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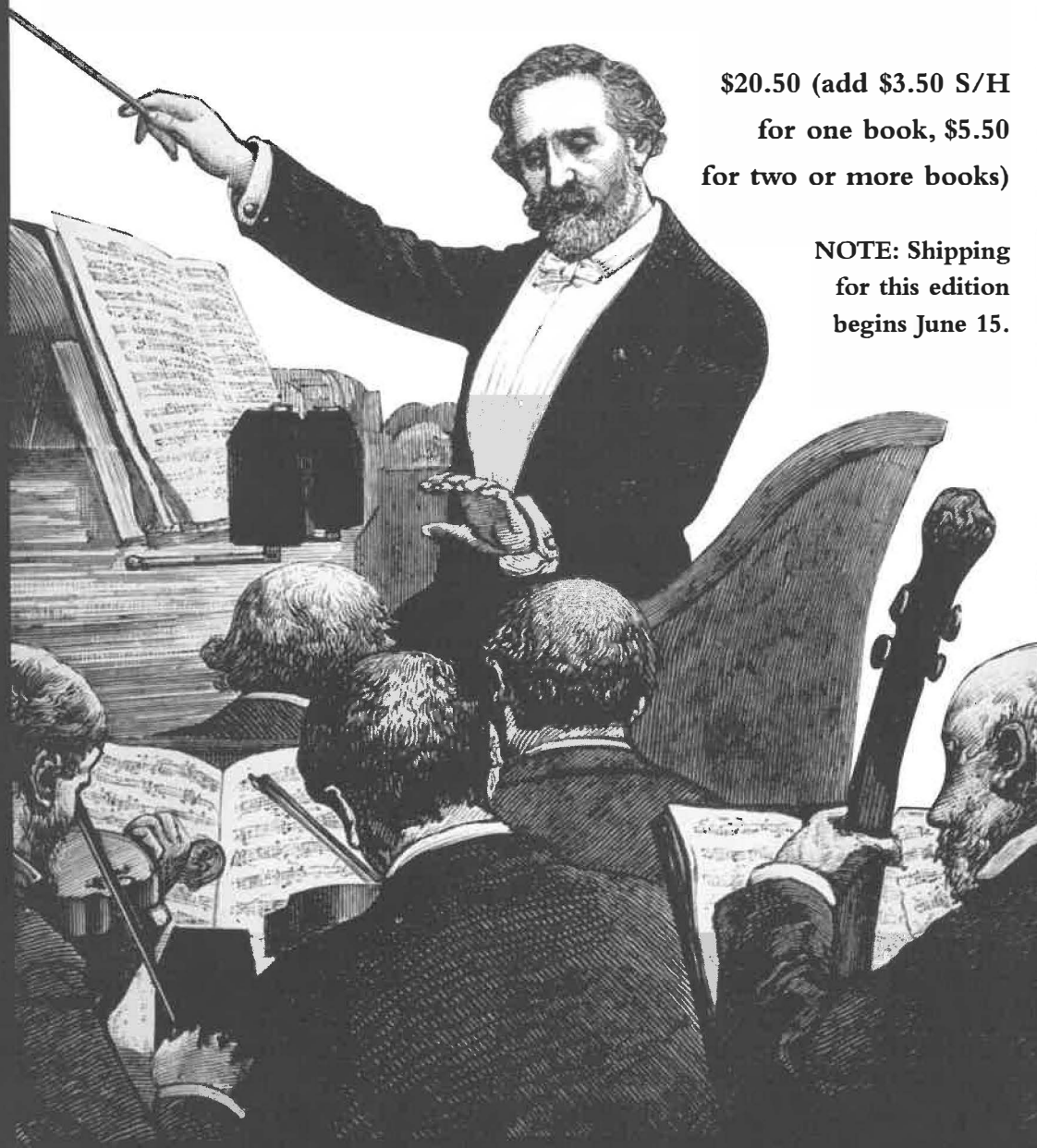
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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. For sign postage an additional \$15.08 Canadian per year. All other foreign, \$24.96 per year.
POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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BY RICHARD MAMMANA



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On the Cover



St. James' Church, Sonora, Calif. (above), known as "the little red church," was built over an abandoned mine after the gold rush. And St. James' Church, Del Rio, Texas (below and cover), began in 1883 with meetings in a schoolhouse. The present Gothic-style building was completed in 1949. The two churches join others throughout the country that bear the same name and mark the feast of St. James July 25.

Cover: Warren Beitel photo



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SUNDAY'S READINGS

The Neglected Mission Field

'The field is the world' (Matt. 13:38)

The Ninth Sunday of Pentecost, July 21, 2002

Wisdom 12:13, 16-19; Psalm 86 or 86:11-17; Rom. 8:18-25; Matt. 13:24-30, 36-43

Our Lord tells us that his parables are difficult to understand. The parable in today's gospel is no piece of cake. In order to get to the lode vein, we must make sure we have located the setting. And we usually get this setting wrong.

The field where the Son of Man will look for children of the kingdom is the world. We, on the other hand, look for those children in the church. If that is the setting we have in mind for this parable, we will miss the essence.

We are wedded to defining mission field in such a way that we mean the boundaries of the church. This is easy to document. All we need to do is answer these questions: Where do we send the majority of missionaries? Short-term mission trips? Money from outreach in our budgets? Resources like medical relief? Exchanges with others in mission? Answers: Places in the U.S., places in the Episcopal Church inside the U.S., places in the Episcopal Church outside the U. S., and other dioceses and provinces of the Anglican Communion.

Of course, this is part of our mission call. Many of our cities are homicide capitals of the country; greed in members of our churches must be addressed for social justice; and we all gain as we partner with sister churches near and far, old and young, weak and strong.

But what about the 20 percent of the population outside the church, beyond the boundaries of Anglicanism, who have no clue who Jesus is? Are we called to them? What about countries like Morocco which are 99.2 percent Muslim? Does Christ see them as the field? What about the 100,000 villages in India which have no Christian presence? Could he have children of the kingdom in these villages?

We find the answer in Romans. Paul gives a cosmic view of Christ's mission. His setting for redemption is "the whole of creation longing to obtain the glorious freedom of the children of God." He inserts global language, pushing this scope into the text and forcing upon us a view of mission that must include more than our neighbors and ourselves.

Both Jesus and Paul recognize the tendency to see God's mission only in terms of familiar territory. And both would show us how much we miss when that is our field of vision. The parable describes in uncomfortable imagery the full hatred and destructive intentions of the devil. Paul gives us a full-sized hope, alongside the cosmic vision, which makes sense only because of the full and final triumph of our triune God. To know both — the devil's intent and God's final triumph — gives us a clearer vision of the mission of God.

Look It Up

Can you see Paul's first encounter with the notion of mission outside the church in Acts 13, or Peter's in Acts 10 and 11?

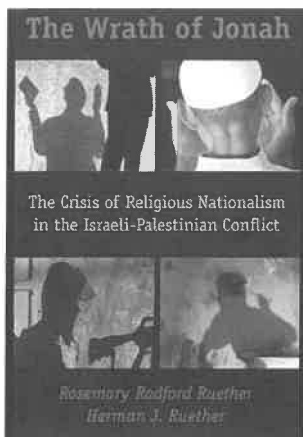
Think About It

Where do your church's mission resources go? How can they spread out to the wider world?

Next Sunday

The 10th Sunday of Pentecost

1 Kings 3:5-12; Psalm 119:121-136 or 119:129-136; Rom. 8:26-34; Matt. 13:31-33, 44-49a



The Wrath of Jonah
The Crisis of Religious Nationalism
in the Israeli-Palestinian Conflict

By Rosemary Radford Ruether
 and Herman J. Ruether
 Fortress Press. Pp. 296. \$20.
 ISBN 0-8006-3479-9

This provocative book bounces into its second edition just as the crisis it describes explodes into a new and deadly edition of its own. Trying to number the Middle East crises depends on whether you count the wars or the battles.

Rosemary Radford Ruether is a respected professor of theology and author of many books, a scholar who is willing to share her opinions. Her husband and co-author is former acting director of the Palestinian Human Rights Campaign.

