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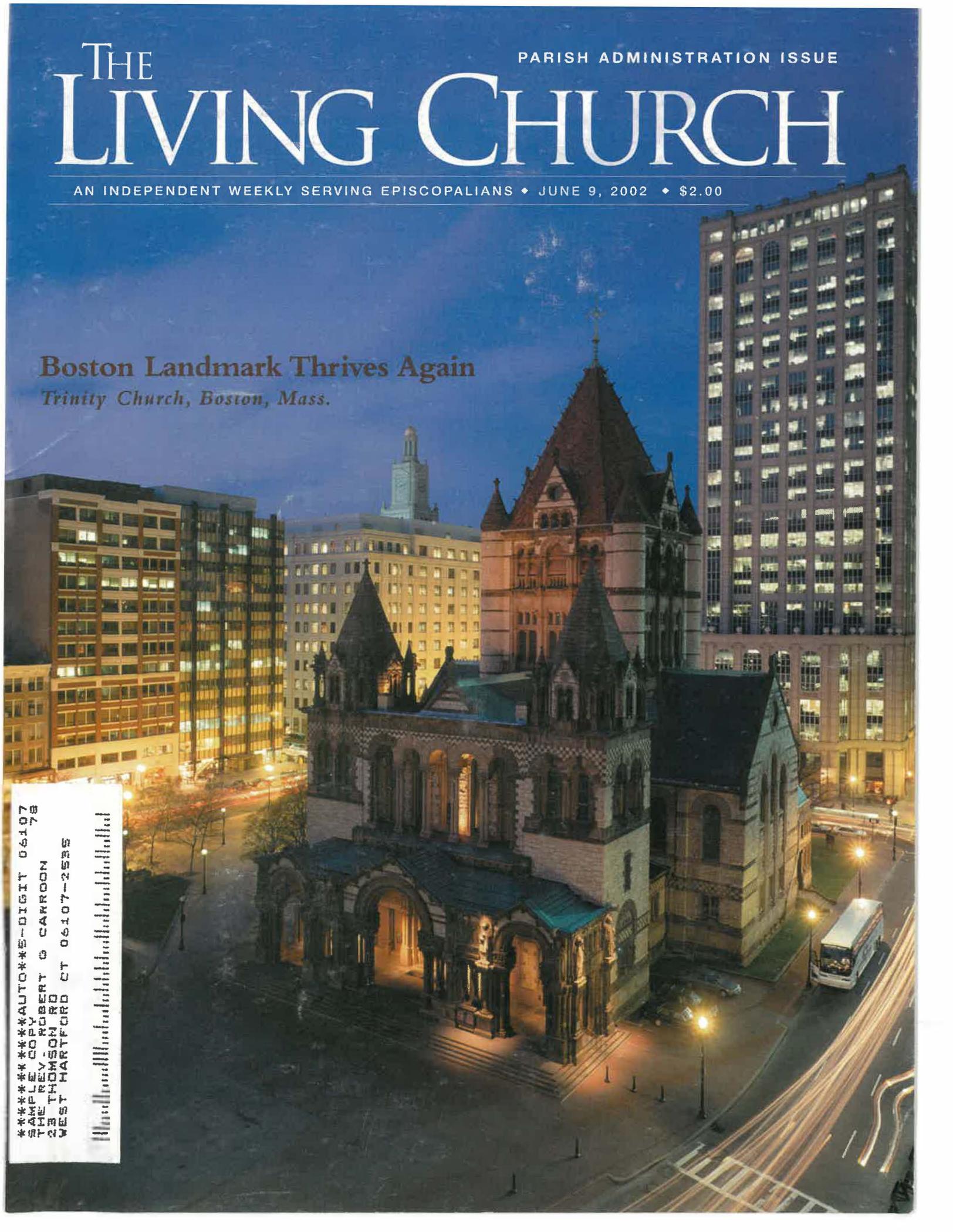
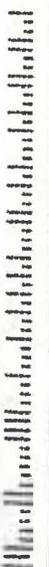
PARISH ADMINISTRATION ISSUE

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ JUNE 9, 2002 ♦ \$2.00

Boston Landmark Thrives Again

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Volume 224 Number 23

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

THIS WEEK

Cover Feature



18 Boston Landmark Thrives Again

Having survived dramatic decline, Trinity Church is preparing the space needed for ministry in the next era.



Features

16 No Pena

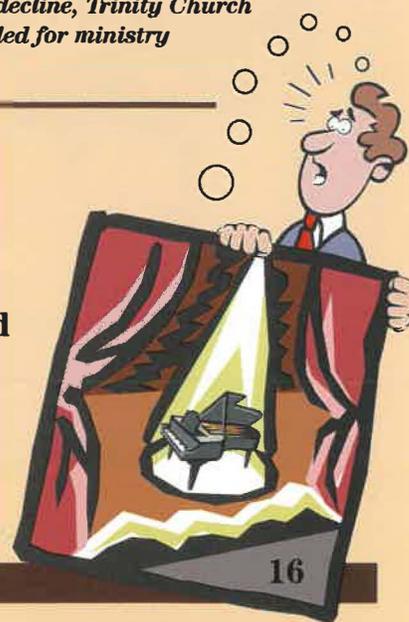
BY JOHN A. MACDONALD

21 History and Charm on St. Simons Island

BY PATRICIA NAKAMURA

34 God the Intimate Creator

BY ANN ROSE



News



12 'Sanctity of confessional' case to proceed in Mississippi.

14 Prayer and generosity stem hunger in Northern Malawi.

Opinion

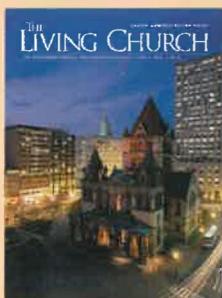
23 From the Editor Fresh Ideas from Lexington

24 Editorials Support of Mideast Peace

25 Viewpoint It's the Congregation — Not the Diocese BY DAVID E. SUMNER

27 Letters No Longer Uniting

On the Cover



Trinity Church, Boston, Mass.
Peter Vanderwarker photo

The cover photo and others of Trinity appearing in this issue are in the book, *Means of Grace, Hope of Glory* (copyright © 2001 Trinity Church in the City of Boston), which was published in commemoration of the church's 125th anniversary

Other Departments

4 Sunday's Readings

6 Books

37 Short & Sharp

40 People & Places

43 Benediction

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SUNDAY'S READINGS

Church Growth Obstacles

'I have come to call sinners.' (Matt. 9:13)

The Third Sunday of Pentecost, June 9, 2002

Hosea 5:15-6:6; Psalm 50 or 50:7-15; Rom. 4:13-18; Matt. 9:9-13

In the reading from Romans, Paul argues for a grace that opens to the clientele that Jesus advocates. In the course of his presentation, he uncovers some disturbing truths about church growth and missions.

Churches tend to expand by adding people just like themselves. This is not a new feature, but it reflects a problem of massive missiological consequences: As long as this is the approach, we will never make a point of going to people unlike us. And there are lots of them!

Paul noticed this trend in the Roman congregation. He gave an analysis that fits today. When this happens, the approach is based on the use of filters, entry-level qualifications, unwritten expectations. People whom we welcome must meet these standards. Otherwise, they just don't measure up and, (this next is spoken under our breath and never written down) we are not responsible for bringing them into the kingdom.

The set of standards at Rome was "the works of the law," and these functioned as an entrance exam for inclusion. If people met them, they could enter. If not, the grace of God was withheld, at least as far as being offered by the Roman Christians.

Not only was this inconsistent with the gospel, but Paul also perceived it

as a smokescreen for a missions inertia. For this gave rationalization to their only going to those like them, and thus leaving out the rest.

The words Paul uses (Rom. 4:13-18) are chosen to highlight the omission of any filter or entrance expectation: "promise," "faith," and "grace." No expectation can be stuck to them.

Paul wants to force a new perspective on their role in the stewardship of grace. If we must eliminate all filters attached to who may come in, then we must eliminate the notion of only adding those people like us. In fact, we are left with the only conclusion possible, a new mission vision, the one Jesus gives in Matthew.

To whom did he go? What did he look for in the audience to which he preached? What filters, what requirement? Only one — sinners who know they are sick and in need of a Savior.

What does this say about people like us? Go to them, by all means. How about people not like us? Do they meet the prerequisite: Are they sinners? Then to them we must go also. How about our set of filters? Jesus would tell us to repent of them and go find sinners whom others have excluded.

And what happens to sinners who are outside our boundaries? Good question.

Look It Up

What are some of the commandments that Jesus tells us to observe? (John 13:34)

Think About It

Are there equivalent laws that we unofficially impose on newcomers? Are there reasons we quietly hold for letting us be exempt from obedience?

Next Sunday

Pentecost 4

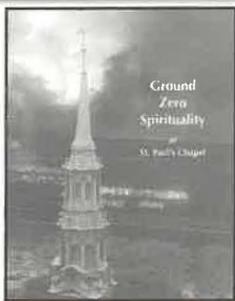
Exodus 19:2-8a; Psalm 100; Rom. 5:6-11; Matt. 9:35--10:8(9-15)

presents

3 POWERFUL NEW VIDEOS

Trinity Television produced these videos in response to the events of Sept. 11, 2001. Trinity Church and St. Paul's Chapel miraculously survived the attacks, offering solace, respite and relief to firefighters, police, rescue and recovery workers. From the ashes and rubble of the World Trade Center arose a new interest in spirituality in everyday lives. These videos are ideal for viewing, study and discussion as the anniversary of the attacks draws near.

GROUND ZERO SPIRITUALITY AT ST. PAUL'S CHAPEL

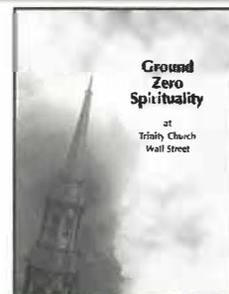


A half-hour documentary focuses on the stories of NYC firefighters, police and steelworkers as they visit St. Paul's, the "miracle" chapel that stood just across the street from the World Trade Center. St. Paul's Chapel has become a symbol of hope and prayer to all New Yorkers and to visitors from around the world. Go inside the Chapel, meet the volunteers, hear Mayor Giuliani's Farewell Address, understand what St. Paul's has come to represent.

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A 70-minute documentary features the stories of the staff of Trinity Church, eyewitnesses to the aerial attacks on the Twin Towers from the windows of their offices two blocks away. As they relate their shock, fear and trauma from watching the plane crashes and the tower collapses, they provide a basis for spiritual exploration and help to open up new theological themes which have emerged since 9/11.



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A 2-hour video dialogue featuring Jewish, Christian and Muslim leaders. Why did the attacks on 9/11 happen? Can it happen again? What can be done to prevent these attacks...and what does fundamentalism really signify? In this panel discussion, Karen Armstrong, Susannah Heschel, Jim Wallis and Feisal Abdul Rauf explore the origins of fundamentalism and incidence of violence – and terrorism – in all three Abrahamic faith traditions. This video will spark discussion, study and reflection in classes and study groups of all sizes. The panel dialogue challenges your thinking and prompts interactivity, encouraged by the Study Guide and transcript which accompany each videotape.

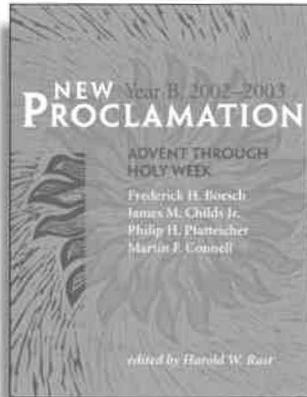
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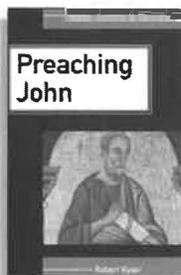
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BOOKS

Islam, Christianity and the West

A Troubled History

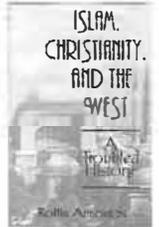
By Rollin Armour, Sr.
Orbis. Pp. 208. \$25 paper. ISBN 1-57075-407-1

The purpose of this monograph is to chronicle the relationship between Western Christianity and Islam, and the Western Christian response to Islamic culture. Prof. Armour, who taught for 38 years at Mercer University in Macon, Ga., has undertaken this study in an evident spirit of intercredal civility. The result is a balanced, accurate and concise account of the interaction between the Christian West and Islam for nearly 1,400 years.

After describing the life and teachings of the prophet Mohammed (570-632), the revelations of the Holy Quran, the rise of Islam in Arabia and its swift spread throughout most of the globe, Armour details the "sibling rivalry" between Western Christian civilization and Islamic civilization, in terms both "intellectual-theological" as well as "military-political." He notes that "Christians failed in their attempts to understand and interpret Islam — unless one considers writing to confirm one's misinformation and prejudice as success." He goes on to add that "Christians were reading Islam through their own eyes with little ability or interest in learning about Islam as Muslims knew Islam."

Islam allowed both Christians and Jews as "the people of the book" to practice their own faiths, with minor restrictions. This religious tolerance is a feature of Islam. "Over the centuries," Armour observes, "it was generally better to be a Christian or a Jew in an Islamic society than a Jew or a Muslim in a Christian society."

The author concludes that "the West has inherited a tradition of biases and disrespect towards Islam and Muslims, a tradition that must be called into question ... it behooves us to be better informed about Islam, its teachings, its ideals and practices, and the hopes and aspirations of contemporary Muslims,



as well as what they think of us.”

This book is both timely and notable in its attempt at inter-religious dialogue.

Z. Peter Tokatljan
Riverside, Ill.

Paul in the Roman World The Conflict at Corinth

By Robert M. Grant

Westminster John Knox. Pp. 181. \$19.95 paper.
ISBN 0-664-22452-0

In *Paul in the Roman World*, we see that as a Jew, Roman citizen and Christian apostle, Paul had to confront and convert a diverse civilization of which he was also a part. His First Letter to the Corinthians is full of practical counsel and instruction that “reflects deep conflicts within the church there,” but also “... it is the only letter from Paul which provides significant evidence of the early history of the Christian church.”

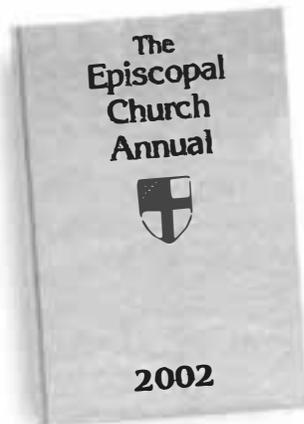
Grant divides his discussion of Corinth's importance for Paul into three sections. Part One, Business and Politics at Corinth, not only describes its economic situation but also the philosophical ideas of the Jewish and Greek philosophies Paul found there, showing how much of Paul's teaching could be understood by non-Christians. Part Two, Religion and Ritual, shows how Paul's concern for peace and harmony among the Corinthian Christians resembles Aristotle's description of conflict in the Greek city-states, while Paul's conservative, hierarchical worldview would have been understood by Hellenistic Jews.

In Part Three, Paul on Sexuality, Grant describes Paul's approach to Christian conduct and marital problems, building a “wall of scripture, philosophy, rhetoric and theology around the Christian community for whom daily life was secondary to their cosmic/eschatological worldview.” But “... in the course of time the Roman Empire became a ruin while the Christian church survived “with its ideas partly replacing and partly assimilating those of the Greco-Roman world.

Alzina Stone Dale
Chicago, Ill.



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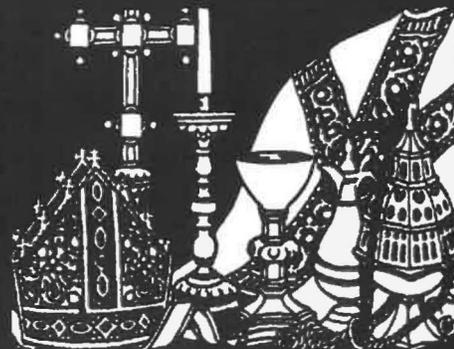
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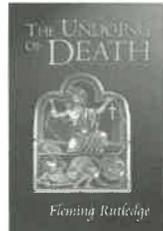
BOOKS

The Undoing of Death

Sermons for Holy Week and Easter

By Fleming Rutledge
 Eerdmans. Pp. 382, with 33 illustrations. \$25.
 ISBN: 0-8028-3969-X

At the center of this collection of 42 sermons and meditations is Fleming Rutledge's theology of the cross. In an age when many preachers duck the classic scriptural understandings of the work of Christ, Rutledge proclaims an unabashedly theological message that foregrounds Christ's sacrificial self-offering and consistently presents Jesus as knowing about and in control of the events leading to his death and resurrection.



This book includes a selection of almost as many illustrations as there are sermons. Rutledge has cross-referenced them in the sermons themselves, clearly offering the artwork as an enhancement for those who might use the book as the foundation for a devotional discipline. Similarly, she echoes a number of the hymns of the church. The silence and quiet music of a Good Friday liturgy allow a worshiper to take in and process the deep ironies and ambiguities touched upon in the readings and sermons, and a reader would do well (as the author suggests) to read these quite intense sermons with good spaces in between, perhaps contemplating one of the illustrations as an icon, perhaps actually singing one of the hymns.

These are "real" sermons, preached in liturgical contexts in a variety of Episcopal churches. In preparing them for publication, however, the author has laced them with footnotes that elaborate and often qualify what was said in the preaching. The footnotes make it difficult to read the sermons as sermons, turning a meditative experience into something a bit more academic.

