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

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On the Cover



The Rev. Joseph Trigg, rector of Christ Church, La Plata, Md., organized in 1692, is interviewed after a fierce tornado flattened most of the center of the town April 28. At the time of the storm, a group was meeting in the parish hall to plan a return trip to assist workers at New York's Ground Zero. (Another photo, page 6)

Robert Tomlinson photos

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SUNDAY'S READINGS

The Spirit Is Present

'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven...' (John 20:22b-23a)

The Day of Pentecost: Whitsunday, May 19, 2002

Acts 2:1-11 or Ezek. 11:17-20; Psalm 104:25-37 or 104:25-32, or 33:12-15, 18-22; 1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or John 14:8-17

Although few Christians bother to think about it, the feast of Pentecost ranks up there with Easter and Christmas as one of the three holiest days of the church's year. This is that day when we celebrate with the greatest possible solemnity — the coming of the Holy Spirit — to lead us and guide us into all truth. And this is that day when, regardless of synodical or diocesan decisions to the contrary, we receive God's promise that he will never allow his church to slip into error for long.

Luke, writing in the Acts of the Apostles, provides no fewer than three proofs and witnesses that the Spirit has indeed come among us. First, there is the sound and feel of a mighty rush of wind — reminiscent of the blowing of the breath of God at the very beginning of creation. Next, unconsuming tongues of fire appear on the heads of the apostles — a clear reference to God appearing to Moses on Mount Sinai. Finally, everyone present hears the gospel proclaimed in his or her own language — a memorial of God's "beginning" of languages at Babel. Three wit-

nesses and three proofs — can there be any question that God through the Spirit is present?

Paul enumerates the vast variety of the gifts of the Spirit — never in competition one with another, but all freely given for the building up and strengthening of the church. We hear of access to wisdom (unfortunately rare in our own day), of spiritual knowledge, of unshakable faith, of healing, and of discernment. "All are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses" (1 Cor. 12:11).

Finally, the most precious gift of the Spirit is revealed to us by Jesus himself in John's gospel. We, as members of the priesthood of all believers, have the ability either to retain or forgive the sins of our neighbors. What an awesome responsibility indeed! May our willingness to forgive unconditionally the wrongdoing of others toward us mirror our own hope of the unconditional forgiveness of our sins by God at the final judgment.

Look It Up

What is the Lord's response, even to the most serious of human sins, to those who honestly seek amendment of life? How does this differ from most churches' contemporary practice? (John 8:3-7)

Think About It

God promises that the Holy Spirit is always present to guide us. How can one account for the Spirit apparently speaking to a few persons in a particular way and to the vast majority in another?

Next Sunday Trinity Sunday

Gen. 1:1-2:3; Psalm 150 (or Canticle 2, or Canticle 13); 2 Cor. 13:(5-10) 11-14; Matt. 28:16-20.

Sister Kate

A Life Dedicated to Children in Need
By Vera Whittington
University of Western Australia Press.
Pp. 454. \$49.95. ISBN 1-8762-6831-X

That Anglican nuns should leave busy London in 1901 on a mission to the Outback was in itself surprising. But that they should go to sparsely populated Western Australia with the intention of founding a home for white and Aboriginal abandoned children was downright astonishing — even scandalous for some. So is the story of their leader, Sister Kate (Clutterbuck) of the Community of the Sisters of the Church, told here in print for the first time at any length by Vera Whittington.

Sister Kate's revolutionary approach to child care focused on the "cottage system of home care," in which a foster mother lived with orphans "in a more natural, carefree and loving family atmosphere" than

care. (Aboriginals have since made claims against the state of Western Australia for this removal policy). Sister Kate was not in any way responsible for these policies.

Sister Kate is yet one more example of the rich contribution of monastics to the life of Anglicanism worldwide. This contribution, especially the role played in it by women,

is still unknown to many in our Communion. The appearance of recent books like *Sister Kate* is an encouraging sign that this need not be the case, at least in the academic sphere. *Sister Kate* deserves a wide audience, and tells a truly inspiring story of heroic Christian love and service.

Richard Mammana
New York, N.Y.

**That Anglican nuns
should leave busy London
in 1901 on a mission
to the Outback was
in itself surprising ...**

they could find in state-run institutions. In 1903, when she started her first cottage, Sister Kate's most strenuous opposition came from the State Children Department, because she allowed boys and girls to live together, family style, in their new homes.

Whittington provides a richly illustrated biography, drawing on the oral histories of children, some of whom are still alive today, who benefited from Sister Kate's work.

Many of those who lived in Sister Kate's cottages were members of the Australia's "Stolen Generation" of half-white, half-Aboriginal children taken from their families by government mandate and placed in state

Mary Magdalen

Prophet and Apostle in the Miriamic Tradition

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There are many traditions that have grown up around the figure of Mary Magdalen, one of the most interesting figures in the New Testament. According to Byzantine legend, Mary of Magdala

was a wealthy and influential woman. Another tradition in the Church links her with a more sordid life, yet she is also held with special respect as the annunciator of the resurrection. This conference will reflect on the meaning of the articulation and suppression of women's prophetic experience through the prism of one story. Diverse traditions relating to Mary will be considered, so that themes and patterns will emerge. The conference is co-sponsored by the Center for Religious Inquiry and the General Theological Seminary.

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BRIEFLY ...

The Rev. **Bertrice Y. Wood**, a United Church of Christ pastor from Cleveland, has been named the first director of Churches Uniting in Christ (CUIC), a relationship among nine churches including the Episcopal Church.

The Rt. Rev. **John Said**, Bishop Suffragan of Southeast Florida, will retire Aug. 31, two days after his 70th birthday. Bishop Said has been in his current role since 1985.