By 2002 it is not easy to be objective about the Middle East, especially Israel. The pan-Arabist worldview, the Ruethers tell us, is that Jews can live in the region as minorities, but “a Jewish state created by Western colonialism is anathema.”

Palestinians and Israelis do not start from the same position. There is no history of continuous, organized anti-Palestinianism through the last 20 centuries. In our own times, Hitler exterminated Jews while much of the world yawned. Egypt invaded almost as soon as Israel was proclaimed a state in 1948. Iraq and Jordan’s military backed the Palestinians, while Israel’s principal support comes from the United States, for religious and cultural reasons that the Ruethers examine.

The authors speak of “the endless efforts of Israel to remove or subjugate Palestinians in increasingly

diminished numbers on less and less land.” Arab refugees are condemned to spend their lives in camps, excluded from normal personal and cultural growth by Arab governments that refuse to relocate them.

This important book presents the Palestinian case in clear, even enthusiastic, terms while not overlooking the Israeli side. Its suggest several

possible solutions, which are handicapped by the reality that Israelis and Palestinians experience two different political cultures, different levels of tolerance for corruption. The Ruether suggestions may become lost behind the real-time blood and smoke.

A.E.P. Wall
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Blessings of Unmarried Couples Authorized in the Diocese of Kansas

Homosexuals and heterosexuals for whom marriage might pose a financial hardship will soon be able to have their relationships blessed in the Diocese of Kansas, the Rt. Rev. William E. Smalley said on June 13.

"We have people in our parish communities who have not been able to fully enjoy the blessing of their lives..." the Bishop of Kansas said in a letter sent to clergy announcing the decision. "I come to my decision in part out of pastoral care for these people, but also because of the example I see in our Lord and Savior, Jesus Christ. Jesus in his Incarnation cared deeply for all people, and had a special care for those who were denied the fullness of life."

In announcing the policy change, Bishop Smalley said he believes the Diocese of Kansas is the first to extend a rite of blessing to heterosexual as well as homosexual couples. In some

cases a surviving spouse may lose pension or social security benefits if he or she remarries.

Under the procedure outlined by Bishop Smalley, a congregation intending to perform the proposed blessing must submit a plan for approval at least 30 days in advance. At least one of the two must be a member in good standing of the congregation and both must be willing to undergo pastoral counseling. The rector and vestry must reach consensus (not unanimous agreement) to move ahead with the ceremony.

"The proposed rite for the blessing of the relationship shall not be considered to be Holy Matrimony and shall be distinct of and in no way resemble The Celebration and Blessing of a Marriage in The Book of Common Prayer or similar rites used in other religious traditions," Bishop Smalley said in outlining the sixth and final stipulation.

FIFNA Proposes Candidates for Bishop

Forward in Faith North America (FIFNA) has finalized details and released a slate of two candidates, one of whom the traditionalist group hopes will become a non-geographic bishop of the Episcopal Church.

The candidates are the Rev. David Moyer, rector of Church of the Good Shepherd in Rosemont, Pa.; and the Rev. William Ilgenfritz, rector of St. Stephen's in Whitehall, Pa. Other nominees from the floor are possible at the Aug. 18-21 national assembly in Bellevue, Ill., provided they pass background checks and meet certain requirements proposed by several overseas primates. Nominees must be 65 years or younger, Anglican priests for at least 10 years and members in good standing of a province of the Anglican Communion at the time their names are put forward.

Clergy and lay delegates to the

assembly will be asked to vote "yes" or "no" to each name on the ballot, leaving open the possibility that more than one person will be chosen.

"The assembly will not be electing a bishop; it cannot," said a June 12 release posted on the FIFNA Internet website. "The process of election and consecration belongs to dioceses and provinces. What FIFNA can do, however, is to nominate priests it would like to see considered by a province which decides to come to our aid by electing and consecrating a 'flying bishop' for us. The assembly will be saying that these are the priests FIFNA approves and supports for that ministry."

FIFNA describes itself as an association of Anglicans who are unable in conscience to accept the ordination of women as priests or as bishops.

Archbishop Extends Welcome to Canadians

Clergy and lay members of the Canadian Diocese of New Westminster who walked out of the annual synod after it approved development of a rite of blessing for same-sex couples [TLC, July 14] were offered the possibility of ecclesiastical protection by the Most Rev. Emmanuel L. Kolini, Archbishop of Rwanda.



Archbishop Kolini

In a letter dated June 27, Archbishop Kolini said both the Province of Rwanda and the Anglican Mission in America (AMiA) would extend a "welcoming hand of Christian fellowship, shared concern, ready support and tangible assistance."

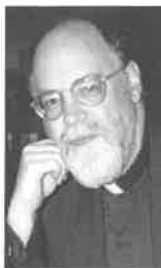
The Rt. Rev. Michael Ingham, Bishop of New Westminster, told the Anglican Church of Canada News Service that the offer was "meaningless," since the archbishop has no jurisdiction in Canada. He also said that a recent letter in which he vowed to suspend the canonical licenses of dissenting clergy in his diocese unless they reaffirmed their loyalty to him by July 2 was not a threat, but merely a request for clarification.

In a written response, the clergy have since told Bishop Ingham that they are still part of the diocese. Another letter, written by wardens of eight parishes affected, said implementation of the recent synod decision might strain the relationship between those parishes and Bishop Ingham "beyond repair."

"We are therefore planning to call extraordinary vestry meetings in each parish to consider these and other pressing matters," the letter stated. "We will endeavor to do this as soon as is feasible, but due to the requirements of the canons and the vacation schedules of parishioners we cannot guarantee that we will have the results of the vestry meetings before September."

Fr. Edwards Renounces His Ordination Vows

Faced with an impending ecclesiastical lawsuit and a dwindling number of legal options in his bid to remain as rector of the rural Maryland parish which called him, the Rev. Samuel L. Edwards renounced his Episcopal ordination vows and asked to be received into the Anglican Province of Christ the King.



Fr. Edwards

"I now believe that, beyond a reasonable doubt, the Episcopal Church is neither desirous of reform from within nor capable of reform without," said Fr. Edwards in a three-page statement read at a press conference June 27 in Washington, D.C. "Indeed," he continued, "the evidence indicates that, while some

people of good will remain within it, the institution taken as a whole is unremittingly hostile to any calls to halt and reverse its decline from authentic Christianity."

In January 2001, Fr. Edwards was called to be rector of Christ Church in Accokeek and St. John's Chapel in Pomonkey, Md. The Rt. Rev. Jane Holmes Dixon, Bishop *Pro Tempore* of Washington at the time, refused to license him. Fr. Edwards and the vestry of Christ Church claimed that Bishop Dixon had waited beyond the canonically mandated 30-day limit in which to make her objection public and Fr. Edwards proceeded to move into the church rectory and celebrate the Eucharist.

On May 27, 2001, a 60-day limit under which a priest may officiate within a diocese without the permission of the bishop expired and Bishop

Dixon subsequently sued and won in federal court. The verdict was upheld on appeal in May 2002. Both Bishop Dixon and Fr. Edwards faced ecclesiastical disciplinary review for their part in the dispute. Bishop Dixon was exonerated. Fr. Edwards' trial was to begin in Fort Worth (the diocese where he remained canonically resident) on July 23, but the Rt. Rev. Jack L. Iker, Bishop of Fort Worth, said Fr. Edwards' renunciation has rendered the issue of disciplinary proceedings moot. Bishop Iker will ask the standing committee to consent to a sentence of deposition.

"It is with deep regret that I have received notification from Fr. Sam Edwards of his decision to leave the ministry of the Episcopal Church and to affiliate with the Anglican Province of Christ the King," Bishop Iker said in a prepared statement.

Humor and Inspiration Mark Province 4 Synod

For many, the presence of the Rt. Rev. Michael B. Curry was the high point of the Province 4 synod, which met the first week of June at Kanuga Conference Center, Hendersonville, N.C.

The Bishop of North Carolina worked overtime at the conference, delivering the keynote address, preaching at the Eucharist and wrapping up the meeting with closing remarks.

Bishop Curry's keynote address raised voices, enthusiasm, and several big laughs among the audience. In remembering some of his foibles as a

new bishop, he confessed to being "one of God's biggest headaches," pausing to tell the audience, "And you're the other one."



