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Remembering the past, seeking hope for the future.

BY DAVID D. WILSON



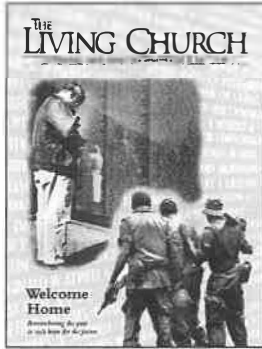
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 Cover design by Amy Grau

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SUNDAY'S READINGS

The Confession of a True Faith

'In the beginning God ...' (*Gen. 1:1*)

Trinity Sunday: May 26, 2002

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

Dealing with the Trinity in a sermon is an awesome challenge, but we must not take that as an excuse to tread lightly.

In the collect for Trinity Sunday, we pray, "...who has given us grace by the confession of a true faith..." Dostoyevsky gives us a hint as to the depth of the grace of this true faith. In *The Brothers Karamazov*, he states that if we do not believe in God, then nothing holds together and everything is permitted. And the obverse follows: If we do believe in God, then all things hold together with a moral order that is true goodness. Out of the Trinity, the three persons of the one God, comes grace to understand the universe and God's plan for it.

Because we know God created the heavens and the earth (*Gen. 1:1-2:3*), we may derive some things about creation. God gives this universe moral sense, intention, purpose, direction and governance. And the hand that holds us, the mind that directs us, the eye that governs us, all belong to God who is our Father. No wonder David writes, "How precious to me are your thoughts, O God; how vast is the sum of them!" (*Psalm 139:18*).

We have given the title of the "great commission" to these closing verses from Matthew (*28:19-24*). Unfortu-

nately, this leads to the wrong conclusion that this is the only place where God uncovers his mission. Actually, the first hint of his universal reign occurs in Genesis 1:28.

Jesus sums up the fulfillment of the Father's intention for history. His will is to reverse the wages of sin through offering eternal life for his children. Every nation shall have people knowing and worshiping the true and life-giving God. History will not end until that is the case.

The Holy Spirit appears brooding over the chaos (*Gen. 1:2*), beginning his ministry of bringing life from chaos and showing light in darkness. He still brings counsel, power, judgment, holiness, and wisdom to all who also seek life and light.

The text from Corinthians (*2 Cor. 12:14*) spells out the glory of God. God is eternally engaged in bringing to us these signs of his glory: love forgiveness.

If Pentecost points to us the birth of the mission of the church, Trinity Sunday tells us that we know the Trinity best as we know his mission. God the Father is Creator and Lord of creation; Jesus is Savior and Shepherd; the Holy Spirit is life-giver and guide. We live, move, and find our being in him, and there we find grace, goodness and life.

Look It Up

How do these texts reflect God as the universal God?

Think About It

Hinduism has no creator, and Islam has no savior. What great gifts come from worshipping a God who is Creator and Redeemer?

Next Sunday

The Second Sunday of Pentecost

Deut. 11:18-21, 26-28; Psalm 31 or 31:1-5, 19-24; Rom. 3:21-25a, 28; Matt. 7:21-27

Leading with Compassion

Archbishop Carey talks about biblical morality while presiding at the dedication of a new building for Trinity Episcopal School for Ministry.

For its 25th anniversary celebration May 3-4, Trinity Episcopal School for Ministry (TESM) wanted to make a bold statement about what it believes are its mainstream roots in Anglican theology. The Most Rev. George L. Carey, Archbishop of Canterbury, was happy to oblige.

Archbishop Carey presided over the dedication of the school's new academic/library building, delivered a lecture on leadership, and mingled with faculty, students, alumni and seminary benefactors. The archbishop's message of traditional biblical morality and a visionary leadership approach to evangelism was enthusiastically embraced by his audience.

"We have to confront the issue of sexuality in our day just as much as Paul had to confront it in his," Archbishop Carey said. "And how are we to do that and still remain compassionate people, aware of our own misdeeds and fallenness, as well as the sins and fallenness of others? The answer surely is that we are not required, even in our day, to reinvent the wheel. What we are required to do is to follow the teaching of scripture and the discipline of the church. And what does that scripture say to us? It tells us that intimate sexual acts should be expressed in the committed relationship of husband and wife. All other forms of sexual behavior are deviations from that norm."

Archbishop Carey also stressed that although Christian leaders need to maintain the highest personal principles, he does not believe in shutting doors on anyone, because the gospel includes all people.

"If I as an individual, or the church as a body, is compelled to say 'no' to some practices, we can still establish strong links of understanding, friendship and care for those whose



Steve Waring photo

Archbishop Carey leads cheers for Jesus at one of several events in his May 3-4 visit to the Diocese of Pittsburgh.

lifestyles are different from ours," he said.

It was a little more than 25 years ago that a small group of evangelically minded Episcopalians gathered in a New York City hotel to strategize and pray about what they believed was a need for a new and different kind of seminary.

What they conceived was certainly different. Instead of pastoral green space dotted with a tastefully designed chapel and classrooms, the founders eventually selected a humble collection of vacant buildings in Ambridge, Pa., an economically depressed steel-mill town near Pittsburgh. Faculty and students pitched

in with much of the preliminary renovation work. Even more notable than its distinctive physical characteristics, however, was the vision of an Episcopal seminary grounded in renewal and the authority of the Bible.

"Today we celebrate 25 years of witness within the Episcopal Church," wrote the Very Rev. Peter C. Moore, dean, in an introductory program note. "This witness has not always been welcomed or appreciated; and we ourselves have had to apologize more than once for our latent tendency towards stridency and arrogance."

One of the more controversial examples in the school's history to which Dean Moore's note might have referred was the departure from the Episcopal Church and subsequent consecration of one of Trinity's former deans, the Very Rev. John C. Rodgers, as a bishop

of the Anglican Mission in America (AMiA), an organization which Archbishop Carey does not recognize as part of the Anglican Communion.

Bishop Rodgers was present and vested for the anniversary celebration, but he processed with the faculty in an academic gown for the closing Eucharist.

During the exchange of the Peace, Archbishop Carey made a point of seeking out Bishop Rodgers and embracing him warmly, but the archbishop also made clear on several occasions during the day that he has not changed his mind about the AMiA.

Steve Waring

Four Bishops Address the 20/20 Plan

'... are we making Episcopalians or do we see our mission as leading people to encounter Jesus Christ?'

Bishop Marshall

Despite the presence of the Archbishop of Canterbury, a bishop's panel titled "The 20/20 Initiative and the Future of Theological Education" was one of the first and most prominent events during the 25th anniversary celebration at Trinity Episcopal School for Ministry (TESM) in Ambridge, Pa., May 3-4.

The panel consisted of the Rt. Rev. Gethin B. Hughes, Bishop of San Diego and former co-chair of a 20/20 task force; the Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande; the Rt. Rev. Paul V. Marshall, Bishop of Bethlehem; and the Rt. Rev. Edward L. Salmon, Bishop of South Carolina. The panel was moderated by the Rt. Rev. William C. Frey, retired Bishop of Colorado.

Bishop Hughes, San Diego:

"I think the Episcopal Church has enough funds for this right now. The problem is they're not deployed evenly. Some places really need church planting and growth. The fastest growing place in the United States is ... Las Vegas, Nev. ... That's a small diocese with only about five parishes. The rest are missions..."