Sermons preached in community are embodied and breathed by a human being with frailties and passions. When such events are reduced to written records, a certain bloodlessness can result. The sermons chosen for this col-

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BOOKS

lection, however, contain enough pastoral flavor and vivid storytelling that it is not difficult to imagine the lively encounter that they echo, an encounter between a believing community and a passionate, evangelical witness.

(The Rev.) Linda L. Clader
Berkeley, Calif.

God

By James Byrne
New Century Theology Series, Continuum.
Pp. 157. \$22.95 paper. ISBN 0826461956

A book with the simple title *God* can be a bit unnerving. And such a title at a mere 157 pages, even presumptuous. James Byrne's new work, on the surface, runs the risk of being both, until we open the simple black, white, and gold cover and see that we are not being confronted with who God is, but rather what, and who, God is not.



Taking his reader on a tour of great theological thought of modernity, Byrne reminds us of the philosophical arguments for and against the existence of God by the likes of Kierkegaard, Sartre and Nietzsche. He also deals with the concepts of God from the contemporary Dalai Lama and others. It seems his goal is to move us from naive concepts into creatively thinking of God again. At some points Byrne is commendably successful. Calling his readers to abandon the idols that have been put forth in the place of God alone is a necessary call — almost prophetic. And Byrne is quick to point out what has been lost in the scientific approach to truth of the last several centuries.

In saving God from the idols we have created, unfortunately Byrne delivers God over into simply being the symbol of the individual's experience of something more or something bigger. It seems that in saying that we cannot measure or define God fully, we should not attempt to define God at all — and there is a vast difference between the two.

I commend this work to you as a disquieting beginning to rethinking God for our own existence in post-

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modernity and for our reasonable discourse with others in the same new age. But I think I would give Byrne's book the title *God Is Not*, and then anxiously await the companion volume which should follow: *God*.

(The Rev.) Jeffrey A. Mackey
New York, N.Y.

Lutherans and Episcopalians Together

A Guide to Understanding

By G. Scott Cady and Christopher L. Webber
Cowley. Pp. 147. \$11.95 paper.
ISBN 1-56101-191-6

The ecumenical agreement *Called to Common Mission* took effect Jan. 1, 2001. In it the Evangelical Lutheran Church in America and the Episcopal Church entered into a relationship of full communion and shared mission in the future. This book is a guide to the theology, history, worship, parish life, and church organization of both churches.

Apart from several mistakes, the book is a helpful guide for lay persons of both traditions. Several quotations show the book's usefulness. "Episcopacy," noted Austin Farrer, an Anglican priest, theologian, and preacher at Oxford in the middle of the 20th century, "is a dish we are relentless in forcing on others, although we are unable to digest it ourselves." Certainly it has been true that Episcopalians have tended to insist on episcopacy as a basis for union with other churches, only to discover that they can agree with other Christians on almost everything but that!

The heart of *Called to Common Mission* is that now Lutherans and Episcopalians look at everything from a new perspective and ask, "Could we do this better together?"

Each chapter has questions for reflection and there is a helpful bibliography. Cowley and LeaderResource (staff@LeaderResources.org) have a resource packet which includes lesson plans for children, youth and adults, and ways congregations can build partnerships.

(The Rev.) Donald S. Armentrout
Sewanee, Tenn.



Starfish Flinger

As the old man walked the beach at dawn, he noticed a boy ahead of him picking up starfish and flinging them into the sea. Catching up with the youth, he asked him why he was doing this. The answer was the stranded starfish would die if left until the morning sun.

"But the beach goes on for miles and there are millions of starfish," countered the other. "How can your effort make any difference?"

The young man looked at the starfish in his hand and then tossed it to the safety of the waves. "It makes a difference to this one," he said.



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Anglican Exhibit at Vatican Museum

The Vatican Museum is host to an exhibition on Anglicanism. This is the first time any non-Roman Catholic Communion has been featured, according to the *Church Times*, an independent weekly British newspaper.

Titled "Anglicanism and the Western Catholic Tradition: Continuity and Change," the exhibit traces the experience of Norwich Cathedral and the Diocese of Norwich over the centuries in a series of 21 panels.

Mark Pellew, Anglican Ambassador to the Holy See, told *Church Times* that the Vatican decision to be host for the exhibition is an ecumenical gesture that also honors Queen Elizabeth II during her 50th anniversary year as monarch.

Both the Most Rev. George L. Carey, Archbishop of Canterbury, and the Most Rev. Frank T. Griswold III, Presiding Bishop, made financial contributions to support the exhibition. The Very Rev. Stephen Platten, dean of Norwich Cathedral, and the cathedral choir opened it on June 3.

ETSSW Policy Amended

Board members of the Episcopal Theological Seminary of the Southwest, Austin, Texas, decided May 20 that the seminary will not exclude non-celibate homosexual persons as employees or students.

"This action makes more explicit the possibility of homosexual or lesbian persons living in committed relationships being able to serve as faculty and staff or enrolling as students at the Seminary of the Southwest," said the Rt. Rev. Claude Payne, board chair and Bishop of Texas, and the Very Rev. Durstan McDonald, then seminary dean, who retired at the end of May.

Board members believe the decision brings the seminary more closely in line with mainstream policies and practices of the Episcopal Church.

U.S. Supreme Court Allows 'Sanctity of Confessional' Case to Proceed

The U.S. Supreme Court has refused without comment the Diocese of Mississippi's request to halt a malpractice lawsuit involving one of its former priests.

Charlie Ross, a lawyer for the diocese, told *The Clarion Ledger*, a Jackson, Miss., newspaper, that the May 13 ruling did not mean the case had merit, only that it could proceed to trial.

In 1998, the Rev. Jerry McBride was serving as rector of St. James' Church in Jackson when he allegedly agreed to allow a counseling session to be taped secretly by former Mississippi Governor Ray Mabus. The session occurred with Julie Mabus, the estranged wife of the governor, inside the couple's home. Taping the session without Ms. Mabus' knowledge was

not a crime under a Mississippi law, but her lawyers argued that it violated the sanctity of the confessional. Details about extramarital affairs Ms. Mabus revealed during the session later helped Mr. Mabus obtain legal custody of the couple's two daughters.

"All that Julie has ever wanted is a chance to present her case to a Hinds County jury," said Kathy Nester, a lawyer for Ms. Mabus. "Despite the church's best efforts to prevent that from happening, it looks like we are finally going to get our day in court," she told the *Clarion Ledger*.

Ms. Mabus contends that the incident caused her to lose faith in her church and religion. She is suing for clergy malpractice, breach of duty, fraud and negligence. Mr. McBride is no longer a priest.

Dallas School Expands to Upper Grades

As a result of increasing demand for first-rate, private education in the Dallas area, the Parish Day School of the Church of the Transfiguration has announced the formation of the Parish Episcopal School.

The new school, which beginning in the fall of 2002 will expand one grade level each year up to the first graduating class in 2007, will give

students moving from other area Episcopal schools another option when choosing a private secondary school.

The school will be located in a newly purchased 337,000-square-foot building designed by renowned architect I.M. Pei. School officials declined to reveal the purchase price.

The new facility, which previously



Parish Episcopal School in Dallas will begin holding classes in the fall in this former technical research and development center.

served as the technical research and development center for ExxonMobil Corp., includes a modern, four-story atrium, plus a two-story wing with a vaulted barrel ceiling, gallery and extensive laboratory area. The building contains many educational facilities, including a 9,600-square-foot library with computerized index system and a computer lab.

Flower Power

Flower and Altar Guild members in the Diocese of Connecticut have the opportunity to learn from a master member of the craft.

Their organization dates back perhaps to a time when history was recorded orally, but generally affiliation is limited to the local level. Their work benefits many and occasionally requires arduous physical labor, but usually the highest praise occurs when nothing is amiss.

For one Thursday in April flower and Altar Guild members in the Diocese of Connecticut had the opportunity to learn from a master member of the craft.

"This is the first event that was oversubscribed in my 24 years in this diocese," said the Rev. Richard Mayberry, rector of St. Francis' Church, Stamford. Fr. Mayberry brought the majority of his Altar Guild members to Christ Church in Guilford for a demonstration on altar arrangements by Linda Roeckelein, head of the flower guild at Washington National Cathedral. The benefit for the Connecticut chapter of the National Cathedral Association drew 275. More than 100 people had to be turned away.

"This tells me what the definition of flower power is," co-chair Diana Grubbs told the audience packed into the pews at Christ Church.

During her two-hour demonstration, Ms. Roeckelein recounted numerous stories from her own 30 years as a volunteer designer and instructor. Almost all of the anecdotes were ones to which her audience could easily relate.



Pam Johnson/Guilford Courier photo

Ms. Roeckelein demonstrates her craft at Christ Church, Guilford, Conn. **Below:** An arrangement at St. Francis' Church, Stamford, Conn., based on principles taught at Christ Church.

Among the more memorable was a recent one in which Ms. Roeckelein was in charge of arrangements for the Inauguration Day service of President George W. Bush. Shortly before the service was to start, Ms. Roeckelein decided to check on the arrangements one more time to make sure nothing had wilted. For some reason she told the Secret Service agents that she was carrying scissors, which were promptly confiscated. With a laugh she told the audience she was glad none of the roses had died because she didn't want to have to chew the stems off.

Not all of Ms. Roeckelein's arrangements required a large budget and staff to create. Arrangements can be supplemented, she said, with local foliage and flowers. As an example she created an arrangement which included apple blossom stems and other flora she had found along the road on her way to the church.



BRIEFLY...

The Rt. Rev. **Herbert Thompson, Jr.**, Bishop of Southern Ohio, recently issued a statement of regret over a decision by the board of the Union of Black Episcopalians (UBE) to boycott the city of Cincinnati because of ongoing racial tensions. The UBE had been scheduled to hold its annual meeting in Cincinnati in July.

The Rt. Rev. Bullen Dolli, Bishop of Lui in the Episcopal Church of The Sudan, and Peter Hammond, a British missionary, were **cleared and released** after the two were charged by the Sudan People's Liberation Movement with being agents for the Islamic National Front government.

President George W. Bush signed legislation May 20 that confirms that clergy can continue to **exempt the fair rental value** of housing from their income taxes. The bill brings the force of law to the so-called "parsonage exemption," an IRS policy dating back to 1921.

In a farewell retirement speech, the Rt. Rev. **Ernest Shalita**, Bishop of Muhabura in the Church of the Province of Uganda, asked for forgiveness and apologized to those he wronged during his episcopacy. Bishop Shalita recently became engulfed in a conflict, with roots in tribalism, that at times has become violent, over the choice of his successor.

Beginning July 7, **The Protestant Hour** will broadcast a weekly television version of its award-winning radio program. The new "Day 1" program will feature sermon highlights from the weekly radio broadcast as well as a panel discussion of the sermon. It will air at 10 a.m. Sundays on the Hallmark Channel.

Correction: An incorrect website address for Trinity Episcopal School for Ministry appeared in the Theological Education Issue [TLC, April 28]. The correct address is www.tesm.edu.

Prayer, Generosity Stem Hunger in Northern Malawi

When the Rt. Rev. Christopher John Boyle, Bishop of Northern Malawi, took the extraordinary step of temporarily suspending diocesan salaries, he was met with an extraordinary response — unanimous support.

“You Americans have 9-11,” Bishop Boyle explained. “We have 2-28.”

Bishop Boyle, a native of Great Britain, was in the United States recently to express gratitude for the part the Episcopal Church had played in averting, albeit temporarily, a humanitarian catastrophe in several remote dioceses within the Province of Central Africa. While in this country, he spoke briefly with TLC.

In the villages of Northern Malawi, an episcopal visitation is normally treated with almost the same formality and pageantry with which one head of state would treat another. Bishop Boyle did not initially sense anything would be different during his Feb. 28 visit to Chilambwe Parish until the customary conference with village elders after confirmation on Sunday.

“I was told that there were people in the village who had not eaten in 21 days,” Bishop Boyle said. “People were actually too weak to walk to the church service. That was the day I was shown the depth and gravity of the catastrophe.”

The scope of the famine, according to Bishop Boyle, is of almost biblical proportions and has many causes. Malawi introduced a multi-party electoral system and liberalized its economy in 1999, but two years of drought, followed by a year of heavy rain have proven devastating to a country in which agriculture is the primary source of employment and revenue.

May and June are traditionally harvest months, but most villages have next to nothing to harvest. Out of desperation, most people ate months ago the seeds they normally would have planted. What little was planted was often neglected as people spent their productive time looking for food instead of working in the fields.



Bishop Boyle discusses food distribution with Nyungwe village elders near Chilambwe Parish.

‘We had to put our own lives and the lives of our families on the line.’

Bishop Boyle

“They made a sustained and dignified plea: ‘What are you going to do?’” Bishop Boyle recalls of the Chilambwe Parish elders. “My answer at the time was nothing. The only money I had available was the stipend to pay our clergy and catechists.”

Shaken, Bishop Boyle returned to his diocese and prayed. He believes the answer he received was to suspend all diocesan staff salaries in March and use those funds to buy food. The diocese was able to purchase 2,000 pounds of corn, which was distributed among those who were most vulnerable to starvation.

“We had to engage in an act of faith,” Bishop Boyle said. “We had to put our own lives and the lives of our families on the line. Everyone understands that this was right.”

Bishop Boyle also began a writing campaign to other Anglican provinces

and relief agencies. Among the first two to respond were Episcopal Relief and Development and the Diocese of Fort Worth, with whom Northern Malawi has a companion relationship. Within two weeks, Bishop Boyle had received the exact amount necessary, down to the penny, to lift the temporary suspension and reimburse staff for back pay.

“You have given us hope,” Bishop Boyle said. “You have made the difference between life and death to thousands of people who most of you will probably never see. Out of this indescribably horrible situation, and it continues, we believe wonderful things will come.”

Although the immediate threat of starvation has abated, Bishop Boyle said that the long-term prognosis remains in doubt. The following months will be critical in addressing the underlying factors which led to near disaster. In the United States, the Diocese of Fort Worth is coordinating the long-term relief effort.

“Materially we have very little to offer,” Bishop Boyle concluded, “but your prayers and gifts have touched the warm heart of Africa.”

Planting Churches

A special committee in the Diocese of **Delaware** will begin the process of identifying a suitable location in which to plant a new congregation next year. Clergy and lay deputies approved a \$100,000 request during convention April 19-20 at the Cathedral Church of St. John in Wilmington.

The Maintenance to Mission Group was created by an act of the 2001 convention. In a report to this year's convention, members of the committee said that in the past year more than 300 members of the diocese have attended workshops on such topics as how to make existing parishes grow and how to reach out to unchurched people living within the diocese.

A mission focus was also the subject of the keynote address on Friday evening. The Rev. Victoria Heard, from the Diocese of Virginia, described the success that her diocese has had in planting new churches. Virginia has made a strategic decision to identify geographic areas undergoing significant new housing construction and to ensure that those areas would have an adequate number of Episcopal churches when the neighborhoods began to mature. Like Virginia a few years ago, Delaware is beginning to

experience significant new housing construction.

Convention also received a report from members of the administration at St. Anne's, a new day school that will be affiliated with the Episcopal Church and which is scheduled to open next fall.

Presiding Bishop's Visit

During the Most Rev. Frank T. Griswold's first visit to the Diocese of **Idaho** as Presiding Bishop, he briefly "shared" the podium with one of his early predecessors — the Rt. Rev. Sylvester Tuttle, first bishop to the Idaho territories and later Presiding Bishop.

Bishop Griswold went to the resort town of Sun Valley for a semi-annual diocesan convocation May 3-5. This year's theme was titled, "Mission as Pilgrimage: Journey to the Heart of Jesus, Journey to the Heart of the World."

At one point during the three-day event, Bishop Griswold, as part of a panel, fielded questions from clergy and laity gathered at the Sun Valley Lodge. The panel included the Rt. Rev. Harry Bainbridge, Bishop of Idaho, the Rev. John Kater, professor of ministry development at Church Divinity School of the Pacific, Joanne Leclair,



Doug Yarbrough photo
Bishop Griswold with young people in Idaho.

founder and executive director of Kenyan Children's Foundation, and Brian Sellers-Peterson, director of West Coast operations for Episcopal Relief and Development.

Responding to a question about the recently concluded international gathering of Anglican primates, Bishop Griswold explained that the primates did not come together to make policy, but to meet face to face and to engage in an ongoing process of building meaningful relationships. Asked what the Episcopal Church is doing to bring about peace in the Middle East, Bishop Griswold told the audience that he and the church in this country are actively pursuing avenues of peace, explaining that he is in close touch with the Bishop of Jerusalem and that he had recently spoken with Secretary of State Colin Powell. Leaders of the Episcopal Church in this country, Bishop Griswold said, share a concern for the Palestinian people, especially Palestinian Christians, but also share solidarity with Israelis in condemning suicide bombings.

A highlight of the weekend was Prof. Kater's sharing of stories about the demanding and sometime dangerous pilgrimage of Bishop Tuttle, pioneer bishop to the Montana, Idaho, and Utah territories, and later elected Presiding Bishop. Two parishes in the Diocese of Idaho responsible for nurturing the seeds planted by Bishop Tuttle, Epiphany in Arco and Grace in Nampa, were recognized for their mission work.

(The Rev.) Doug Yarbrough

Support for the Role of Deacons

Deacons and priests should recognize their common purpose and find ways to work together to strengthen the congregations they serve. That's the view of Rod Dugliss, dean of the School for Deacons, and Deacon Kate Salinaro, president of North American Association for the Diaconate. They spoke at a workshop called "A Deacon in the Parish — Priests and Deacons as Teams," held in early May at the Church Divinity School of the Pacific in Berkeley, Calif., where the School for Deacons is housed.