Bishop Curry

Bishop Curry has had extensive involvement in crisis control ministry, founding of ecumenical summer day camps for children, the Absalom Jones initiative, creation of networks of family day care providers, creation of educational centers, and the brokering of millions

of dollars of investment in inner-city neighborhoods. But his preaching missions — hard-hitting work from the pulpit — seemed to have lit the brightest flames under those who would grow and mature as Christians.

"Everything he does has an evangelistic thrust," said the Rt. Rev. John W. Howe, Bishop of Central Florida.

The theme of the June synod meeting was "Making a Difference: God's Mission in a Changed and Changing World." Presenters were mainly coordinators of ministry networks throughout the province. Under the leadership of the provincial administrator, Gene Willard of Morganton, N.C., the ministry networks include HIV/AIDS, disaster relief, youth, environmentalism, and Hispanic ministries.

The synod also provided the opportunity to see old friends and build bonds across the dioceses. Those informal encounters were more useful than the formal "networking" apparatus the synod is attempting to establish, some participants said.

Nominees Chosen for Election of Bishop in Easton

The search committee in the Diocese of Easton has presented a slate of four candidates for the election of bishop, to be held Sept. 28 at Trinity Cathedral in Easton, Md.

The nominees are: the Rev. Warren C. Murphy, rector of Christ Church, Cody, Wyo.; the Rev. James C. Ransom, rector of Trinity Church, Towson, Md.; the Rev. James J. Shand, rector of

Christ Church, Stevensville, Md.; and the Rev. Canon Rosemary G. Sullivan, secretary of General Convention.

Assuming sufficient consents are received, a tentative consecration date of Jan. 25 was announced. The bishop-elect will succeed the Rt. Rev. Martin G. Townsend, who has retired.

• MORE NEWS, PAGE 15 •

Joe Thoma



The Malawi sisters play a game of ball on the grounds at the convent of the Community of St. Mary in Peekskill, N.Y.

Jan Armstrong photo

The Malawi Project

The Community of St. Mary in Peekskill, N.Y., trains novices for an Anglican women's community in Central Africa.

By Richard Mammama

In 1999, an extraordinary inquiry traveled through Bishop Jackson Biggers from Central Africa to a grand stone convent overlooking the Hudson River.

It said that two Anglican women from the Diocese of Northern Malawi had discerned vocations to monasticism, and asked whether they could train for vows under the direction of the Eastern Province of the Community of St. Mary (CSM). The next year, after thorough arrangements and visa difficulties, CSM opened its novitiate to them, and the Malawi Project began.

At present, five young Malawians are in the formation process at Peekskill, N.Y. Two of them will return to their diocese in September. After that, a rotation of postulants and professed sisters between Malawi and the United States will continue for several years until the daughter convent has a strong enough community to train its own novices.

Positive relations have continued between CSM and Northern Malawi

since Bishop Biggers' retirement. "I like the new Bishop of Northern Malawi, Bishop Christopher Boyle, very much," said Mother Miriam, CSM, in a recent interview. "He is a sensitive, detail-oriented pastor who sees the long view for establishing CSM Africa with our bright, young Malawians."

Fund raising for the construction of the first Anglican convent in Central Africa is in progress. The cost for the complex, which is to house nine nuns, runs to \$108,000. It will include cells, an oratory, kitchen, dining room, an office, reception area, bathrooms and a fenced-in area for chickens. The CSM house in Malawi will be economically self-sufficient, relying on intensive agriculture, animal husbandry and donations for its support. Its ministries will include religious education, intercessory prayer, and basic medical care.

Malawi, an African nation which borders Zambia, Mozambique and Tanzania, is home to three thriving dioceses of Anglicans and a population of 10 million people struggling with AIDS, malaria, tuberculosis, inflation and debt. The United Nations

ranks it as the ninth poorest country in the world.

The Community of St. Mary was founded in New York by Mother Harriet Starr Cannon and her companions Feb. 2, 1865, as one of the first sustained attempts at the revival of religious life in the Anglican Communion. Its works have included teaching, retreats, quiet days, altar bread production and plainchant research. No daughter-house has been sent out from any of CSM's three provinces since 1917, when several American sisters opened a convent in the Philippines.

The novices' own words about their vocation speak to a strong sense of purpose, and a godly commitment to the work ahead:

"We want to dedicate our lives to God in this way because we want to serve God with our whole heart, and to put our trust in him. To thank him for what he has been doing for us. To find the source of endless joy. To be the spouses of Christ. To answer his call and to devote ourselves in prayer, work, and study."

For more information about the Malawi Project, visit the CSM webpage at <http://stmaryseast.org> or write to the Community of St. Mary, St. Mary's Convent, John Street, Peekskill, NY 10566. □

Richard Mammama is a recent graduate of Columbia University. He lives in New York City.

A Guide to Acronyms

"Shame on you," the letter began. I was being chided by a subscriber because she perceived this magazine uses too many acronyms. "Sometimes I have no idea what you people are writing about."

Our correspondent may be right. Perhaps we're so close to church jargon and terminology that we don't stop to think whether our readers might understand what's being presented. So in the interest of making our pages easier to read, I present the following guide to acronyms or abbreviations you might find on our pages:

ARC — Anglican Roman Catholic. The ecumenical dialogue between Anglicans and Roman Catholics. There's also ARCIC, to reflect the international communion.

BCP — Book of Common Prayer. We still get critics who claim the 1979 book should not be called the Book of Common Prayer, but rather a prayer book or a book of prayers.

CDSP — Church Divinity School of the Pacific. One of the church's 11 theological seminaries, located in Berkeley, Calif.

DOK — Daughters of the King. An organization for lay women which intends to bring women into a closer relationship with Jesus Christ.

EFM — Education for Ministry. A popular four-year program founded at the University of the South. It provides theological education for lay persons.

FIFNA — Forward in Faith North America. The North American branch of an international Anglican organization which upholds an all-male priesthood.

GOE — General Ordination Examination. An examination taken by senior seminarians to provide assistance to dioceses in determining whether persons are ready to be ordained.

HOB — House of Bishops. One of the two houses of General Convention. In recent years, it has met in the spring and fall.

IAYN — International Anglican Youth Network. A global consultation of staff persons who deal with youth and young adult ministries.

JPIC — Justice, Peace and the Integrity of Creation. A committee of the national Executive Council, formed following a consultation in Korea in 1990.

KEEP — Kiyosato Educational Experiment Project. Paul Rusch, an American missionary, founded this organization which focuses on rural development in Southeast Asia.

LED — Lutheran Episcopal Dialogue. These

are the people who brought us *Called to Common Mission*, the agreement which establishes full communion with the Evangelical Lutheran Church in America (ELCA).

MRI — Mutual Responsibility and Interdependence. A policy developed at a Pan-Anglican Congress in 1963 which highlights global connections and sharing among Anglicans.

NNECA — National Network of Episcopal Clergy Associations. An organization of more than 30 associations of clergy.

OSL — Order of St. Luke. An international ecumenical organization devoted to healing. Popular in the Episcopal Church

PECUSA — Protestant Episcopal Church in the United States of America. Still the official title of the church, even though most people call it The Episcopal Church and use ECUSA.

RACA — Recovered Alcoholic Clergy Association. Promotes mutual self-help, fellowship and pastoral concern for recovering alcoholic clergy.

SSC — Society of the Holy Cross. Known by its Latin initials. An international society of clergy emphasizing catholic principles and corporate reunion with the Church of Rome.

TLC — The Living Church. What else could it be? Should not be confused with the rap group TLC.

UBE — Union of Black Episcopalians. Dedicated to justice and ministry of black persons in the church and to eradicate racism.

VIA — Viviendo la Identidad Anglicana. Works with Spanish-speaking congregations to help them discover their Episcopal identity.

WCC — World Council of Churches. An international fellowship of more than 300 churches including the Episcopal Church.

YPF — Young People's Fellowship. An unofficial designation for youth groups in many Episcopal churches.