Bishop Hughes

"In the West, particularly in California, it takes me about \$2.5 million to plant a church. A million for the land and a million for the building, and it's the same in Boise, a fast-growing city, and the same in Las Vegas. We've got to have some sort of national plan where we can share resources. Some of the dioceses that are growing the slowest, our flat liners, are on the Northeast coast and they have most of the endowment money. There's got to be some way of saying 'We should be building up the kingdom of God,' not just my individual diocese."

Bishop Marshall, Bethlehem:

"I think the other box we want to look at is are we making Episcopalians or do we see our mission as leading people to encounter Jesus Christ? This has been the biggest struggle in my six short years in Bethlehem. Is the assumption when we are talking about church growth that we are making more Episcopalians out of ... something like Lutherans? This is very hard for congregations at least in northeast Pennsylvania to grasp — the idea that we are



Bishop Marshall

trying to provide people with an encounter with Jesus Christ.

"That brings us then to the New Testament question of milk and solid food. If your church service is all solid food, there is no way that new people are going to be able to access it. If your church service is all milk, your long-term members won't be nourished very much. It is I think self-defeating to think that one liturgy ... can do all of those things."

Bishop Kelshaw, Rio Grande:

"I'm afraid that with a lot of church growth material, and 20/20 is church growth Anglicanized, that we can grow terribly fat, but not terribly fit ... I've been a bishop now 14 years and I've been waiting any year now for the House of Bishops to propose to General Convention a resolution that says this church will ordain anyone without regard to gender, color or creed."



Bishop Kelshaw

"I got a videotape of the Presiding Bishop's address to the 20/20 planning group at Camp Allen just two weeks ago. When the Presiding Bishop says that if we go for 20/20, listen to this carefully. He said we will broaden the tent. That we will accept within Anglicanism, read Episcopalianism, anything that will swell our numbers. I hope we don't. I hope he was asking us to be inclusive ... of all people, because our church is not people friendly."

Bishop Salmon, South Carolina:

The Episcopal administrative system really needs to be rethought in many ways ... Diocesan systems have a way of bleeding congregations. We are there to support them, but we actually bleed them ...



Bishop Salmon

"[In South Carolina] we set a vision. The vision was that as a diocese we were about building up the congregations for the gospel. Our understanding was that the diocese was the basic unit, but that if you wanted to find the diocese you had to go to a congregation ... In that setting we've tried to focus on the fact that the diocese is concerned about the development of every congregation. That designation, the canonical definition of a parish or a mission, really didn't make a whole lot of difference."

Divine Connections

The Episcopal Church needs to face the challenge of connecting people with God and each other in Christ, and less on traditional language of the church and the transferal of information.

The Rev. Linda Grenz, a priest since 1977 and executive director of LeaderResources, said Christian formation must adapt to the fact that most people coming into the church do not have a Christian background, but nevertheless are looking for more than facts.

"They want to connect with a God that is mystical, to have the power of the Spirit in their lives," said Ms. Grenz. "That's what we're all about. We're not about bringing people into the Episcopal Church. We're about connecting people to God and each other in Christ."

Ms. Grenz made her comments at a tri-diocesan convention that brought 350 church leaders from the **Wisconsin dioceses** of Milwaukee, Fond du Lac and Eau Claire together in Stevens Point May 3-4.

Urging her audience to begin thinking "outside the box," Ms. Grenz said a weakness of many people in the Episcopal Church is that "we're not very good at asking for the sale. We need to invite people in, to a deeper commitment, to raise expectations."

Christians must work harder to explain what it means to be a Christian, she said.

Ms. Grenz, whose LeaderResources publishes many Christian educational curricula, said the trend in publishing is moving toward books on the Eucharist and Sabbath.

"This is all good news for us [the Episcopal Church] because we're into that," she said. "But it's going to challenge the dickens out of us. How are we going to rethink our theology and about how we do Christian formation to invite people into the body of Christ?"

The same dynamic in Christian publishing is also happening in churches, Ms. Grenz said.

"We're seeing adults coming into our churches who haven't been baptized, haven't been confirmed, haven't been churched, haven't been connected," she said. "We have to think much broader. We can't just say what's the right curriculum for our church. A single thing is not going to work anymore. We are seeing a greater focus on the elegance, beauty and mystical."

Tony Walter



Tony Walter photo
Ms. Grenz

Young Leaders

The Diocese of **West Virginia** met in convention May 3-5, at St. Matthew's Church in Wheeling, the first convention led by the Rt. Rev. W. Michie "Mike" Klusmeyer, who was consecrated last October. A resolution increasing clergy stipends passed unanimously and the 2003 proposed budget of \$1.8 million was approved.

Fifty youth from across the diocese met nearby at the Sandscrest Retreat and Conference Center for their annual convention. They participated in mission work on Saturday

in the Wheeling area. Jon Ward, diocesan youth minister, described the actions of the young people during convention. "We did three activities. A group worked at the YWCA soup kitchen, and another group went to Lockland Chapel, where they assisted in organizing a food pantry and general cleaning. A third group went to Wheeling Island to pick up litter in the streets during a community cleanup event."

Youth convention delegates met with diocesan convention in an evening session on Saturday. Delegates ratified the election of diocesan youth council representatives and officers and the youth council president summarized the year's activities for convention.

The president announced that Bishop Klusmeyer and his wife, Marsha, will travel with 20 teenagers and adults to attend the Episcopal Youth Event in Laramie, Wyo., in July. Bishop Klusmeyer has not missed any of the diocesan youth events which have occurred since he was consecrated.

"Young people, and their leadership and participation in the life of the church, are a priority for the bishop," Mr. Ward said. "His commitment to them is unprecedented in the recent history of the diocese."

(The Rev.) Elizabeth A. Walker



Bishop Klusmeyer with the Youth Council members and officers elected during convention in West Virginia.

Elizabeth Walker photo

Speaking With One Voice Makes a Difference

About two years ago, Sprint, Inc., approached St. Luke the Physician Church in Miami with a proposal of constructing a church bell tower on its property. Sprint was interested in St. Luke's because it was an ideal location for a tower which would serve as a necessary link for wireless telecommunication in the West Kendall area of Miami.

The rector and the vestry were interested in such a proposal for a number of reasons. First, a 74-foot church bell tower with a cross on top would provide great visibility for St. Luke's. Although the church is located on one of the most heavily traveled streets in West Kendall, the 15-foot-high building, rectangular in shape with a flat roof, sits back from the road. A 74-foot church bell tower, along with new signage, would help visitors and newcomers to the area identify and locate an Episcopal church.

Second, St. Luke's would benefit

financially for the next 25 years as a result of Sprint's leasing that portion of the property for the tower.

In addition, the tower would benefit the neighborhood because it would serve as a community landmark where people could go for rest and refreshment. St. Luke's, as well as the Presbyterian church next door, has an outdoor prayer garden open to the public.

In order for the church bell tower to become a reality four things were necessary — vestry and diocesan approval, as well as Miami Dade County and local zoning permission. The first two approved and endorsed the proposal. Although the staff of the Miami Dade Zoning Commission recommended its approval, the local



An artist's rendering of the tower at St. Luke's.

zoning board at the June 26, 2001 meeting turned it down unanimously. At that time the proposal was for a 100-foot tower.

Sprint, in consultation with St. Luke's, redesigned the tower to be 74 feet and reapplied for a zoning permit before the local zoning board. Some 30 members of St. Luke's attended the meeting on Feb. 20, 2002. Many spoke enthusiastically before the board, especially those living in the vicinity of St. Luke's, sharing passionately why they felt such a tower would

benefit not only the church, but the community as well. The board voted unanimously to reverse its previous decision thus giving zoning approval for the construction of the church bell tower.