Dean Dugliss urged parishes with deacons to consider using letters of agreement between the congregation,

the priest and the deacon to spell out expectations and boundaries. Letters of agreement can lead to a sharing of ministry duties, and avoidance of "Lone Rangerism," he said.

Deacon Salinaro said she sees the role of the deacon in a parish as one of bringing the "concerns of the world to the church, and of the church to world." She added that deacons can help the members of the congregation "get out the door to live out their baptismal covenant." Both said deacons should be fully involved as clergy members of the parish, the diocese, and of the national church.

Dick Snyder

No Pena

‘We Are Fools for Christ’s Sake...’ (1 Cor. 4:10)

By John A. Macdonald

Two years ago, as a means of getting to know the students in Buen Pastor School next door to the cathedral in San Pedro Sula, Honduras, where I was dean, I started teaching 10th and 11th grade religion and leading chapel on Thursday mornings. I told students that the No. 1 rule in my class is: “*No pena* allowed!” Now, if you’re trying to decode that word on the basis of English or rudimentary Spanish, you might be thinking that it means “No pain allowed!” Well, it is a kind of pain, but not the physical kind. It is a word in Spanish that is very common and means “shame,” “embarrassment,” and “self-consciousness” all rolled into one. It is a legitimate excuse not to have to do anything. A kid in class, for example, can be asked to give a verbal answer to a

‘Pena’ is a word in Spanish that is very common and means “shame,” “embarrassment,” and “self-consciousness” all rolled into one.

question, and all s/he has to say is “*Tengo* (I have) *pena*,” in order to get out of having to answer. Most of the time the response is usually silence. *Pena* is understood. No amount of encouragement, or verbal or physical acrobatics can prompt an answer. S/he has *pena*. That is reason enough.

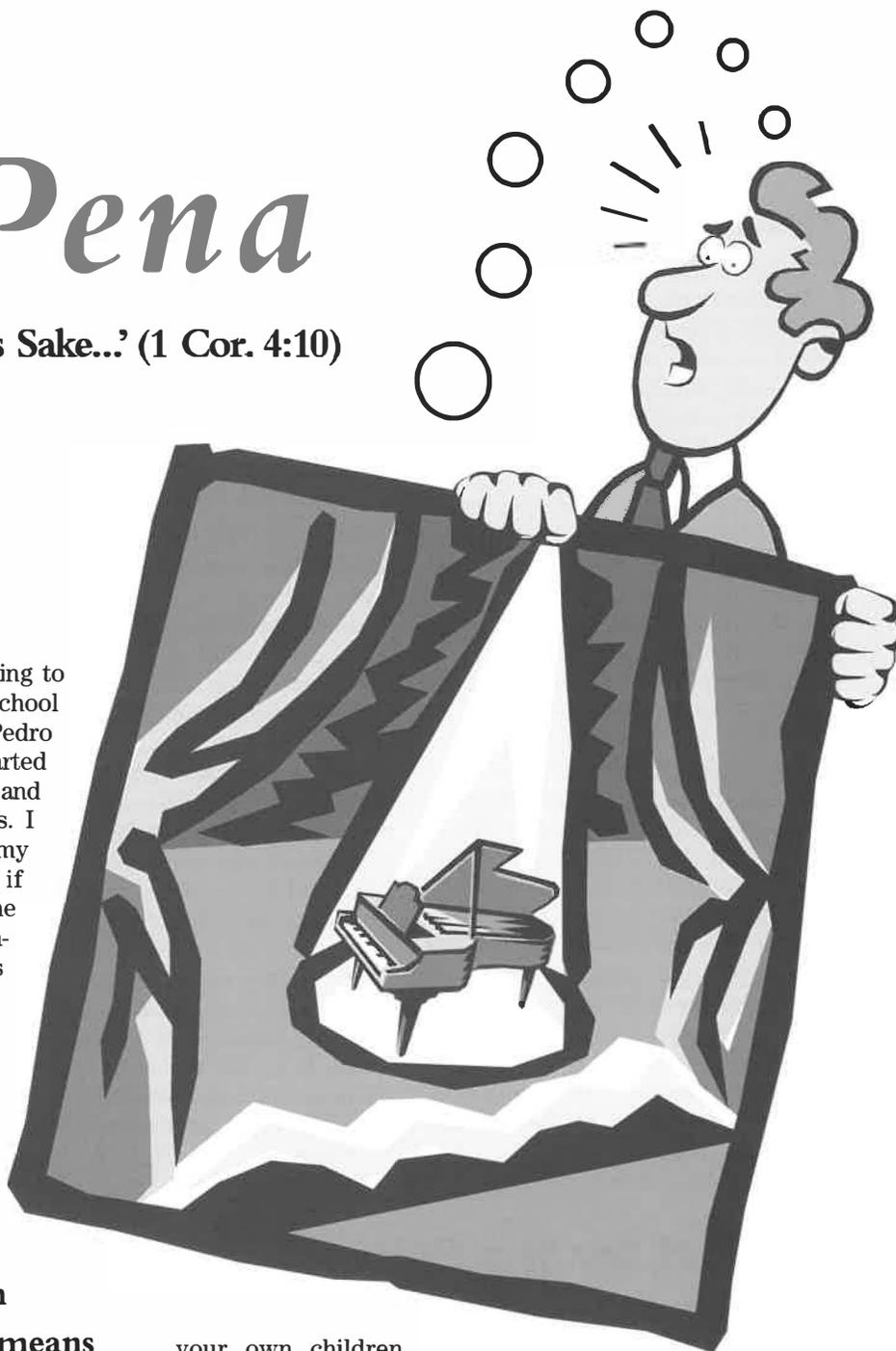
So it also means that the teacher needs to follow the rule, too. “Do as I say and not as I do,” is one of the surest ways of accomplishing nothing in terms of teaching values, whether it be kids in school or

your own children.

Teachers cannot have *pena* about anything — even if they really do.

The result is one of the surest ways for becoming a fool for Christ.

No *pena* is allowed when you have to play the piano in front of 140 7th- to 11th-grade kids at Thursday morning chapel. I am not an accompanist. I took 10 years of piano lessons, and the emphasis was all on playing classical music. The most progressive piece I ever tried to play was Gershwin’s “Rhapsody in Blue” — and I fell far short of mastering it. And I stopped taking formal piano lessons 26 years ago when I left to go to college. I tried playing something recently that I used to be able to play without effort — and I couldn’t get beyond the third measure. If you don’t use it,



you lose it. Accompanying singers is a totally different skill. I know I don't have gifts in that area.

When I was in seminary in Bristol, England, 20 years ago, I was asked to play the piano on Mondays at 7 a.m. in the chapel. In addition to not being an accompanist, I am not a morning person — or, at least I wasn't then when I was still in my very early 20s. I preferred to doze through someone else's playing while standing up with hymnal in hand. But, being a good sport, I agreed to do it. I remember stumbling through the *Hymns Ancient and Modern* as best as I could, wincing at the numerous mistakes. At least the pressure kept me awake — usually. I do remember on one occasion actually falling asleep between the “A-” and the “-men.” I think that was my last effort in chapel. The person in charge of worship suggested gently that perhaps I could best serve the college in some other capacity. Talk about *pena*. And I didn't even know about it then to have a rule against it.

But, necessity breeds innovation — or, perhaps a willingness to do something quite beyond yourself — and trust that the Lord will cover the mistakes or give you supernatural abilities to overcome your own limitations. It all depends on your attitude, right? Do it with aplomb and you might get away with it. However, sometimes I wonder. Having to invent the left hand while emphasizing the melody in the right is a skill I've been trying to work on over the years, but I've never gotten to the point of having really clever harmonies or syncopation in the left hand.

If push comes to shove — and it frequently does — I have to sing a song *a capella* in front of the kids when I don't have the music for it or I haven't had the time to work it out on the piano first.

That is a big step. “No *pena*, no *pena*, no *pena*,” I keep telling myself as I stand in front of all those kids who are all watching me with the same bemused facial expression that says, “Better he than me.”

And the memories of trying out for the leading role in the ninth grade spring musical immediately come to mind. That was not a pleasant moment. Talk about *pena*. I had so much *pena* that I couldn't get on the right note no matter how hard I tried. You've heard the comment, “He was singing every note but the right ones.” The director had to cut the audition short and end everyone's misery — especially mine.

And, here I am having to sing a solo without any instrument in front of all these kids. They are expected to follow along — without *pena*, of course.

No *pena*. Being a fool for Christ.

But, you know, a remarkable thing occurs. I discover that I can play and sing — and get away with



A remarkable thing occurs ...

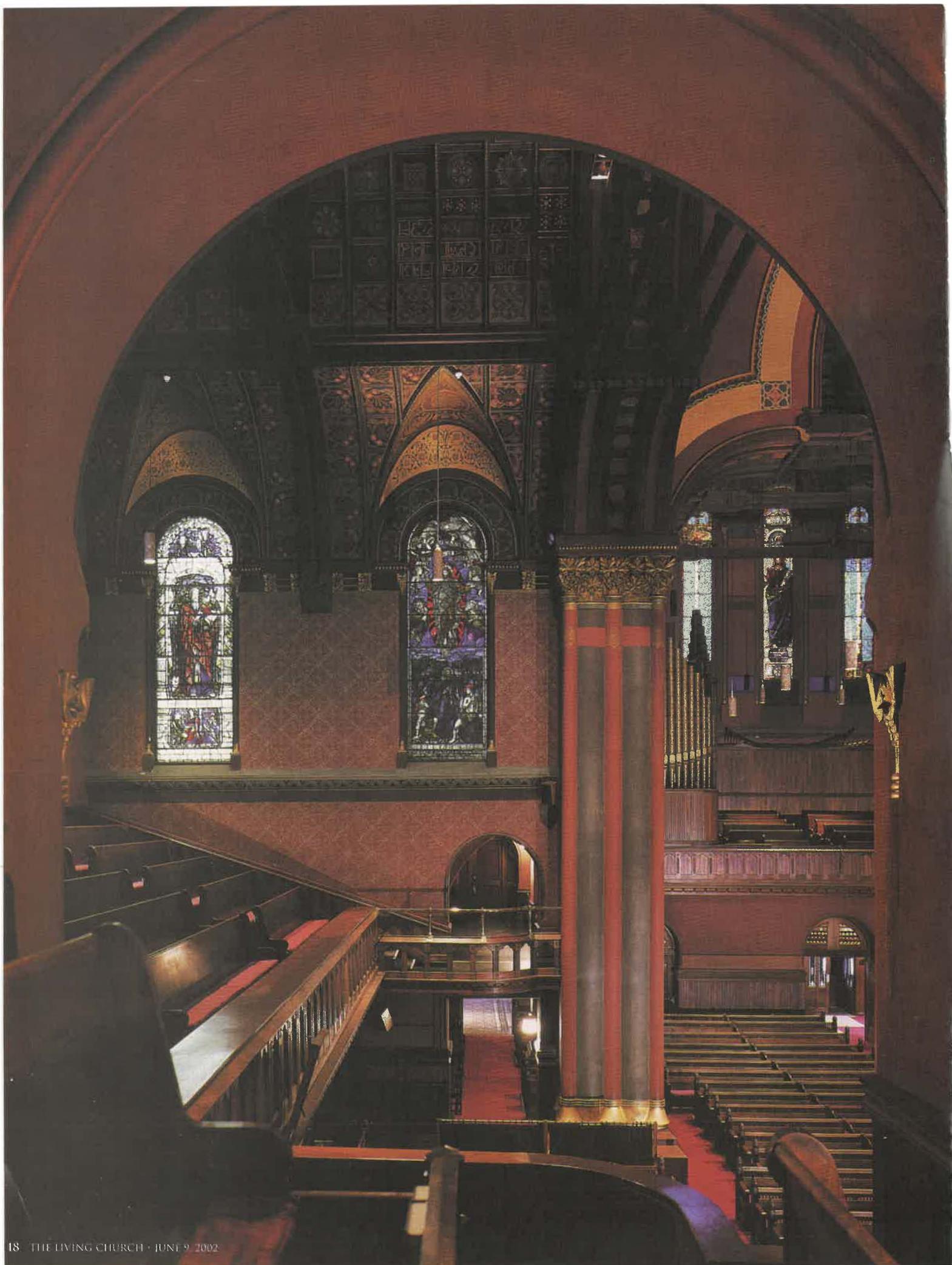
The nervousness goes.

The self-consciousness goes.

**The focus is not on my playing
or singing but on the worship
that is taking place.**

it. The nervousness goes. The self-consciousness goes. The focus is not on my playing or singing but on the worship that is taking place and the One who is the focus of that worship. And the kids in the midst of adolescent angst discover that they, too, can sing along with me. “If that fool can do it, so can I.” The moment becomes holy. God is present. No *pena*? Yes! □

The Rev. John A. Macdonald is assistant professor of mission and evangelism at Trinity Episcopal for Ministry and the former dean of the Cathedral of the Good Shepherd in San Pedro Sula, Honduras.





Boston Landmark Thrives Again

Having survived dramatic decline, Trinity Church is preparing the space needed for ministry in the next era.

Shortly after its completion in 1877, Trinity Church in Boston was named one of the 10 most important structures in the country. That top-10 honor was reaffirmed in 1956 and again in another poll in 1985. In 1971, it became one of fewer than 2,500 buildings to be designated a National Historic Landmark.

While the church building has continued to reap accolades throughout its 125 years, the congregation began to shrink ominously, beginning in the mid 1960s. For a time some even began to question whether it would survive. One unidentified parishioner interviewed recently for *Trinity Life*, a quarterly parish magazine, recalls attendance of just a few dozen people inside the cavernous church for a Christmas Eve service.

"Trinity could easily have been swept from its moorings — lots of urban churches were," former senior warden Bill Thompson said in that same article.

Indeed at one point it seemed as if the foundation itself might be swept away along with the remnants of the congregation. Some who remember that troubled time point to 1973 as the year when the parish hit bottom. That year construction on the John Hancock Tower nearby caused much of Trinity's foundation to shift, tilt and crack. The loss of the parking lot where the new tower was constructed was particularly difficult and probably hastened the departure of at least some members.

Those who remained refused to accept what seemed inevitable. Trinity filed a lawsuit over damage caused by the high-rise construction. Successful resolution of that case

In 1973, construction on the John Hancock Tower nearby caused much of Trinity's foundation to shift, tilt and crack.

eventually added \$7 million in unrestricted funds to the parish endowment. More importantly, however, 1973 was also the year that the Rev. Thom Blair became the rector. He believed strongly that effective lay leadership was the answer to reversing the decline in membership.

"Rectors will come and go," he said to the congregation in his first sermon. "You will remain."

Successful entrepreneurs in the secular world, the core lay leadership knew how to evaluate risk and when to seize

opportunity. Rather than balance the parish financial books by slashing programs, outreach and staff salary, the lay leadership realized that a significant turnaround would require, among other things, talented people who should be rewarded for hard work. Slowly attendance and income began to rise.

By 1990 Trinity reported an average attendance of 1,458. In 2000 the annual draw on the endowment fell below 5 percent, a key indicator of financial health. As the turnaround continued to gain momentum under the Rev. Sam Lloyd, who arrived as rector in 1993, a new and more welcome problem began to emerge — a lack of adequate space to meet the needs of a 21st-century parish.

Today Trinity is often busy from 7 a.m. until 10 p.m. In a typical week more than 100 events will be scheduled, including 17 worship services, daily Alcoholics Anonymous meetings, small group and other educational classes as well as 40 outreach groups. All these vie for space with 100,000 annual tourists.

The magnificent building continues to inspire, but the





rest of the facility, which was constructed to meet the needs of a 19th-century parish, is frustrating. Finding adequate space for even such basic needs as a coffee hour and Christian education is becoming increasingly difficult. In a typical church, worship space accounts for approximately one-third of interior space with the remainder allocated for offices, programs and activities. At Trinity that ratio is

reversed and can result in some peculiar situations. The largest gathering space for lectures and receptions, for example, is on the third floor of the parish house as far away from the worship area as possible. The kitchen is located in the parish house basement.

"Many of us have been keenly aware of our responsibility to do some pragmatic planning in order to secure the strength of Trinity's ministry in the next era of our life," wrote Fr. Lloyd in November 1998. "It is time to secure the very foundations on which our parish life is built. The care and maintenance of our glorious buildings, renovating and enhancing them so that they can serve the needs of the parish and the city in a new era, and putting the parish finances ... on a solid foundation — these are the great challenges we face."

Members of the staff and congregation soon realized how complex that challenge was likely to be. The campus is completely landlocked and in keeping with its landmark status, the exterior cannot be altered in any visible way. With expansion either outward or upward impossible, any significant enlargement will have to make use of the undercroft, the space beneath the church. Although the church foundation was constructed in a soft landfill using log pilings, a recent survey revealed that the foundation is probably over designed for current needs and the proposed project does not anticipate that additional support will be required.