No, there's no Q, X or Z on this list. My apologies to all who will be offended because I didn't mention the following:

AAC, AAM, ABC, ACC, ADLMC, AFM, AIM, AMIA, AWAKE, BEST, BOS, BSA, BSG, BTE, CA, CBS, CCLEC, CCN, CCU, CDO, CHC, CHS, CODE, CPC, CPF, COM, CHS, CJSB, COCU, CSF, CSM, CSSS, CT, CUAC, CWM, DFMS, DOCC, EAM, EBC, ECBF, ECC, ECF, ECIM, ECMC, ECTN, ECW, ECS, EDEO, EDS, EEES, EFAC, ENS, EPF, ERM, ESMA, ESMHE, ETSSW, EUC, EWC, EWM, EU, EYC, FODC, GEM, GFS, GTNG, GTS, IAND, LEM, NAAD, NAMS, NASSAM, NCA, NCC, NEAC, NECAD, NNLP, NOEL, OAR, OCP, OHC, OSA, OSB, OSH, OSV, PBS, SAMS, SKCM, SOMA, SPCK, SPEAK, SPG, SSF, SSJE, SSM, SSP, SWTS, TENS, TESM, UTO, or VFM.

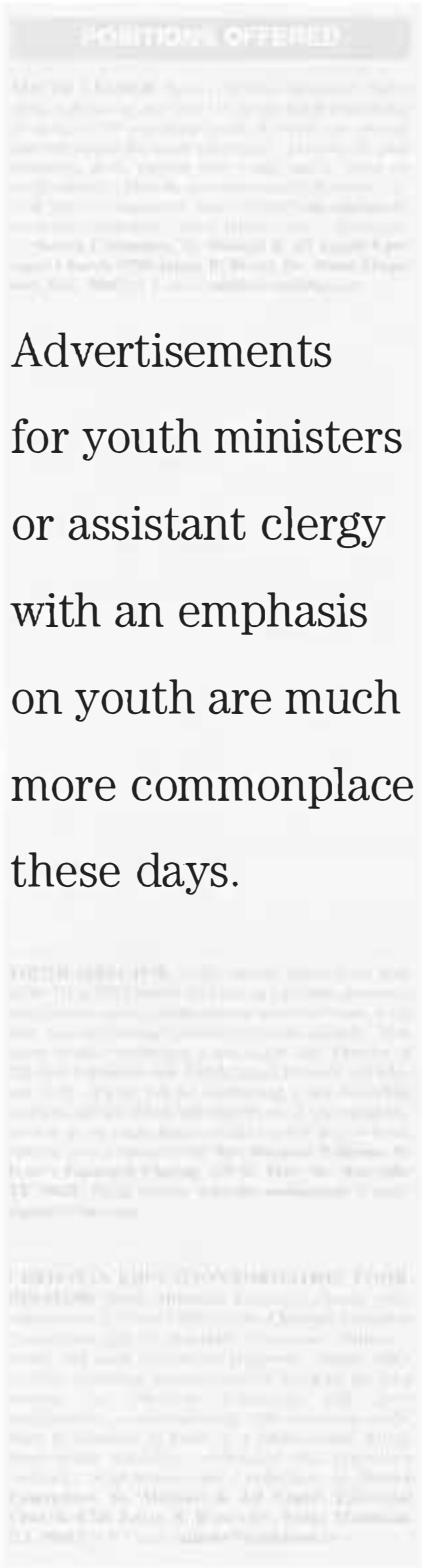
David Kalvelage, executive editor

Did You Know...

A new Internet website, www.raptureready.com, regularly tracks natural disasters and bad news in order to predict the probability that Armageddon will occur that day.

Quote of the Week

Lutheran theologian Martin Marty, to the *Los Angeles Times* on the trend to de-emphasize damnation in sermons: "When churches go door-to-door and conduct a market analysis, they hear, "I want better parking spaces. I want guitars at services. I want to have my car greased while I'm in the church."



Advertisements for youth ministers or assistant clergy with an emphasis on youth are much more commonplace these days.

Especially for the Young

A perusal through the classified advertisements of almost any issue of this magazine reveals the emphasis many churches are placing on youth ministry. Advertisements for youth ministers or assistant clergy with an emphasis on youth are much more commonplace these days and for this we give thanks.

Young people are growing up at a difficult time, with extraordinary pressures facing them daily. In many places the church has recognized this and has affirmed the presence of young persons as members of the congregation. Children and teenagers play important roles in many churches as lectors, ushers, acolytes, choir members and nursery assistants. Some congregations have gone so far as to have worship services directed at youth and led by young people. In return, the church can offer these young members an opportunity to draw closer to God through faith in Jesus Christ.

We need to pray for our young persons and to give thanks for their presence in our congregations and our lives. Pray that the church, through its many youth ministries, may nurture them in faith.

Everyone Needs Safe Place

The national Executive Council has been struggling with how to implement a resolution adopted at the 2000 General Convention concerning the establishment of congregations as "safe spaces" for lesbians, gays and other sexual minorities [TLC, July 7]. It's not difficult to see why there has been a struggle over this issue. By designating some congregations as "safe spaces," there could be an implication that other congregations are not "safe." The resolution adopted in 2000 stresses that these "safe spaces" be places where persons could "tell their stories and be heard with love, care and assurance of appropriate confidentiality." We hope that such characteristics would be found in all congregations, whether or not they have designated their churches as "safe spaces." If the rector, or a lay leader for that matter, can't provide confidentiality and love, then the church has failed miserably.

The need to provide "safe spaces" goes beyond sexual minorities. Children need to know they are safe in our churches, particularly in view of the publicity generated by pedophilia scandals. Victims of domestic violence or those injured in hostilities in our streets are in need of safe spaces, as are those who are lonely or frightened. May all our churches be safe spaces for those who enter.



Branches in the Vine

The vision of a new world is about more than a future life for individuals.

By Donald I. Judson

The liturgy of the Eastern churches includes this language in a prayer: “as God thou [Christ] didst arise from the grave in glory, and with thee didst raise the world.”

I found this cited in Archbishop Michael Ramsey’s book, *The Resurrection of Christ*, and it is striking language indeed. Raise the world? Does the prayer assert that there is a resurrection of the world? Ramsey goes on to say “in the resurrection of the dead ... the goal of the individual and the goal of the redeemed society find their perfect coincidence ... The perfecting of the individual is reached only in the perfecting of all.”

The vision of a new world arises from deep roots. The prophet Isaiah foresaw that Yahweh would “create a new heaven and a new earth” (65:17). St. Paul proclaimed that in the last days “the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God” (Rom. 8:21). And in a vision the writer of the Book of Revelation “saw a new heaven and a new

earth, for the first heaven and the first earth had passed away” (21:1). It is a vision which receives some notice during the Sundays of the Advent season.

In contrast, the prayer book’s Burial Office, which is for me the main vehicle through which we hear the church’s message on death, I look in vain for signs of such an emphasis. There is extensive use of the third-person singular. Frequently we pray for “him” or “her,” which is perhaps to be expected since the occasion for the office is the death of an individual. There is little or no sense that the individual is — or was — part of anything greater than himself except the church, and this only in a few places. We pray for the deceased that he/she may be granted “an entrance into the land of light and joy, in the fellowship of thy saints.” We pray that God will grant “to thy whole church in paradise and on earth, thy light and thy peace.” We find language from Matthew’s scene of the last judgment, “come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.” One reference appears to promise to undo

the predominant focus on the individual: “none of us liveth unto himself, and no man dieth to himself.” It goes on to say we live and die “unto the Lord,” which is of course true, but what it fails to say is that we also live and die as members of a family, a community, a nation, a world.

These few suggestions of a wider context in the office are lost in its focus on the individual. Indeed, the office seems to suffer from the excessive individualism that characterizes our society in 2002. The prevailing sense of our times is that I can choose which community or group I want to be a part of, or I can choose not to be a part of any in spite of ecology’s reminder that each of us is an inseparable part of wider systems.

It is right for the church to celebrate a person’s life just ended, but without a wider context this gives us the impression that the church endorses an absorption with the needs of that individual to the exclusion of the communities — the world — of which he or she was a part.

We no longer have the sense of the

VIEWPOINT

ancient Hebrew, whose identity was as a part of his tribe. He knew himself to be born into that unit of society and that he was stamped with that identity from birth. That loss may be a good thing. But it is not good that we may be losing the sense that that we are an integral part of the human and natural world, or that we are but one branch in the vine that is Christ Jesus, and are but one part of his body.