(The Rev.) Robert Burton

The Church Is Finding a Meeting Place on Line

Technology offers the church an opportunity "to reach into (GenX) culture through their media," said Sean McConnell, program producer for GraceCom. Mr. McConnell shared his views in a workshop April 13 on using technology in Christian education. The workshop was sponsored by the Center for Anglican Learning and Life at the Church Divinity

BRIEFLY...

The Rt. Rev. **Andrew H. Fairfield**, Bishop of North Dakota, has announced his intention to retire no later than Aug. 15, 2003. Bishop Fairfield, who turns 59 on May 31, was consecrated in 1989. After retirement, he and his wife, Sarah, intend to spend a year in partial seclusion at a cabin in Wolf Lake, Minn.

School of the Pacific in Berkeley, Calif.

He noted that the Rt. Rev. William Swing, Bishop of California, had stated his dream of the possibility of "creating an on-line church," or something close to it. "Can we create a church on line?" Mr. McConnell asked.

He explained that he and others at Grace Cathedral are working on creation of a website "that would contain information that people could find for their spiritual lives."

He said that the cathedral's website now regularly receives requests for pastoral aid, which are forwarded to the cathedral clergy. He said that the web page seems to be a point of contact for people looking for a church connection.

"We could interact with people through a website," Mr. McConnell said.

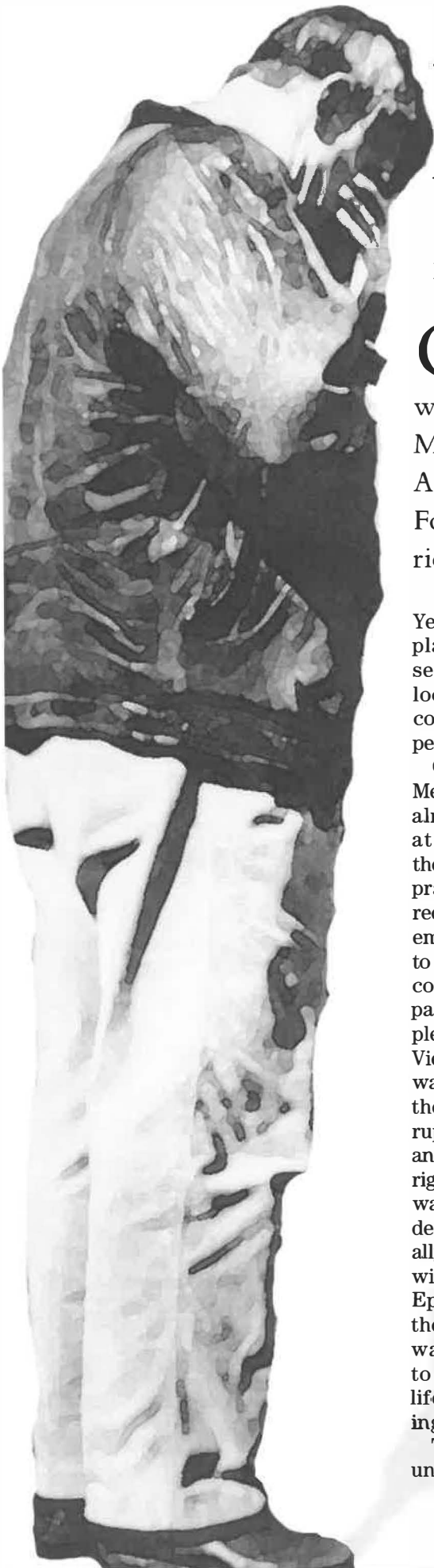
The website would not replace the local church, but could supplement it in terms of providing information to individuals, and even a place where a "chat room" could provide a forum for communication.

Noting that he was born on the fringe of GenX, in 1965, Mr. McConnell noted that half of "baby boomers" retained the faith of their parents, and half of GenXers retained the faith of their parents. "And in the next generation, that percentage is 'zilch'."

He noted that most members of GenX, and the next generation, have their own web pages and web logs, or "blogs."

He said that effective use of web pages by the church is simply "good marketing, or—dare we use this word—evangelism," he said.

Dick Snyder



Welcome Home

Remembering the past, seeking hope for the future.

By David D. Wilson

On a cold day in late December the four of us stood huddled against the makeshift plywood hut as the cold wind whipped off the nearby Potomac River. There was Zeke, a Marine Corps veteran; Sammy, a 23-year veteran of the 82nd Airborne Division; Michael, a veteran of the United States Air Force; and me, an Episcopal priest whose nearest personal experience of military service was a six-year hitch in the Boy Scouts.

Yet we were together by choice and plan to come to grips with the past, to seek healing from old wounds, to locate names and remember fallen comrades, and ultimately to find peace and hope.

Our journey to the Vietnam War Memorial, a.k.a. "the Wall," had begun almost one year ago in February 2001 at a men's Cursillo weekend. I was the spiritual director in charge of the prayer chapel and Michael had requested prayers, as he was soon to embark on a short-term mission trip to Vietnam. Michael was about to come full circle in dealing with his past. Some 30 years ago, after completing a 13-month tour of duty in Vietnam, his life was in shambles. He was a bitter, angry young man. Over the next few years he fell into bankruptcy, became addicted to alcohol, and was adrift spiritually. Yet he was right where God needed him to be. He was powerless to help himself and in desperate need of a savior. Eventually, through the prayers of a faithful wife and the ministry of the local Episcopal church, Michael did find the Savior. And now, years later, he was ready to make a pilgrimage back to the country that had affected his life so profoundly in search of meaning, healing and closure.

The Cursillo weekend soon took an unexpected turn. It emerged that God

wanted all the veterans among us to be affirmed and honored for their service to our nation. Our weekend had vets from World War II, Korea, Vietnam, Desert Storm, and the periods in between. We had sailors, soldiers, Marines and airmen. We had officers, enlisted men and former POWs. All were recognized and prayed for and all, especially the Vietnam vets, were welcomed home.

During the weekend, Sammy, the grizzled veteran of 23 years and of two tours in Vietnam, wept tears of joy and healing. He revealed he had never been able to face visiting to "the Wall" to confront the pain of seeing the names of his buddies starkly etched on the panels of black granite.

Before the Cursillo weekend ended, Michael had promised to take Sammy to "the Wall" sometime in the near future. He enlisted me to come along as spiritual counselor, support, chaplain and friend. As the year drew to a close, and as the next men's Cursillo weekend began to take shape, it began to press in on Michael that he had a promise to keep. And so we made our plans to journey to Washington. In addition, Michael invited his brother-in-law, Zeke, who too had never visited "the Wall" for much the same reasons as Sammy.

I believe this visit to Washington was not the end of something nor the

It dawned on me that this was not just a chance for Sammy, Michael and Zeke to come to grips with the past, to seek healing from old wounds, and ultimately to find peace and hope.

It was a chance for me as well.

beginning of something else, but simply one step, albeit a very important one, on a life-long journey in the pursuit of wholeness and healing. Michael, Sammy and Zeke all returned home from an unpopular war and were mocked and scorned. Rather than being honored for their sacrificial service, they were hooted for their supposed stupidity. All had become bitter, angry and sullen. And all had a history of broken relationships and alcohol abuse among other problems. But the good news is that all of this was in the distant past, for each one had found peace with himself years before because each one had found the Prince of Peace.

Michael, Sammy and Zeke each located the names of a few of their fallen comrades on the memorial. We shed some tears, said some prayers, and took a few photos to remember our visit. The greatest confirmation that our Lord was with us in this pilgrimage came as we huddled in front of that plywood hut.