The **Moravian** Church's Southern Province Synod has voted to establish interim eucharistic sharing with the Episcopal Church. A similar resolution will be presented to the 2003 General Convention. The resolution was drafted by the Moravian-Episcopal dialogue.

The Most Rev. **David Gitari**, Archbishop of the Anglican Church of Kenya, announced recently his intention to retire by Sept. 16. Archbishop Gitari has served since 1996.



Robert Tomlinson photo

The day after a force 5 tornado demolished much of the town of La Plata, Md., parishioners clean up the grounds of Christ Church. While the 1884 structure "held together," sustaining damage to the roof and a door, the roof of the parish house next door was severely battered and the parish's day school, a primary source of income, had to be closed. The home of one parishioner was destroyed, but no one from the church was injured.

First Service After Church Split Draws 200 to St. Mary's, Tampa

Members of St. Mary's Church, Tampa, Fla., know there may be difficult days ahead. They heard it from their bishop, the Rt. Rev. John Lipscomb, Bishop of Southwest Florida, when he presided and preached to a congregation of 203 on April 28, a few days after the departure of the rector and more than half of the members.

"The reality is the congregation faces a huge debt," Bishop Lipscomb said. "How the church handles hardship says a lot about its faith in the gospel. We look forward to a new day."

St. Mary's has a \$500,000 debt on its new \$2 million church, which opened in January, and a \$600,000 mortgage.

Bishop Lipscomb tried to encourage those who decided to remain at St. Mary's, rather than to follow their rector, the Rev. Kevin O. Donlon, who resigned and formed the Church

of the Resurrection, affiliated with the Anglican Mission in America (AMiA). "We should not let our hearts be troubled," he said.

"This is my church and I'm staying," parishioner Joan Rushing told *The Tampa Tribune*.

Others who had not worshiped at St. Mary's for awhile also were present.

"Sometimes it takes a crisis to renew faith in whatever you believe in," said Dave Mooney, who told the *St. Petersburg Times* he attended with his grandmother for the first time in a year.

"I'm back now to stay," said Billy Byrd, who said he attended for the first time in five years.

A few miles away, the Church of the Resurrection was holding its first service for about 300 persons at the Tampa Garden Center.

"We're overwhelmed by the people's love and support," said Fr. Don-

lon, who had been suspended by Bishop Lipscomb. "There have been some tough times in the last couple of days, but those days are gone. We're moving on."

AMiA Bishop Charles H. Murphy preached at the inaugural service and spoke of the conflict that led to Fr. Donlon's departure [TLC, May 12].

"This trauma that we feel that we've just passed through is something that God is carrying us through," he said. "I want to argue that good things can come out of traumatic experiences."

A 12-member vestry was elected following the service. Bowen Brown, who was elected to the vestry, told the *Times* he still has friends at St. Mary's.

"I wish them well," he said. "I have no ill will toward them and I hope they have no ill will toward me. I just hope that they continue on in some fashion."

Family Affair

The Very Rev. Robert Gepert Becomes Bishop Coadjutor of Western Michigan

The ordination and consecration of the Very Rev. Robert Gepert as Bishop Coadjutor of Western Michigan was a family event, with several members of the new bishop's family among the participants.

Bishop Gepert, 54, was consecrated April 27 at Fountain Street Church in Grand Rapids. His wife, Anne, who has a liturgical vestment and banner business, made the new bishop's stole and cope and placed them on her husband during the service. Bishop Gepert's sister, Elaine Callery, was a lector, as she had been at his ordinations to the diaconate and priesthood. His parents presented him with the crozier and his children presented the pectoral cross. His grandchildren brought forward the elements during the offertory procession.

The Rt. Rev. Arthur Williams, Bishop Suffragan of Ohio and vice president of the House of Bishops, was the consecrator, and the Rt. Rev. Robert Rowley, Jr., Bishop of Northwestern Pennsylvania, and the Rt. Rev. Edward Lee, current Bishop of Western Michigan, were the co-consecrators. Eleven other bishops participated in the laying on of hands.

The Rev. Sheila Nelson-McJilton, assistant at Christ Church, Stevensville, Md., in the Diocese of Easton, was the preacher. She called the ordinand to step into the line of religious leaders, including Martin Luther King, Jr., Mother Teresa, and Desmond Tutu, whose lives were "forged in a crucible of daily prayer."

The liturgy featured a procession of paschal candles from each congregation in the diocese, and a choir of representatives of diocesan churches.

Bishop Gepert had been dean of Trinity Cathedral, Easton, when he was elected last October. He will succeed Bishop Lee when the diocesan retires at the end of June.

WARM GREETING: Michigan Priest Returns to Congregation After 90-Day Suspension

When the Rev. Edward Mullins returned to Christ Church Cranbrook, Bloomfield Hills, Mich., on Sunday, April 28, it was not business as usual. Fr. Mullins received two standing ovations and some thumbs-up from his congregation on his first Sunday after returning from a 90-day inhibition.

Fr. Mullins had been suspended by the Rt. Rev. Wendell Gibbs, Bishop of Michigan, during investigation of charges by parishioners that their rector was plagiarizing sermons and articles without attribution [TLC, March 24].

"Let me, as your rector, start this period of reconciliation from the top on and say I'm sorry," Fr. Mullins said. In a lighter moment, he promised to use "three primary sources and God knows how many secondary sources."

According to the *Detroit Free Press*, Fr. Mullins was charged with quoting others word for word in church newsletters without citing a

source. Eight members of the parish accused him of plagiarism, breaching pastoral confidentiality, refusing communion to a member, and failing to prevent verbal outbursts at a church meeting. The *Free Press* reported that accusers said they found parts of Fr. Mullins' sermons and articles written by others on the Internet.

