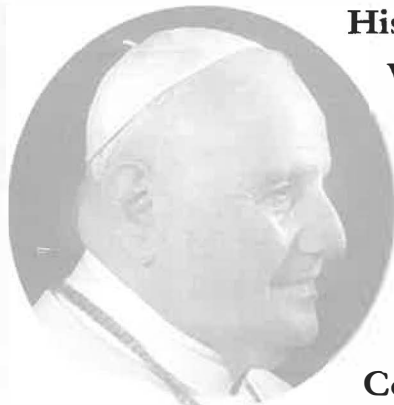
"The church is the assembly come together for either liturgy or to serve the poor. Those guys around a table in Rome are not 'the church.'"

"Reunion with the Orthodox Church is a distant prospect. Even the calendars are different. Non-Catholic churches could unite tomorrow afternoon. Theological issues were solved long ago; now it's mostly linguistic. But none of these groups work terribly well — would they work any better together?"

John's final encyclical, *Pacem in terris*, was sent "to all men and women of good will," not just to Roman Catholic bishops. "He insisted [it] be published on Maundy Thursday, because it was the day on which Jesus at the Last Supper had told his disciples, 'Love one another,' and had prayed to the Father 'That all may be one.'"

"This is the memorial he deserves," Thomas Cahill said. "Christian reunion and reconciliation with non-Christians, especially Jews." □

His favorite line was 'I am Joseph, your brother,' He said it at his coronation. He said it to inmates at Regina Coeli prison."



sacred work of smuggling human beings," Mr. Cahill writes, "the apostolic delegate relied on the many friendships he had forged over his years in the East . . . For the first time in his life, Angelo was in a key position, and he played every card in his hand."

The book details John's mediation between the United States and the Soviet Union in the Cuban Missile Crisis, when he was perhaps the only individual trusted by both sides. His plea to both the United States and

Tales and Tidbits

Bishop David Joslin told an amazing story about President Franklin D. Roosevelt when he addressed the convention of the Diocese of New Jersey in March. It seems that while he was president, Mr. Roosevelt continued to serve as senior warden of his parish, St. James', Hyde Park, N.Y. Bishop Joslin, currently serving as assisting bishop in New Jersey, said he couldn't confirm this story, but he shared it anyway.

"Roosevelt was returning from meeting with Winston Churchill and Josef Stalin at the Yalta Conference. They had been planning how to order the post-war world. Now on the way back to Washington, Roosevelt stopped at Hyde Park. During that pause, there was a vestry meeting at St. James', which the president attended. The agenda included a proposal to rent a field owned by the church to a local farmer. The discussion went on and on."

Bishop Joslin asked his listeners to "fast forward" to a short time later when the president addressed a joint session of Congress and, for the first time in his presidency, sat to address them. "I apologize for sitting to address you, but I am weary," the president said.

"Now the conventional interpretation of that comment is that he was weary from the Yalta Conference," Bishop Joslin said. "But you and I know the real cause of his weariness."

*

Bishop Richard L. Shimpfky, of El Camino Real, notes that one of the two new churches in his diocese, St. Mary the Virgin, Milpitas, Calif., joins the existing Episcopal churches in that city, St. Joseph the Worker and Holy Child, in making Milpitas what he believes is "the nation's only Holy Family city."

*

In a recent article in *The Washington Post* on priestly celibacy, Episcopalian Philip Jenkins, professor of history and religious studies at Pennsylvania State University, told what he called a "hopeful" joke: "... at the Third Vatican Council, the pope will bring his wife; at the Fourth Vatican Council, the pope will bring her husband." The author admits the chances for that sort of reform seem bleak.

*

Br. Robert James, B.S.G., in a sermon at the Winter Convocation of the Brotherhood of St.

Gregory, told this delightful tale:

"There was a Sunday school teacher who instructed her class of youngsters to draw a picture of their favorite Bible character. All the heads were down and sketching and drawing, coloring and cutting. As she walked around the classroom looking over each student's shoulder, she came upon one very intent young lady. She was all hunched over her table and coloring like mad. "What are you drawing, Jenny?" the teacher asked. "I'm drawing a picture of God," the little girl replied. "But Jenny, no one has ever seen the face of God; no one really knows what God looks like," replied the teacher. Jenny answered, "They will in about 10 minutes."

*

From the bulletin of the Church of the Guardian Angels, Lantana, Fla.: The Sunday school teacher asks, "Now Johnny, tell me frankly, do you say prayers before eating?" "No sir," little Johnny replied. "I don't have to. My mom is a good cook."

*

From *Epilog*, the newsletter of Christ Church, Las Vegas, Nev.: A little boy was overheard praying, "Lord, if you can't make me a better boy, don't worry about it. I'm having a real good time like I am."

*

A few license plates to share: RO 12 12 and EP2 4 10. The Rev. Al Cole of Sanford, Fla., saw PRA4ALL, and astute watcher Joe Campbell of Birmingham, Ala., spotted ASK GOD.

*

Note to those who wrote to chide us for using "Daylight Savings Time" in an article. We know better. We realize that the correct use is Daylight Saving Time, or as one correspondent noted, daylight saving time.

David Kavelage, executive editor

Did You Know...

In Victoria, Texas, where there are two Episcopal churches, Peggy Miller is the senior warden of one, and her brother, Donald Elder, is the senior warden of the other.

Quote of the Week

The Most Rev. Elden Curtiss, Roman Catholic Archbishop of Omaha, quoted in *Newsweek*, rebuking a parishioner for speaking out against the archdiocese's decision to reassign a priest accused of viewing child pornography: "The church has enough trouble defending herself against non-Catholic attacks without having to contend with Catholics."

"But you and I know the real cause of his weariness."

— *Bishop David Joslin of President Franklin D. Roosevelt*



Doctrine Supported

We are already hearing complaints from some quarters that the primates of the Anglican Communion were not forceful enough when they met last month at Canterbury Cathedral [TLC, May 5]. According to this line of thinking, the primates should have spoken more definitively about the issue of sustained pastoral care in the Episcopal Church.

We need to remember that the primates, who now meet annually, do not comprise a legislative body. Their meeting is more like a retreat, a gathering of the heads of the 38 independent churches of the Anglican Communion to discuss common concerns and to support each other in their ministries. The primates may speak advisedly in their pastoral messages to the Communion, but they are not able to enact legislation that will be binding on the churches.

There was at least one bright spot at the primates' meeting — the release of a statement on the doctrine of God. In publishing the statement, the primates said, "In the light of the current challenges to historic Christian doctrine from various quarters, and of the growing influence of different kinds of 'post-modern' theory which question the very idea of universal and abiding truth," the primates wanted to reaffirm the commitment of the Anglican Communion to the "truths of the fundamental teachings of the faith we have received from Holy Scripture and the Catholic Creeds." The primates said of God: Our God is a living God; our God is an incarnate God; our God is a triune God; our God is a faithful God; and our God is a saving and serving God.