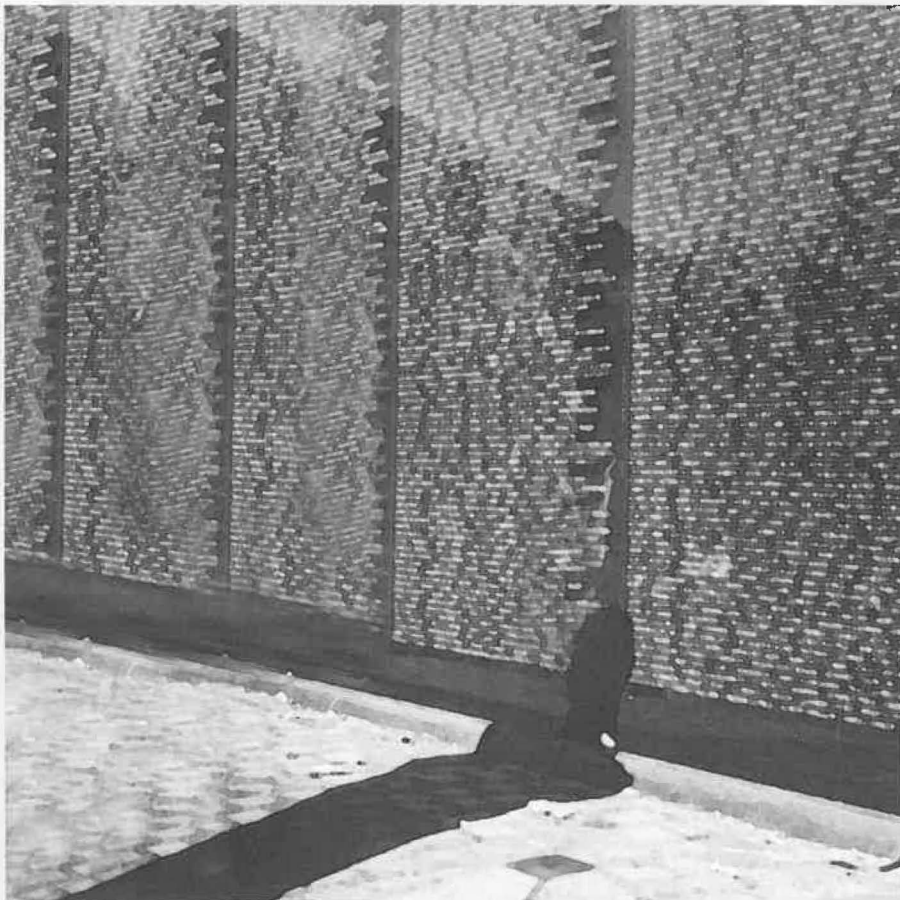
As we examined the bumper stickers, POW bracelets, unit patches and service pins for sale, the woman behind the counter in a husky voice laced with an accent found only south of the Mason-Dixon line, said to us, "Welcome home," the now universal salutation among Vietnam vets. She followed the greeting with a question she probably asked several times each day: "When and where were you in 'Nam." Sammy, Michael and Zeke all recalled dates and places. Zeke had been a crew chief on a UH-8 "Huey" helicopter of a particular Marine unit stationed near Phu Bai in March 1966. Astonished, the saleswoman replied, "That was my husband's unit." As it turned out, Zeke and her husband had been

best buddies – fellow sergeants and fellow crew chiefs. A drunk driver in an automobile accident had killed Zeke's long-lost friend some years ago. Staffing this souvenir stand was the widow's way of honoring her husband. For the better part of a half hour, they told stories, laughed, and cried. Finally they exchanged addresses and promised to keep in touch. Mere coincidence? I don't think so. We all remarked that this was a "God-incidence," that is, God's way of arranging events yet remaining anonymous.

Strangely, as we drove back up the interstate to Pennsylvania, tired and full from a long day, it dawned on me that this was not just a chance for Sammy, Michael and Zeke to come

to grips with the past, to seek healing from old wounds, and ultimately to find peace and hope. It was a chance for me as well. Whether one fought in a rice paddy in the Delta, at a firebase in the Central Highlands, or on a god-forsaken hilltop called Khe-san, or if one fought on the quad of a college campus or across the dining table at home, Vietnam was a war that affected an entire generation. Perhaps as we reflect on the events of September 11, it is time to say to all who lived and fought, whether home or abroad, during those now distant days, "Welcome home." □

The Rev. David D. Wilson is the rector of St. Paul's Church, Kittanning, Pa.



Blessings at a High Price

In a perfect church, there would be no politics. The Holy Spirit would be so firmly in charge of episcopal elections, General Conventions and vestry meetings that we would proceed with the church's business in firm knowledge that God's will would be done. Unfortunately, we know things don't happen that easily. The Episcopal Church continues to be highly political, even though it's not a democracy. There's enough caucusing, politicking and hearings at General Convention over a highly controversial issue to make the national conventions of political parties seem like Altar Guild meetings.

Even though we're 14 months from the 74th General Convention in Minneapolis in 2003, the wheels are already in motion. Take, for example, the issue of blessing same-sex relationships. How important is this matter for a segment of the Episcopal Church? Try \$375,000 worth, for starters.

According to the Winter/Spring Issue of *Voice of Integrity*, the publication of Integrity, the organization which describes its mission as "a witness of lesbian, gay, bisexual and transgendered persons in the Episcopal Church and to the world," \$375,000 will be needed "to do the essential groundwork" to obtain approval at General Convention "of a liturgical blessing of the faithful monogamous relationship between two adults."

Integrity does not plan to do this alone. Its leaders and representatives of Beyond Inclusion, the Oasis of the Diocese of Newark, Oasis California, and other interested persons have met together and have formed a coalition. They've named it "Claiming the Blessing," and its goal is to obtain approval of the blessing of same-sex unions at the next General Convention. But \$375,000?

An explanation is in order, just so you know the players. Beyond Inclusion defines itself as "celebrating gay and lesbian commitments and ministries in the Episcopal Church." The Oasis of Newark "is a ministry of cultural and racial diversity in the Dio-

cese of Newark with all who experience prejudice and oppression because of their sexual orientation, as well as their families and friends, offering reconciliation, education, liberation and hope to all who seek sanctuary, empowerment, justice and peace." Oasis California has a similar ministry in the Diocese of California.

The coalition and the push for legislation should not surprise anyone. The blessing of same-sex couples came within a handful of votes of being approved at the 73rd General Convention in 2000 in Denver. But \$375,000? It seems to me for that amount the coalition could throw a terrific party in Minneapolis and buy enough votes for the legislation to be approved. That's not the plan.

The organizations in the coalition will contribute their own funds, there will be a campaign for major gifts, and grant writing.

The Rev. Michael Hopkins, president of Integrity, pointed out that some of the money will be used to hire an executive director for the coalition, who will coordinate such efforts

as fund raising, travel, educational presentations, strategy, and working with volunteers. There will be educational materials and programs to pay for, and what Fr. Hopkins called "the kind of General Convention presence that usually takes place." He said Integrity has spent \$60,000-\$70,000 at each of the previous General Conventions.

But \$375,000? It seems a foregone conclusion to most people that the next General Convention will be the one to adopt the controversial legislation. Fr. Hopkins, rector of St. George's Church, Glen Dale, Md., doesn't look at it that way.

