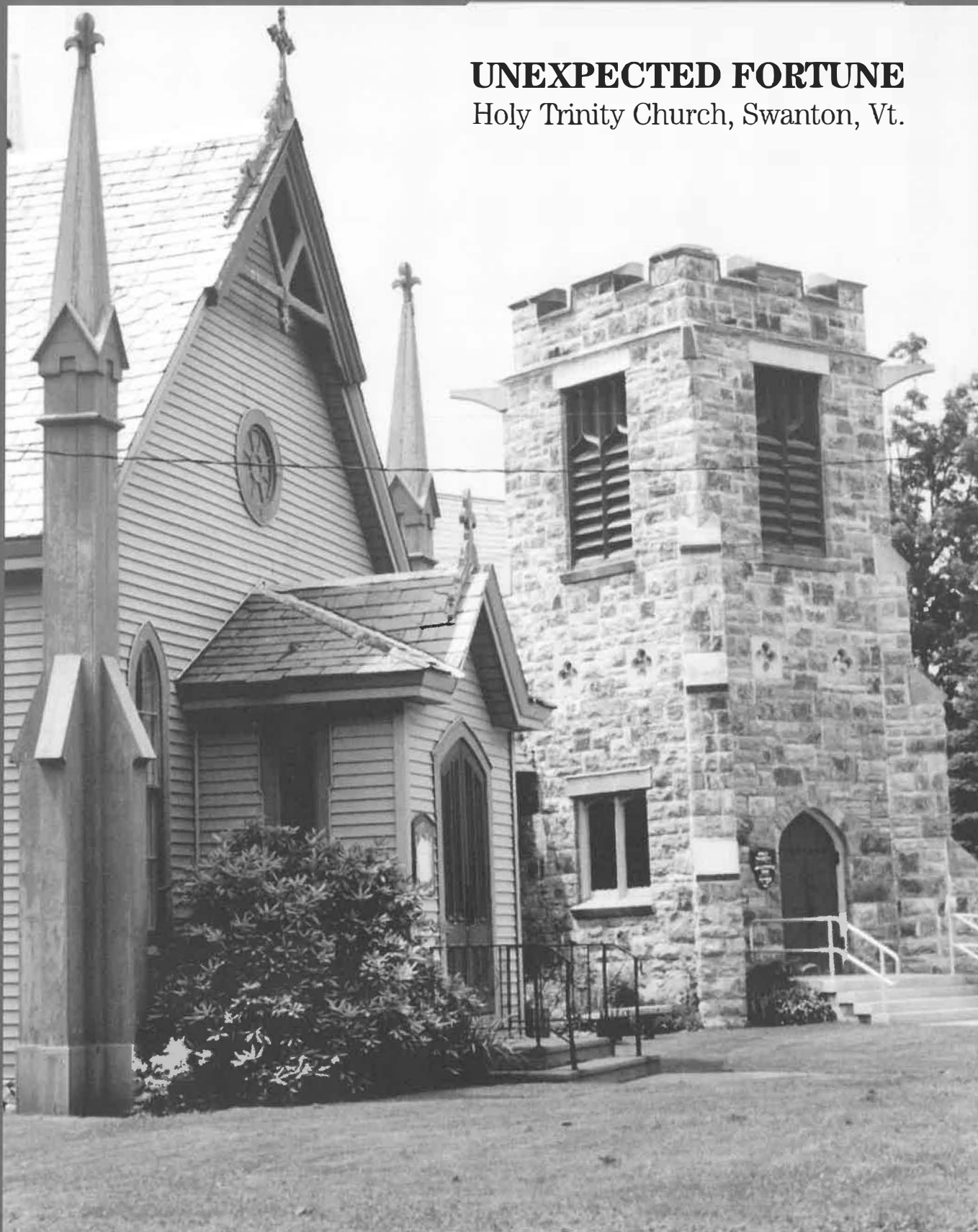


THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ JULY 28, 2002 ♦ \$2.00

UNEXPECTED FORTUNE

Holy Trinity Church, Swanton, Vt.