Today we bemoan the problems of our world, the conflicts that seem never to cease, the increasing gap between the rich and the poor from which arise so many of its problems. We wring our hands over the threat of attack from overseas, the state of our schools, the number of homeless on our streets, the difficulty families have in making ends meet, and a host of other societal problems. Surely when we have such worries the vision of a new world — a redeemed world — is one that should strike a responsive chord in our minds and hearts. The absence of that vision in the church's message regarding death and resurrection leaves us with the

We are an integral part of the human and natural world, we are but one branch in the vine that is Christ Jesus, and are but one part of his body.

sense that the gospel promises our deliverance from the world, rather than the deliverance of the world and ourselves as parts of it. Such a vision of a new world could well energize us to bring a bit of that deliverance to bear on some corner of our lives now.

The gospel is not the promise that individuals can live forever. It is more than satisfying a desire to "eternalize" ourselves. Speaking for myself, that prospect does not hold much interest. I do not have much desire to live forever. But it is not just a matter of whether I do — or do not — have a future life. I will rise or fall with the rest of humankind, indeed with the rest of creation. The gospel is that a new world is present and one day will be all in all, and the promise of resurrection is that the whole creation will rise and that, along with all of our brothers and sisters, we are to be part of it.

Let our liturgy celebrate the promise of the new world, not just the promise of future life for this or that individual. Let the language of our Burial Office proclaim the gospel's full message regarding death and a future life — the new world — at the same time as we offer the church's pastoral ministry to the deceased and the bereaved. □

The Rev. Donald Judson is a semi-retired, non-stipendiary priest who lives in Oak Park, Ill.

LETTERS TO THE EDITOR

On the Mark

"Eye On The Wrong Field" [TLC, June 16] is correct in stating that there are many "wolves" inside the Roman Catholic Church.

That said, one can not help but agree with the *New Oxford Review* as right on the mark in its listing of the immoral and heretical excesses which have been foisted on the Episcopal Church by an increasingly liberal hierarchy. In their efforts to this end they have had the increasing support of an element in the laity which had little or no influence within the church prior to the 1960s and 1970s, and which in my opinion do not truly represent the opinions and values of most Episcopalians.

*Laurance H. Armour, Jr.
Pierce, Texas*

I enjoyed David Kalvelage's commentary on the ad contained in *The Weekly Standard* ("The Wolf Inside the Catholic Church"). While I share both his sense of offense and his observation that inside the Catholic Church there are "many wolves," I am also somewhat amused that he would take such an offense. This is because in the past I have observed that TLC has taken its share of cracks at our Roman brethren (e.g. "naughty nuns," certain remarks about behavior, etc).

I would hope that TLC would continue to hold the moral high ground and not engage in editorials that would expose such an excellent and valuable publication to charges of literary hypocrisy. Episcopalians and many of my Roman Catholic friends recognize publications such as the *New Oxford Review* for their true "mean spirited," intolerant, and reactionary character. Our church, led by your publication, has tried to keep the discussion civil and balanced, which is certainly no easy task. Therefore, I wish TLC well in remaining above the fray.

*John M. Lawrence
Wooster, Ohio*

A quick comment upon David Kalvelage's finishing remark, "It seems to me these folks ought to worry about cleaning up their own house before taking shots at someone else's" [TLC, June 16]. Amen!

*(The Rev.) Harold V. Smith
St Peter's Church
Lebanon, Ind.*

They're Not Rivals

A Viewpoint article and an editorial [TLC, June 9] stressed that congregations were the whole church and that the diocese was an unnecessary added level. It is never either/or. Appreciation of the diocese does not detract from appreciation of the parish/congregation. Of course, ministry happens in our local congregations. That is where we live out our faith. But the diocese and the congregation are never rivals for our commitment. Anglican theologians have been constantly reaffirming that it is through the diocese and its bishop that each of us, through our congregations, are a part of the body of Christ continually striving to overcome separation and dissension.

Michael Ramsey's writings are especially important in developing a solid ecclesiology, most particularly *The Gospel and the*

Catholic Church. The Ordinal makes it clear that our bishops represent the gathered church(es) in that place in the "Councils of the Church" and have been elected to assume that privilege and responsibility.

*Winnie Crapson
Topeka, Kan.*

Book of Choices

Ward Nelson's letter, "No Longer Uniting" [TLC, June 9] is right on target. Not only do the myriad of liturgical arrangements suggested for the Eucharist in the current prayer book tend to divide rather than unite us but the strange theological possibilities divide us even further.

Though the title of the book remains the same, in fact it is no longer a book of common prayer but a book of choices. No wonder that with this prayer book at the heart of our liturgical life we have given up our catholic background and become Congregationalists in vestments.

*(The Rev. Canon) Robert S.S. Whitman
Guilford, Conn.*

Nothing New?

Regarding the editorial, "Accokeek: Many Losers" [TLC, June 16], I agree that it was a lose-lose situation. But I noted the statement "it would seem that the ruling also means that a bishop can insist that a priest's theological views be in line with those of the bishop." But haven't some of our more conservative bishops been practicing this all along? Or is it only news when a liberal female bishop bars someone?

*(The Rev.) Blaine R. Hammond
St. Peter's Church
Seaview, Wash.*

Opportunity Missed

The Rev. Marco Mejia [TLC, June 2] missed a golden opportunity to review with the recently assigned deacon what his duties and responsibilities were, especially in the absence of Bishop Larrea.

Rather than make a federal case about it, Fr. Mejia could have offered his services and consecrated the elements for future services.

Not only did he embarrass the deacon, he also put the bishop on the spot

since all missions are the direct responsibility of the bishop.

He needs to understand that we are all members (lay and clergy) of the household of God, that we are all trying to serve God and his people to the best of our abilities, and whenever we make a mistake it should not be considered a cause for an inquisition.

*(The Rev.) Lisle H. Davis
El Paso, Texas*

It's a Smokescreen

Thanks for the positive coverage of our renovated cathedral [TLC, June 16]. Our major local paper has not been so kindly.

In the same issue, the comment in the editorial, that "a bishop can insist that a priest's theological views be in line with the bishop's" can be a smokescreen. In the Diocese of



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LETTERS

Pennsylvania, the Rev. David Moyer of the Church of the Good Shepherd claims that to be the issue, while at the same time denying the diocesan bishop (both the incumbent and prior bishops) "a right to celebrate the Eucharist in the churches of the diocese and to preside at meetings of the vestry." The standing committee of the Diocese of Pennsylvania did not agree to the prohibition on the basis of Fr. Moyer's theology, but on his refusal to allow the bishop to make an official, standard visitation.

*(The Rev.) David Rivers
Philadelphia, Pa.*

I enjoyed the article about Philadelphia's redesigned cathedral. It mentions, "When the Church of the Saviour was designated a cathedral by the Rt. Rev. Allen L. Bartlett, Jr. in 1992 . . ."

Isn't it true that the canons of the Episcopal Church say that the diocesan convention is the body that designates a parish church as a cathedral (not merely the bishop himself)? Was it possible in this case for the bishop to raise the parish to a cathedral without the convention's permission?

*William Keller
Big Rapids, Mich.*

Bar Patrons

"Church in a Bar" [TLC, June 30] was taken seriously by Bishop Stephen S. Bayne, Jr., Bishop of Olympia, in 1951 when he authorized the mission congregation, which became St. Bede's in Port Orchard, Wash., to rent the Port Orchard Bar on Sundays and Wednesdays because there was no other place available to worship God or have a church school. Bishop Bayne had two services of confirmation in the bar as well as holy baptisms. The members of the mission opened a thrift shop several blocks from the bar to raise funds for the church in which they now worship. The two clergy in Overland Park, Kan., have historical precedents behind them.

*(The Rev.) Charles F. Schreiner
Port Orchard, Wash.*

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Minimum requirements for an application to receive consideration are a master's degree in education or theology, experience in education, especially the use of an action/reflection model of education, knowledge of theology, and five years experience in the Episcopal Church. The applicant must be knowledgeable or willing to learn to work with computers and programs including word processing, e-mail, writing in hyper text mark-up language, and desktop publishing.