"I don't think anyone can take anything for granted," he said in a telephone interview. "Even if it looks likely, we're committed to do things as gracefully as possible. We don't want to divide the church."

It will be interesting to see how "Claiming the Blessing" goes about reaching its goal of getting the controversial same-sex blessings approved. Chances are the effort will be successful. But \$375,000?

David Kalvelage, executive editor

Did You Know...

St. Gregory of Nyssen Church, San Francisco, moves its Maundy Thursday service to Tuesday in Holy Week.

Quote of the Week

The Rt. Rev. Nolbert Kunoga, Bishop of Harare in the Province of Central Africa, on the critics at the inauguration of President Robert Mugabe: "Little voices shouting at a passing elephant."

Ethnic Desks Still in Place

There is considerable concern by some Episcopalians that the “ethnic desks” at national church headquarters in New York City have been eliminated. The Very Rev. C. David Williams joined the apprehensive voices when he expressed alarm that the “black desk” at the Episcopal Church Center was no more [TLC, May 19].

A group of members of color of the national Executive Council has attempted to address the matter in an open letter to Episcopalians concerned about ethnic ministries. The nine council members write to assure worried church members that what is taking place at national headquarters is a management reorganization of staff responsibilities [TLC, March 24]. The signatories claim that the ethnic desks have not been eliminated, “nor will they be, so long as we are serving on Executive Council representing the will of the General Convention.”

In his article, Dean Williams expressed hope that the black community “should be relied upon to give its opinion . . . before the policy is a *fait accompli*.”

The dean, the minority Executive Council members and other responsible African American church members have made their opinions known cogently. The Episcopal Church should be thankful for their witness.

The signatories claim that the ethnic desks have not been eliminated, ‘nor will they be, so long as we are serving on Executive Council representing the will of the General Convention.’

‘Pray Without Ceasing’

One of the readings in the Daily Office lectionary during the fifth week of the Easter season reminded the church of the importance of prayer. Paul uses the phrase “pray without ceasing” in his First Letter to the Thessalonians [5:17] as an example for the church. While most of us are unable to approach this prescription, we can admit we need to pray more. We can do this both publicly and privately.

There are all sorts of opportunities to pray publicly. Most of our churches have at least one weekday service in which we might participate. Larger congregations are likely to have prayer groups, and there are various ecumenical ventures in many communities.

The need for private prayer is great. While many people say they don’t have the time to pray, we would argue that it could be found. People can pray while they exercise or as they walk. There are opportunities to pray while standing in line, waiting for a bus or train, or by arranging for a few moments of quiet during a typically slow part of the day. Arising five minutes earlier or spending five minutes less in front of the television could provide time for private devotions.

While many people say they don’t have the time to pray, we would argue that it could be found.

The church and its leaders are always in need of our prayers. Even though General Convention does not take place until mid-summer 2003, it is not too early to begin to pray for it, as one organization already has reminded us. In the Diocese of Pennsylvania, one parish recently organized a day of intercessory prayer for the Episcopal Church. This is a commendable effort. Let us find some additional prayer time, praying especially for the Episcopal Church.

Congregating Independently

By Bryce McProud

There have been frequent lamentations from bishops and others who bemoan the fact that there is an increased emphasis on congregational independence in the Episcopal Church.

It's been said, rather wistfully, that the diocese is the basic unit of the church. That's a concept that's frequently ignored in many local parishes and missions. Although there has always been a tendency to back away from too much diocesan control of local ministry, I do believe that congregations are acting more independently for four reasons:

1. The myriad of liturgical options. Until this prayer book, there has always been one official form of liturgy. Whether it was for Holy Communion or the Daily Office, one option was provided which acted as a unifying factor. The old adage, *lex orandi, lex credendi*, roughly translated "What you pray is what you believe," was a strong cohesive factor in binding the church together. When one went to a diocesan function, there was never any reservation about saying "Amen" to any prayer which was offered from the prayer book. Both Anglo-Catholics with missals and low-church parishes which made only cursory use of the prayer book still had the prayer book as both a liturgical and a theological reference. Even now, prayers from the prayer book unify, but they represent a plurality of worship experiences and perspectives that does not hearken back to one form for each liturgy. Along with all of the innovative liturgies, they tend to fracture the unity of the body because there is little or no sense of unified worship. Whether the language be Rite I or Rite II, or any of the several eucharistic prayers, my experience is that many congregations use one form and avoid the others. Add to that liturgies which eliminate sexist language, including references to God the Father, and further

division occurs. The plethora of liturgies unintentionally furthers the independence of local congregations.

2. Uncertainty about diocesan and national church policies. There's a "hunkering down" spirit in many churches. With the incredible polarization over sexual issues, inclusive language and so forth, a good number of congregations express the opinion that "we can't do much about the diocese or the national church, but we can do something about our parish." Whether liberal in a conservative diocese, or conservative in a liberal diocese, the sense is that time and talent and energy are finite and it's better to husband these efforts at the parish level than at the diocesan or national level. A minimal amount of attention is required for diocesan and other affairs, but the primary effort is going into the parish.

3. A new understanding of apostolic support. As Episcopalians, we are a church of bishops, but most bishops are CEOs and not pastors. Because of that, many local congregations are not looking for pastoral support from the bishop and the diocese, but from other congregations. As a result, congregations are selective with whom they are in supportive fellowship. In fact, with e-mail, faxes and inexpensive long-distance rates, geographic distance is no longer an issue in basic

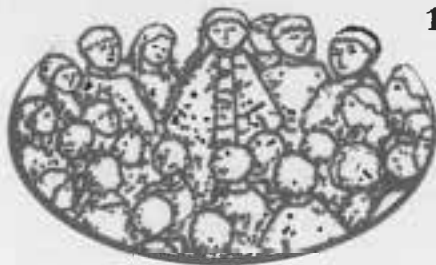
communication and collegial confederacies of like-minded congregations are forming. What the new understanding of the episcopacy will be is anyone's guess, but it surely is changing.

4. The support of individual believers is less stable. Research has shown that "brand loyalty" or denominational loyalty of the World War II generation has all but disappeared. In its place is a whole new mode of "need-meeting ministries" that have little or nothing to do with denominational affiliation. The result is more emphasis on congregational ministry where people are known and in turn know their fellow Christians. People are more prone to choose their congregation on the basis of whom they like (or dislike) than they are on denominational polity. Congregations have come to be the place of authority rather than some remote diocesan bishop.

All in all, congregations are becoming more independent and it is probably a good thing. Just as the days of "Father knows best" in the local congregation are generally gone, so are the days of the "bishop is the supreme authority." Of course apostolic succession will continue but the notion of centralized authority is becoming passé. □

The Rev. Bryce McProud is the rector of St. Matthew's Church, Eugene, Ore.

4 REASONS CONGREGATIONS ARE ACTING MORE INDEPENDENTLY:



1. A myriad of liturgical options.
2. Uncertainty about diocesan and national church policies.
3. A new understanding of apostolic support.
4. Less stable support of individual believers.

It's Not Evangelism

When we start talking about evangelism, we always seem to have it straight that evangelism means bringing people to Christ. How is it that we end our discussion by thinking of new ways and new plans to bring people to church? Who will help us understand that bringing people to Christ and bringing people to church are two different things? I would always assume that those who have committed their lives to Christ would know their need to worship with the faithful community. We have seen too many people who have been brought into the church who never come to a commitment to Christ.