Reactions to Fr. Mullins' public apology varied. Kay Burt-Wilson of Southfield told the *Free Press* that "he still sees himself as the victim. He has not been able to get over that to address the issue of plagiarism. He has to reach out more articulately in terms of contrition and bring those who have issues with his style back in the fold with those who don't."

Mabel Lloyd of Bloomfield Hills told the newspaper that "he covered everything and did it very tactfully. I'm thrilled to have him back. The vast majority of people want him back. He's a good soul, and he relates well to the congregation."

Hymns and Spiritual Growth Connected

Hymn texts as resources for theological and spiritual growth and understanding was the focus of the first combined Education for Ministry (EFM) and Leadership Program for Musicians Serving Small Congregations (LPM) event in the Diocese of Nebraska. Sixty lay persons and clergy gathered at All Saints' Church in Omaha April 19-20.

Leading the event were the Rev. Edward deBary, national EFM director, Marcia Huff deBary, EFM mentor and trainer, and Raymond Glover, general editor of *The Hymnal 1982* and author of the LPM course on hymnody.

Participants reflected on hymn texts and considered how music related to specific events in their lives. They studied hymn #296, *We know that Christ is raised and dies*



Mr. Glover and Mr. deBary at the Omaha meeting.

no more, by John Brownlee Geyer, considering the implications of their reflections for continued theological and spiritual growth.

EFM and LPM participants also met separately to consider new directions in their respective programs.

Marian Barnett

UNITY IS THE

By C. Christopher Epting

The proper lessons assigned for the feast of Pentecost give me the opportunity as a new ecumenical officer for the Episcopal Church to say that I believe that ecumenism, and the search for the unity of the church, is not just a luxury for catholic Christians — it is our duty. We are to work and pray for the reunion of Christ's shattered body, not because it is trendy or politically or ecclesiastically "correct," but because there is only one church. It is the one, holy, catholic, and apostolic church. And, paradoxically, we are part of it ... and yet it really doesn't exist yet. Except in God's imagination!

In the first lesson from the Acts of the Apostles, the Spirit of the living God effects in an instant what we talk about, and yearn for, and pray for in the church and in the world — unity in diversity. The Parthians and the Medes and the Elamites and the residents of Mesopotamia in the story do not suddenly become some kind of bland mixture of races and peoples. They do not lose their particularity, their singularity. They do not even

We need what St. Paul describes in the second lesson for Pentecost as "varieties of gifts, but the same Spirit ... varieties of services, but the same Lord"

(1 Cor. 12:4-5).

begin to speak one language. Rather, they are suddenly able to "hear" in their own languages the apostles "speaking about God's deeds of power" (Acts 2:11).

The ecumenical movement of today no longer seeks to create some super, or mega, church, some bland mixture of lowest common denominators of the various Christian expressions. If you've ever been to a community Thanksgiving

service, you will know how unsatisfying that approach to church unity can be. No, today we speak of a "communion of communions" as the goal of ecumenism. Would the world really be any richer or better off if there was no Roman Catholic universality, no Eastern Orthodox spirituality, no Anglican liturgy, no Methodist social witness, no evangelical zeal for the gospel and for the salvation of souls?

I don't think so. What is needed, I believe, is that "communion of communions" in which there is agreement in the fundamentals of catholic Christianity, full interchangeability of ministers and ministries, and of course, full eucharistic hospitality in which we are welcomed at each other's altars in a full, or even fuller, way as we are now welcomed at each other's baptismal fonts. In short, we need what St. Paul describes in the second lesson for Pentecost as "varieties of gifts, but the same Spirit ... varieties of services, but the same Lord" (1 Cor. 12:4-5).

In order for that to happen, however, we will



CHURCH'S DUTY



"They Were Filled with the Holy Ghost"
(14th to 15th century by Master Conrad of Soest).

need a "pentecostal dose" of God's Holy Spirit in all the churches. We need the theological discussions (and I'll be engaging in lots of these). We need the conciliar associations like the World Council of Churches, the National Council of Churches. We need grassroots ecumenism in which I was engaged for 13 years as Bishop of Iowa in which local Christians and congregations cooperated in everything from relief efforts for flood victims to not once, not twice, but three times banding together to beat back the governor's efforts to reinstate the death penalty in Iowa. Without the churches' common witness, we could never have won that battle.

But we also need the presence, the peace, the breath, and the forgiveness of the risen Christ as described in the gospel for Pentecost if we are ever to be truly the one, holy, catholic, and apostolic church of the creeds. "When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked ... Jesus came and stood among them and said 'Peace be with you' ... When he had said this he breathed on them and said ... 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained'" (John 20:19 ff).

In order for unity to happen, we will need a "pentecostal dose" of God's Holy Spirit in all the churches.

In other words, we need to seek the forgiveness of God for the many ways in which we have contributed to the brokenness of his Son's body. And those ways include confessing the corporate sins of history – the times in which we have chosen schism over the patient and prayerful renewal of the church from within – and those ways include confessing our personal sins of today – the times in which we make snide and unkind remarks about our sisters and brothers of other denominations, a sin to which Episcopalians and Anglicans are particularly prone, I am sorry to say.

So, on the Feast of Pentecost, I bid your prayers for the unity of the church. For our Presiding Bishop, who is the chief ecumenical officer of the Episcopal Church and who, in his role as co-chair of the international dialogue between the Anglican and Roman Catholic churches, is a well-known and well-respected ecumenist. May he and all bishops find new ways to fulfill their ordination vows as bishops in the Church of God to "encourage and support all baptized people in their gifts and ministries..." and, at the same time, to "guard the faith, unity, and discipline of the Church" (BCP, p. 518). □

The Rt. Rev. C. Christopher Epting is ecumenical officer for the Episcopal Church.