Space improvements, although probably the most dramatic, are not the only part of the renovation goals. Funds from the "Faith in the City" capital campaign will also be used for building preservation. Some of the most ambi-



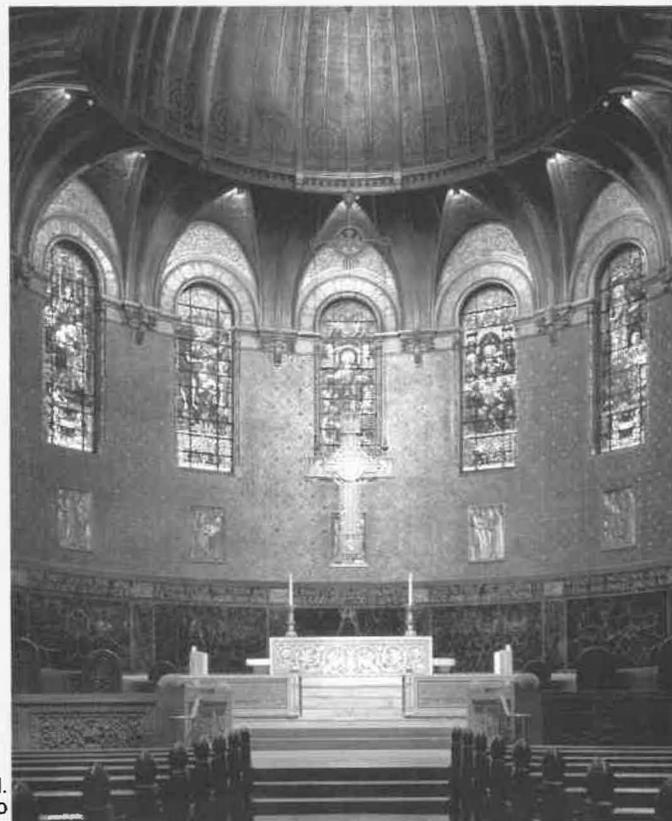
In a typical church, worship space accounts for approximately one-third of interior space.

tious preservation proposals include making the building (especially the center tower) watertight, securing and repairing stained glass windows and other art and also rebuilding the Aeolian Skinner organ. Not all the money raised will go toward bricks and mortar. Funds will also be used in part to increase the parish endowment and for community outreach projects. In conjunction with 13 other Boston congregations, Trinity hopes to establish a revolving loan fund for, among other things, affordable housing.

The \$68 million figure (\$53 million in cash and \$15 million in planned gifts and bequests) the church eventually decided it will need dwarfs the capital campaigns of even most large universities. To date more than half of that sum has been pledged.

Although construction has not begun, the building project committee hopes that exhaustive planning and attention to detail will enable the church to continue its many ministries with as little disruption to parish life as possible.

"Hopefully we won't do things all that differently," said John Clift, director of facilities and a staff liaison to the building project committee. "We've worked hard to put in place an infrastructure that will adapt and accommodate the construction." □



Right: Central tower and chancel. Peter Vanderwarker photo



Above: Christ Church Frederica; Below: St. Ignatius' Church

Photos by Linda Caffey

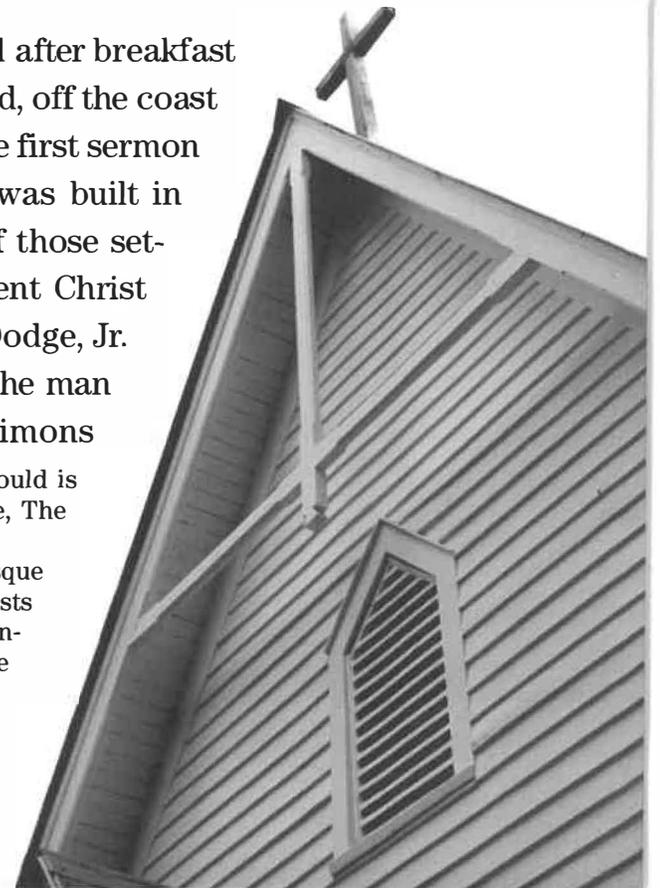
History and Charm on St. Simons Island

Christ Church Frederica

By Patricia Nakamura

The Litany, led by the Rev. Benjamin Ingham, was read after breakfast on the day the first settlers arrived on St. Simons Island, off the coast of Georgia, Feb. 11, 1736. Charles Wesley preached the first sermon at Frederica on March 14. The first Christ Church was built in 1820, after the Revolutionary War, by descendants of those settlers. After its destruction in the Civil War, the present Christ Church was built, by the Rev. Anson Greene Phelps Dodge, Jr. One member of his congregation was James Gould, the man who realized his lifelong dream by building the St. Simons lighthouse, which still guides ships from the island. That James Gould is the main character in a trilogy of historical novels by Eugenia Price, *The Lighthouse*, *New Moon Rising*, and *Beloved Invader*.

Christ Church, under Spanish moss-draped liveoaks, in its picturesque churchyard near James Oglethorpe's Fort Frederica, attracts tourists seeking history and charm on the island. Its glowing stained glass windows tell stories both biblical and American. Familiar names from the books appear on gravestones: Phelps, Gould, Dodge, and Eugenia Price herself. (Her books acquaint readers with the wider area too: *The Savannah Quartet*, *the Georgia Trilogy*, and her own spiritual



Right: Christ Church vestibule window showing the 1820 and the 1884 present churches;
Below: The entrance of 'St. Iggy's.'

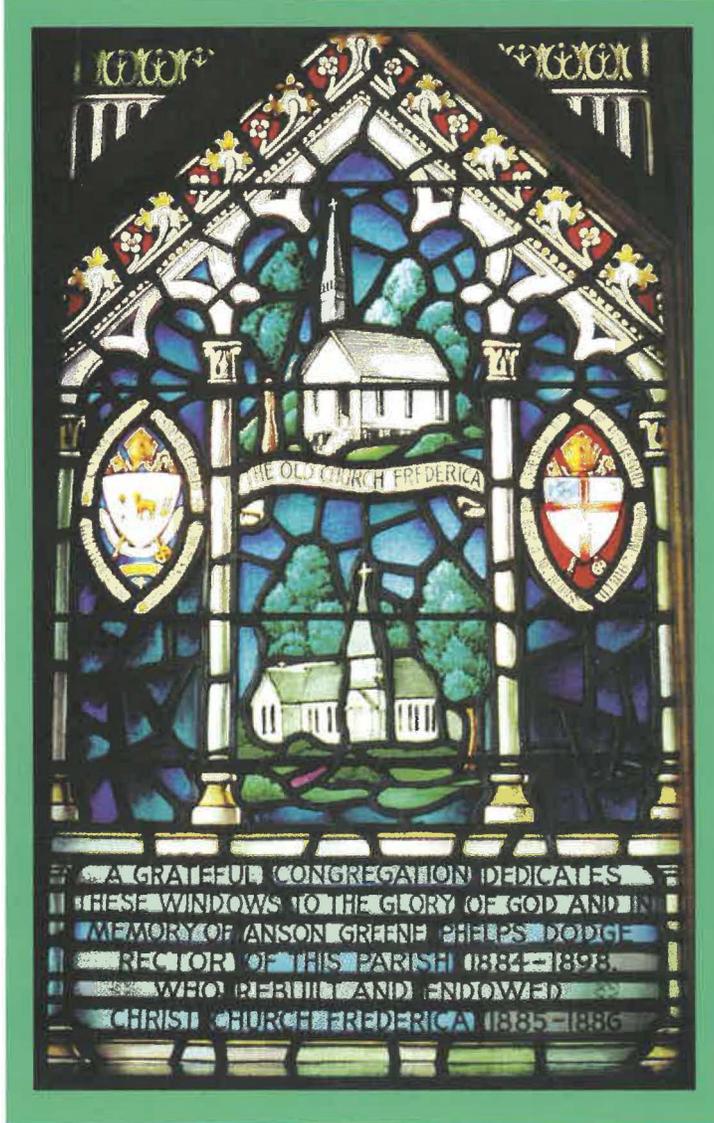
and geographical quest that led her to settle on the island.)

Visitors are welcome to enter the church most days at 10 a.m., and are told about the windows, the furnishings, including pews from the old church, and the history. But a sign on the door reminds them that this is no static artifact. And the new parish house implies a lively parish.

Morning Prayer is said every day but Sunday at 8 a.m.; Evening Prayer every day at 5 p.m. The Eucharist is offered Friday mornings, Saturday evenings, and four or five times Sundays. Some of these services take place at Christ Church's chapel, St. Ignatius Church, a few miles closer to "the Village," on Demere Road. Some of the services use the 1928 Prayer Book, some Rite I, some Rite II. The Friday morning Eucharist includes Unction. From January through Easter, there is a sixth service in the parish house.

The rector of 10 years is the Rev. Douglas Renegar, from "North Carolina and Nebraska" courtesy of the military. "We have more than 1,000 members," he said. "Average Sunday attendance is 475. Christ Church and St. Iggy's are one church with two altars. Both are thriving. There's a real Episcopal presence here."

Christ Church belongs to the Compass Rose Society; the youth group and the ECW chapter

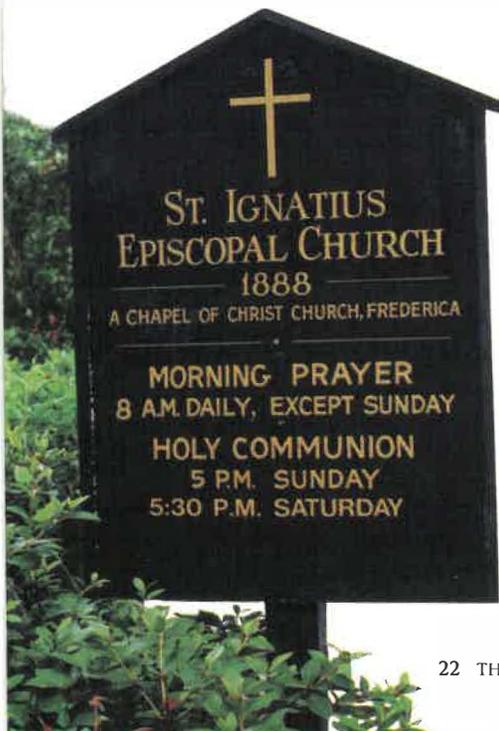


are very active. Along with a popular cookbook, a primary outreach of the latter is the spring Tour of Homes, for which organist/choirmaster Greg Hollis serves as a docent. His is a fulltime

music program, with two children's choirs, an adult choir of 34 men and women ("four very good tenors!"), and a four-octave bell choir of 14 women "ranging in age from mid-30s to admitting-to-80." The choirs sing two major works yearly; Mr. Hollis mentioned a Buxtehude cantata at Evensong, the Rutter and Fauré requiems on Good Friday. "We sing every Sunday, summer too, in traditional vestments — the men are resisting ruffs, though. The kids wear their RSCM medallions." The organ is a four-manual, custom Allen.

The past has a way of being quite present in this former royal colony, designated St. James' Parish in 1758. The families of the founders are members today. And the treasurer of Christ Church Frederica's congregation is James Gould, a great-great-grandson of the builder of the St. Simons light. □

**Christ Church
 and 'St. Iggy's'
 are one church
 with two altars.
 And both
 are thriving.**



Fresh Ideas from Lexington

I've never met the Rt. Rev. Stacy F. Sauls, Bishop of Lexington, but I'm going to make it a point to do so, for I think he's on to something. He seems to be, from all indications, providing some extraordinary visionary leadership for his diocese.

Like many bishops, Bishop Sauls writes a column for his diocesan newspaper. While looking through *The Advocate*, Lexington's diocesan publication, a few months ago, I noticed Bishop Sauls writes well, so I began to take notice. But it wasn't until *The Advocate* printed his address to diocesan convention that I realized what was going on. Business as usual, he contends, won't be good enough in the Diocese of Lexington. He believes the smallness of the diocese is one of its strengths. He thinks Lexington can provide leadership to the national church on one of its most controversial issues. And he was the driving force behind moving the diocesan headquarters to a less-desirable location in order that ministry can be expanded.

Bishop Sauls went to Lexington in 2000, having been a rector in Atlanta. It seems as though he took some time to get to know the eastern Kentucky diocese; then he began to move, as a favorite expression of his goes, "out of the box." Take what he calls "the place and role of homosexual persons in the life of the church." In addressing diocesan convention, he raised the questions of whether homosexual persons ought to be ordained, and whether their relationships ought to be blessed.

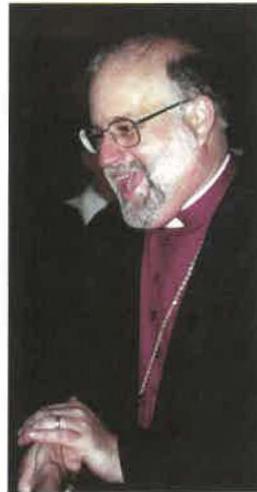
"This issue presents one of the greatest challenges imaginable to new thinking because it has such a high emotional content, by which I do not mean that it is irrational but I do mean that it seems to affect the very ties that bind us together," he said. "But I have no doubt that we had better find a new way to think about it because our salvation as church depends on it."

The bishop is convinced that reducing this issue to a matter of winning or losing "is a formula for utter disaster," and he believes "our little diocese may pave the way for the rest of the church," by looking at it differently. And how does he intend to do this? By thinking "in

terms of gathering around the table," by making the issue one of hospitality, by engaging in serious conversation.

When the diocese needed additional office space but did not have the money to obtain it, Bishop Sauls led the way for the purchase of a house in what he called "a completely unserved Hispanic neighborhood." He said,

'Business as usual' won't be good enough in the Diocese of Lexington, says Bishop Sauls.



The Rt. Rev. Stacy F. Sauls
Kay Collier-Stone photo

"It will make a strong statement that this is a diocese that puts its money where its mouth is, that takes risk in the service of its Lord, and that plainly and clearly states that this is where the Church of God stands — with the people of God."

Bishop Sauls' different ways of thinking don't stop there. He also said:

- "We have to start seeing our size, not as our greatest liability, but as our greatest asset.
- "Altars that make it impossible for the priest to preside at the Holy Eucharist facing the people pose a spiritual problem to our community life.
- "Us against them thinking is the most dangerous threat to the apostolic community we seek to build.
- "When one of our parishes is not able to meet its obligations to the whole, that should be a pastoral concern for the whole . . . When they fail to, the question for the rest of us is not what can we do to them, but what can we do for them?"

Clearly Bishop Sauls is someone worth keeping an eye on. With this kind of leadership we're likely to be hearing more from the Diocese of Lexington.

David Kalvelage, executive editor

Did You Know...

It took nearly eight months for St. Jude's Church building, Princeton, Ill., to be moved seven miles to its present location.

Quote of the Week

The Rev. Luis Leon, rector of St. John's Church, across Lafayette Square from the White House, on preaching to the president: "You never get used to it."

The Local Church

Most of the news presented in this magazine and in other publications serving the Episcopal Church concerns events at national or worldwide levels. We learn about happenings in the worldwide Anglican Communion, in the Episcopal Church at the national level, or in dioceses. All of this is important, of course, and has its rightful place, but it is in the local congregation where the church's most important ministries take place.

This Parish Administration Issue and its predecessors are published because of our long-held belief that the parish church is the basic unit of the church. In the Articles of Religion, found in the back of the Book of Common Prayer (pp. 867-876), Article XIX refers to the local congregation as a place "in which the pure Word of God is preached, and the sacraments be duly administered according to Christ's ordinance." Our parish churches and missions are communities of faithful believers. It is there where we learn of the faith, share it with others, and care for each other. We experience fellowship in our parish churches, and in these places such basic elements of the church as evangelism, stewardship and pastoral care are most effective.

Our Parish Administration Issues are published four times each year and are sent to all clergy of the Episcopal Church — even those who are not subscribers. We hope that the articles and advertisements found in these issues will be helpful to those persons involved in the administration of local congregations, for that is where the life and action of the church are found.

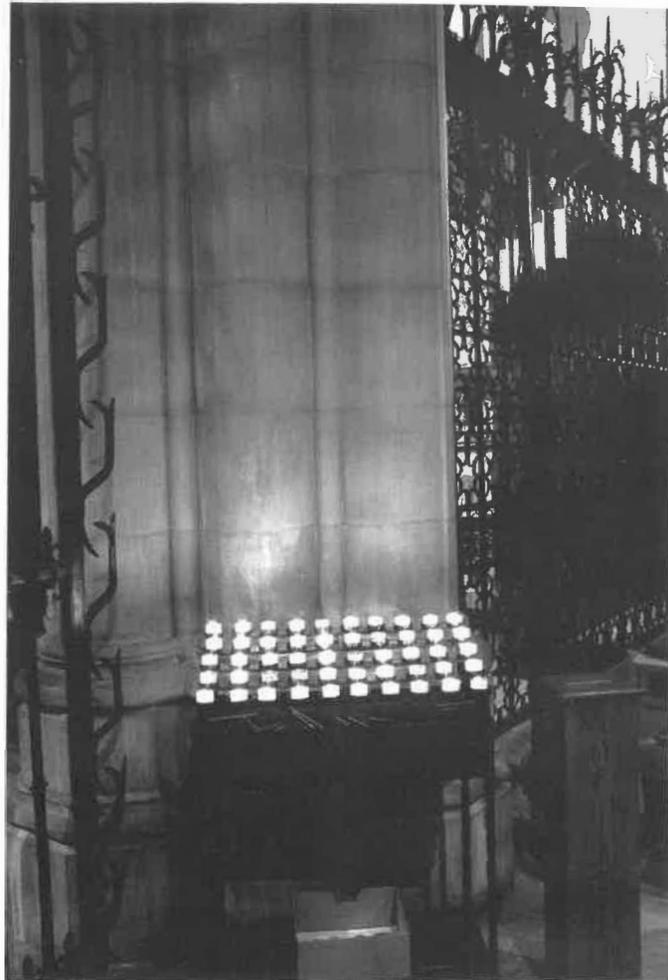
Does that bishop
in the purple cassock
who makes
a pronouncement
speak for himself
or for the Episcopal
Church?