Evangelism has to do with ministering the love of Jesus Christ. Getting people to come to church has to do with gimmicks, and social pressure, and is frequently motivated by a need to increase the budget. Let me be quick to add that our churches are full of lov-

Finding new ways to get people to come to church with gimmicks, and publicity, and new training for greeters is only temporarily successful even if it is done well.

ing, godly, committed people and that they got there by many ways. The question is whether we add more by random chance or by something more biblical.

Doubling church attendance by some future date is more of the same old stuff, and it is not evangelism. Let us commit to bring two million new people to Christ. You will ask, "And not get them to church?" We will give them a gift because we love them, with no strings attached. We will continue to love them and minister to them because we belong to Christ. When they are ready, they will come home to be with Christ's people. The church will be there to welcome them to their home with the faithful community.

There are people who know about this kind of evangelism. We have not asked for their help. There are places where this kind of evangelism is successful. Finding new ways to get people to come to church with gimmicks, and publicity, and new training for greeters is only temporarily successful even if it is done well. Bring people to Christ. Do that and the rest will take care of itself.

*(The Rev.) John H. Stanley
Fort Worth, Texas*

It's All Ministry

The Rev. Donald B. Hill's article, "Church Work or Housework?" [TLC, March 17], makes several good points. We do need to be good stewards of time, some activities can be eliminated as not absolutely necessary, and it is imperative that lay and ordained ministers worship and renew themselves.

However, I do not believe we can distinguish neatly between church work and "housework." The work of Christians is ministry, and ministry takes place in our homes, in our work-

places, in our communities, and in our congregations. Some of what we do in these places in the course of ministering to others may be repetitive, laborious and unpleasant in itself. Yet with God's grace we can do all our work for and with Christ, as Brother Lawrence found. Whatever we do in love of God and neighbor, whether creative activities or more routine ones, including "housework," is an important part of the work of the body of Christ.

*(The Rev.) Margaret Y. Butler
Trinity Church
Ottumwa, Iowa*

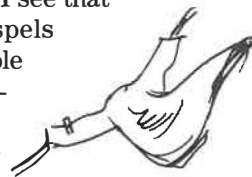
Reading the letters in response to my article, "Church Work or Housework?" shows me that I obviously failed to make my main point, perhaps because of my use of hyperbole in pitting church work against housework. (Based on the feedback of many that housework is necessary but usually not seen as one's mission in life.)

I was not writing of exclusivity but of priority. I have worked with and greatly value those who do the Altar Guild work, or teach Sunday school, or mow the lawn, or paint the parish hall ceiling. Yet, having served primarily in smaller parishes, I know we often face the question of what is the most important task on which to focus our time and resources, since we cannot do everything internal and external that needs to be done.

At a time when the church has less money and fewer people willing and able to offer volunteer hours to the church, we must recognize what has priority in the gospel. I see that nowhere in the gospels Jesus commend temple maintenance as a priority of the kingdom. He taught his followers about feeding the hungry, clothing the naked, visiting those who were sick and in prison. That alone tells me we are looking at a priority that must be seen as of higher importance than internal work of maintaining the church institution and building.

To answer one question posed in a letter by the Rev. Mary Kay Bond [TLC, April 21], yes, bringing a casserole to a family with a sick member is the kind of ministry we need to encourage and support, even when it may mean that we have store-bought rather than home-baked cookies or even no cookies at a coffee hour. It is simply a matter of the priority of the gospel.

Finally, my suggestion was to hire



some things done so that volunteers who were able to do either one or another task, did not have to choose

Reading the letters in response to my article, "Church Work or Housework?" shows me that I obviously failed to make my main point.

between the internal maintenance (which in my experience often gets more recognition and support within a congregation) and mission and ministry.

*(The Rev.) Donald B. Hill
Trinity Church
Rochester, N.Y.*

On Target

The Viewpoint article, "A Case for Open Communion" [TLC, April 24] is right on target. Tradition has its place as we are a church which lives, in large part, based on scripture, tradition and reason. However, it is reason which leads us to new ways of meeting the needs of God's people.

As a case in point, The Saint Francis Academy has a program in Atchison, Kan., which is a secure care facility for chronic runaways. These youth, adjudicated by the State of Kansas, are placed in our care in order to understand the reasons why they run. Most often, they do so because of physical, sexual and emotional abuse. They join gangs; they live on the streets; they seek a community from those who are most often like themselves. Placed in our care, they come to terms with who they are and their need for real community and grounding.

They attend chapel daily and twice each week the Eucharist. While chapel attendance is required, participation is not. Nevertheless, whenever the priest passes by with the body of Christ they are fed if they put their hands out. No questions asked. No requirements for "membership." Rather, they receive the body of our Lord because they want to be fed.

Most of them were not baptized when they first received the sacrament. Yet, since 1992 when the program began, more than 200 teenagers have been baptized in the chapel and most of them took communion before baptism. Of those who were baptized, only 3 percent ran from placement after discharge. I don't know how many of those might attend church but at least they aren't on the streets.

Fr. Nicolosi is quite right when he states, "After all, it is the Lord's table, not ours. Who are we to exclude the very people that Jesus includes in his ministry?"

*(The Rev.) Ora A. Calhoun
Regional Vice President
The St. Francis Academy
Bay Village, Ohio*

I was intrigued by the title, "A Case for Open Communion." After reading it, I understood the reason for the photograph of clergy celebrating the Eucharist with half their brains missing. Since the Eucharist is the central act of our worship, changes in that center cannot but affect the whole periphery. To ask for open communion is to ask for a radical change in the very nature of the church; in other words, an invitation to fundamentally alter the "one holy catholic and apostolic church" of the Nicene Creed.

As to the new paradigm of experience, community, and faith [in that order] it is interesting to note that the Bible (RSV) uses the word experience only once, and that in the context of a "great experience of wisdom and knowledge" (Eccles. 1:16b). On the other hand, the word faith appears 245 times; and the word trust (the OT equivalent of faith), 134. Undoubtedly, the 12 apostles whom Jesus called went through the sequence of experience, community, and faith [in that order]. After them, however, community was and is built not on experience alone, but on the experience of a common faith — "the faith which was once for all delivered to the saints" (Jude 3). Hence, the

apostle speaks of the Eucharist, saying: "For I received from the Lord what I also delivered to you" (1 Cor. 11:23a).

Fr. Nicolosi envisions the Eucharist as a family meal. Logically, he asks:

"Do we invite them [the unchurched] to church for Sunday dinner, but then tell them that they cannot eat the food?" Later, he will add: "One of the most powerful witnesses of God's all-embracing love is the welcoming table, so prevalent among southern black churches."

If the Eucharist is just a family meal, it is absolutely right to put holy communion and a fried chicken dinner on the same footing. Yet, by what stretch of the imagination can a tiny morsel of bread and a sip of wine be compared to "a large meal [that] is prepared for everyone who would come." In most Episcopal churches, the equivalent of the "large meal" is the coffee hour that follows the celebration of the Mass. Most certainly, everyone is invited to our Episcopal version of the southern "welcoming table" (which, by the way, is never part of the actual worship service).

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

Well Done, Please

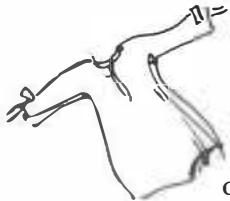
Well done, Fr. Kezar, in bringing the Pskov icons to Florida [TLC, April 21]. But while reading, I wondered if the article was about Russian icon writing or about Japanese cooking.

The reporter describes the icons this way: "The icons, with ... rich paint made from traditional egg tempura, seem to leap off the wood." Leap right into the soy sauce, I would imagine!