A Piece of God at Pentecost

What does it mean that God sent the Holy Spirit to be within us on the Day of Pentecost? First, imagine God as something transcendent, above and beyond us. Then imagine as he viewed his creation, part of God became a huge mirror reflecting light and love to all his creation. God even sent his Son, Jesus, to tell us about this great light.

After the resurrection of Jesus, God still wanted us to have a part of him with us. God wanted his creation to be more than just reflected light. God decided to break the mirror into billions of little pieces, and little shiny pieces of God fell to earth. On Pentecost, God gave to each of us a special gift, a piece of that broken mirror. We were created in the image of God. Each of us has a little piece of that reflection of our Creator, the Holy Spirit, within us. We walk this journey in search of that piece of God within us. When we find it, when we find God within, we become excited to make that contact. It is indescribable to find God within, the joy, the peace, the energy. But that will not be the end of our journey. This is where so many of us seem to get stuck and stagnate. We are so excited when we find God within, when we see into the mirror, we want to share it and talk about it. We've found God! We have it.

But notice that our piece of God is jagged. Its edges are not smooth. There are pieces missing. The next part of our journey is to fit our piece, like a puzzle part, into someone else's image of God. Instead of holding on to our part as the absolute truth, we must enlarge our truth through knowing and seeking out and honoring God, the Holy Spirit, in others. We must go out into the world to meet with other friends, other prophets, other priests, our family, our partners, and even our enemies, who all have been given a unique piece of the Holy Spirit. As we fit our piece to others, our image of God will become larger. Our God will not stay too small. We will see more of this mystery. We will meet some whose image fits very closely with ours. It is easy to talk to them. We attend a particular church because there are many there whose images of God fit with ours. From each one, however, we

will learn a little something different. Each pilgrim we have met on this journey has enlarged our piece of the mysterious puzzle. He or she has taught us some new concept, some dimension of God. We also have met some whose piece of the mystery is off the wall in the corner of the puzzle, great distances from our piece. We cannot believe it is a member of our family, perhaps even in our children. But as we will connect to others and enlarge our image, we will come closer to an understanding of those so different. Our puzzle parts will come closer together. Our image



It is indescribable to find God within, the joy, the peace, the energy.

of God will become clearer. We will see God in that person so different. The image in the broken mirrors becomes larger and clearer and the mirror becomes less broken. What a beautiful image as more reflected light will be revealed to us.

This is the story of Pentecost. We were so loved by our Creator that he not only sent his Son to be with us, but he sent part of the Godhead to dwell within us. Our job is to find that part of God within us and let it lead our life. But the gift of Pentecost is even greater. The next part of our journey is to find and honor that part of the Holy Spirit in others so that we may have an even greater knowledge of this love and this light. It may take more than this lifetime.

Our guest columnist is the Rev. Joanna Seibert, M.D., deacon at St. Margaret's Church, Little Rock, Ark.

Did You Know...

Capt. William Downs Farley, of the Confederate Army, who died in 1863, finally had his dying wish fulfilled on April 27, 2002, when his remains were transferred to the family cemetery plot at St. Stephen's Church, Laurens, S.C.

Quote of the Week

A member of a wedding party on the television series "Buffy the Vampire Slayer," on whether eccentric family customs will be passed on to the children: "We're open minded. We're Episcopalians."

Unfortunate Inhibitions

Recent news stories in this magazine and other publications have told the sad tales of three rectors of prominent parishes who have not been able to do what they were called to do because they were prevented by their bishops from carrying out their ministries as rectors. In the Diocese of Southwest Florida, the Rev. Kevin O. Donlon, who was rector of St. Mary's Church, Tampa, was suspended after a group of parishioners brought various charges against him. Fr. Donlan managed to avoid an ecclesiastical trial by renouncing his orders and joining the Anglican Mission in America [TLC, May 12], [p. 0].

In the Diocese of Michigan, the Rev. Edward Mullins was inhibited as rector of Christ Church Cranbrook, in Bloomfield Hills, because some members of the parish accused him of plagiarizing in sermons and articles [p. 0]. Thankfully, that case seems to be resolved with the reinstatement of the rector after a 90-day suspension. The third case, that of the Rev. David L. Moyer, rector of Good Shepherd, Rosemont, Pa., is more difficult. Fr. Moyer has been inhibited for six months [TLC, April 30] by the Bishop of Pennsylvania but now has fired back with litigation against his bishop [TLC, May 12].

Conflict is inevitable in any group, even the church. Hurts, injustices, controversy, arguments, tension, anxiety, and other issues arise and eventually need to be addressed. While reconciliation and resolution are usually sought, there are instances in which differences cannot be resolved. In some cases, conflict can even lead to new opportunities, creative vision, and perhaps even renewed faith. We hope the members of the three congregations where turmoil is present, and all churches where there is conflict, will try to use these opportunities to glorify the Lord.

The Church's Birthday

People who have been around the Episcopal Church for awhile may remember that the Feast of Pentecost used to be called Whitsunday. According to pre-1979 prayer book teaching, this feast was known as the "birthday of the church" because it commemorates the outpouring of the Holy Spirit on the disciples, empowering them to proclaim the gospel to the ends of the earth. In using the 1979 book, we find a greater emphasis on baptism (it is one of the five days on which the church says it is "especially appropriate" for baptisms be held), and on Pentecost bringing to a close the Great Fifty Days of the Easter season.