One might think it unnecessary for the leaders of the Anglican Communion to have to issue such a statement. But considering the "current challenges" recognized by the primates, even from within the Episcopal Church, it is wise that they stated their beliefs. For this, all Anglicans can be thankful.

Online Limitations

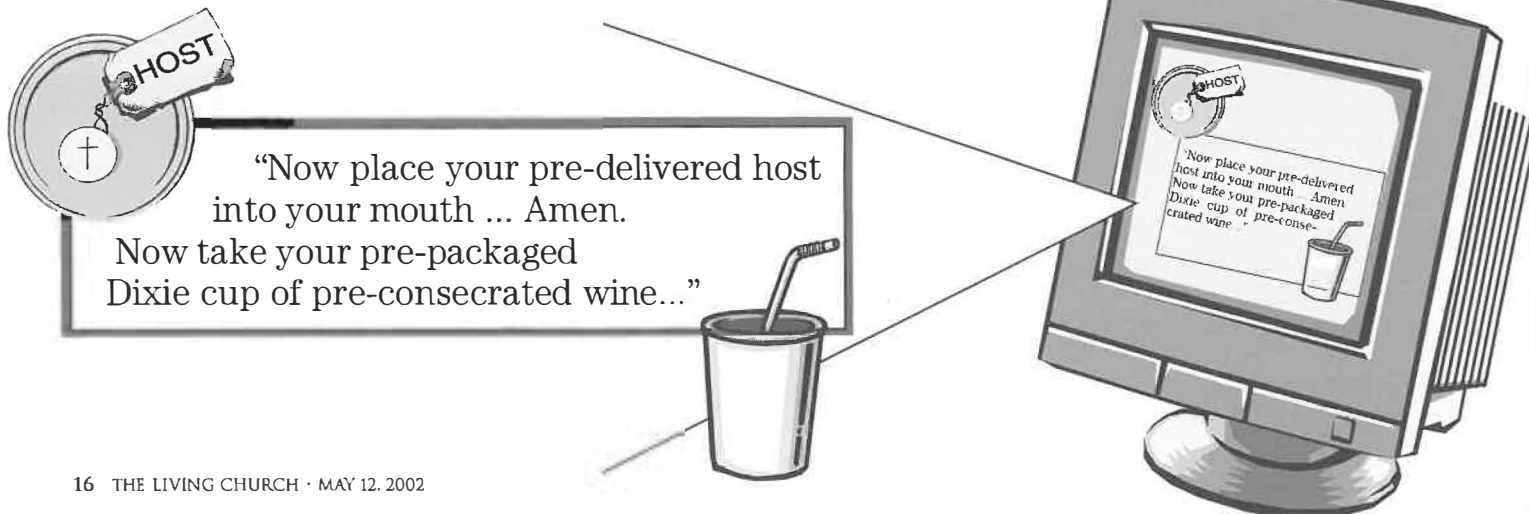
Most of us know the Web is a wonderful thing. So is television, and radio, and, of course the telephone. But each of these modes of communication takes us further from actual human contact, and from real, as opposed to "virtual," contact. It's usually much easier to send e-mail to friends and relatives than to spend time on the telephone. And it's much more convenient, faster and cheaper than actually visiting.

With increasing frequency we are hearing of "on-line church" and "technology in Christian education." Granted, the Web is probably the preferred medium of GenX, maybe baby boomers, perhaps even some older people who've become reasonably technoliterate. But what happens to liturgy, for example, the corporate work of the people, if the corpus of the church is all over the landscape, each member logged in his/her own little corner? We can have taped sermons, recorded music — and virtual communion? "Now place your pre-delivered host into your mouth ... Amen. Now take your pre-packaged Dixie cup of pre-consecrated wine..." An oxymoron, this "communion" of individuals who are not in "community."

What does this trend bode for the 20/20 initiative, if preachers can phone in their homilies and parishioners their prayers? Do we count the number of log-ons?

Much to Read

This special Spring Book Issue contains a wide variety of topics in its editorial content and advertising matter. From religious communities to feminist theology to an early U.S. president to the Bishop of Rome, we hope there is something that catches your eye as you begin to look for some summertime reading material. The warm-weather months are often conducive to relaxing with a good book. May we all find the time in the months ahead to take on some serious reading.



I'll Take the Inner-City Parish Anytime

By Edward O. Waldron



Photos by Renee Ostrowski-Weber

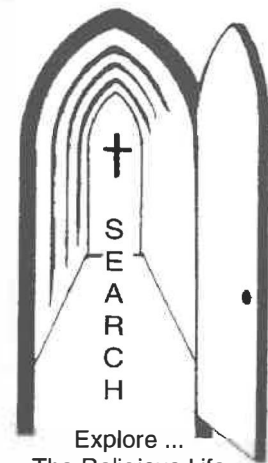
Inner-city ministry, urban ministry, serving the working-class parish ... whatever you call it, nobody wants to do it these days.

I retired last year after 42 years of inner-city ministry in Georgia, Washington, D.C., and New York City, 12 years overseas in Trinidad and then Panama, and finally 10 wonderful years in inner-city Boston. I was proud to be part of a movement, justified by endless biblical counsels, confirmed by many gratifying experiences — a desperate immigrant family safely settled, representing a labor union in a bloody struggle with management, and achieving a just wage for the workers. There was chairing the anti-poverty program in a Southern county, doing a successful battle with the political powers-that-be, gaining significant improvements in the quality of life of the poor. But better than the programs was the fellowship — just the fun of living together, playing with kids on the playground, joking with the men at the corner store, out on the sidewalk in the summertime, watching a boisterous game of dominoes. Driving home I'd see Miz Molyneaux staggering along with armloads of groceries. I'd honk the horn, swing over, double-park (everybody

does it in the inner-city) and whisk her home. And what's life all about anyway? Getting ahead or enjoying fellowship along the way? Inner-city folk would choose the latter. Best of all poor folks, working class folks, have faith. Born with a capacity to pray, and fervently, not just observing. So I'll take the inner-city parish anytime. It's more fun!

Through the years there were heroes. Paul Moore must head the list in my day, and Kilmer Myers, Bob Pegram, Bill Wendt, Fred Williams, Bob Castle, Dick Tolliver, Doug Bailey. Most of them are retired or gone now, and no one is taking their places. Three years ago, my parish went through the process of parish surveys and questionnaires, house meetings, parish profile written and sent out. There was no response.