*Joseph Liro
Director of Admissions
Seminary of the Southwest
Austin, Texas*



If the Eucharist is just a family meal, it is absolutely right to put holy communion and a fried chicken dinner on the same footing.





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PEOPLE & PLACES

Appointments

The Rev. **Kyle Grennen** is rector of Good Shepherd, PO Box 156, Rangeley, ME 04970.

The Rev. **Roy McLuen** is rector of St. Andrew's, 1620 W Beach Dr., Panama City, FL 32401.

The Rev. **Mary Trainor** is deacon at St. Francis on the Hill, 6280 Los Robles Ave., El Paso, TX 79912.

The Rev. **R. James Trainor** is rector of St. Francis on the Hill, 6280 Los Robles Ave., El Paso, TX 79912.

The Rev. **Cottrell Willis** is vicar of Advent, 125 N Walnut St., Cynthiana, KY 41031.

Ordinations

Deacons

Bethlehem — Daniel C. Glenn, Carol L. Huntington, Iris E. Peterson, Earl P. Trygar, Sr.

Milwaukee — Loretta Mendoza, Colleen O'Connor, Rachel Wenner.

New York — Carol Rogers Fox, Patricia Sobers Mitchell, Mark William Speeks.

Priests

Central Florida — Matthew Weiler, curate at

St. Mary the Virgin, 145 W 46th St., New York, NY 10036.

Central Gulf Coast — Martha Kreamer, vicar of St. Michael's, PO Box 955, Ozark, AL 36361-0955.

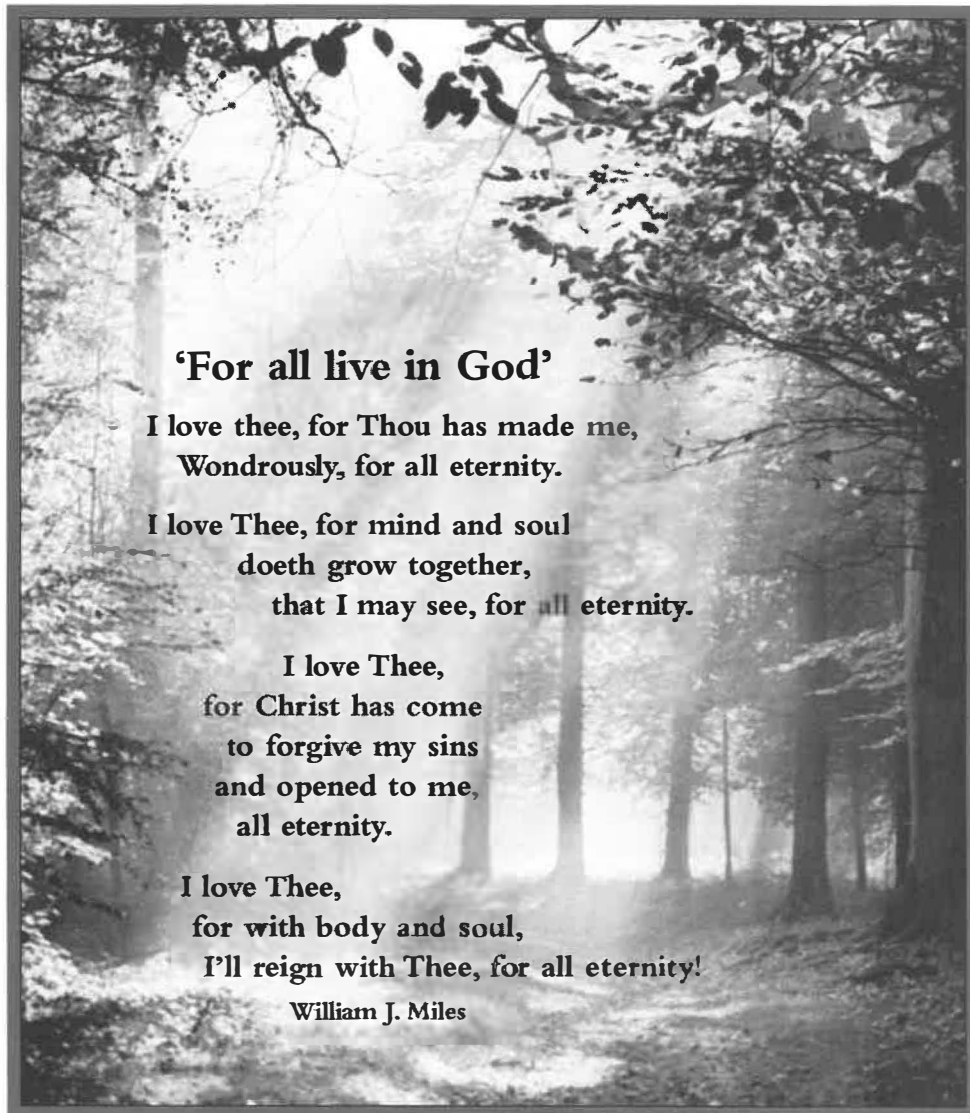
Deaths

The Rev. **Harry Gottlieb Secker**, 79, of Phoenix, AZ, died April 7 of complications from bacterial meningitis.

Fr. Secker was born in Dallas, TX, graduated from Elmhurst College and Philadelphia Divinity School, and was ordained in the Diocese of Dallas, as deacon in 1949 and priest in 1950. He served in a number of churches for more than 50 years, in Dallas, Angleton, Taylor and Austin, TX, Glendale, Sun City and Phoenix, AZ, and San Diego, CA, where he was rector of St. Luke's, from 1979 to 1986. In recent years, he was an associate at All Saints', Phoenix, where he had served during the 1970s. Fr. Secker is survived by his wife, Evelyn; two daughters, Marsha McCleary and Christina Frederick; a son, Vincent; eight grandchildren; three great-grandchildren; and three brothers, Fred, Martin and Harold.

Next week...

Wayward Renewal



'For all live in God'

I love thee, for Thou has made me,
Wondrously, for all eternity.

I love Thee, for mind and soul
doeth grow together,
that I may see, for all eternity.

I love Thee,
for Christ has come
to forgive my sins
and opened to me,
all eternity.

I love Thee,
for with body and soul,
I'll reign with Thee, for all eternity!

William J. Miles

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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.

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.

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.**

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.**

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: 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.**

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

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 4162 Martinsville, VA 24115.**

POSITIONS OFFERED

DIRECTOR OF YOUTH MINISTRY: A large, friendly and vibrant suburban Atlanta parish seeks a full-time youth director to coordinate, expand, and run youth ministry program for grades 6-12. Position requires experience, high motivation, creativity and a love for youth. Ministry includes: Coordinating Journey to Adulthood program, working with a large church staff, and supporting families with children in middle and high school. Bachelor's degree and experience required. If you love working with a supportive staff and being creative then St. Peter and St Paul may be for you. Excellent salary and benefits. Send resume and references to: **Youth Director Search Committee, The Rev. Sean Cavanaugh, The Episcopal Church of St. Peter & St. Paul, 1795 Johnson Ferry Road, Marietta Georgia, 30062.** E-mail: scavanaugh@peterandpaul.org Website: www.peterandpaul.org

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

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 resume and letter of interest to: **St. David's Episcopal Church, 1015 Old Roswell Road, Roswell, Georgia, 30076, Attn: Fr. Paul Winton.** Or call the rector at (770) 993-6084 or E-mail at psw@stdavidchurch.org.