Birthday of the church is an apt description for Pentecost, for the first Pentecost was the occasion on which the preaching of the gospel to people of different languages and cultures began, thus establishing the young church as a community of faith for peoples of every nationality and race. In celebrating this feast, we reaffirm our commitment to the worldwide mission of the church. At the same time, Pentecost is also relevant to the mission of every parish or mission congregation, for there the gospel is preached, new members are baptized, and apostolic teaching takes place, all under the guidance of the Holy Spirit. Happy birthday to all!



The Feast of Pentecost, once called Whitsunday, was known as the "birthday of the church" because it commemorates the outpouring of the Holy Spirit on the disciples, empowering them to proclaim the gospel to the ends of the earth.

VIEWPOINT

'Black Desk' Still Needed
to Guide the Church

From the moment of its inception, the Black Desk at the Episcopal Church Center, at 815 Second Ave. in New York City, has evolved into a conscience.

By C. David Williams

The first chapter of Exodus, at the eighth verse, reads like this: "Now a King arose over Egypt who did not know Joseph." We have cause of late to think on this verse for it seems that the memories of the past may become the present reality.

I refer, of course, to the recent decision to abandon the "Black Desk" at the Episcopal Church Center, at 815 Second Ave. in New York City. If the present church administration is successful, the initiative, which began under Henry Knox Sherrill, former Presiding Bishop, will be a faded memory. To spell that out, the Black Desk was the Episcopal Church's valiant attempt to include the sons and daughters of former slaves into complete fellowship and partnership with the Episcopal Church. From the moment of its inception, the Black Desk (ministry to colored people) has evolved into a conscience — a plum line for the Episcopal Church, to help it see when and where it needed to apply the full weight to the gospel message for the alleviation of injustice and racial disharmony.

I have been listening to different voices in and about the church, and I have heard them suggest that we owe nothing more to black people. The debt has been paid. They would suggest that there aren't enough black folks coming into the church to warrant the kind of special atten-

tion the race has been afforded by the church in the past. This kind of thinking narrows the vision and the wide road of inclusion past visionaries fought and died for — visions that make us one in Christ, indivisible and united in Christ.

I, for one, am totally in favor of congregational development. It is vital to the maintenance of church life. But the adoption of a strategy such as this should not, however, displace decades of advocacy and empowerment initiatives. These policies are what hold black and other minorities in the Episcopal Church and give us reason to rejoice in it. I would submit that the Black Desk has been essential and instrumental in the accomplishments the Episcopal Church has made in the black community. At the very least, if the situation warrants such a drastic change in policy, the black community, which supports this church faithfully, should be relied upon to give its opinion at least, before the policy is a *fait accompli*.

I would further submit that the reason there are not a million black folks in the Episcopal Church has more to do with the church no longer being the standard by which black America measures success. I believe the same is true for many white people in this country. That in no way implies that the Episcopal Church has not been effective in its

evangelistic efforts among blacks in this country. The vast majorities of black Episcopalians love this church and would never leave it. I believe that the Episcopal Church of Sherrill, Lichtenberger and Hines, just to name a few pharaohs of the past, understood the need for whites and blacks to have complete partnership in the church. To secure that dream, they created and empowered the Black Desk.

Blacks in the Episcopal Church are aware that the church is a hybrid of Anglicanism. I point to the fact that very nature of our entry into the Episcopal Church — our struggle for voice and vote, to sit in the nave instead of the balcony — suggests that we have come a long way, but that there are issues that are still unresolved. Racism is the capital issue. That some may wish to turn a blind eye to this fact is another issue entirely.

Of issues, Charles R. Wilson, wrote in an article in this magazine last year, "...An issue is a condition demanding attention, a condition that won't let go. It hounds us until we 'see' it, and until we see it, it is a mere condition ... It is the ministry of the prophet to turn mere conditions into issues for the body politic." If what he says is true, and I suspect it is, maybe Pharaoh, or whoever, may need to reconsider the decision to abandon the Black Desk. He may need it to be his Joseph — a proven guide in times of trouble. □

The Very Rev. C. David Williams is dean and rector of Trinity and St. Philip's Cathedral, Newark, N.J.



Episcopal Church Center



Decisions to Be Made

The pastoral dimensions of Gary Nicolosi's thoughts in "Case for Open Communion" [TLC, April 21] speak to many decisions we pastors must make.

At Trinity Church, Shelburne, Vt., I regularly conducted services at a facility caring for Alzheimer patients. Over eight years I worshiped with people moving from faulty adult perceptions and gradual loss of memory toward the simplicity of childhood.

When I had met a woman moving on that road, she smiled more with her eyes than her lips. She declined communion whispering, "I am not Christian. I like singing songs and being here with my friends." Over the years her words became less. She communicated more and more with gestures and always smiling. Her singing became intermittent humming.

Finally it stopped. The twinkle left her eyes.

One day I was administering communion and was about to give her my usual blessing, remembering the woman she was. Her hands gently raised from her lap. She opened them and placed her right hand over left and extended them to me in perfect imitation of what her friends had been doing for years.

Having made the move from Rome to Canterbury years before, I was again most thankful I had found a branch of the church that emphasized the deeds of Jesus in pastoral decisions. Without hesitation I placed the consecrated host in her palm. She raised it to her mouth and ate with her friends.

*(The Rev.) Alfred T. Stefanik
Trinity Church
Roslyn, N.Y.*

The Rev. Gary Nicolosi makes a compelling case for "open communion." He articulates good reasons for changing our policy. I would be more comfortable with it, however, had he addressed his arguments to the General Convention, and I find it irresponsible to invite parishes to change the policy on their own without mentioning that to do so, they would violate Canon I.17.7.

We are not a congregational church. We have a structure which provides a method for changing or adopting new policies, and this method provides for a consideration of several different viewpoints. For example, someone might respond with a discussion of Dietrich Bonhoeffer's "cheap grace" arguments. But for a parish to change a policy of the church on its own, in clear violation of our canons, is tantamount to Eve's eating the forbidden fruit in the gar-

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LETTERS TO THE EDITOR

den; the serpent advanced cogent arguments for that course of action as well.