Support of Mideast Peace

As is often the case, Episcopalians are divided on an important issue. The ongoing strife in the Middle East finds sincere, faithful members unable to agree. Some of the church's leaders are advocates of the church taking a leading role in efforts to achieve peace. Other Episcopalians are backing the Palestinian cause, even going so far as to demonstrate publicly on its behalf. Still others are showing support for Israel, in some cases continuing to uphold long-existing relationships with organizations in that state.

It is confusing to say the least to Episcopalians who want to learn what their church's position is on the conflict in the Holy Land. Does that bishop in the purple cassock who makes a pronouncement speak for himself or for the Episcopal Church? What is the church's "official" position on the violence? What are non-Episcopalians to make of our disunity?

The violence and revenge being shown on both sides in this conflict make it particularly difficult for any agency, government or leader to achieve a peaceful solution. Many local and regional religious bodies have been working sincerely to establish a just and lasting peace. It would seem to us that our church's efforts should be made in this direction, rather than for church members to be taking sides in a complicated struggle. An Anglican envoy is involved officially in the negotiations between Israel and the Palestinians, and politicking by church members could be detrimental to his efforts. Primates of the Anglican Communion and 79 members of the Episcopal Church's House of Bishops endorsed the Alexandria Declaration [TLC, June 2]. Their moderate stance on this important issue is to be admired. In the meantime, our prayers for a just and lasting peace and our continued study of the issues surrounding this conflict are our best response.



VIEWPOINT

It's the Congregation — Not the Diocese

The diocese may be a structural convenience or necessity, but the local congregation is the most basic place where ministry takes place, hearts are healed, and lives are transformed.

By David E. Sumner

My Uncle Edward, who died five years ago, was ministering to others even as he was dying. In the funeral sermon, his pastor described how “Brother Ed” carried out a telephone ministry from his hospital bed by calling others just to see how they were doing, offering encouragement, prayers, and support. Uncle Edward left me an enduring image of the “wounded healer,” also the title of the powerful book by Roman Catholic theologian Henri Nouwen. The “wounded healer” is our call to reach out and minister to others, even as we move through life with our various afflictions, illnesses, problems, challenges, and lack of time.

This story has a “Part B.” Several months before he died, I went with my mother to visit him at his home. Much to our surprise, one of his visitors was Eleanor Mobley, a retired 87-year-old public health nurse. This wonderful woman had ministered to our family during my father’s slow, agonizing death from cancer some 40 years earlier. It was she who came into the kitchen to deliver the news, “He’s gone,” and sat with us while we cried.

From these compassionate influences during my early years, I often sought the ideal “Christian community” as I made several career-related moves during my adult life. Currently I am a member of an Episcopal congregation where I have felt more of a sense of this community than any other parish to which I’ve belonged. It’s quite rewarding.

“Agape,” the distinguishing characteristic of a

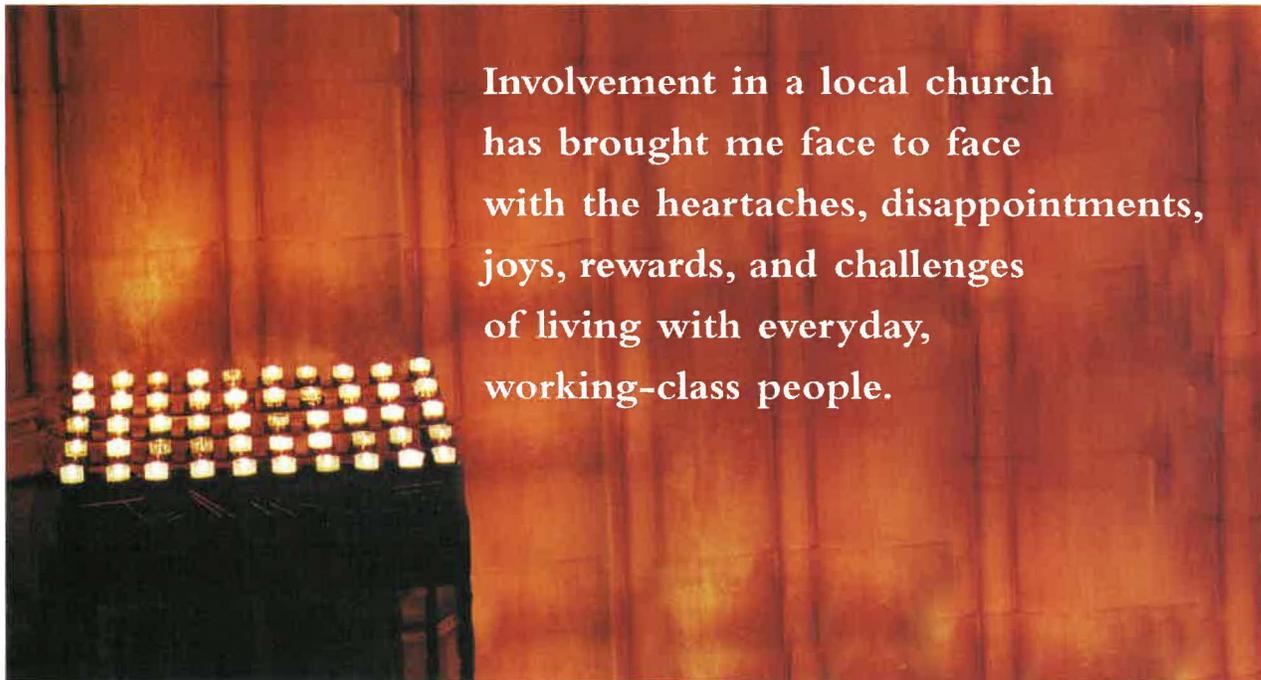
Christian community, means an unselfish love that doesn’t think about what others can do for you in return. A Christian community offers a place where we accept unconditionally and provide space for each other to grow in the love of Christ: a place where all are equals—rich and poor, old and young, educated and non-educated, the socially elite and the outcasts.

I don’t think it’s possible to follow Jesus as Lord and Savior without doing so in a local Christian community. The only way you really can feel and experience the love of Christ is through the inter-

**I don’t think you can simply sit
in the pew and expect to receive
the blessings that the people
of any parish are capable
of offering you.**

You have to get involved.

action with other Christians. As I became more involved in the behind-the-scenes work at this parish, I have also been blessed more deeply by the depth of affection and love that we feel for one another. I don’t think you can simply sit in the pew and expect to receive the blessings that the



Involvement in a local church has brought me face to face with the heartaches, disappointments, joys, rewards, and challenges of living with everyday, working-class people.

people of any parish are capable of offering you. You have to get involved.

Years ago I was involved in diocesan and

The diocese exists to enable the ministry of the local congregation and not the other way around.

national church affairs much more heavily than I am now. I worked for five years as a diocesan staff member and served on national commissions. I wrote *The Episcopal Church's History 1945-1985* during this time and reported on six consecutive General Conventions. Like most church leaders, I believed that the diocese was the primary unit of the Episcopal Church, and that its strength—compared with those “congregationalist churches” — was that we “did things together.”

Twelve years of working in the secular world (where most Episcopalians work) have given me an entirely different perspective. I’ve changed my mind. The diocese may be a structural convenience or necessity, but the local congregation is the most basic place where ministry takes place, hearts are healed, and lives are transformed. The diocese exists to enable the ministry of the local congregation and not the other way around.

Involvement in a local church has brought me face to face with the heartaches, disappointments, joys, rewards, and challenges of living with everyday, working-class people. While I used to perceive my religious identity as an “Episcopalian,” I now see it as a “follower of Jesus.” A local congregation has changed me from a “church professional” into a caring person. That’s

why I could enjoy changing light bulbs in a congregation (and writing an article about it) as much as I did interviewing bishops at General Conventions.

First Thessalonians 5:11 says, “Therefore encourage one another and build up one another...” No verse contains clearer “marching orders” for a local church than this one. Our first duty within a body of believers is to encourage and support one another. I like going to church because there I receive encouragement, support and appreciation from other Christians. But it’s like the mail: To get it, you also have to give it. Next time you go to church, seek an opportunity to say some kind words of encouragement to oth-

A local congregation has changed me from a “church professional”

into a caring person.

That’s why I could enjoy changing light bulbs in a congregation

as much as I did interviewing bishops at General Conventions.

ers. Offer the kind word that strengthens and helps each other as we all go back out to face the world on Monday. □

David E. Sumner is junior warden at Trinity Church, Anderson, Ind., and professor of journalism at Ball State University.

No Longer Uniting

The Rev. Bryce McProud is dead on in his assessment of the current role of liturgy in the Episcopal Church [TLC, May 26]. His thesis is that whereas the Book of Common Prayer was once that which united diverse Episcopalians, the "myriad of liturgical options" is now what divides us and makes us more congregational.

The most recent egregious example of this can be seen in a eucharistic liturgy that was celebrated recently at the Province 8 synod, meeting in Arizona. This liturgy, besides the now standard omission of God the Father, omits any reference to the sacrifice of Christ — no mention of his crucifixion or resurrection. The words of institution

are there — sort of — but buried in a plethora of prayers about creation.

So the Eucharist, which has always been the sacrament of unity, is now the sacrament of disunity. Those who cobbled this Eucharist together, and those who approved it, apparently see nothing wrong in virtually eliminating the Christological aspect of the Eucharist. And we are all supposed to worship together?

As another example, the supplemental liturgies all have eliminated any reference to the Father except for the Lord's Prayer and the Creed. Are those who believe in God the Father supposed to put their beliefs on hold in order to worship with those who don't? Or do we all just have our separate liturgies?

As Fr. McProud said, we already

have the Rite I/Rite II split. What's obvious is that there will be a lot more splitting in the years ahead. What this does to *Lex orandi, lex credendi* is anyone's guess. Christian unity, anyone?

Ward Nelson
Beaverton, Ore.



Easy to Predict

What an issue! [TLC, May 26]. The silhouette sketch of Dave Wilson even looks like Dave Wilson!

It should not be hard to predict the future and final fracturing of the Episcopal Church and possibly the Anglican Communion after reading this issue.

In his stirring speech at Trinity Episcopal School for Ministry, Archbishop Carey, echoing the '98 Lambeth reso-

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LETTERS TO THE EDITOR

lutions, called homosexual behavior a deviation. In the same issue David Kalvelage reported the gay coalition will expend \$375,000 to assure the approval at General Convention 2003 of just that behavior. A church so divided cannot long stand.

The primates are increasingly gaining their voice and at their annual meetings now recognize clearly how far the American church has strayed from biblical Christianity, and they will not stay silent from correcting or addressing this. A judicial decision recently in a Boulder, Colo., case, where a parish youth minister had been fired for her lesbian lifestyle denied her appeal, and the court affirmed that the Lambeth resolutions are the official Anglican doctrine.

Will the American church take the suicide pill and pass the legislation demanded by the gay coalition? or choose instead to get back in line with the almost unanimous (at least overwhelming majority) decisions of Lambeth '98? The African, Asian, and Southern Cone bishops oversee tremendous growth in making Christian disciples, while our church shrinks smaller and smaller.

What's the connection? Archbishop Carey and the primates believe in a life-changing encounter with the crucified and resurrected Lord Jesus Christ, the truth, based on the solid foundation of scripture. The others believe truth is what works for you — pluriform truth.

Choose today whom you will serve.

*Joan Francis
Edwards, Colo.*

Act of Reconciliation

It is an encouraging and hope-filled event of blessing to read of a rector being returned to active ministry within his parish [TLC, May 19]. Isn't this what we claim is at the heart of Eucharist? "He has entrusted to us a ministry of reconciliation," said Paul. So often we in the church live by the "*Lex talionis*" in the Old Covenant: "eye for an eye..." At least this act of reconciliation puts some "teeth" on what absolution is all about.

As a former reference librarian in

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my pre-ordained ministry years, I was forever harping to researching undergraduates who might be tempted to pass off a quote from Will Durant or Pascal or whomever carefully woven into their papers, quote all you want but cite your references, references, references. We clergy must abide by the same rules. Otherwise it may come back to bite us in our ecclesiastical backsides.

*(The Rev.) Steven M. Giovangelo
Union City, N.J.*

Being Responsible

I am writing about the split of the congregation at St. Mary's, Tampa, Fla. [TLC, May 19].

I assume that the people who left were as responsible as those who remained behind for the decisions leading to the building of the new church and the encumbrancing of St. Mary's congregation with that enormous debt and mortgage. Are those who left free from responsibility for their decisions? There was something uncaring about Bowen Brown's closing quote: "I just hope that they continue on in some fashion."

I have tried to use nonlawyer language in this inquiry (as if I knew any) because I am certain that enough lawyer language has been used in this conflict to satisfy everyone for years to come. I am looking for moral and ethical arguments that will clarify this issue, not for arguments leading to suits and counter suits.

*John W. Martin
Arlington, Va.*

Least Resistance

I was pleased to see TLC note in its editorial, "Unfortunate Inhibitions" [TLC, May 19], the cases of "three rectors ... who have not been able to do what they were called to do because they were prevented by their bishops from carrying out their duties as rectors." It is time that — to the extent that bishops enable and exacerbate parish conflicts — this be noted.

Based on my knowledge of the conflicts in the Tampa and Bloomfield Hills parishes, as well as personal

experience, the underlying problem is this: If parish malcontents have any basis on which to believe that — in any conflicts between them and the rector that flare up — the bishop will, rightly or wrongly, side with the laity, then those malcontents go for the rector's jugular with impunity. It is a sad fact — and one that does not go un-

ticed by the average parish malcontent — that in resolving rector/ congregation conflicts, most bishops choose whatever is the path of least resistance. Or, to paraphrase John 11:50, "It is expedient for one rector to be fired/inhibited rather than for an entire parish to head south."

Certainly there are clergy who

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LETTERS TO THE EDITOR

abuse the office that has been entrusted to them. They should be disciplined by whatever canonical means are available. By the same token, however, there are parish leaders, vestry members and wardens who also abuse the offices that have been entrusted to them. They, no less than culpable clergy, should also be disciplined by whatever canonical means are available. The latter course of action, however, will require bishops who are less political and more principled — maybe even prophetic — than tend to be leading the church these days.

*(The Rev.) John T. Arms IV
Naples, Fla.*

Not Unique

I arise in wrath at the Viewpoint article of the Rev. Edward Waldron [TLC, May 12].

He boasts of years of ministry to the inner city, for which I commend him. What I deplore is the self-righteous implication that he is unique, or nearly so, among clergy, and asserts that newly ordained clergy do not want to follow in his footsteps, saying the "ghetto tour looks out of place on my resume. It is bad for my career."

After a few sneers at lawyers and bankers (whom, I suspect, provided most of the support for his ministry) he writes that business management people are profit makers (did Fr. Waldron ever receive more income than he paid out for expenses?), he goes on to quote the old saw about "the Republican party at prayer." No doubt this is his idea of an insult.

What is absurd is that anyone familiar with the church (and I have been for most of my life) knows that the majority of Episcopalians are the most liberal people in America, politically and theologically. And you know who are the most conservative? Working class Americans, who are not very often in Episcopal churches. As young people might say, Fr. W., get a little life.

*Stuart G. Oles
Lopez Island, Wash.*

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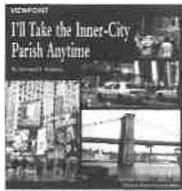
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... who are you call is, nobody wants to do it these days. ...

Better Attitude Needed

I write in response to the letter "Why It Was Changed" by Daniel B. England, director of communications at the Episcopal Church Center [TLC, May 12].

This letter represents much of what is wrong with our church. The attitudes that come forth are ones of arrogance, mean-spiritedness and condescension. We don't need any more of that, especially coming from church headquarters. For Mr. England's edification, there are still some of us who remember Studebakers. They were an excellent automobile.

Incidentally, what are Millennials?

*(The Rev.) Richard J. Burns, Jr.
Cedar Key, Fla.*

Forgotten

"The Average Man Is Often Forgotten" by David C. James [TLC, May 5] applies not only to a church situation, but to Western society in general. What has happened is that women have overreacted to their new place, not only in the church, but in society as well.

Much attention has been called to "deadbeat dads," but fathers who are single parents are shoved back in the corner as far as education and income are concerned.

Men who are given sole custody of their children because a court has found the mothers unfit now find that social and state agencies insist that the men go to work, but make no provision for care of the child, who still is considered better off with a mother who mistreats or ignores the child.

Churches are not set up to assist in time and work, affirming the sub-head in Fr. James' article: "The common misconception is that men don't need anyone, least of all the church."

*(The Rev.) William J. Cary
Newberg, Ore.*



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Still Whitsunday

Regarding "The Church's Birthday" [TLC, May 19], the BCP 1979 (pp. 32, 175, 227) still refers to the feast as Whitsunday. Furthermore, the syllable "whit-" equals "white" and refers to the chrisom, the white



garb of the baptismal candidates at Pentecost, because in Britain Easter was too cold for dipping. Obviously, we always considered Pentecost:Whitsunday "especially appropriate."