I went to our clergy associations, local and national, asking why none of the newly ordained clergy want to check out inner-city ministry. The answer was sad, but common: "A ghetto tour looks out of place on my resume. It's bad for my career." At every clergy



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gathering, career talk is pervasive. Whatever happened to vocation? Or the (medieval) idea that God calls us to the priesthood? (Going over to Macedonia did not enhance Paul's career, but he went anyway because he was called.) The Episcopal Church is the only province in the Anglican Communion with such elaborate deployment procedures. Is it true that our seminaries sometimes send their

pastoral theology students across the street to the University School of Business? There is talk in the church of "conflict management," "critical mass," and "damage control." Clergy talk like a bunch of lawyers and bankers. A small Midwest diocese, at its convention elected a prominent CEO to diocesan council. I later saw the bishop, visibly shaken after the first meeting of the new council. "He

told us all our accounting procedures are archaic," said the bishop.

Why are we so intimidated by business/management people? They are all profit makers (according to the IRS), surrounded by greed and avarice. Their expertise is in achieving worldly treasure, absent from the church's agenda. We non-profits seeking peaceful co-existence with the galloping profiteers among us have blurred their image, and suppressed what we know about their goals, and their means of achieving those goals. So every 10 years or so we get a Charles Keating or a Kenneth Lay, which should sober us up about the business community. It's hard for us to stand up to them, with our pews filling up with "the Republican Party at prayer."

I worry about the church turning away from the poor, from inner-city ministry, from all the messy extras needed to minister there (i.e., knowing other languages, understanding other cultures, races, traditions, etc.) And as the Episcopal Church has become enamored with the slick "20/20" idea, our vision is only more suburban, white, middle-class growth. All our efforts, communications, educational materials, training programs, etc. are aimed at this group.

God sent his Son into the world not to establish a permanent chaplaincy to white, middle-class suburbanites. Jesus commanded us to go to all nations. Jesus will not have a monochrome church. Repeatedly he condemned our desire for exclusiveness. He had us forewarned that the heaven we are headed for consists of every race and language, and the business of the church militant here on Earth is to prepare us for entrance into that kingdom where eternal life awaits us.

So let us lift up and emulate clergy like Martha Overall and Debbie Little — Where are the men? — who enrich our church, moving us toward being the truly catholic and inclusive body of Christ we are supposed to be, and away from being just another dying little protestant sect. □

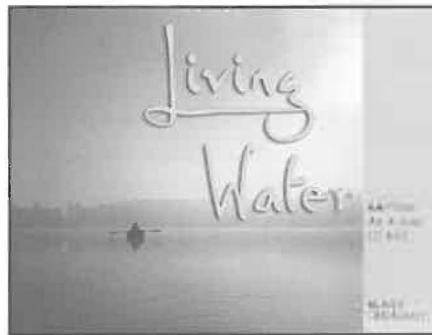
The Rev. Edward O. Waldron is an Episcopal priest assisting at Our Savior's Lutheran Church, Dorchester, Mass.

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Baptism as a Way of Life
Klara Tammany

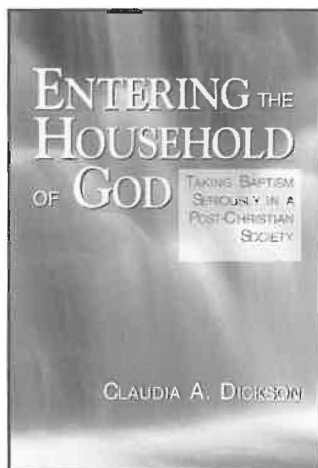
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LETTERS TO THE EDITOR

Why It Was Changed

As the director of the office that developed the new signs for the Episcopal Church, I was gratified to read the article about them [TLC, April 14]. The author convincingly made the case, better than I could have, exactly why we need a new sign.

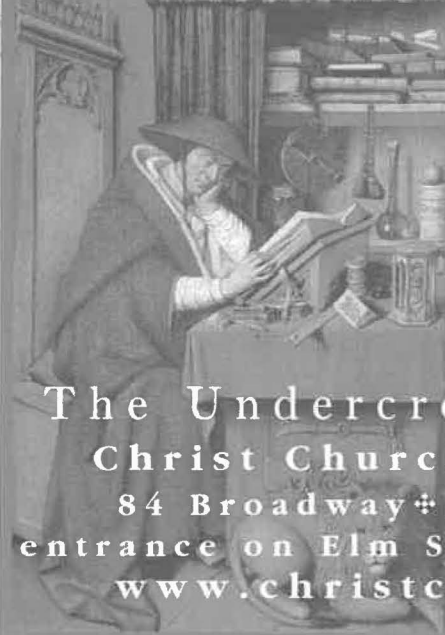
He points out, for example, that the old sign "has served us well for the past 55 years," which is the sort of phrase you'd expect to hear from someone justifying his Studebaker. He says of the old signs (they first appeared in 1948) "They're most helpful, of course, to those who already know the Episcopal Church." The "of course" captures it all — the reason no one but an Episcopalian would look twice at the things is because unchurched Millennials, for example, are unused to responding to designs that made their grandparents swoon. "Suddenly," he writes, "the familiar ... sign that we've all grown up with has become passe." Well, not quite "suddenly." June Cleaver wasn't all that crazy about it.

The author, though, is completely right about something: "The church's problems will not be solved by an image makeover but only through actual renewal." And the actual renewal involves appealing in every way to those who have not "grown up" with the Episcopal Church, like some beloved old aunt, but who are encountering it for the first time as a dynamic place to meet their spiritual needs. As for the slogan, "The Episcopal Church Welcomes You," it has been retained with the new design as an option because it is a viable message. But for those who are aware of that the most burning question among a lot of young people is, "Are you there for me?" the Episcopal Church has something to say to them right out front: "We're Here for You."

So I doubt the curate of Old St. Paul's will be ordering one of the new signs soon — it'd clash with their name for one thing. But many others have and will because a new day in the Episcopal Church deserves a sign that honors our history and reflects an emerging vitality.

*Daniel B. England
Director of Communication
The Episcopal Church Center
New York, N.Y.*

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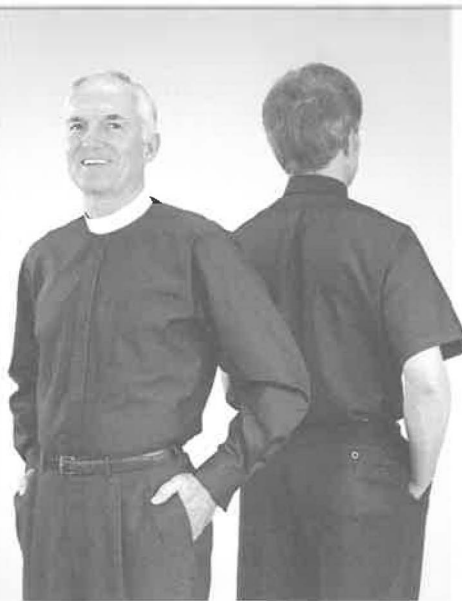
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LETTERS TO THE EDITOR

Actually, folks, the slogan in the new signage derives from the phrase "I'll be there for you" which appeared in an episode of the satirical TV series, "Seinfeld," now running in syndication.