Preference will be given to individuals who have experience with the Education for Ministry program, experience with the Episcopal Church on a national or international basis, and those who hold or are about to complete work towards a doctorate in theology.

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Bilingual Requirement Draws Interest But No Vote

Bishops from Province 8 submitted a resolution requiring church leaders to learn a second language, but the resolution failed due to the lack of an episcopal quorum at the provincial synod May 6-10 in Scottsdale, Ariz.

Province 8 extends from Alaska to the Mexican boarder, from Hawaii to Nevada and includes Taiwan. The province is as ethnically diverse as it is geographically large, and the intent of the bishop's resolution was to address this diversity.

Few delegates disagreed with the intent of the proposal, but many wondered about the practicality of the resolution. A quorum of bishops was not present at the time the resolution was presented and the resolution was stillborn. The lively discussion of the proposed resolution was interwoven with elections and the routine business of the province.

Ministry Without Easy Answers: Leadership in an Age of Ambiguity was the theme of the 68th synod and convocation.

Stability in Chaotic World

Margaret Wheatley, author of numerous books on management and organizational theory, was the speaker and discussion leader for the convocation. Ms. Wheatley's most recent book is *Turning to One Another: Simple Conversations to Restore Hope to the Future*. She is known for her interest in leading readers into the complex and often baffling world of quantum mechanics applied to organizational theory.

Ms. Wheatley spoke about the church's opportunity to provide moral leadership and to be a place of stability and hope in a world disintegrating under the weight of political, economic, and social problems. One of the world's greatest needs is for healthy community, she said. The best hope for the future, she told delegates, is for clergy and laity in all churches to get beyond their differences and out from under the oppressive weight of bureaucracy, and to recall the original passion that drew clergy into ordained ministry and lay members into worship and leadership in the church.

(The Rev.) Doug Yarbrough

PEOPLE & PLACES

Appointments

The Rev. **Mark R. Clevenger** is deputy for stewardship in the Diocese of Long Island, 36 Cathedral Ave., Garden City, NY 11530.

The Rev. **Beverly Factor** is church planter in the Diocese of Springfield, 821 S 2nd St., Springfield, IL 62704.

The Rev. Canon **Robert Fitzpatrick** is canon to the ordinary in the Diocese of Hawaii, 229 Queen Emma Sq., Honolulu, HI 96813.

The Rev. **Robert Franken** is deacon at Christ Church Cathedral, 1210 Locust St., St. Louis, MO 63103.

The Rev. **Walter E. Friese** is rector of All Saints', 501 S Phoenix, Russellville, AR 72801.

The Rev. **Sean LaBat** is senior pastor of the four congregations in the LaSalle County Episcopal Ministry, 113 E Lafayette St., Ottawa, IL 61350.

The Rev. Canon **Susan Nanny** is canon pastor of Christ Church Cathedral, 1210



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PEOPLE & PLACES

Locust St., St. Louis, MO 63103.

The Rev. **Jerry Ness** is rector of Mediator, 10961 S Hoyne Ave., Chicago, IL 60643.

Ordinations

Deacons

Connecticut — **Marilyn Anderson**, assistant at St. Andrew's, 232 Durham Rd., Madison, CT 06443; **Denise Cabana**, assistant at Trinity, 1109 Main St., Branford, CT 06405-3770; **Harlon Dalton**, assistant at St. Paul's/St. James', 57 Olive St., New Haven, CT 06511; **Valerie Dixon**, assistant at St. James', 95 Rte. 2A, Poquetanuck, CT 06365; **Nathan Ewer**, assistant at Trinity, 129 Church St., Ste. 705, New Haven, CT 06510; **Kathryn Greene-McCreight**, assistant at St. John's, 400 Humphrey St., New Haven, CT 06511; **Malinda Johnson**, assistant at St. John's, 16 Church St., Waterbury, CT 06702; **Ellen K. Kennedy**, 7 Rodgers Hill Rd., Waterford, CT 06385; **Susan McCone**, assistant at Christ Church, 84 Broadway, New Haven, CT 06511; **Alice Mindrum**, assistant at Grace, Union Park at Mott Ave., Norwalk, CT 06850; **Poulson Reed, Jr.**, assistant at St. John's Cathedral, 1350 Washington St., Denver, CO 80203; **Eleanor A. Terry**, 9065 SW Becker Dr., Portland, OR 97223.

Renunciations

Southwest Florida — **Richard Arthur Pollard**.

Retirements

The Rev. **Bill Hibbert**, as rector of St. Andrew's, Rapid City, SD.

Deaths

The Rev. **Eric B. Williams**, retired rector of St. Luke's Church, Baton Rouge, LA, died June 15, in Baton Rouge, after a long illness. He was 49.

Born in Shreveport, LA, he earned degrees from Northeastern Louisiana University, Louisiana State University and Seabury-Western Theological Seminary, and was ordained deacon and priest in 1984. He was assistant at Epiphany, Opelousas, LA, 1984-85, and rector of St. Paul's, Abbeville, LA, from 1985 to 1993 when he became rector of St. Columba's, Ridgeland, MS. In 1998, he became rector of St. Luke's, Baton Rouge, where he stayed until his retirement in 2000 due to disability. He was a decorated U.S. Army veteran of the Vietnam War. He received the Purple Heart three times, in addition to other honors. He is survived by his wife, Sally Siakel; his three daughters, Dana, Tess and Chloe Williams; his mother, and three brothers.

Correction

In the obituary for the Rev. **Arthur James Calloway** [TLC, July 7], one of the parishes he served was identified incorrectly. He was priest-in-charge of St. James' Church, Austin, not Houston, from 1952 to 1959.

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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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Please send letters of interest and any supporting material to: **Michael J. Rich, Chairman of the Episcopal Foundation for Campus Ministry, 4922 Oakmont Drive, Tucson, AZ 85718. Phone: (520) 299-4952 E-mail: wotfun@donnamike.com.**

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

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POSITIONS OFFERED

ASSISTANT RECTOR: St. Catherine's, a large program parish in suburban Atlanta, is seeking a full-time assistant rector to join our clergy team. We are a growing community with many young families and exciting ministries serving our congregation, our community and the world. You will join a vibrant partnership between our clergy and lay leadership and participate in all areas of our life together with a particular focus on pastoral care and Christian formation. We desire an energetic and faithful person who will be a friend and companion in our journeys. Please send your resume and CDO profile to: **The Rev. Jim Nixon, St. Catherine's Episcopal Church, 681 Holt Road, Marietta, GA, 30068.** E-mail: fatherjim@mindspring.com. For more information about St. Catherine's see our website at www.stcatherines.org.

ASSOCIATE RECTOR FOR FAMILY MINISTRY: St. Paul in the Desert, Palm Springs, CA, seeks a priest who has a passion for working with our children and families. Our numbers of children are small, but we have a commitment to a quality program that will grow. Prefer a female priest. Will share other duties w/rector. Competitive salary and benefits. Contact: **Andrew Green, PO Box 1139, 92263; (760) 320-7488; wrector@earthlink.net.**

ASSISTANT TO INTERIM RECTOR: Corporate-sized parish in historic, Rhode Island waterside community seeks ordained person with special interest in youth ministry to serve as assistant to interim rector for two years. 100+ young people waiting for leadership. Stipend, housing, benefits. Contact: spaulwickford@aol.com.

CATHEDRAL DEAN: The Cathedral of St. Paul the Apostle, Fond du Lac, WI, a pastoral Episcopal congregation with a long, distinguished history in the Diocese of Fond du Lac, is seeking an experienced rector to be our new dean. We are looking for a dean who will help us grow spiritually; as individuals; in membership; in love for one another; and in active committed service to the parish, the community and the Lord. Candidates should possess qualities of a good leader and planner, an effective preacher and speaker, a helpful counselor who can deal effectively with old and young in our diverse parish family of 408 baptized members.

For over 150 years, St. Paul's has provided a beautiful place for people to worship and serve the Lord. For most of our history, we have been an important center and example of Anglo-Catholic revival and tradition, and our buildings and liturgy reflect that commitment. **Please send inquiries by July 31 to: Richard Best, Search Committee Chairman, St. Paul's Cathedral, 51 West Division Street, Box 347, Fond du Lac, WI 54936-0347 or E-mail: rbest@kaytee.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.