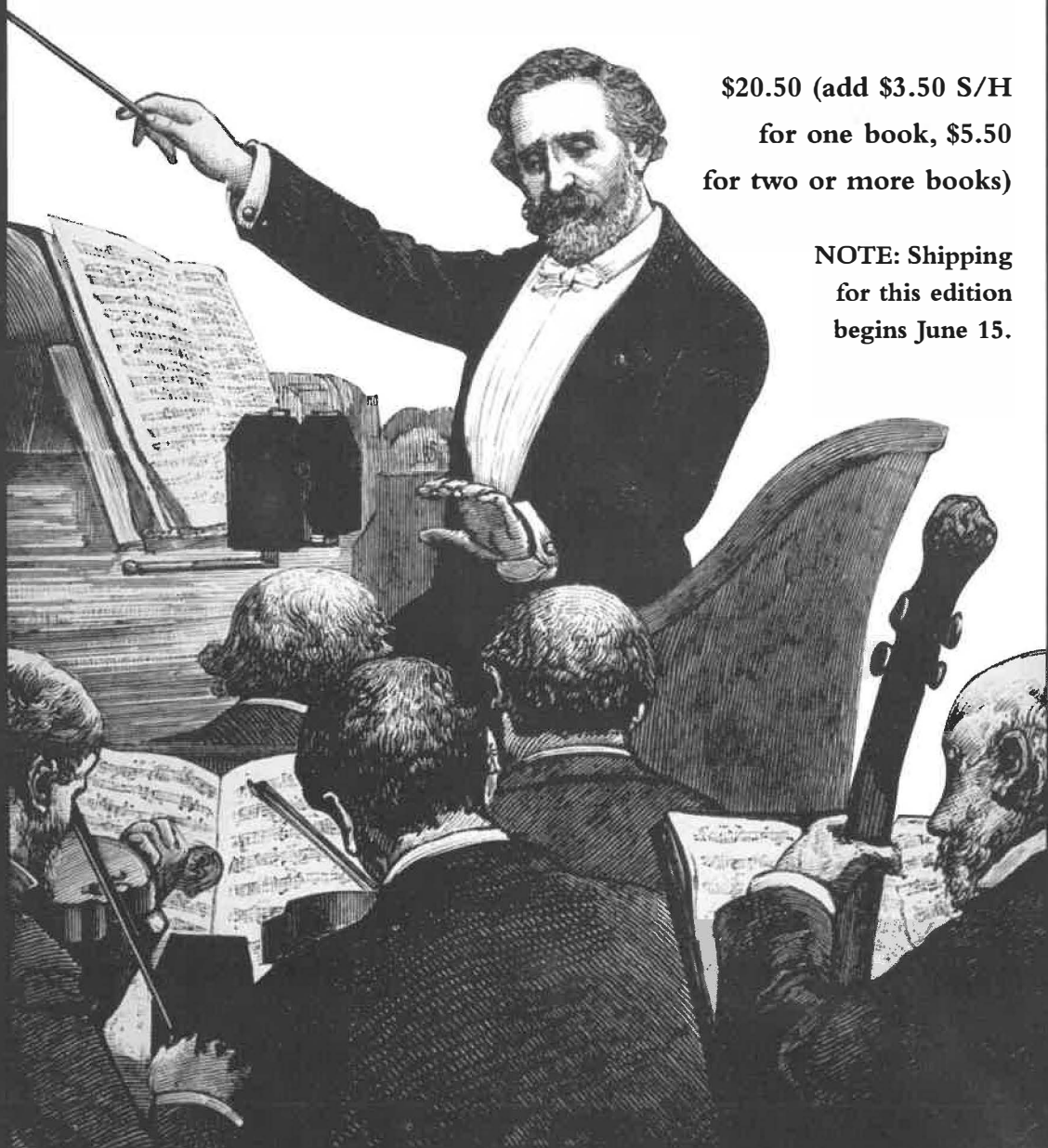


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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI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

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign 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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Volume 225 Number 4

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

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Frugal Vermonters proceed cautiously with \$7.7 million gift to once struggling rural church.

BY STEVE WARING



On the Cover

The 130-year-old wood building of Holy Trinity Church, Swanton, Vt., is used as a fellowship hall, while worship is held in the stone building that dates to 1910. Gene LaFontaine photo

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SUNDAY'S READINGS

Paying the Price for the Pearl

'He goes and sells all' (Matt. 13:44)

The 10th Sunday after Pentecost, July 28, 2002

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

Stories inspire. Biographies lift us to life on a nobler plane. Jesus gives us two such tales in these parables. They are without plot or persona, but still, the lift is there, the effect of wanting to aspire and hunger and thirst for greater righteousness.