In the episode, Jerry and Elaine, upon learning of the breakup of a couple, promptly started working the phones with the estranged pair, in an attempt to worm their way into the ruptured affections. Each "sympathetic" phone call closed with "Well, remember, I'm there for you." The comeuppance occurred when the estranged couple reconciled.

The new signage will invoke chuckles from "Seinfeld" cultists, but its value as a driving, dynamic marketing phrase for a religious institution is questionable.

Joseph A. Melville
Hampton Falls, N.H.

Neglected No Longer

How splendid that our venerable Articles of Religion are once again receiving the attention they so richly deserve.

Bishop Ferris' thoughtful essay [TLC, Apr. 14] offers wise insights into the contemporary relevance of the Articles and David Kalvelage's column [TLC, Apr. 21] rightly notes that the Articles are much neglected in our own day. As with all good generalizations, however, there are some happy exceptions.

Here on the windswept plains of eastern New Mexico, there was great excitement recently when I began a series of teachings on the Articles at our Sunday morning adult forum. This series has produced the largest attendance ever, easily outdrawing gay rights, ordination of women, abortion, inclusive language, cloning, and other front-burner topics which generate little interest here. Who would have thought?!

The suggestion that in the next prayer book we either omit the Articles altogether or update them has a certain logic. In practical terms, however, I fear that our church is likely to split even further apart before we ever find the unity of purpose necessary to produce a new prayer book.

We Anglicans have always claimed a special appreciation of church history. The Articles of Religion are of great value in helping us understand where we have come from and who we are as Anglicans and Episcopalians. Let us keep them

right where they are and give them even greater attention.

(The Rev.) John Rollinson
St. James' Church
Clovis, N.M.

Both Are Needed

In his article, "Church Work or Housework?" [TLC, March 17], the Rev. Donald Hill rightly describes much of the work of the church as "necessary drudgery that comes with having a building, running a program, and occupying space." He may be right in referring to it as "housework."

But good incarnational theology should prevent us from denigrating it and saying, as he does, that "it is not our ministry." As a parish priest, I believe it is an unfair dichotomy to talk about housework vs. churchwork. The church is concerned with both matter and spirit. Just as my body is necessary for me to pray, the fabric concerns of a parish, which Fr. Hill admits are necessary, enable spiritual truths to take flight and life-giving insights to root themselves in people's lives.

Newcomers would be rightly turned off by poorly kept grounds, shabby carpeting, and dusty light fixtures. Such things would constitute poor hospitality on the church's part. Why would working to prevent such occurrences not be considered ministry if their neglect would repel growth?

We are in peril when we make broad generalizations about what people want and don't want to get involved in. Yes, many want to get right into so-called "meaningful" ministry right away. But many others also would rather get their feet wet doing the more mundane things. Besides, much ministry can flourish when people are thrown together to fold newsletters or polish brass.

The question of inspiring people to live out the highest level of giftedness they are called to still remains a question for us. Fr. Hill reminds us of that. But denigrating the manual labor involved in the upkeep of a parish ultimately damages our witness to the sacramental quality of the Christian life by placing spirit over matter in importance rather than affirming their dual roles.

(The Rev.) Louis A. Towson
Holy Apostles' Church
Satellite Beach, Fla.



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Bishop Bennison Sued

(Continued from page 11)

bishop arrangement was not bringing the diocese closer together, but actually pulling it further apart.

In addition to the breach of contract, the complaint also alleges that Bishop Bennison denied Fr. Moyer an opportunity to defend himself prior to issuing a six-month temporary inhibition. According to the sentence imposed by Bishop Bennison and the standing committee of the diocese, by the end of the six-month inhibition period, Fr. Moyer must either allow Bishop Bennison to make an episcopal visitation to Good Shepherd or face deposition, permanent removal from ordained ministry.

On previous occasions, Bishop Bennison has noted that since his 1997 ordination, he has made a number of what he believes to be good-faith, conciliatory attempts to resolve the impasse.

Seven Nominees in Texas

The nominating committee in the Diocese of Texas has announced seven candidates for the June 15 election of a bishop coadjutor at Christ Church Cathedral in Houston.

All of the candidates are either resident in Texas or former members of the diocese. They are: the Very Rev. Stephen H. Bancroft, dean of St. Paul's Cathedral, Detroit, Mich., and a former rector in Houston; the Rev. John K. Graham, associate rector of St. Martin's Church, Houston; the Rev. Laurens A. Hall, rector of St. John the Divine, Houston; the Rev. Canon Dena A. Harrison, canon to the ordinary in the Diocese of Texas; the Rev. Canon Kevin E. Martin, canon for congregational development in the Diocese of Texas; the Rev. Robby Vickery, rector of St. Michael's, Austin; and the Rt. Rev. Don A. Wimberly, assistant Bishop of Texas and former Bishop of Lexington.

The person elected will succeed the Rt. Rev. Claude E. Payne as Bishop of Texas. A consecration date of Oct. 19 is scheduled.



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BRIEFLY...

St. James' Church, Au Sable Forks, N.Y., sustained some exterior damage during an earthquake which registered magnitude 5.1 April 20. The Diocese of Albany church had some mortar fall from the stone exterior, but the interior was not damaged and services were able to be held.

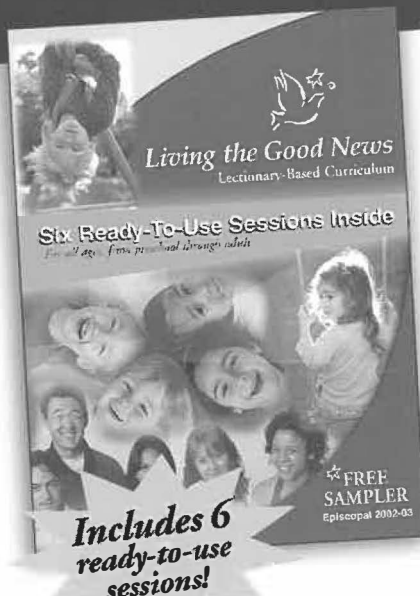
Uganda Christian University Partners recently announced the appointment of **Diane Stanton** of Dallas as executive director. Her duties will be to further the work of Uganda Partners, which has to date raised \$250,000 toward projects at the university, which was founded in 1997 and now has nearly 1,500 students at two campus locations.

A mural showing the crucified Christ flanked on one side by modern-day troops under an Israeli flag has been **removed from St. John's** Scottish Episcopal Church in Edinburgh, after drawing international condemnation for its potentially anti-Semitic message. The rector, the Rev. John Armes, said the mural was intended to make a point about the Israeli government and already had been scheduled to be removed after Easter.