(The Rev.) David H. Meginniss
Trinity Church
Wetumpka, Ala.

The practice of "open communion" as presented by Fr. Nicolosi ignores serious theological, pastoral and canonical implications.

The meaning of baptism (and confirmation) inheres in part in its initiatory significance. Candidates for baptism are incorporated into the body of Christ, the church, and become members of the people of God. Baptism requires commitment, faith and repentance on the part of the candidate or sponsors. A person coming to communion who is not baptized can have only minimal if any commitment to Christ, a faith which may be non-Christian, and perhaps a vague sense of repentance not focused in Jesus' promise of forgiveness.

To invite unbaptized persons to receive communion simply in the name of "hospitality" or "inclusiveness" or "belonging" is a shallow and misguided attempt to attract people to the church. Serious seekers do not want a watered-down version of Christianity. The prayer book liturgy includes the invitation to communion: "The gifts of God for the people of God," i.e. those who have been incorporated into Christ's body, the church. To encourage unbaptized persons to receive communion would be to offer "cheap grace" with no commitment.

A truly pastoral approach is to teach the importance of commitment to Christ and the meaning of both baptism and communion. Is this one more example of clergy trying to undermine the received tradition and practice of the church by "doing whatever feels right" and hoping enough others will follow the trend until the church accepts the revision?

(The Rev.) Richard Tumilty
Grass Valley, Calif.

I appreciate that loving hospitality is the point of departure for Gary Nicolosi's evangelization. It must be foundational for all of us. However, I must admit that his thoughts regard-

ing open communion (and open baptism written in a previous article a few years back) trouble me.

It seems to me that the current challenge of the church to minister and evangelize those who are not baptized in a "post-Christian" culture is similar to that of the early church in a "pre-Christian" culture: to provide the Spirit of God with an opportunity to germinate God's love in Christ within the hearts of all people. Because we live in a society that upholds instant gratification as an ideal and value, the real challenge of the Christian community is how to be God's presence and love in the world where people can experience and be seduced by God, without succumbing to a no-strings-attached "televangelist" mode of evangelization. Bonhoeffer's notion of cheap grace comes to mind.

The practice of open communion, while laudable in theory, reflects how our theology and liturgy can be so easily influenced by cultural norms and situations. I recognize that open baptism and open communion may seem to meet a certain need for some folks on their spiritual journey. However, I believe that endorsed and practiced, it will ultimately undermine the essential and profound elements of metanoia and covenant expressed and lived out in our baptism and eucharistic celebration. And then what?

*Bob Kaschak
Hendersonville, N.C.*

'Less Than Ultimate'

The Rev. James Nutter calls on Episcopalians to get on with the task of winning the lost for Jesus Christ [TLC, April 14]. So far so good. But he also writes, "we have allowed ourselves to be distracted and consumed with less-than-ultimate issues and concerns." What should we do about these "less-than-ultimate" issues? Ignore them?

It seems to me that in the New Testament, there is no great distinction between "internal" issues and "ultimate" issues. In 1 Timothy, Paul concerns himself with "internal" issues such as people wasting time over "myths and endless genealogies" in 1

Tim. 1:4 (whatever that might have been); controversial issues such as women's ministry (1 Tim. 2:12) to say nothing of the many other issues, both theological and pastoral that he discusses in chapters 4-6.

Along with these less-than-ultimate issues is his call for evangelism in 2:5, an ultimate issue.

Paul assumes Timothy can deal with seemingly trivial issues, controversial issues and gospel issues all at the same time. Why? Because they all impact in different ways on the evangelistic task of the church, which no doubt is our most important task.

*(The Rev.) James A. Basinger
All Saints' Church
Anchorage, Alaska*

No, Not by All

In reply to a letter by the Rev. Stephan Beatty [TLC, March 31], I find his views to be insulting and condescending to those Episcopalians who will not today, nor ever, accept the priesting of women. There is no value in arguing theological positions, as that has been done repeatedly in many forums. Suffice it to say that the views those of us have against the priesting of women are as scripturally valid as those advanced by the other side on this issue. Also, look to other parts of the Anglican Communion, to see that women priests are not the norm for many.

To suggest that those who do not agree on the ordination of women to the priesthood might eventually have the "scales" removed from their eyes is demeaning and condescending of a valid position held by many in the church.

As the author will pray that my "scales" be removed, I will pray that he will have tolerance for those who can never accept the position he advocates.

*Tom Wright
Sparta, Wis.*

TO OUR READERS



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PEOPLE & PLACES

Appointments

The Rev. **Mary Anne Akin** is chaplain at St. Thomas' Hospital, Nashville, TN.

The Rev. **Janne Alro** is rector of St. Alban's, 305 N 30th St., Waco, TX 76710.

The Rev. **Michael Ambler** is rector of Grace, PO Box 727, Bath, ME 04530.

The Rev. Canon **Charles Atcheson** is interim rector of St. Clement's, PO Box 505, Woodlake, CA 93286.

The Rev. **Gerard Beritela** is rector of Emmanuel, 400 W Yates St., East Syracuse, NY 13057.

The Rev. **Edwin L. Bishop** is interim rector of All Saints', 40 Pintail Tr., Southern Shores, NC 27949.

The Rev. **Susan Buchanan** is priest-in-charge of Christ Church, PO Box 382, North Conway, NH 03860.

The Rev. **Carlotta B. Cochran** is executive director of the Anglican Fellowship of Prayer, PO Box 31, Orlando, FL 32802.