RECTOR: 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 resume with CDO profile to **Search Committee, Christ Episcopal Church, 369 Sand Shore Road, Budd Lake, NJ 07828.**

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.

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.

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

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 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**.

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: 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**.

POSITIONS OFFERED

FULL-TIME RECTOR: St. George's Episcopal Church of Flushing, N.Y., a multicultural church, seeks experienced, energetic spiritual leader. We have a richly diverse congregation of English, Spanish and Chinese-speaking worshippers. Our 300-year old parish, one of the oldest in the US, is a historic landmark site in the heart of Main Street Queens, New York City. We seek a dedicated, compassionate and strong spiritual leader who has the experience in dealing with the needs of the multicultural worshippers. Must have prior hands-on experience at the parish level in handling the issues of newly arrived immigrants. Ability to communicate in English plus the ability to communicate in either Spanish or Mandarin or the strong desire and capability to learn one or both of these foreign languages is essential. We offer competitive salary package with full benefits. Please submit resume and CDO profile to: **Mr. Godfred Tong, St. George's Church, 38th Ave., Flushing, NY 11354**. E-mail: getong@optonline.net.

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.

FOR SALE AND RENT

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

SUMMER PROGRAMS

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

HYMNALS: Wanted-125 to 150 1940 hymnals. Contact **Neil Criste-Troutman, St. Peter's Episcopal Church, (908) 689-1019**.

CHURCH

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

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www.hpi.net/standrews/

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Sun 8, 10

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

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

ST. MARY'S, Foggy Bottom
728 23rd St., NW 1 block south Foggy Bottom/GWU Metro
The Rev. **Kirtley Yearwood, M.D., r** (202) 333-3985
Sun H Eu 8, Cho Eu 11; Wed HU 12:10; Confessions by appt

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

STUART, FL
ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. **Thomas T. Pittenger, r;** the Rev. **David Francoeur,** Assoc r; the Rev. **Beverly Ramsey,** d Youth & Christian Ed; the Rev. **Jonathan Coffey,** the Rev. **Canon Richard Hardman,** the Rev. **Peggy Sheldon,** assisting; **Allen Rosenberger,** Music Dir
Sun Eu 7:30, 9, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

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Sun Eu 8, 10; Thur Eu/healing 10; Fri Eu 12:10; H.D. 9:40 Mat. 10 Eu

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

CHICAGO, IL
ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. **Gary P. Fertig, r;** the Rev. **Richard Higginbotham**
ascensionchicago.org
Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
Rosary 9:30 Sat

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
The Rev. **Thomas A. Fraser, r**
Sun Eu 10:15 (Sat 5), Wkly Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

DIRECTORY LISTING

INDIANAPOLIS, IN

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

KEOKUK, IA

ST. JOHN'S 208 N. 4th St. (319) 524-4672
The Rev. Bruce D. Blois, r
Sun Eu 8 & 10, A/C, Handicap Access.

BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377
30 Brimmer Street Email: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, c;
the Rev. David J. Hogarth; Carrie Reiger, Pastoral Asst for Youth
Work Web: www.theadvent.org
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri,
Mass 7:30; MP 9; EP 5:30; Wed C, 5, Mass 6; Sat, MP 8:30,
Mass 9, C 9:30

KANSAS CITY, MO

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

LAS VEGAS, NV

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

HACKENSACK, NJ

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

NEWARK, NJ

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

SANTA FE, NM

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The Rev. Canon Dale Coleman, r; the Rev. Logan Craft, assoc r;
the Rev. Robert Dinegar, Ph.D., assoc; the Rev. Beth Noland, d;
the Rev. Phyllis Orbaugh, d; Mr. Gerald Near, music director; Mr.
J. Michael Case, organist
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday
H Rosary 9. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

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day" Cho Eu). Sat MP & Eu 10. Church open 365 days 8-8
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www.stmvrigin.org

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

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Daily Morning Prayer 8:45; H Eu 12:10

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www.saintthomaschurch.org (212) 757-7013
The Rev. Andrew C. Mead, r The Rev. Canon Harry E.
Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph
E. Griesedieck, c; the Rev. Robert H. Stafford, asst
Sun Eu 8, 9, 11, Choral Ev 4. Wkdys MP & Eu 8, Eu 12:10, EP
& Eu 5:30. Tues and Thurs Choral Ev & Eu 5:30. Choral Eu Wed
12:10. Sat Eu 10:30

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Sister Elizabeth, SSM, pastoral ass't.
Sun H Eu 8 & 10:30 (Sung). Tues-Fri 12:10, Wed 7:30

ASHEVILLE, NC

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

ST. MARY'S CHURCH (Grove Park) (828) 254-5836
337 Charlotte St. at Macon mail@stmarysashville.org
Sun Masses 5:30 (Sat vigil) 8 (Low) & 11 (Sung), Sun MP at
7:45; Daily EP 5:15, Mass 5:30; C Sat 4, Rosary Sat 4:45

PHILADELPHIA, PA

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

SELINGROVE, PA

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

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ST. STEPHEN'S 3900 Mechanicsville Rd. (610) 435-3901
The Rev. William H. Ilgenritz, r; The Rev. Mark W. Lewis, c
Sun 7:30 MP; 8 & 10:30 H Eu; 9:15 Sunday School; 10:30
Childcare available. Daily Mass: M/W/F 12:15. Tues Healing
Mass and Unction 9:30 & Th 7; Sat 10 (11 Confessional). Traditional
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Listing must be submitted
in writing to:

tparker@livingchurch.org
or FAX: (414) 276-7483

PROVIDENCE, RI

ST. STEPHEN'S (401) 421-6702
The Rev. John D. Alexander, r www.sstephens.org
Sun Masses 8, 10 (Sol), 5:30. Daily as posted.

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735
The Rev. Ned F. Bowersox, r 700 S. Upper Broadway
The Rev. Frank E. Fuller, asst www.cotgs.org
The Rev. Margarita Arroyo, c
Sun 8, 9 & 11:15. Weekdays as anno

DALLAS, TX

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

HOUSTON, TX

PALMER MEMORIAL 6221 Main Street (77030)
Across from the Texas Medical Center and Rice University
www.palmerchurch.org (713) 529-6196 Fax: (713) 529-6178
The Rev. James W. Nutter, r; the Rev. Samuel R. Todd; the
Rev. Kenneth R. Dimmick; the Rev. Ed Gomez; the Rev.
Mary A. Royes.
Sun Eu 7:45, 9, 10:15, 11, 6; Ch S 10, 5 Contemp. Youth Serv.;
Tues Noon Eu in Spanish; Wkday Services; Sat 6 Taize Eu.

SAN ANGELO, TX

EMMANUEL 3 S. Randolph Street (Downtown)
www.Emmanuel-sa.org (915) 653-2446
The Rev. John H. Loving, r; the Rev. Michael A. Smith, assoc
r; the Rev. Robert B. Hedges, past assoc; the Rev. Kathryn
Lind, d
Sun Eu 8,10:30. Ch S 9:15. Wed Eu 5:30. Th 12 YPF Sun 5:30

MILWAUKEE, WI

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

PARIS, FRANCE

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Bernard Vignot, Francophone ministry the Rev. Nathaniel
Hsieh, Taiwanese ministry; the Rev. George Hobson, canon
theologian, the Rev. Sharon Gracen, canon pastor
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in Chi-
nese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F; 12:30 H
Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

LUTHERAN

MOJAVE, CA

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

KEY - Light face type denotes AM, bold face
PM; add, address; anno. announced; A-C,
Ante-Communion; appt., appointment; B,
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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