The Rt. Rev. **Martin Barahona**, Bishop of El Salvador, was elected Primate of the Anglican Province of Central America April 13 in Guatemala City. Bishop Barahona, who in 1992 became the first native Salvadoran to head that church, will succeed the region's first archbishop, the Most Rev. Cornelius Wilson of Costa Rica, who is retiring. The installation is scheduled for Aug. 24 at the pro-cathedral of San Juan in San Salvador.

Bishop **Peter J. Lee** of Virginia told members of his diocese that he would not censor a talk by Princeton scholar Elaine Pagels because he is not "a censor of unorthodoxy and guarantor of tradition." Ms. Pagels spoke on "The Gnostic Gospels: New Views of Jesus and His Message," at Emmanuel Church in Middleburg, Va.

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BOOKS

Continued from page 9

Mary & Martha

Women in the World of Jesus
By Satoko Yamaguchi
Orbis Books. Pp. 240. \$24, paper.
ISBN 1-57075-401-2

Fifteen years ago, the author was a math teacher and actively involved in women's liberation movements in Japan. She is a Christian. She studied feminist theology in the U.S. at Massachusetts Women's Theological Cen-

ter and then at Episcopal Divinity School. She has been influenced and guided by Elisabeth Schussler Fiorenza's book, *In Memory of Her*. Gradually she embraced the idea of writing a book that would introduce feminist scholarship to ordinary women and men in order to offer tools for their struggles in the patriarchal church.

The author focuses on women as

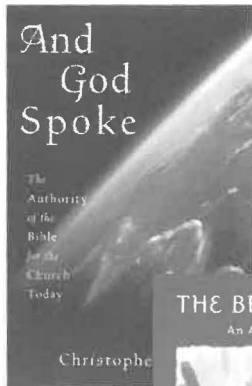
portrayed in the Johannine Gospel — the nature of their lives and their relationship to Jesus. It contains copious footnotes and bibliographies including an index. Satoko Yamaguchi is currently teaching in Japan and is co-director of the Center for Feminist Theology and Ministry in Tokyo. She received the Bible and Archaeology prize for her dissertation at the Episcopal Divinity School.

(The Rev.) Marlyne J. Seymour
Elkhorn, Wis.

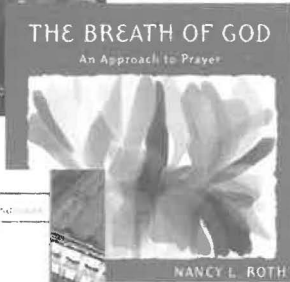


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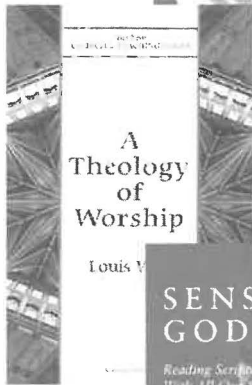
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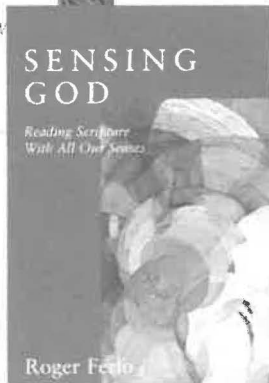
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The Ordination of Women in the Catholic Church

Unmasking a Cuckoo's Egg Tradition
By John Wijngaards
Continuum. Pp. 204 \$22.95 paper.
ISBN 0-8264-1339-0

Priscilla's Letter

By Ruth Hoppin
Lost Coast Press. Pp.194.
\$19.95 paper.
ISBN 1-882897-50-1

Wisdom Ways

*Introducing Feminist
Biblical Interpretation*
By Elisabeth Schussler Fiorenza
Orbis. Pp. 229. \$20 paper.
ISBN 1-57075-383-0



All three of these books describe feminists' ongoing concerns about the status of women in the church. These authors reflect one another's positions, so that the topic of one book, the authorship of the "Epistle to the Hebrews," is discussed in another, and indexed in a third. Two out of three have study guides or suggestions for further reading to encourage consciousness-raising about what they perceive to be a still unfriendly climate for women as leaders. Each author approaches the issue differently.

John Wijngaards, a Roman Catholic priest and missionary who left the priesthood because his church would not ordain women, argues in *The Ordination of Women in the Catholic Church*, that his church's refusal to ordain women derives from cultural discrimination, not scriptural inspiration. He insists not only is there is evi-

dence that women were deacons, priests and bishops in the early church but also that the Roman Church's "tradition" (the Magisterium) by refusing to allow women to serve in those roles in modern times, errs the way it did when it approved of modern slavery. He sees the true position of women reflected in the tradition of devotion to the Virgin Mary, while he adds that the sacerdotal, celibate character of the all-male clergy was emphasized to preserve masculine domination.

Wijngaards' reference to the Epistle to the Hebrews leads directly to Ruth Hoppin's eager and earnest defense of a woman as its author. This theory was first stated by Adolf von Harnack, a liberal German church historian of the early 20th century, who suggested that the epistle had been written by Priscilla, a Roman Jewish convert who with her husband, Aquila, are described in Acts as close friends and followers of the apostle Paul.

In *Wisdom Ways*, feminist theologian Elisabeth Schussler Fiorenza wants to introduce her readers (or students) to feminist biblical interpretation. Her approach is illustrated by her use of terms like "wo/man" for "woman" and "kyriarchal" for "lord, slave-master, father, elite male," to describe the patriarchal world she sees surrounding her. Her only interest in the Bible is based upon the fact that it is still one of the main resources for traditional spirituality whose visions of justice and love inspire many women.

Using the Bible as resource, Fiorenza wishes to link "... a critical feminist spirituality and the global feminist struggles for liberation and well-being" and teach her readers how to explore any "malestream text" as well as "... help them get in touch with the Bible's wellsprings of justice and vision of sacred life-giving power."

In her index there are Goddesses but no God, and as I read her book I was reminded of what we have learned again since Sept. 11 about the terrible danger of teaching the impressionable young to be cruelly ardent missionaries with an aggressively hate-filled attitude toward their fellow human beings.

*Alzina Stone Dale
Chicago, Ill.*

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Read slowly, these prose-poems or meditations are quite effective: "Beloved . . . You are in my house / As

a heart before a hearth / For mine to join with yours." Written by a practitioner of centering prayer.

THE DIVINE INDWELLING: Centering Prayer and Its Development. By Thomas Keating and others. Lantern Books. Pp. 105. \$10 paper. ISBN 1-930051-79-4

Essays on the evolution of centering prayer, which focuses on God's being present to us all



The Divine Indwelling
Centering Prayer and Its Development

of the time. By well-known writer and speaker Thomas Keating (*Open Mind, Open Heart*) and several Episcopalians, including Thomas Ward of the University of the South and Paul Lawson of the Church of St. Cross, Hermosa Beach, Calif.