The Rev. **E. Allen Coffey** is rector of Abingdon, PO Box 82, White Marsh, VA 23183.

The Rev. **Sarah Conner** is priest-in-charge of Christ Church, 12 Quincy Ave., Quincy, MA 02169-6712.

The Rev. **Daniel F. Crawford** is rector of St. Thomas-in-the-Fields, 4106 St. Thomas Dr., Gibsonsia, PA 15044.

The Rev. **Patricia Gallagher** is rector of Christ Church, 2030 E Main St., Waterbury, CT 06705.

The Rev. **Roy Green** is associate at St. Michael and All Angels, 1704 NE 43rd St., Portland, OR 97213-1402.

Jamie L. Hovland (ELCA) is associate at St. Paul's, 502 W Avenue K, Lancaster, CA 93534, and Our Savior Lutheran Church, Lancaster.

The Rev. **Victoria Miller** is rector of St. Saviour's, 350 Sound Beach Ave., Old Greenwich, CT 06870.

The Rev. **Richard Hudson Norman** is rector of Redeemer, PO Box 8155 Stn. A, Greenville, SC 29604.

The Rev. **R. Nicholas Parker** is assistant at St. Mary's, PO Box 50428, Eugene, OR 97405-0980.

The Rev. **Lauren A. Stanley** is curate at St. Alban's, 6800 Columbia Pike, Annandale, VA 22003.

The Rev. **Mollie A. Williams** is interim dean of the Cathedral Church of St. Paul, 815 High St., Des Moines, IA 03009.

The Rev. **Terry Wysong** is rector of St. Paul's, 145 Main St., Southington, CT 06489.

Ordinations

Deacons

Easton — **George R. Murray, Jr.**
Southwest Florida — **William Burkett.**

Priests

Ohio — **Laura Toepfer**, assistant at Harcourt Parish, Gambier, OH, and Episcopal chaplain to Kenyon College.

Western North Carolina — **Caroline C. Goodkind** (by the Bishop of North Carolina).

Resignations

The Rev. **John B. Austin**, as priest-in-charge of The Fork Church, Doswell, VA.

The Rev. Canon **Raymond P. Dugan**, as rector of Transfiguration, Apache Junction, AZ 85220.

The Rev. **Charles S. Gilman, Jr.**, as rector of Christ Church, New Haven, CT.

The Rev. **Peter A. Gustin**, as rector of Cunningham Chapel Parish, Millwood, VA.

The Rev. **Joseph M. Harte, Jr.**, as rector of Epiphany, Flagstaff, AZ.

The Rev. **Lawrence B. Weeks**, as regional missionary to St. Peter's, Casa Grande, and St. Michael's, Coolidge, AZ.

Retirements

The Rev. **John Barrett**, as rector of All Saints', Johnson City, TN.

The Rev. **Bob Jackson**, as deacon at St. George's, Roseburg, OR.

Deaths

The Rev. **Edward Nelson Oathout**, 64, rector of Trinity Church, Independence, MO, died March 3 at his home in Lees Summit, MO, after an illness of a few months.

Fr. Oathout was born in Troy, NY, and graduated from Pittsburg State College (KS). Following a career of teaching and operating a restaurant/catering business, he decided to pursue holy orders. He graduated from Nashotah House in 1989 and was ordained deacon and priest later that year. He was vicar of St. John's Church, Neosho, and St. Nicholas', Noel, MO, 1989-90, then he became rector in Independence. He is survived by his wife, Penny, a daughter, Ann Jakaitis, of Rochester, IL, a son, Christian, of Lees Summit; seven grandchildren, and a sister, Beverly Allen, of Latham, NY.

G. Bowdoin Craighill, Jr., former chancellor of the Diocese of Washington, died April 7 of complications related to a bacterial infection at Doctors Hospital in Lanham, MD. He was 88.

He was a native of Washington, DC, a graduate of the University of the South, and received his law degree from George Washington University. He practiced law in Washington for more than 60 years. He was chancellor of the Diocese of Washington from 1974 to 1977, a position his father, George, had held from 1948 to 1960. Mr. Craighill was a former senior warden, vestry member, and Christian education teacher at St. Mark's Church, Capitol Hill. He was a Navy officer during World War II and received a Silver Star for his service in combat against the Japanese. Surviving are a daughter, Julia, of Chevy Chase, MD, and a sister, Margaret C. Price, of Washington.

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DIRECTOR OF MUSIC: Church of the Holy Comforter seeks a full-time Director of Music with responsibility for the ministry of music beginning January 2003. Duties include: organist for all liturgies (generally Holy Eucharist, but also including Evensong, weddings and funerals, etc.) (The organ is 1964 Aeolian Skinner, 2 manuals, 25 ranks.); choirmaster of two adult choirs (actively recruiting lay volunteers and securing paid professional section leaders); supervisor of Director of Children's Choirs (two choirs); staff liaison with the Director of Community Life providing leadership for music in our atriums and pre-school; staff member working with a team of eleven lay professionals and clergy strengthening our faith community; and parishioner active in the life of the parish. DOM will receive day-to-day supervision from the senior associate rector under the overall direction of the rector. Compensation is commensurate with AGO standards. A written letter of agreement will be provided. Interested persons are to send a letter of application and resume to: **Rector, Church of the Holy Comforter, 222 Kenilworth Avenue, Kenilworth, Illinois 60043.** Interviews and audition to be arranged.

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 to 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 08534;** Phone Number: (609) 737-0985; E-mail address: **SaintMat@aol.com.**

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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@attbi.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.**

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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.