*(The Rev.) Gary E. Caldwell
Mount Pleasant, Iowa*

Other than Ordination

As pleased as I was to see an entire issue devoted to theological education [TLC, April 28], I am puzzled by the editorial, "Seminary Life is Changing."

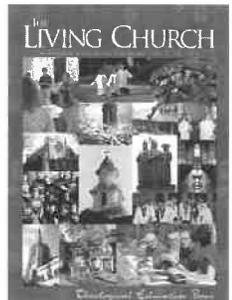
After stating "Seminaries have broadened their focus to include more opportunities for lay persons. No longer are student bodies comprised entirely of persons pursuing holy orders," the editorial points out that seminaries "... are not the only avenue for those who hope to be ordained..." So far so good, but the next sentence gives me pause: It lists some of the "... alternate possibilities for students in quest of theological education." Did the editorial really intend to equate seeking theological education with hoping to be ordained? It certainly sounds like it.

Intentional or not, that equation is still the way that theological education is thought of in most of the Episcopal Church. As a lay person with an M.A. in Christian education plus an additional year of seminary study, and no call to ordination, I've seen this attitude at work for at least 20

years. Many lay people want to know why I am not ordained, and many clergy seem to be threatened by (or at least very uncomfortable with) a theologically educated lay woman who wants to offer her gifts in adult education to the parish. I am most grateful that God has led me to a place where those gifts are both respected and used.

It's good to hear that the seminaries themselves are increasing opportunities for lay people to receive a theological education. Now if the clergy and laity of the Episcopal Church could just broaden themselves to recognize the gift that theologically educated lay persons can be to the whole life and ministry of the church.

*Jonelle K. Carlson
South Bend, Ind.*



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Food for New Life

In regard to the Rev. Gary Nicolosi's article, "A Case for Open Communion" [TLC, April 21], some of us believe that baptism is incorporation into Christ and therefore into a new life, a life that is eternal because a life that is abundant. The food for that new life is the food of the Eucharist. What it can mean for those who are not baptized I cannot imagine unless it is simply a meal with friends who are subject to the finitude of this life.

Indeed, the sacraments are arranged in an "economy" making up an entire life. Apparently, Fr. Nicolosi does not believe that. I can't imagine what he does believe about the Eucharist except that it is similar to an ordinary meal among friends. Those are important but they are not the Eucharist.

*(The Rev.) Joseph P. Frary
Farmington, Maine*

I've enjoyed reading the various thoughts concerning the idea of "open communion" that followed the Rev. Gary Nicolosi's article. In an attempt to add my two cents, the reason why open communion appeals to me is that it avoids the trap of making one sacrament contingent upon another. To say that only baptized persons can eat at the table is similar to saying that baptism, holy matrimony, and burial will only be extended to parishioners. It conveys the message that these visible signs of grace are really rewards for good behavior. Little good comes from that.

Instead, as I look at Jesus' mannerisms in the gospels, it seems that he was rather wild with grace, often scandalously so. He ate with sinners before they repented. He performed miracles at weddings before the couple accepted him as the Messiah. And while dying on the cross, he promised a thief that he would be with Jesus in paradise before the man agreed to undergo six months of classes and make a financial pledge. One last thing. It seems that we can-

not always determine how people will come to God's calling. Sometimes baptism may be the door. So many others, however, are more like "breech babies." In these cases baptism is more like a celebration of what has already been received. But, hey, as long as they get in ...

*(The Rev.) Michael E. Bartolomeo
St. James' Church
St. James, N.Y.*

Mind the Gap

The article, "Church Work or House Work?" [TLC, March 17] shows how far we have come in enlarging the gap between the clergy and lay persons. In the body of Christ there are many organs. Some of us sometimes have to be bile ducts. Without them we die.

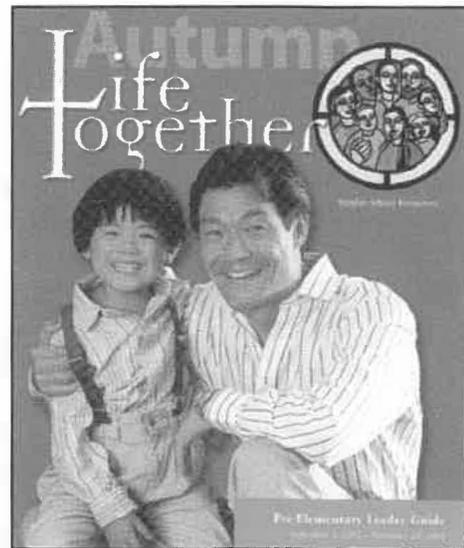
*Vincent Molina
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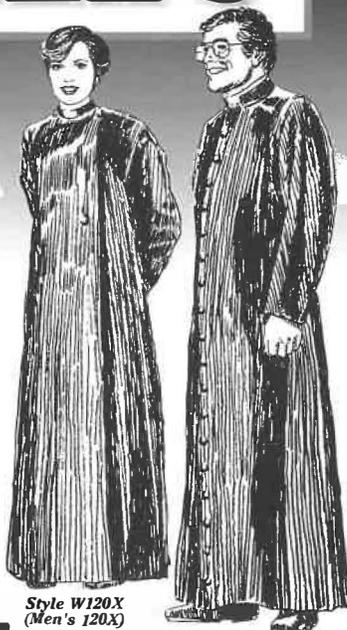
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God

The Intimate Creator

By Ann Rose

Dieu creant Adam is written on the back of my picture of a statue that stands in the North Portal of Chartres Cathedral, the great Gothic cathedral southwest of Paris. I used to think that Jesus the man was portrayed by artists, but never God the Father. Well, perhaps in modern times not God, but in the Middle Ages, there was a great deal of artwork showing God especially in each of the six days of creation: God and the heavens and the earth, God and the sun and moon and stars, God and the plants, God and the fish and birds, God and the animals, God and man and woman in the garden.

The creation pictures are generally beautiful because the heavens and the waters and living things and gardens are beautiful. And the figures of God and Adam and Eve are generally intriguing. God tends to be majestic, and Adam and Eve tend to be quite attractive and surprisingly nude — the creation being one of the three exceptions to the medieval avoidance of nudity in art. The picture of the creation of Eve is always a charming portrayal of the upper half of Eve literally emerging from the side of the horizontal sleeping Adam, sort of like a child beginning to emerge from a sleeping bag. And The Fall, for all its serious message, also has a charm, perhaps more for the modern than for the medieval viewer. The snake, far from being subtle or disguised, is generally the size of a boa constrictor, and its face is usually the face of a woman, sometimes Eve's own face. In one early 15th-century illumination of The Fall, the snake has the same strawberry blond pony tail that Eve has — a marvelous way of saying that temptation comes from an outside source and also from within.

But it is neither the beauty nor the intrigue of various creation pictures that makes me take the Chartres Cathedral picture, God creating Adam, to the hospital frequently when I go to visit some-

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one. For some time now, I've been giving that picture to friends going through low times — physically, emotionally or spiritually.

What is wonderful about the Chartres statue is the tenderness, intimacy, love, comfort, and ongoing creative activity of God in the statue. God is seated, with his face turned slightly downward and his eyes closed in concentration and contemplation. Snuggled down beside him on his left is Adam, with his head in God's lap and his left hand resting on God's knee. His eyes are not yet open, but from his face you can tell that he is utterly at peace. God's right hand is cupping Adam's face, and God's left hand is right above Adam's head, with his fingers putting the final brush strokes on Adam's hair. It is Isaiah's potter and clay image, coupled with the image of a father who adores his child, and the image of a child who is secure in the care of his father, and the image of a glorious creation which is still being created, and much more. It is a perfect image of our being and feeling comfortable and acceptable by God, who is still at work creating Adam — and us.

Perhaps because both medieval and Renaissance artists had large areas of church walls to work on when they painted frescoes and they could thus stretch their scenes out horizontally with the figures apart from each other, there is not as much intimacy in the pictures of God and Adam as there is in the statue of God and Adam at Chartres, which had to fit into a narrow vertical space. The church at San Gimignano, that picturesque city of towers near Florence where the second half of the film *Tea With Mussolini* is set, has a series of 14th-century creation frescoes covering one wall of the nave. In the first one, Adam is in the typical medieval pose of lying naked on the ground, newly created and almost ready to stand up, and God is standing across from him, majestic and satisfied with his creation. The garden behind is lush and lovely with trees and plants. The fresco is rich and exciting and clear about the story, but there is no particular intimacy, and I don't think the viewer is likely to feel an identification with Adam as the recipient of God's care and creative activity.

Likewise with Michelangelo's famous portrayal of the creation of Adam in the

Sistine Chapel: In spite of its incredible power as God's finger reaches out and almost touches the finger of Adam, who is still sleepy and not yet infused with the divine spark, it is not an intimate, protecting, gentle image.

Different artists accomplish different things, so perhaps comparisons are unfortunate and ill-advised. But to me the 13th-century sculpture of God creating Adam at Chartres Cathedral represents the story of creation for all times. It

tells us who we are and what we need to know — that we are cherished by God who invites us to snuggle into him and be held with our heads metaphorically in his lap. □

Ann Rose is an occasional contributor to TLC who is a member of St. Thomas' Church, Coral Gables, Fla.

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An attractive booklet on the ministry of the sacristan, practical advice, and checklists. Very good on "attending to the assembly," that is, the sacristan's role in the church's hospitality.

CONFESSIONS OF A FAKE PRIEST. By Caroline S. Fairless. Church Publishing. Pp. 122. \$12.95 paper. ISBN 0-89869-360-8.

I suspect most ordained persons share, at some time or another, this priest's notion that "I have no business here." The chapter on singing the liturgy, for example, really caught me short. A fascinating and candid personal journey of reflective experience.

SAINT OF THE DAY: Lives, Lessons and

Feasts. Edited by Leonard Foley. Revised by Pat McCloskey. St. Anthony Messenger. Pp. 344. \$15.95 paper. ISBN 0-86716-454-9.

For those who'd like to add to their library brief biographies of the saints commemorated by Roman Catholics, many of whom we also commemorate.

GOD KNOWS MARRIAGE ISN'T ALWAYS EASY: 12 Ways to Add Zest. By Maureen Rogers Law and Lanny Law. Ave Maria. Pp. 159. \$11.95 paper. ISBN 1-893732-29-0.

Stories and steps to take, by a married couple who are family therapists, to keep your marriage on track. The steps do not strike me as original, but it's good to be reminded. I appreciated the emphasis on empathy and feeling each other's emotions.

AGING AND SPIRITUALITY: Spiritual Dimensions of Aging Theory, Research, Practice, and Policy. Edited by David O. Moberg. Haworth Press (10 Alice St., Bing-



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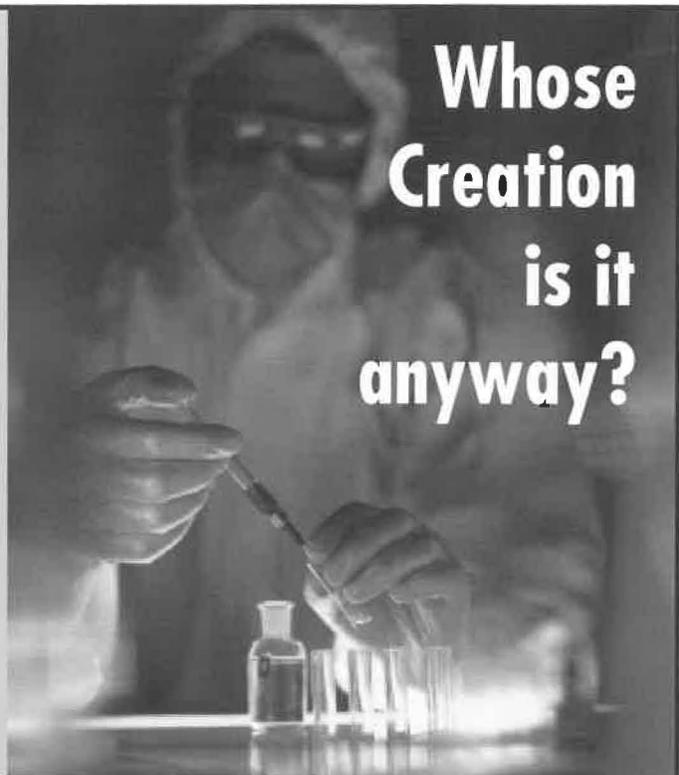
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An Anglican priest and his wife present the healing power of theology and at the end of each discussion give a prescription called God's Rx: For example, "Put your faith into practice. Your faith will require more action than belief."

DIVINE HEALING: Meditations on the Power of Prayer and the Prayer of Faith. By Andrew Murray. Bethany House. Pp. 144. \$7.99 paper. ISBN 0-7642-2595-2.

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The Rev. **William B. Carlin II** is rector of St. Andrew's, PO Box 1256, Lawton, OK 73502.

Paul E. Cooney is canon to the ordinary of the Diocese of Washington, Mt. St. Alban, Washington, DC 20016-5094.

The Rev. **Elizabeth Dowling-Sendor** is assistant at Holy Family, 200 Hayes Rd., Chapel Hill, NC 27514.

The Rev. **Carl Edwards** is priest-in-charge of St. Paul's, Louisburg, NC; add. 1240 White Cross Rd., Chapel Hill, NC 27516.

The Rev. **Carol Gadsden** is priest-in-charge of St. Luke & St. Margaret, 5 St. Luke's Road, Allston, MA 02134.

The Rev. **Kathleen M. Galvin** is rector of Transfiguration, 514 South Mountain Rd., Apache Junction, AZ 85220.

The Rev. Canon **Elizabeth R. Geitz** is canon for ministry development in the Diocese of New Jersey, 808 W State St., Trenton, NJ 08618.

The Rev. **Wally Gober** is vicar of St. David's, PO Box 350, Halifax, MA 02338.

The Rev. **Ellen J. Hanckel** is assistant at St. John's, 1623 Carmel Rd., Charlotte, NC 28226.

The Rev. **Barbara Hanstine** is deacon-in-charge of St. Christopher's, PO Box 386, Cobleskill, NY 12043.

The Rev. **Marsha Hoecker** is co-missioner of Middlesex Area Cluster Ministry, PO Box 337, Durham, CT 06422.

The Rev. **Ann B. Jones** is assistant at St. Peter's, 115 W Seventh St., Charlotte, NC 28202.

The Rev. **Robert Laws** is vicar of St. Mary Magdalene, Seven Lakes, PO Box 456, West End, NC 27376.

The Rev. **Lee Lowery** is church planter for a new congregation in Alabaster, AL; add. 931 7th Ave. NW, Alabaster, AL 35007.

The Rev. **Rue Moore** is vicar of St. Luke's, 12 Woodbridge Ave., Chatham, NY 12037.

The Rev. **Robert Nagy** is rector of Trinity, 500 Court St., Portsmouth, VA 23704.

The Rev. **Richard H. Norman, Jr.** is rector of Redeemer, PO Box 8155, Greenville, SC 29604.

The Rev. **Ronald Peak** is rector of All Saints', 225 B St. NW, Miami, OK 74354.

The Rev. **Kenneth Pepin** is rector of St. Stephen's, Box 3319, Phenix City, AL 36868.

The Rev. **Nathaniel Reece** is rector of Trinity, PO Box 243, Bridgewater, MA 02324.

The Very Rev. **Ryan Reed, SSC**, is dean of St. Vincent's Cathedral, 1300 Forest Ridge, Bedford, TX 76022.

The Rev. **Margaret Swetman** is rector of Grace, 3901 Park Ave., Union City, NJ 07087.

The Rev. **Hugh Wilkes** is deacon at Trinity, 585 4th Ave., Troy, NY 12182.

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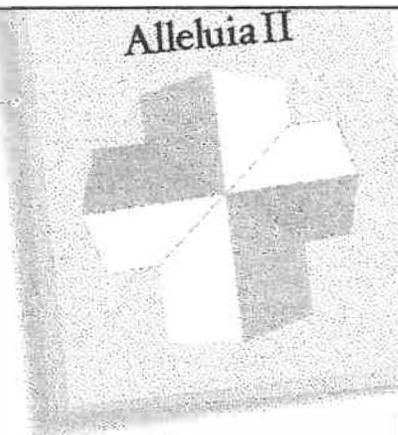
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The Rev. **Mary Grace Williams** is rector of St. Matthew's, 36 New Canaan Rd., Wilton, CT 06897.

Ordinations

Priests

Massachusetts — **Anoma Abeyaratne, Andrew J. Stoessel.**

Northern Indiana — **Mary Ann Hill**

Deacons

East Tennessee — **Claire Keene, St. Stephen's, 212 N Tulane Ave., Oak Ridge, TN 37830.**

Kansas — **Margaret Kay Dagg, Nicolette Papanek.**

Milwaukee — **George Anne Boyle.**

Massachusetts — **Patricia Zifcak.**

Mississippi — **Lynn Kay Barker.**

West Texas — **Daniel Donald Lauer, Christ Church, 510 Belknap Pl., San Antonio, TX 78212.**

Theological Seminaries

Episcopal Divinity School - Honorary degrees were presented to the Most Rev. **Desmond Tutu**, the Rev. **Norman Faramelli** and **Diana L. Eck.**

Nashotah House - Honorary degrees were presented to the Rev. **Andrew Mead**, the Rev. **David C. Kennedy**, **Mary Stewart Kohler** and **Ruby B. Dart.**

Resignations

The Rev. **John Blythe Bagby**, as rector of All Saints', Birmingham, AL.