OLD WINE IN NEW SKINS: Centering Prayer and Systems Theory. By Paul David Lawson.

Lantern Books. Pp. 128. \$15 paper. ISBN 1-930051-29-8

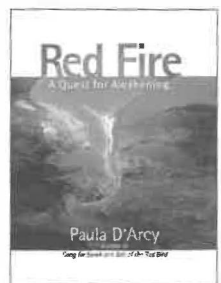
By one of the contributors to the book above. Proposes centering prayer as a method of creating healthier environments in our parishes. Very good on the relational aspect of leadership, pointing out how "leaders and members mutually affect each other."

SACRED HEART: Gateway to God. By Wendy M. Wright. Orbis. Pp. 134. \$18 paper. ISBN 1-57075-389-X

A thorough look at the experience of devotion to the Sacred Heart, by a professor at Creighton University. Covers historic greats such as Bernard of Clairvaux and modern greats such as Teilhard de Chardin. Includes a fascinating overview of the chronological development of this devotion.

RED FIRE: A Quest for Awakening. By Paula D'Arcy. Innisfree Press. Pp. 121. \$13.95 paper. ISBN 1-880913-51-8

Grief therapist and retreat leader Paula D'Arcy writes three linked stories which give us "a taste of the wonder that emerges when you find yourself disturbed by an inner beckoning."



AN INVITATION TO CHRISTIAN YOGA. By Nancy Roth. Drawings by Susan John Mangam. Cowley. Pp. 96. \$14.95 paper. ISBN 1-56101-196-7

A beautifully designed reprint of a book originally published in the late 1980s. Nancy Roth is an Episcopal priest and writer with a background in dance and music as well as theol-

Reinventing Church

a conference by those who don't give conferences for those who usually don't go to them
St. Bartholomew's, New York City, June 2-4

St. Bart's was once one of the largest Episcopal parishes in the nation. It went through both a typical decline and also some devastating, particular woes. Our survival, other than as a landmark and museum, was in doubt. **We had to grow, or go.**

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We think what's interesting about us is that we have maintained our Anglican identity; put it up against a radical welcome; refreshed, strengthened and diversified our worship; really connected with the unchurched; and re-established our frayed connection with our city. We are not pros at conferences, but we can promise a well-organized two days with lots of non-copyrighted sharing of our story, our assumptions and our practices.

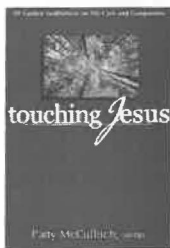


- Join us for five distinct liturgical styles and services Sunday, June 2 (optional).
- Conference plenary sessions and workshops, Monday, June 3 all day, and June 4 until 3 pm.
- \$150 for conference, meals and materials. To register and for information on hotels and other questions, visit our website, www.stbarts.org or call Stephanie Allen, 212 378-0265.

ogy. Explains what Christian Yoga is and gives exercises for practicing.

GUIDED MEDITATIONS ON GOD'S REIGN: Benevolence, Kingdom Now, Sharing, New Jerusalem. Leaders Guide. By Jane E. Ayer. St. Mary's Press. Pp. 52. \$11.95 paper. ISBN 0-88489-703-6.

Part of St. Mary's "A Quiet Place Apart" series, these guided meditations can be used individually or collectively, with adults or teenagers. Besides the theme, scripture reference and script, there are optional art expression ideas.

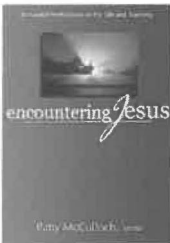


TOUCHING JESUS: 20 Guided Meditations on His Care and Compassion. ISBN 0-87793-960-8.

ENCOUNTERING JESUS: 20 Guided Meditations on His Care and Compassion. ISBN 0-87793-713-3.

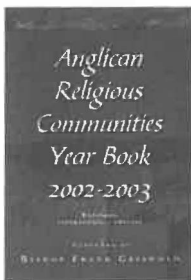
Both by **Patty McCulloch**. Ave Maria Press. Pp. 96 each. \$10.95 each, paper.

These guided meditations are designed to last about 15 minutes and to help the listener integrate the actions, healing, and words of Jesus more deeply into his or her own life.



ANGLICAN RELIGIOUS COMMUNITIES YEAR BOOK 2002-2003. Expanded International Edition. Morehouse. Pp. 208. \$11.95 paper. ISBN 0-8192-1905-3.

A comprehensive guide to Anglican religious houses, with addresses, phone numbers, e-mail and web addresses; brief histories, pictures, and lists of members. The several indices are a great help. The book has a foreword by Presiding Bishop Frank Griswold, articles by Archbishop Rowan Williams, Bishop Penny Jamieson, and various brothers; a short glossary; "News of Anglican Religious Life" from around the world, a monthly cycle of prayer for the religious life. An excellent, interesting reference.



PCN



TO HEAR CELESTIAL HARMONIES: The Witness of James DeKoven and The DeKoven Center

Edited by Robert Boak Slocum & Travis Talmadge DuPriest

Published by Forward Movement Publications
Pp. 128 Color dust jacket, black & white photos

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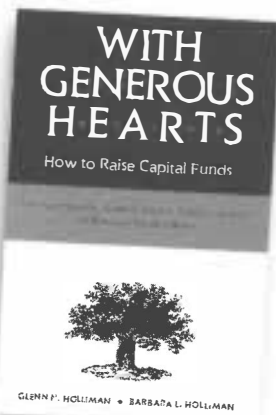
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St. Mary's

DYERSBURG, TENNESSEE

In Search of a Rector

St. Mary's Episcopal Church located in rural Northwest Tennessee approximately 80 miles north of Memphis, Tennessee, is in search of a rector.

St. Mary's is a small congregation of 130 members in good spiritual and financial health, and proud of the leadership role it has played in addressing quality of life issues in Dyersburg and surrounding communities.

The parish seeks a dynamic individual to support community outreach, the growth of its program for youth, and increased opportunities for adult education as well as demonstrate a strong commitment to pastoral care. Salary and benefits are very competitive. Resumes may be sent to the attention of: **Search Committee, St. Mary's Episcopal Church, 108 North King Street, Dyersburg, TN 38024.** E-mail to Dburgstmarys@aol.com.



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CHURCH SERVICES PAGE 30



Academy Chaplain

Needed for August 2002, an energetic priest to minister to the spiritual life of cadets and staff. Opportunities for counseling, teaching, and/or coordinating volunteer work available. A beautiful chapel provides for Sunday Eucharist and midweek services.