POSITIONS OFFERED

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

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.**

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ORGANIST/CHOIRMASTER: Adult choir and children's choir program. A congregation of 200 families. Zimmer Tracker Organ. If you'd like to be our part-time organist/choirmaster, please send your resume to our Search Committee at **Christ Episcopal Church P.O. Box 4166, Martinsville, VA 24115.**

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: St. James' Church, West Hartford Center, is seeking a dynamic rector who will lead a thriving program-sized parish to develop our full capabilities as a church. We are a Eucharistically-centered church with a strong emphasis on outreach and a tradition of excellence in music. We have a love for the traditional but the courage to try something new. We are characterized by a strong commitment to proportional giving led by parishioners experienced in stewardship. St. James' is an active congregation consisting of professionals and academics in a thriving suburban community with New England charm. Our new rector will have the skill to preach to all levels and will have a heart for youth ministry. Send inquiries to: **Search Committee, St. James' Church, 19 Walden Street, West Hartford, CT 06107.** Website: www.stjameswh.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.**

FULL-TIME RECTOR: Parish of 175 families, in suburban Syracuse, NY, seeks rector eager to provide ministry to parishioners whose priorities are worship, music, spiritual development and outreach. Members, including many business, academic and professional people, maintain a strong commitment to youth ministry and education. The parish actively promotes the visual and performing arts, as well as the study of contemporary developments in science and society. Parishioners participate in inner city housing rehabilitation and refugee resettlement. Paid staff includes administrative assistant, music director and parish missionary, and director of Christian education. Rectory available. Please direct inquiries to: **Dr. Terrance O'Brien, Saint David's Episcopal Church, P.O. Box 261, DeWitt, NY 13214** E-mail: stdavids@dreamscape.com

RECTOR: Small, Bible-based renewal parish in NW New Jersey seeks as rector a priest with 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.**

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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.

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.

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 Adulthood 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,
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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@wvdiocese.org Website: site.yahoo.com/christchurch.

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/bisbopseaburych/website>.

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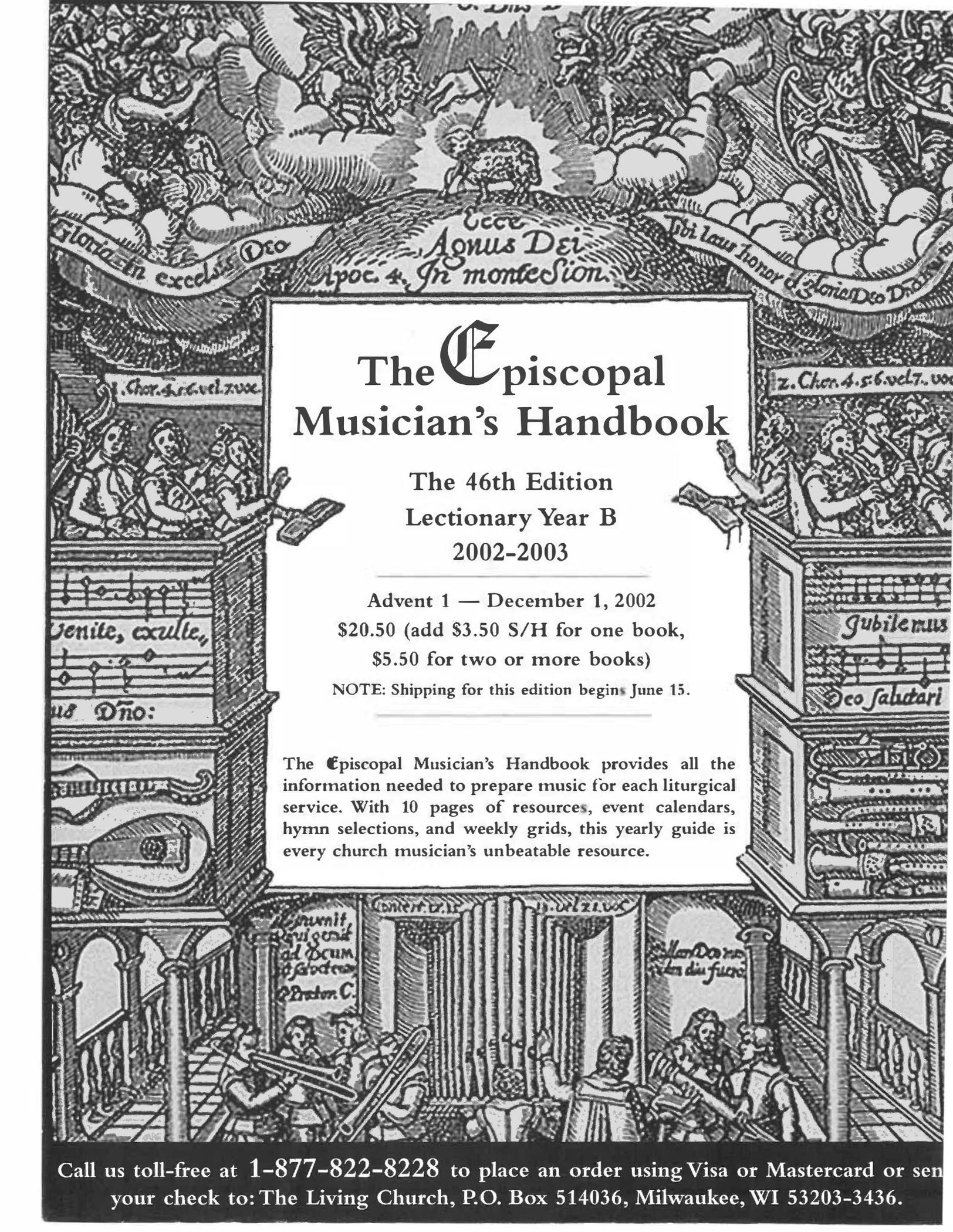
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