The Rev. **Jane Patterson**, as associate rector at All Saints', Corpus Christi, TX.

Retirements

The Rev. **Woodson Lea Powell IV**, as assistant at St. Timothy's, Raleigh, NC.

Deaths

Winifred Hal Clark, 43, died April 14, in New York City, where he was attending the General Theological Seminary. He was a postulant to holy orders from St. Luke's Church, Ft. Yates, ND.

Born in Alabama, Mr. Clark joined the Episcopal Church in 1996 and later was a Volunteer for Mission with the Standing Rock Episcopal Community. He also worked for a time at the Episcopal Church Center for the Association of Episcopal Schools and Colleges. He is survived by his wife, Margo, who was ordained a deacon in 2001.

The Very Rev. **Charles R. Greene**, dean emeritus of St. James' Cathedral, Chicago, died April 27 of complications

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For further information,
write or call the Rev. Robert Burch,
Director of
Development and
Church Relations,
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Seminary,

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VA 22304 1-800-941-0083
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In Search of a Rector

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

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

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

PEOPLE & PLACES

related to lung cancer. He was 71.

He served as dean from 1979 until his retirement in 1990. In 1984 he initiated the interior restoration of the cathedral. He previously served parishes in Nyack, NY, Pittsboro and Silver City, NC. Following his retirement he assisted at St. Paul's, Riverside, IL, and served on the board of Resurrection Home Health Foundation. He received a Master of Divinity and a Master of Sacred Music from Union Theological Seminary. He was ordained priest in 1957. Dean Greene is survived by his wife, Gloria, daughters Claire Greene of Palo Alto, Calif., and Melissa Ousley of Northfield, Minn., and three grandchildren.

The Rev. Canon **Richard C. Nevius**, 66, died April 20 in Houston, TX, after a lengthy illness.

Canon Nevius was born in Washington, DC. He graduated from Lafayette College, the General Theological Seminary, Keble College, Oxford, and Princeton Theological Seminary. He was ordained deacon in 1959 and priest in 1961. He served as curate at St. Paul's, K Street, Washington. He then taught at St. Augustine's College, Canterbury, England, and at the General Theological Seminary. He served as teacher and headmaster of St. Stephen's School in Rome, and most recently taught at St. Andrew's Theological Seminary in Manila, the Philippines. He served parishes in Hayward, WI; Bountiful, Utah; Dhahran, Saudi Arabia; and San Miguel de Allende, Mexico, where he resided at the time of his death. He published many articles and was a member of the American Society of Papyrologists and the Society of Biblical Literature. Canon Nevius is survived by his wife, Elizabeth; three children, Alistair Nevius of Gaithersburg, MD, Victoria Skoog of Norristown, PA, and James Nevius of New York City; a sister, a brother, and one grandson.

The Living Church publishes obituaries of members of the clergy and well-known lay persons if they are submitted in a timely manner.

Death notices may be sent to our office by mail, fax or e-mail, and should arrive no later than 60 days after the time of death. Obituaries should include the date of the death and place where it occurred along with biographical facts and names of survivors.

We urge persons who know of the deaths of clergy and prominent lay persons to let us know as soon as possible. They may be mailed to the following address: News Editor, The Living Church, PO Box 514036, Milwaukee, WI 53203-3436. Obituaries may be sent by fax to 414-276-7483 or by e-mail to TLC@livingchurch.org.

The Very Rev. **A. Dixon Rollit**, dean emeritus of Trinity Cathedral, Pittsburgh, died April 2 of cancer, at the age of 89.

He was born in Ottawa, Canada. His first church was in a northern Quebec mining town, where his talents as a boxer were occasionally useful. He enlisted in the Canadian Army in 1939, and participated in the D-Day Invasion at Juno Beach. He moved to the United States in 1945 and served at St. Thomas', New York City, and Calvary, Pittsburgh, before becoming rector of St. Stephen's, Wilkinsburg, PA, and later of Ascension, Oakland, PA. He became the third dean of Trinity Cathedral in 1964. Dean Rollit is survived by his daughters, Julia Shumway, of Westlake, OH, and Sheila Tetler, Worcester, MA, 12 grandchildren and 10 great-grandchildren.

The Rev. **Jeffrey Terhune Simmons**, chaplain at St. Mary's Convent, Peekskill, NY, and spiritual director to many clergy in the Diocese of Albany, died March 2 of colon cancer. He was 56.

Born in Oak Park, IL, he received degrees from the University of Illinois, Union Theological Seminary and General Theological Seminary. He was ordained a deacon and a priest in 1973. After brief cures in Illinois and Sayville, Long Island, NY, he became vicar in 1977 and rector in 1986 of Christ Church, Port Jefferson, NY. In 2000, he moved to Peekskill to become chaplain and director of St. Mary's Spiritual Life Center. He is survived by his wife, Beverly; his son, Matthew, and his brother, Steve.

The Rev. Canon **Clifford Sidney Westhorp**, a priest for 47 years, died peacefully at his home in Heritage, Tenn., April 6, at the age of 88.

Canon Westhorp was born in London, England. After a career as a CPA, he entered Berkeley Divinity School. He was ordained deacon and priest in 1955. He served two parishes in Newark, NJ, before becoming rector of All Saints', Warwick, RI, from 1959 to 1965. He served at Trinity, Pawtucket, 1965-1967, and then as rector of Church of the Advent in that city from 1968 until his retirement in 1988. He was secretary to the Bishop of Rhode Island from 1967 to 1972, and canon to the ordinary and diocesan deployment officer from 1972 until 1978. Following retirement, he assisted at several congregations in Tennessee. Canon Westhorp is survived by his wife, Harriet Dorothy, sons David and Peter, three grandchildren and one great-grandchild.

Next week...

Caribbean Americans
in the Episcopal Church



Spiritual Hunger

The most devastating words to a priest: "I'm not being spiritually fed here." Words of failure. The priest's or the speaker? Usually one of the two will have a great sadness. Sadness follows caring.

I remember an incident in the gospels when Jesus had just finished speaking to some seekers about the gift of himself in the communion of his body and blood. I felt a great sadness in what happened next. Some of the hearers turned away and left because they could not believe him, could not accept what he was saying. An even greater sadness overcame me when I searched the subsequent passages to find some hope they had ever returned — but, nothing!

I search my memory for anyone from whom I've heard, "I'm not being spiritually fed here," being a regular communicant or someone who has fully entered into the church year — year after year. No one.

My memory again goes back to the gospels and the Last Supper of the Lord with the 12 apostles. Only one left the table right after communion mumbling under his breath, "I'm not being spiritually fed here." He knew the truth was he had sold his faith for a few lousy shekels. The rest stayed and rejoiced to gather again and again in memory of that supper, renewed even if it cost them more than a few lousy shekels.

The rest were not without remorse. The so-called faithful 11 were nowhere to be found — they remembered — when the Lord of their life needed them as faithful witnesses at the trial of his life. Some could not even pray with him for one hour at the time of his greatest sadness. Looking back can evoke celebration, but also sadness.

The most consoling words a priest can hear are unspoken. However, they speak clearly, "I'm being spiritually fed here" in the presence of the gathered faithful week after week, year after year. Perhaps the key is that when together, "we are being spiritually fed here" becomes more important than, "I'm ..."

Perhaps the person who says, "I'm not being fed here," and leaves can never experience the sadness of one who cares at the empty seats around the table of the Lord.

*(The Rev.) Eugene van Beveren
Grace Church, Ellensburg, Wash.*

CLASSIFIEDS

BOOKS

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

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FULL-TIME ORGANIST/DIRECTOR OF MUSIC:

For the Episcopal Church of the Good Samaritan, a parish of about 1,000 in Corvallis, Oregon, home of Oregon State University, a fine local symphony orchestra, and numerous cultural opportunities. Musical assets include a 37-rank Casavant organ, 1962/1969; Steinway and A.B. Chase grand pianos; Kawai upright piano; 3-octave Mallmark handbell set. Duties include playing the organ at most services; directing the adult choir; overseeing 3 children's choirs and bell choir; managing an on-site concert series; and other music outreach programs. Rector, staff and communicants are supportive of the music program. The right candidate will be knowledgeable in matters of liturgy and the Anglican tradition. Must have bachelor's degree or equivalent in music performance; five years experience leading choirs, preferably in a church; and excellent people skills. Prefer Masters in organ performance and choral directing. Competitive salary commensurate with experience, plus benefits. Send resume by **June 14** to **Music Director Search Committee, Church of the Good Samaritan, 333 NW 35th St., Corvallis, OR 97330.** If possible, enclose recording of a church service in which you played and directed.

COORDINATOR OF CHILDREN'S EDUCATION:

(Ages 3-12) Nashville, TN. St. George's Episcopal Church seeks a well-organized, Christ-centered, dynamic individual to direct the spiritual formation of the children of our parish. Bachelor's degree and experience preferred. Send resume and references to **Children's CE Search Committee, St. George's Church 4715 Harding Rd., Nashville, TN 37205.** E-mail: jbaxter@infopart.com. Fax: (615) 385-0155

ASSOCIATE RECTOR FOR EDUCATION:

Nashville, Tennessee. The parishioners of St. George's Episcopal Church in historic Belle Meade seek an associate rector to lead their education ministry. The city of Nashville is a unique urban community; its history is long, colorful and its roots are well preserved. With a population of just over one million in the metropolitan area, it is home to many first-class cultural and sports attractions. A wide variety of institutions of higher learning are located here and our community enjoys all the benefits they provide. St. George's is the largest Episcopal Church in the state of Tennessee with the largest Episcopal preschool program in the United States. We seek an associate rector who is comfortable with all age groups. Responsibilities include developing, directing and coordinating diverse adult, youth and children's education programs. We seek a dynamic communicator, an effective administrator, a teacher and a friend. College and seminary degrees and at least three years of experience in a church position or the equivalent experience are required. Send your resume to: **Associate Rector Search Committee, St. George's Episcopal Church, 4715 Harding Rd., Nashville, TN 37205** or E-mail: wdrodesii@comcast.net

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.**

CLASSIFIEDS

POSITIONS OFFERED

COORDINATOR OF EPISCOPAL SERVICES/ALL SAINTS HEALTHCARE: All Saints Healthcare is an integrated system providing quality care to Racine, Kenosha, and surrounding Wisconsin communities. Part of the Wheaton Franciscan System, All Saints Healthcare encompasses St. Luke's Hospital, St. Mary's Medical Center, and numerous primary and specialty care facilities. Our mission is one of human and community development and the delivery of high-quality, cost-effective, accessible health services. Our Racine/Kenosha location between Milwaukee and Chicago offers cultural, educational, and recreational attractions to complement any lifestyle. St. Luke's Hospital, as part of All Saints Healthcare, has engaged in a 125-year sponsorship by or through the Episcopal Diocese of Milwaukee.

The Coordinator of Episcopal Services will assist the Director of Spiritual Care Services with sustaining the expectations of our Wheaton Franciscan sponsor. Additional responsibilities include achieving a relationship with the Episcopal diocese, providing direction on medical ethics in the Episcopal tradition, and facilitating Episcopal worship services for an on-site chapel. Also, the coordinator will provide spiritual care for patients, participate in crisis coverage, and assist with ecumenical services at All Saints Healthcare sites.

Position requires certification as a chaplain with the Association of Professional Chaplains and the ability to be assigned canonically to St. Barnabas Chapel by the Episcopal Bishop of Milwaukee. Please contact **Rebecca Miller, Human Resources, All Saints Healthcare, 3801 Spring Street, Racine, WI 53405. Phone: (262) 687-4432; E-mail: rmiller@allsaintshealthcare.org.**

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

RECTOR: St. Paul's Episcopal Church in New Orleans was founded in 1836 and relocated in 1957 to Lakeview, an upper-middle-class neighborhood of New Orleans. We have an active congregation of approximately 800 parishioners as well as a school with approximately 263 students. We seek a rector with particular strengths in preaching, theology and spiritual guidance, youth work, pastoral care and Christian education. We want our rector to promote parish growth, to improve our youth and adult education programs, to foster outreach and to maintain a strong and harmonious relationship between our church and school. Direct resumes and questions to: **The Rev. Canon Rex Perry, Diocese of Louisiana, 1623 Seventh St., New Orleans, LA 70115. (504) 895-6634 E-mail: rperry@edola.org.**

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

POSITIONS OFFERED

FULL TIME RECTOR: St. James Episcopal Church of Great Barrington, Massachusetts. Located in the heart of The Berkshires, a world-renowned cultural and recreational region. We are the oldest Anglican parish in Western Massachusetts, dating back to 1760. Our style is middle of the road using both rites I and II and all Eucharistic prayers in our 9 a.m. service.

We are searching for a rector who has a passion and experience in growing a congregation, is spiritually centered, an engaging preacher and has a genuine interest in the individuals in our parish and surrounding area. If you are interested please send your resume and CDO file to: **Ted Cobden, Search Committee Chair, St. James Episcopal Church 352 Main Street, Great Barrington, MA 01230** Our website is www.stjamesgb.org

ASSISTANT DIRECTOR: Roslyn, a 100-bed Episcopal Retreat and Conference Center of the Diocese of Virginia located in Richmond, Virginia, is seeking a full-time residential assistant director. This position will support the director in the daily operations of the Center. Preference will be given to candidates with experience in conference center management. Essential qualities of the successful candidate include strong organizational and communication skills, a working knowledge of budgets, facility and personnel management, and a gift for the ministry of hospitality. Interested persons should send a packet to include resume, references and salary history by **July 1, 2002** to **Happy Pullman, Roslyn, 8727 River Road, Richmond, VA 23229.** E-mail requests for job description to roslynctr@erols.com.

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.

SENIOR PASTOR, growing church north of Atlanta, independent, Anglican, reformed, evangelical. New sanctuary. Close to mountains, Lake Lanier. Contact **Gil Meredith, gilmere@alltel.net** or (706) 265-1663.

ORGANIST: Family parish in Eastern Richmond. Traditional to contemporary music, small choir, great potential. Contact the **Rev. Roger Robillard, Trinity HS, PO Box 86, Highland Springs, VA 23075, (804) 737-0000** E-mail rev@cheerful.com

YOUTH AND YOUNG ADULTS MINISTER/DIRECTOR: Trinity Episcopal Church, a historic, large, downtown parish, seeks a full-time director to coordinate, expand and run youth ministry programming, grades 6-12 (2/3 time) and to initiate young adult ministry programming, ages 18-30 (1/3 time). Position requires experience, high motivation, and creativity. College degree, musical ability, and knowledge of the Anglican tradition preferred. Salary and benefits competitive and commensurate with experience; open to clergy or lay. Please send cover letter with requirements, resume with salary history and references to: **Search Committee, Trinity Episcopal Church, 501 S. Cincinnati Ave., Tulsa, OK 74103** or FAX (918) 582-6349 or E-mail eroling@trinitytulsa.org. Position now open. For complete job description, address inquiries to **Edward Roling**. Check us out at www.trinitytulsa.org.

PART-TIME ORGANIST/CHOIRMASTER: All Saints' Episcopal in Scotch Plains, NJ - to provide uplifting traditional music for worship, conduct rehearsals for junior choir (12) and well-balanced SATB adult choir (12), and work closely with rector on liturgy. Our two manual, fifteen rank pipe organ is in excellent condition and under a regular service schedule. Salary of \$14,000 with paid vacation and sick leave, other benefits. Send letters of interest to **The Rev. Jane Rockman, 559 Park Avenue, Scotch Plains, NJ 07076. (908) 322-8047.**

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.

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

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.

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.**

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

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.

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.

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.

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.

ASSOCIATE RECTOR: We are in search of an experienced and energetic priest with special gifts for preaching and teaching. All Saints' Church is located in Winter Park, Florida, a suburb and a township just north of Orlando. Winter Park is an exciting and vibrant community. All Saints' Church is known for its strong lay leadership. We are growing to the point where we offer five Sunday worship services: one traditional Rite I service at 7:30 am, two traditional Rite II services at 8:45 and 11:00am in the church, and two contemporary Rite II services at 8:55 am in our Parish Life Center and 6:30 pm in the church. We provide adult education opportunities on Sunday mornings and Wednesday evenings. We have a strong commissioning system that provides opportunities for many people to be involved in leadership positions. The person whom God is calling to fill this position would be asked to enter into a shared ministry with the rector and other clergy on the staff. Please send your resume and CDO profile to **The Rev. H. David Wilson at All Saints' Church, 338 E. Lyman Avenue, Winter Park, FL 32789**. For more information about All Saints' see www.allsaintswp.com.

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.

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 Ortt, Christ Church - St. Peter's Parish, 111 South Harrison Street, Easton, MD 21601**, E-mail: frortt@goeaston.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.

PART-TIME VICAR: Searching for a part-time vicar for small rural mission in Upper SC. Vicarage is provided. Lots of free time to enjoy retirement. Contact **Archdeacon Byrd, 1115 Marion Street, Columbia, SC 29201** fbyrd@educ.org (803) 771 7800.

POSITIONS OFFERED

RECTOR: St. James's 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's 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's Church, 19 Walden Street, West Hartford, CT 06107**. Website: www.stjameswh.org.

DIRECTOR OF COMMUNICATIONS AND EVANGELISM: St. Alban's Parish, a large (1700+member) Episcopal Church located in Washington, D.C. (next to the Washington Cathedral) is seeking an experienced church publications and communications professional to join our staff. The Director of Communications and Evangelism supervises the development of the editorial content, graphic design, and layout of all parish communications. These communications include a bi-monthly newsletter, annual parish program book, and weekly Sunday bulletins, as well as pamphlets and brochures for newcomers, advertising materials, and our parish web page. The Director of Communications and Evangelism is also responsible for providing leadership and support to the congregation as we seek to share our faith with one another and the wider community.