PART-TIME VICAR: Opportunity to relocate to the enchanted San Juan Islands in the state of Washington. Grace Church on Lopez Island (147 members) is seeking an individual who is a preacher, teacher, and pastor to lead us in our expanding Christian ministry. The Island's bucolic setting is home to a diverse community of farmers, fishermen, artists, writers, craftsmen and retired people from all walks of life. The picturesque new church-parish hall complex, completed in 1999, overlooks the village waterfront with the snow-capped Olympic Mountain Range in the background. Small town atmosphere, the island is about the same size as Manhattan with a population of 2,000. Schools, an excellent medical clinic, a library, food markets and other necessary and life-enhancing services are available on the island. Lopez is equidistant from two major metropolitan areas, Seattle and Vancouver, BC, Canada, both of which can be reached in about a 2 1/2-hour ferry/auto trip or 30 minutes by air. Contact: **Don Langrock, PO Box 221, Lopez Island, WA 98261 or langrock@rockisland.com.**

POSITIONS OFFERED

RECTOR: Church of Our Saviour, Episcopal, Akron, Ohio, needs a rector with prior experience as associate rector or rector. While we are well-endowed financially, we also need to grow. This small, metropolitan parish is open and inclusive with a commitment to diversity. Our new rector will help us build our education and neighborhood ministries while providing pastoral care and leadership. We are open to change while respecting liturgical tradition. Excellent salary and benefits. Please send your resume and letter, or write for a brochure, to **Paul Rose, 500 First National Tower, Akron, Ohio 44308** or E-mail: prose@hrouse.com. Deadline: **July 31.**

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.

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 LEADER: Stone Mountain Episcopal church seeks experienced part-time (15 hr/wk) Youth Leader (lay or ordained) to coordinate youth activities and provide pastoral support for youth and families. Looking for good leadership skills, rapport with youth, and a vision for youth ministry. Must be sensitive to needs of a multi-cultural parish. Competitive salary offered with appropriate academic credentials. Send resume and 3 references to: **Search Committee, St. Michael & All Angels Episcopal Church 6740 James B. Rivers Dr., Stone Mountain, GA, 30083** or E-mail: admin@stmichael.cc.

CHRISTIAN EDUCATION/FORMATION COORDINATOR: Stone Mountain Episcopal church seeks experienced full-time (30hrs/week) Christian Education Coordinator (lay or ordained) to oversee children's, youth, and adult educational programs. Salary 20K+ benefits depending on qualifications. Looking for solid training in Christian Education and good administrative, communication, and leadership skills. Must be sensitive to needs of a multi-cultural parish. Appropriate academic credentials and experience required. Send resume and 3 references to: **Search Committee, St. Michael & All Angels Episcopal Church, 6740 James B. Rivers Dr., Stone Mountain, GA 30083** or E-mail: admin@stmichael.cc.

YOUTH DIRECTOR: 1,000-member parish in the heart of the Texas Hill Country, 60 miles on I-10 from downtown San Antonio, seeks a youth director who loves Jesus, loves kids, and has training/experience in youth ministry. New youth director would join a new rector, new Director of Christian Formation, new Parish School Director, and other new staff. Parish will be constructing a new basketball pavilion, and new parish hall and offices. If you would like to serve as our youth director in this exciting time of development, send a resume to the **Rev. Stockton Williams, St. Peter's Episcopal Church, 320 St. Peter St., Kerrville, TX 78028.** Parish website: www.ktc.net/stpeters. E-mail: stpeters@ktc.com.

RECTOR: Christ Episcopal Church, in the growing suburban North Hills of Pittsburgh, PA. We are a program-sized, theologically moderate parish within a conservative diocese. We seek a rector with strong interpersonal and pastoral skills and talented preaching ability. Our goals are to increase parish membership, revitalize the youth program, develop adult education opportunities, and expand outreach efforts. We have an exceptional children's church school program, strong lay leadership, and an active parish life. We are a welcoming and inclusive parish looking for an experienced rector who will commit to this church family and compassionately lead us. Please send resume and CDO profile to **Search Committee, Christ Episcopal Church, 5910 Babcock Blvd., Pittsburgh, PA 15237** or E-mail: saupefam@nauticom.net.

POSITIONS OFFERED

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** fburd@edusc.org, (803) 771 7800.

RECTOR: St. Augustine's Episcopal Parish in Tempe, AZ, is next door to Arizona State University, and in the growing Phoenix, Scottsdale, Mesa & Chandler area. We have 220 active baptized members and seek a rector who: has an active and disciplined prayer life; is warm & engaging with a good sense of humor; is committed to the traditional doctrine of the Episcopal Church; will lead us into developing lay leadership and lay ministries; participates in and supports renewal and evangelism which promote church growth, outreach and stewardship; and who believes and practices the principle that sex is meant to be practiced within the bonds of marriage between a male and a female. Someone who can be supportive of those who enjoy a mix of traditional and contemporary worship and music, and who prepares and presents well-crafted, inspirational sermons/teachings that encourage mature Christian growth based on biblical precepts. On the "High Church/Low Church" scale, we are probably "Middle Church," and a "family" coming from many walks of life. Contact: **Doug Irish, Chair of Search Committee, 1735 S. College Ave., Tempe, AZ 85281.** Better yet, E-mail your resume to dli@lrlaw.com & I'll send you our Parish Profile. Website: www.StAugustineTempe.org.

POSITIONS WANTED

ORGANIST/CHOIRMASTER: Highly qualified and experienced Organist/Choirmaster seeks 3/4 to full-time position. Expertise in Anglo-Catholic and English cathedral traditions. Also known for abilities as organist and improviser. Excellent people and computer skills as well. Recently completed 7-year service to large Pacific Northwest parish, and looking to relocate to Chicago, or to the northeastern US. Contact at david@herberthowells.org.

REAL ESTATE

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WWW.SEWANEEN.INFO.

FARMHOUSE FOR SALE - SEWANEEN: Three-year-old, 4 bedroom, 3 bath, yellow farmhouse nestled on landscaped acre overlooking University of the South equestrian pastures in Sewanee, Tenn. Custom features; 60-foot rocking-chair porches. Charming garden house. One-of-a-kind on University domain. \$345,000. Contact: (931) 598-5570 (home); (931) 598-1577 or 1904 (offices). E-mail: smoore@sewanee.edu. Will send full description, jpeg photos.

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.

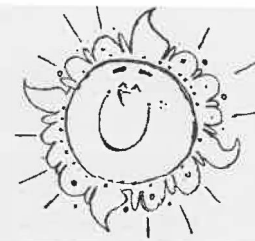
FOR SALE: Two time-share weeks at Barrier Island Station Resort on the outer Banks of North Carolina. Weeks 51 & 52. A great bargain. See it at www.barrierislandstation.net Contact: **All Saints Church, Southern Shores, NC (252) 261-6674** E-Mail: frtbish@aol.com.

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WORLDWIDE PILGRIMAGE MINISTRIES arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Ireland and South Africa. We are now accepting applications for our clergy familiarization trips for fall 2002-2003. Contact Worldwide, a mission creation of FRESHMINISTRIES, for information and to inquire about clergy and youth leader familiarization trips. Ph: **800-260-5104**; E-mail: wwpil1@aol.com; website: www.wwpilgrimages.org



Summer CHURCH DIRECTORY



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

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

HEALDSBURG, CA
ST. PAUL'S
Misa en Espanol, Sabado 6
Sun Eu 7:30, 9:30 & 11:30

209 Matheson St. 95448

HOLLYWOOD, CA

ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner)
<http://www.saintthomashollywood.org> (323) 876-2102
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Masses: Sun 8 (Low) 10:30 (High), Mon - Thurs 8 (Low), Tue 7;
Thurs 7 (Sol); Sat 9:30 (Low)

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Sun H Eu 9:30

www.hpi.net/standrews/

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Sat 5:30 H Eu (June - Aug)

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<http://www.cccathedral.org> (860) 527-7231
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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

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www.christchurchde.org (for directions) (302) 655-3379
The Rev. John Martiner, 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

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Sun H Eu 8 & 10

WASHINGTON, DC

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Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Hen-
ninger Steadman; the Rev. Lyndon Shakespeare, asst r
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 (202) 333-3985
Sun H Eu 8, Sung Eu 10; Wed HU 12:10; Confessions by appt