The chaplain functions as part of a team, working with the senior chaplain and the academy president. A house is provided on campus, and the academy offers competitive salary, pension, and medical coverage programs.

The academy has a strong Episcopal heritage, with a diverse student body that includes other faiths. CDO form, letter of application, resume and references to:

The Rev'd Dr. Michael J.G. Gray-Fow
St. John's Northwestern
Military Academy
1101 North Genesee St.
Delafield, WI 53018.

PEOPLE & PLACES

Appointments

The Rev. **Susan Cembalistry** is rector of Epiphany, PO Box 189, Glenburn, Clarks Summit, PA 18411.

The Rev. **Mary Robb Mansfield** is rector of St. John's in the Mountains, PO Box 1175, Stowe, VT 05672.

The Rev. **J. Leroy Saunders** is rector of Christ the King, 40 Charleston Rd., Willingboro, NJ 08046.

The Rev. **Elaine Silverstrim** is rector of Christ Church, Coudersport, and All Saints', Brookland, PA.

The Rev. **Jack Wilcox** is rector of St. James', 107 W Church St., Greenville, TN 37743.

The Rev. **Scott Woodstuff** is rector of St. Stephen's, 220 W 4th St., East Liverpool, OH 43920.

Ordinations

Priests

Central Pennsylvania — **Bill Walker.**

Retirements

The Rev. **John Meyer**, as priest-in-charge of St. Peter's, Detroit, MI.

Religious Communities

Community of St. Helena — Sr. **Cindy Catherine** and Sr. **Julia Carol** made first profession of annual vows.

Society of St. Francis — Br. **Derek** was elected minister provincial.

Correction

The death notice for the Rev. **Thomas Joseph Ross**, BSG, [TLC, March 17] had an incorrect date for his profession to the Brotherhood of St. Gregory. He was professed in 1982.

Deaths

The Rev. **Thomas M. Horner**, 75, a faculty member at the old Philadelphia Divinity School, died March 10 in Bay St. Louis, MS, where he had resided in recent years.

He was born in Fayetteville, NC, and educated at several universities, including Heidelberg, Germany. Following service in the Methodist Church from 1948 to 1953, he was ordained deacon and priest in 1955. He served in parishes in Schenectady and Massapequa, NY, then was associate professor of Old Testament and Hebrew at Philadelphia Divinity School from 1957 to 1969. He wrote and was editor of two books and served congregations in Saratoga Springs and Flushing, NY, before he retired in 1978.

Next week...

The Feast of Pentecost

CLASSIFIEDS

BOOKS

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

Mustard Seed Series Sunday School Curriculum. Ten grade levels of Teacher and Student Books available in hard copy and CD-ROM versions. Download Preview Kit from www.mustardseedseries.com or call (800) 705-4441.

CATACHUMENATE

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

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POSITIONS OFFERED

RECTOR. Grace Episcopal Church is the oldest and largest parish in northeast Louisiana, a program-sized parish in the older garden district of Monroe, 100 miles from Shreveport or Jackson, and 300 miles from Dallas or New Orleans. With a traditional, mostly white-collar congregation of about 1,000 and a budget of \$500,000, average Sunday attendance is about 200. A vibrant, active day school is an important part of our outreach, and our combined physical plant is large and modern. We seek an energetic, liturgically strong rector to help bring our people into a deeper relationship with Christ, to increase participation in the church, to strengthen youth and adult Christian education, and to maintain the strong relationship between our church and school. Our worship is Eucharist-centered and traditional. We have an excellent music program with a leader from our local university. Pastoral care, biblical preaching, and administrative skills are desired in a new rector. For further information and a copy of our search brochure, contact **Gerald Dean, Chairman, Search Committee, Grace Church, 405 Glenmar, Monroe, LA 71201** or E-mail deanvg@iamerica.net.

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

DIOCESAN YOUTH DIRECTOR: The Diocese of New Jersey is searching for a director of youth ministry. We seek an enthusiastic, faith-filled person, who has experience working with teenagers. We seek a leader who can develop and oversee a diocesan program as well as train and facilitate leadership in parishes. The youth director will be part of our diocesan staff based in Trenton, report to the Canon of the Ordinary, and must be willing to travel throughout the diocese serving as a resource to parishes. Our goal is to continue to create a highly visible dynamic youth ministry in the Diocese of New Jersey that will model Christian life in community for the entire diocese. Contact **The Rev. John C. Belmont** at: Mailing Address: **St. Matthew's Church, 300 S. Main Street, Pennington, NJ;** Phone Number: (609) 737-0985; E-mail address: SaintMat@aol.com.

CLASSIFIEDS

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.**

FULL-TIME PRIEST: Holy Apostles Church, Memphis, TN, a diocesan mission, restarting, motivated to grow, seeking a priest who can build on our history of service, help us grow spiritually and numerically, share the Gospel. Strengthen. expand our liturgical life, sustain and grow our outreach ministries. Send resume and CDO profile or write for our mission profile to **Kenneth A. Balogh, Search Committee Chair, 6554 Winchester, #188, Memphis, TN 38115** E-mail: K5Balogh@cs.com Call (901) 794-9850.

FULL-TIME RECTOR: Church of the Good Shepherd (Episcopal) West Springfield, MA. Members of this long-established, medium-sized parish seek a person who is devoted to Christian education for all age groups, is committed to pastoral care, spiritual leadership, and desires the opportunity to increase parish membership through community building and evangelism. We desire a person with gifts of spiritual preaching and teaching, a heart for youth ministry and leadership development. If you feel the Lord calling you, please submit your resume to: **Rich Berryman, Search Committee Chairman, Church of the Good Shepherd, 214 Elm Street, PO Box 483, West Springfield, MA 01090**, or by E-mail to: rberryman@atthi.com

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.**

ASSISTANT RECTOR-St. John's of Lattingtown is searching for an energetic person to work closely with the rector, guide the educational activities of the parish, and welcome newcomers. Program-sized parish is growing with younger families. Small 2BR gatehouse available plus customary benefits with good starting salary. Located in beautiful area of Long Island, 30 miles from NYC. Reply to: **The Rev. Paul Gilbert, Box 448, Locust Valley, NY 11560.**

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 resumé 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.

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.

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.

POSITIONS OFFERED

RECTOR: St. Matthew Episcopal Church, a pastoral church at Browns Point (Tacoma), Washington, is seeking an experienced rector who "knows the presence and love of Christ and shows this outwardly." Located in the beautifully scenic area between Mt. Rainier and the waters of Puget Sound, we have a warm and dedicated church family, an active lay ministry and youth group, and a lovely new expanded church facility. We are searching for an individual who has a ready sense of humor, is comfortable with both traditional and contemporary forms of worship, and who will lead us to increased membership and inspire our congregation on its journey with Christ. Please send your resume and C.D.O. Profile to **Search Committee, St. Matthew Episcopal Church, 6800 Eastside Drive NE, Tacoma, WA 98422.** For more information, please visit our website at www.stmatthew-brownspoint.com. E-mail: jgwhorton@seanet.com.