The ideal candidate would be a highly creative, committed person of faith, a team player with a sense of humor, and a people person! Writing and computer skills are a must. Salary negotiable, commensurate with experience. Send cover letter and resume to: **St. Alban's Parish, Satterlee Hall, 3001 Wisconsin Ave. NW, Washington, DC 20016**, Fax to (202)363-6828. E-mail: jobsearch@st-albans-parish.org.

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 atrium 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.

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

RATES

Classifieds

Frequency	1-3x	4-12x	13-25x	26x
Rate per word	\$0.75	\$0.62	\$0.50	\$0.47

Minimum rate \$10.00. For blind box advertisements add \$15 service charge. \$5 for succeeding insertions.

Church Directory

Frequency	1x	6x	13x	26x	52x
Rate per line	\$3.60	\$3.30	\$3.05	\$2.95	\$2.85

Minimum 3 lines.

RETREATS

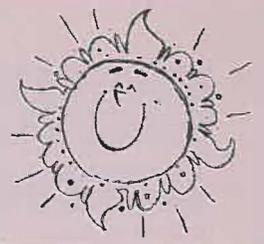
DUNCAN CONFERENCE CENTER, 15820 S. Military Trail, Delray Beach, FL 33484. Telephone (561) 496-4130. Website: www.DuncanCenter.org. Located in beautiful Delray Beach, Florida, 5 miles from the Atlantic Ocean. Beaches, golf and tennis courts nearby. Individual and group retreats; conferences and day meetings;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

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 CHURCH DIRECTORY



AVERY, CA

ST. CLARE OF ASSISI
The Rev. Martin L. Bowman, v
Sun Mass 9 (Sung)

(Calaveras Big Trees)
Hwy. 4
(209) 795-5970

HOLLYWOOD, CA

ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner)
<http://www.saintthomashollywood.org>
The Rev. Ian Elliot Davies, r
Masses: Sun 8 (Low) 10:30 (High), Mon - Thurs 8 (Low), Tue 7; Thurs 7 (Sol); Sat 9:30 (Low)

ASPEN, CO

CHRIST CHURCH (970) 925-3278
Corner of 5th & W. North Street in the West End
The Rev. Jeffrey C. Fouts, r
Christchurchaspen.org
Sun 8, 10

CHERRY HILLS VILLAGE, CO

ST. GABRIEL THE ARCHANGEL 6190 E. Quincy
www.stgabriels.org (303) 771-1063
Sun H Eu 8 & 10:15 Wed 9; MP Mon 9, Fri 7

CRIPPLE CREEK, CO

ST. ANDREW'S 367 E. Carr
The Rev. Todd Sermon (719) 689-2920
Sun H Eu 9:30

www.hpi.net/standrews/

ESTES PARK, CO

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Rev. M. Paul Garrett (970) 586-4504
Sun Eu 8 & 10:30; Wed H Eu 5:30 Thurs MP/H Eu 9
Sat 5:30 H Eu (June - Aug)

HARTFORD, CT

CHRIST CHURCH CATHEDRAL
Corner of Church & Main Sts.
<http://www.cccathedral.org> (860) 527-7231
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

WILMINGTON, DE

CHRIST CHURCH CHRISTIANA HUNDRED
www.christchurchde.org (for directions) (302) 655-3379
The Rev. John Martin, r, the Rev. Mary Duvall, the Rev. Chuck Weiss, assist. Sr. Barbara Jean Brown, Christian Formation
Sun H Eu 8 & 10, Wed 9, Thurs 6:30 H Eu

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; Lorenzo Smith, tenor-in-residence
Sun H Eu 8, Sung Eu 10; Wed HU 12:10; Confessions by appt (202) 333-3985

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

SARASOTA, FL

CHURCH OF THE REDEEMER 222 South Palm Ave (Dwntn)
The Rev. Frederick A. Robinson, r (941) 955-4263
Sun Mass 7:30 (Said), 9 & 11 (Sung) H Eu 2 (Spanish); Week-days 10 daily, 7:30 Wed., 5:30 Thurs; Daily MP 8:30 (except Sun) Daily EP 5:15

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 Rosenberg, Music Dir
Sun Eu 7:30, 9, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

WEST PALM BEACH, FL

HOLY TRINITY 211 Trinity Place (Downtown)
On the Intracoastal Waterway since 1896 (581) 655-8650
The Rev. W. Frisby Hendricks III r; the Rev. John W. Tucker, the Rev. Howarth L. Lewis, Jr., the Rev. Dr. Raymond A. Liberti, the Rev. Canon James E. Rasnick, re, the Rev. Grant R. Sherk, p-r, the Rev. John F. Mangrum, p-r, Maco Graham, org-ch
Sun Eu 8, 10; Thur Eu/Healing 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) 738-5165

SAVANNAH, GA

ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby III (912) 232-0274
<http://www.members.aol.com/stpaul/sav>
Sun Masses 8 & 10, Mon 12:15, Tues 6; Wed 7; Thurs 10; Fri 7

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). Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

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 9, Wed 10 (1st Wed of each month), Sat Eu 5 Prayer Group Tues 6, Wed 9:15

TOPEKA, KS

ST. DAVID'S 17th & Gage stdavidschurch.com
3 mln. off Interstate 70 (785) 272-5144
Sun H Eu 8 & 10:30, Sat 5 Wed 5:30 H/A

MT. DESERT, ME

ST. MARY'S-BY-THE-SEA: NE Harbor So. Shore Rd.
(June 16 - Sept. 16) Sun H Eu 8; 10:30 (H Eu, 1st/3 Sun), MP 10:30 (2nd, 4th & 5th Sun)

ST. JUDE'S

Seal Harbor (207) 276-5588
The Rev. Francis Cox, Int. r
(June 30-Sept 1): Sun 10:30 (H Eu 1st, 3rd & 5th Sun)
MP 10:30 2nd & 4th Sun

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, the Rev. Patrick T. Gray, 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

NANTUCKET ISLAND, MA

ST. PAUL'S 20 Fair Street 508-228-0916
The Rev. Joel Ives, r; the Rev. Patricia Barrett, assoc.
Richard Busch, Organist, Choirmaster
Sun H Eu 8 (Rite I); 10 (Rite II) choir, childcare; W H Eu/HS 8:30; Sat 5:30

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

BILLINGS, MT

ST. LUKES 119 N. 33rd St. (406) 252-7186
HC Sat 5, Sun 8 & 10:15, Wed 12

LAS VEGAS, NV

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

CAPE MAY, NJ

CHURCH OF THE ADVENT Franklin & Washington Sts.
The Rev. Dr. James A. Fischer, r (609) 884-3065
Sun Eu 8 & 10:30, Thursday 12

HACKENSACK, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffer, 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

TEANECK, NJ

ST. MARK'S (201) 836-7275
CELEBRATING GOD'S INCLUSIVE LOVE
www.stmarksteaneck.org

CARLSBAD, NM

GRACE 508 W. Fox St. (505) 885-6200
The Rev. Thomas W. Gray, r
Sun 8:30 & 10:30 (Sung), Wed 10, HD's 5:30 (Sat 10)

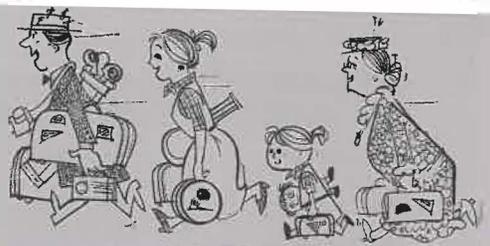
ROSWELL, NM

ST. THOMAS A BECKET 2600 S. Union St.
The Rev. Robert J. Tally, v
Sun H Eu 10



Holy Cross Faith Memorial Church, Pawleys Island, SC

KEY - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; 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.



RUIDOSO, NM

HOLY MOUNT 121 Mescalero Trail
The Rev. Canon John W. Penn, r (505) 257-2356
Sun H Eu 8, 10:30 & 4; Wed H Eu 5:30

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
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

LONG ISLAND, NY

HOLY TRINITY EPISCOPAL CLUSTER (631) 475-7406
ST. CUTHBERT'S 18 Magnolia Place, Seldon
Sun. Mass 9:30

ST. JOHN THE BAPTIST

33 Railroad Center Moriches
Sun Mass 8:30

ST. MARK'S

208 Jamaica Ave. Medford
Sun Mass 11:00

NEW YORK, NY

ST. BARTHOLOMEW'S

Park Ave. and 51st St. (212) 378-0200 www.stbarthe.org
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on Thursday" Cho Eu). Sat MP & Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call 378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

ST. MARY THE VIRGIN

145 W. 46th St. (between 6th & 7th Aves.) (212) 869-5830
www.stmvm.org
Sun: MP 8:30. Mass at 9 (Said), 10 (Sung), 11 (Sol), Sol. Ev, Ser & 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

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Samuel Johnson Howard, Vicar
(212) 602-0800 Internet: http://www.trinitywallstreet.org

TRINITY

Broadway at Wall
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S

Broadway at Fulton
Sun H Eu 8
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)
Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
Daily Morning Prayer 8:45; H Eu 12:10

ST. THOMAS

www.saintthomaschurch.org
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 H Eu 8, 9, 11. Wkds MP & Eu 8, Eu 12:10, EP & Eu 5:30. Sat H Eu 10:30

SARATOGA SPRINGS, NY

BETHESDA Washington at Broadway
The Rev. Thomas T. Parke, r (518) 564-5980
Masses Sun: 6:30, 8 & 10 H/A

UTICA, NY

GRACE CHURCH Genesee at Elizabeth
The Rev. James M. Jensen, r; the Rev. Edwin G. Molnar, assoc; Sister Elizabeth, SSM, pastoral asst.
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)

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

SAND SPRINGS, OK

ST. MATTHEW'S (West of Tulsa)
The Rev. L. Clark L. Shackelford 601 N. Lake Dr.
Masses: Sun 8 & 10:30 Christian Ed. 9:30

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)

CHRIST CHURCH

(215) 922-1695
2nd and Market Streets in Historic Old Philadelphia
Come visit the Mother Church of American Episcopalians
www.christchurchphila.org
Sun 9 & 11; Wed 12 Church open daily 9-5 for visitation

SELINGROVE, PA

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

WHITEHALL, PA

(NORTH OF ALLENTOWN)
ST. STEPHEN'S 3900 Mechanicsville Rd. (610) 435-3901
The Rev. William H. Ilgenfritz, 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 Prayer Book Services. All welcome!

NEWPORT COUNTY, RI

ST. COLUMBA'S CHAPEL (401) 849-3431
The Rev. Alan Neale, r www.stcolumbaschapel.org
Sun 8 & 10; Midweek studies and services

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.

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION
218 Ashley Ave (843) 722-2024
Sun Mass 8 (Low) 10:30 (Solemn High)

GREENVILLE, SC

CHRIST CHURCH 10 N. Church St. (downtown)
www.cccgs.org (864) 271-8773
The Rev. Dr. Robert S. Dannals, r; the Rev. Virginia H. Monroe; the Rev. Nicholas M. Beasley; the Rev. Dena S. Bearl; the Rev. Chris Ditzenberger

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL
61 Baskerville Dr. (843) 237-3459
The Rev. Tommy H. Tipton, r
Sun 8:30, 10:45 Thurs 10:30 H Eu w/healing

RAPID CITY, SD

EMMANUEL 717 Quincy St. (605) 342-0909
(On the way to Mount Rushmore)
The Rev. David A. Cameron r
H Eu Sun 8 & 10, Wed 10 (H Eu & Healing)

NASHVILLE, TN

ST. PHILLIPS 85 Fairway Dr. (Donalson)
The Rev. Peter J. Whalen, r (615) 883-4595
Sun H Eu 8 & 10 (June, July, & August)

SEVIERVILLE, TN

(SMOKY MOUNTAINS)
ST. JOSEPH THE CARPENTER (865) 453-0943
Thank God for his beautiful creation with us.
345 Hardin Lane (off 441 near Hwy 66)
www.stjosephepiscopalchurch.org
The Rev. Rob Henley, Parson
Sun 8 trad, 10:30 Contemporary HC H/A

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/Fn 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.

KERRVILLE, TX

ST. PETER'S (HEART OF THE HILLS) (830) 277-8162
956 Main (Hwy. 27) at Tivy
www.ktc.net/stpeters
Next to the Cailloux City Center for the Performing Arts
The Rev. Stockton Williams, r; the Rev. Linda Kelly, assoc. r, the Rev. Betty Gaston, d
Sun Eu 8,9,11 Wed. 5:15 Thurs Eu/Healing 10

SAN ANGELO, TX

EMMANUEL 3 S. Randolph Street (Downtown) (915) 653-2446
www.Emmanuel-sa.org
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

RICHMOND COUNTY, VA

THE EPISCOPAL CHURCHES OF RICHMOND COUNTY, VA
In Virginia's Northern Neck

NORTH FARNHAM PARISH

FARNHAM
Established 1683
Sun 9:30

ST. JOHN'S IN LUNENBURG PARISH

WARSAW (804) 333-4333
Established 1732
Holy Day celebrations alternate between churches on the day.
The Rev'd Michael Malone, r
Sun 11:15

BAYFIELD, WI

CHRIST CHURCH (1870) 125 N. 3rd St.
The Rev. Dennis Michno, C.S.S.S. (715) 779-3401
High Mass Sun 10 Wed Mass 12 Concert Thurs 5

HAYWARD, WI

ASCENSION 10612 N. California Ave (715) 634-3283
hecusa@cheqnet.net
The Rev. Bruce N. Gardner, r
Sun Eu 8 (Said) 10:15 (Sung)

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

SPOONER, WI

ST. ALBAN'S (Founded 1895)
Corner Elm & Summit Sts.
The Rev. Alan P. Coudriet, v, the Rev. Leigh F. Waggoner, d, The Rev. Fern Penick, d
Sun Eu 10:30. Thurs 9:30

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. 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 Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F; 12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

LUTHERAN

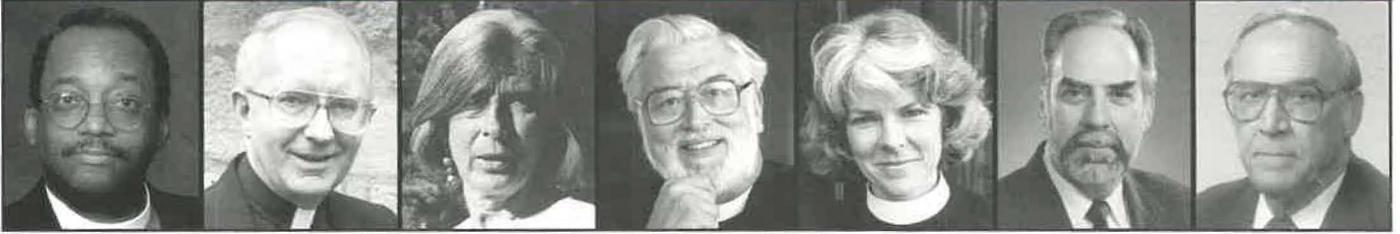
MOJAVE, CA

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



College of Preachers

3510 Woodley Road, NW, Washington, D.C. 20016 Phone 202.537.6381 Fax 202.537.2235



Michael Curry, Herbert O'Driscoll, Esther De Waal, Alan Jones, Barbara Brown Taylor, Michael Durall, David Buttrick

2002-2003 Conference Preview

The Ministry of Preaching: Proclaiming the Word in a Changed World

2002

September 21

Luke Timothy Johnson
Learning Jesus in the Church

October 21-25

Susan Harriss
Preaching to Children
in Times of Stress

November 4-8

Paul Zahl
Sermons that Connect,
Sermons that Save

November 11-15

Esther De Waal
Spirituality and the Preacher

December 2-6

Herbert O'Driscoll
The Art of the Homily

2003

January 17-19

Michael Durall & David Randell Boone
How Churches Handle Money
For Better or Worse

January 27-31

Gillian Drake, William Hague
Donald Bitsberger & Constance Fowlkes
Delivering the Spoken Word

February 3-7

David Buttrick
Preaching the Resurrection

February 9-14

Walter Burghardt & Raymond Kemp
Preaching the Just Word

February 17-21

A Preaching Conference for
GenX Preachers by GenX Preachers

March 10-14

Rowan Greer
Proclamation of Hope

March 17-21

Marcus Losack & Herbert O'Driscoll
Monastic City, Mystical Gospel

March 24-28

Frank Harron
Preaching in a Postmodern World

March 31-April 4

Alan Jones
A Time for Truth-telling:
Christian Lies and Christian Hope

April 23-25

Annual College of Preachers
Fellows Gathering

May 12-16

Michael Curry
Sharing Your Faith

May 19-23

John Claypool
The Preaching Life in a
Pastoral Context

June 7-13

Douglass Bailey *et al.*
The City of God for American Cities:
Reinventing the Urban Church
*Co-sponsored with The Center for
Urban Ministry, Wake Forest Univer-
sity Divinity School*

May 26-30

Barbara Brown Taylor
Preaching Faithfully in a
Multi-faith World
NOW FULL

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for Deacons

The fee for the Johnson workshop is \$50, which includes lunch and materials. The Durall-Boone weekend conference is \$2,500 (double-occupancy room, board, and program) for a church group of 6-10. Other conferences are \$695 (double-occupancy room, board, and program). Scholarships are available.

To register, contact Joan Roberts at 202-537-6381 or jroberts@cathedral.org.

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