WASHINGTON, DC

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

MIAMI, FL

ST. ANDREW'S 14260 Old Cutler Rd. 33158
(305) 238-2161 Corner S.W. 144 Street
Sun H Eu 8 & 10, Wed Eu & Healing Service 10

SARASOTA, FL

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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. (772) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur,
Assoc r; the Rev. Beverly Ramsey, d; the Rev. Jonathan Coffey,
the Rev. Canon Richard Hardman, the Rev. Peggy Shelton,
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Rev. Canon James E. Rasnick, r.e, the Rev. Grant R. Sherck, p-i-
r, the Rev. John F. Mangrum, p-i-r, Mace 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 (706) 736-5165
Sun Masses 8 & 10 (Sung), Wed 6:30

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

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

INDIANAPOLIS, IN

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The Very Rev. Robert Giannini, dean and r
Sun Eu 8 & 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
stdavidchurch.com (785) 272-5144
3 min. off Interstate 70
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. Frances Cox, Int. r
(June 30-Sept 1): Sun 10:30 (H Eu 1st, 3rd & 5th Sun)
MP 10:30 2nd & 4th Sun)

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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 8; Sat, MP 8:30,
Mass 9, C 9:30

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8:30; Sat 5:30

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www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

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HC Sat 5, Sun 8 & 10:15, Wed 12

LAS VEGAS, NV

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

MANCHESTER, NH

ST. ANDREW'S 102 N. Main St. (603) 622-8632
The Rev. Jerome B. Stretch, r
Sun Eu 8, 10:30, Wed 10, Sat 5

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Church of the Redeemer, Sarasota, Fla.

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.



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The Rev. Thomas W. Gray, r
Sun 8:30 & 10:30 (Sung), Wed 10, HD's 5:30 (Sat 10)

ROSWELL, NM

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The Rev. Robert J. Tally, v
Sun H Eu 10

RUIDOSO, NM

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Sun H Eu 8, 10:30 & 4; Wed H Eu 5:30

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Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

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33 Railroad Center Moriches
Sun Mass 8:30

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Sun Mass 11:00

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

ST. THOMAS

5th Ave. & 53rd St. (212) 757-7013
www.saintthomaschurch.org
The Rev. Andrew C. Mead, r The Rev. Canon Harry E. Krauss, sr c; the Rev. Paul McD. Bodie, c; the Rev. Joseph E. Griesedieck, c; the Rev. Robert H. Stafford, asst
Sun Eu 8, 9, 11. Wkdy's MP & Eu 8, Eu 12:10, EP & Eu 5:30. Sat Eu 10:30

SARATOGA SPRINGS, NY

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UTICA, NY

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Sun H Eu 8 & 10 (Sung). Tues-Fri 12:10, Wed 7:30

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

ST. MARY'S CHURCH (Grove Park)

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

PHILADELPHIA, PA

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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). 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
N. Church St. (downtown) www.ccgsc.org (864) 271-8773
The Rev. Dr. Robert S. Dannels, r; the Rev. Virginia H. Monroe; the Rev. Nicholas M. Beasley; the Rev. Dena S. Bearl; the Rev. Chris Ditzenberger
Sun HE 7:45, 9:15, 9:45, 11 & 5; 11 Ch S; Tues 7 HE & HS; Wed HE 7, 10:30 & 6

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

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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.cotgcs.org
The Rev. Ben Nelson, d
Sun 8, 10:15 & 6. Weekdays as anno

DALLAS, TX

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

HOUSTON, TX

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

KERRVILLE, TX

(HEART OF THE HILLS)
ST. PETER'S (830) 257-8162
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

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Sun 9:30

ST. JOHN'S IN LUNENBURG PARISH

WARSAW
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The Rev'd. Michael Malone, r

BAYFIELD, WI

CHRIST CHURCH (1870) 125 N. 3rd St. (715) 779-3401
The Rev. Dennis Michno, C.S.S.S.
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 ascathedral.org
The Very Rev. George Hillman, dean
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

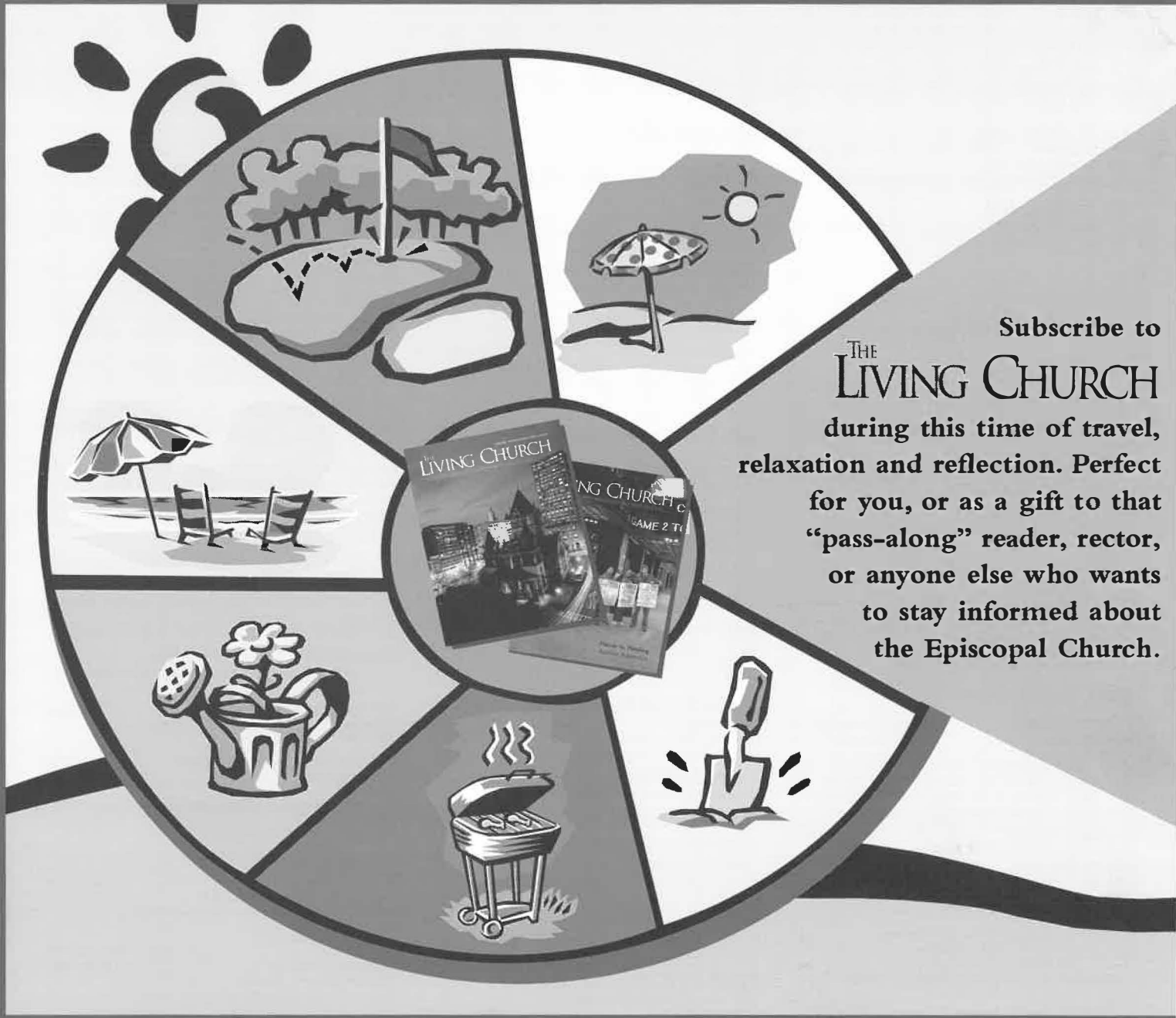
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The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Bernard Vignot, Francophone ministry the Rev. Nathaniel Hsieh, Taiwanese ministry; the Rev. George Hobson, canon theologian, the Rev. Sharon Gracen, canon pastor
Sun Services: 9 H Eu, 10:45 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

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Sun Eu 10

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