RECTOR: We are seeking a rector. Are you seeking a life with: Genuine personal relationships with your congregation? Opportunities to expand existing ministries or develop meaningful new ministries in cooperation with an engaged laity and access to substantial funding possibilities? A chance to work in a community where you can make a genuine contribution? The stability of a long-term parish with an ample endowment? Opportunities to practice your preaching gifts in a meaningful setting? The peace of a small, historic community, combined with world class arts, architecture and culture within a block of your home, yet a full range of big city amenities within an easy half-hour drive? If this speaks to your heart, contact us at: **St Stephen's Episcopal Church, P.O. Box 173, New Harmony, IN 47631** E-mail: bmumford@evansville.net, PH: (812) 851-3288 Website: www.saintstephens-church.org.

FULL-TIME ASSOCIATE/RECTOR: Jesus is the rector of this parish! Bishop Seabury Church is a community of Christians who gather each week to hear the Gospel, to learn the faith, to share the sacraments, and to participate in the fellowship so that they may carry Jesus Christ into all the world. We seek a priest who can comfortably call Jesus as Lord and Savior, and will be a teacher and a pastor, as well as a student and participant in the life of this vibrant parish. Although youthful in spirit and desire, we are a 127-year-old growing congregation focused into Bible study, prayer and healing ministries. If you might be the one God is calling to be a part of our family, then send your resume to: **Bishop Seabury Church, P.O. Box 921, Groton, CT 06340-0921** or E-mail any requests to BISHOPSEABURY@aol.com PH: (860)-445-9423, FAX: (860) 445-5557, or look at our website at <http://members.aol.com/bishopseaburych/website>.

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-ocomowoc@voyager.net. Website: www.zionocomowoc.org.

YOUTH MINISTRY DIRECTOR: Parish (1700+ communicants) offers full-time position with benefits to an experienced person (bachelor's degree & Anglican background preferred) with solid references. Responsibilities include direction and supervision of middle and senior EYC. Growth and expansion of program are priorities. Resumes and references by **June 15** to: **YM Search Committee, St. Luke's Episcopal Church, 8833 Goodwood, Baton Rouge, LA, 70809.**

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Church Directory

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Minimum 3 lines.

CLASSIFIEDS

POSITIONS OFFERED

PART-TIME RECTOR: St. Mark's Episcopal Church, Woodbine, GA, a quiet country town near the Atlantic coast between Brunswick, GA, and Jacksonville, FL. St. Mark's is a small, rural church with a beautiful historic sanctuary and a friendly, family-oriented congregation. We seek a vicar to lead worship, counsel parishioners, encourage growth, and expand community outreach. Address inquiries to **Clark Heath, 674 Plantation Point Road, Woodbine GA 31569, Phone: (912) 576-1162, E-mail: cwheath@tds.net.**

RECTOR: Church of the Ascension, Seattle, seeks a full-time rector for our 400-member parish family. Our 66-year-old parish is located approximately eight miles north of city center in a village-like community (Magnolia) offering sweeping views of the city skyline, Cascade and Olympic Mountains and Puget Sound. We are a strong parish seeking a dynamic, personable rector to lead us in our vision: To grow in our faith, our parish family and our compassion for others. To find out more, please request a parish profile via E-mail at: ascension_seattle@msn.com or by mail at 2330 Viewmont Way West, Seattle, WA 98199.

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 **The Rev. Andy Anderson, Grace Church, 811 S. McDuffie St., Anderson, S.C. 29621, Phone: (864) 225-1601, E-mail: gracech@mindspring.com.**

RECTOR: Episcopal Church of the Advent, Tallahassee, FL., located in the beautiful panhandle of Florida, seeks an experienced Christ-centered rector gifted in teaching, pastoral care, theology and administration. Advent is a Bible-based, family-oriented church with about 790 members. The Advent community eagerly looks forward to receiving the one God is preparing to be our rector. We are praying for a faithful pastor who will preserve and build upon our unity while equipping us for the exciting ministries to which our Lord will call us in the years ahead. Contact: **Helen Jones NLT 6-1-02, 711 Piedmont Dr., Tallahassee, FL, 32312, E-mail: jonesfam711@earthlink.net.**

YOUTH MINISTER: St. Stephen's is seeking an energetic, dynamic leader for our flourishing youth program. Serious candidates should be willing to make at least a 2- to 3-year commitment. Knowledge of Journey to Adult hood curriculum helpful. Ability to relate well with teens from 6th to 12th grade. Looking for a team player who wants to build a community. St. Stephen's is located in one of the Southeast's fastest-growing communities. Close to 3 major universities and Research Triangle Park. Send resume by June 1, 2002, to: **The Rev. Samuel A. Mason, St. Stephen's Episcopal Church, 82 Kimberly Drive, Durham, NC 27707.**

To place an ad,
call Tom Parker
at 414-276-5420
ext. 16

POSITIONS OFFERED

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 Winter, Deployment Officer, P.O. Box 5400, Charleston, WV 25361. E-mail: cwinter@wvdioocese.org Website: site.yahoo.com/christchurch.**

RETREATS

DUNCAN CONFERENCE CENTER, 15820 S. Military Trail, Delray Beach, FL 33484. Telephone (561) 496-4130. Website: www.DuncanCenter.org Located in beautiful Delray Beach, Florida, 5 miles from the Atlantic Ocean. Beaches, golf and tennis courts nearby. Individual and group retreats; conferences and day meetings; bed and breakfast for clergy and lay families, family reunions. Sleeping accommodations for 79; meeting and dining space for 100.

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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.**

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SUMMER PROGRAMS

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.**

TRAVEL

VACATION OPPORTUNITY: Enjoy scenic Montana. Rector of St. Stephen's, Billings, offers his home to clergy, August to mid September, in exchange for limited weekend ministry. Warm family-oriented congregation. Contact: **The Rev. John Naumann, 1241 Crawford Dr., Billings, MT 59102 E-mail: jfnaum@montana.net.**

WANTED

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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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& Eu 5:30. Tues and Thurs Choral Ev & Eu 5:30. Choral Eu Wed
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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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Tues Noon Eu in Spanish; Wkday Services; Sat 6 Taize Eu.

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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;
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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, Heal-
ing Service; HU, Holy Unction; Instr, Instruc-
tions; Int, Intercessions; LOH, Laying On of
Hands; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector
emeritus; Ser, Sermon; Sol, Solemn; Sta,
Stations; V, Vespers; v, vicar; YPF, Young
People's Fellowship. A/C, air-conditioned;
H/A, handicapped accessible.

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