A merchant finds a pearl of great price. So clearly does he know its value that without hesitation he sells all he owns to possess it. In the other parable, someone else is plowing his field and uncovers hidden treasure. He, too, sells the farm so he can buy the treasure.

That is the essence of the plot, and it is a simple one. To follow Jesus Christ and to come nearer him and his love — all this is worth the price and the pursuit, no matter what.

These stories also have drama. Tales of struggle, battle, and trial occur as the pilgrim draws nearer. The details of the drama may be omitted in the parables, but we can find hints of what we face in the epistle. Certainly Paul knows the twists and the subtleties that are encountered in the life of faith. This is the beauty of the eighth chapter of Romans. While it

shines brilliant light on the promises of the triune God for his children, Paul leaves no doubt about life along the way.

Look at the list of realities we face compressed from the chapter: condemnation, weakness, sufferings, not knowing how to pray, hardship, distress, persecution, evil powers, and death. It's all there — in Romans 8 and in the daily trials of members of our congregations. These are the very concerns brought to church every Sunday by almost every member who shows up. The drama of these interior journeys is more real than the outward struggles that we can see.

The stories have hope, and we need to hear that. The pilgrim finds the Spirit interceding, knows that all things fit the pattern of God's love, is sure that grace inexorably reflects our Father's love, and finds what it means to be his dear and precious child.

The parables put us in a place of inspiration, encouragement to move our steps on toward the upward call of Christ. There is a price, a journey, and a drama. And there is a pearl, a treasure unlike anything on earth.

Look It Up

Don't you just love it when the designers of our lectionary cut us off halfway through a verse — and here in Matthew in the middle of a sentence, no less? Read on to determine whether there is something we are not supposed to know about.

Think About It

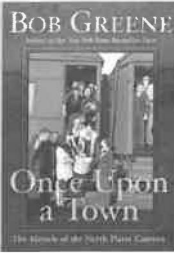
How do we find hope among the daily trials we face?

Next Sunday

The 11th Sunday after Pentecost

Neh. 9:16-20; Psalm 78:1-29 or 78:14-20,23-25; Rom. 8:35-39; Matt. 14:13-21

BOOKS



Once Upon a Town

The Miracle of the North Platte Canteen

By Bob Greene
William Morrow. Pp. 264. \$24.95
ISBN 0060081961

From Christmas Day 1941 until the end of World War II, the most amazing thing happened in the small town of North Platte, Neb. Soldiers and sailors on troop trains going east and west on the Union Pacific Railroad were greeted by local residents with welcoming words, smiles, home-made pies and cakes, sandwiches, fruit and milk. Day after day after day, an average of 3,000 to 5,000 troops rolled through and were welcomed at the train station turned into a canteen.

Syndicated columnist and author Bob Greene has written a moving eyewitness history based upon interviews with North Platte residents and with GIs who visited the canteen.

Many of the soldiers were teenagers away from their homes for the first time. Weary and homesick, many won-

**Is it too late for us
as a people?**

**Are we too self-centered
to hear our neighbors
crying out for things
we have aplenty?**

dered if they might ever return from the war. Out there on the Nebraska flatlands, they were greeted, fed, and thanked by the men, women, and children of this little community. Troop trains were scheduled to stop for only 10 minutes. The people of North Platte wanted to make this time count.

Greene tells a heartwarming story of ordinary people who pulled together to effect a long-term outpouring of concern and make a difference.

The book is a reminder of who at best we are as a people. Sixty years later the canteen/train station is gone. America has changed. Values have shifted. Only the memories remain.

This book raises serious questions. What would it take to awaken and harness the same generosity, sacrifice, and commitment to address current problems (even those not as well publicized or as popular)? Is it too late for us as a people? Are we too self-centered to hear our neighbors crying out for things we have aplenty?

What would it take to effect a sustained outpouring of concern for the needs of poor and minority children and those with disabilities, for children abused in the name of the church, for prison reform, or for people in Palestine, Israel, Haiti, Cuba, and Afghanistan? The list could go on and on.

Such challenges face us daily. Here and now. How do I, how do you, how together can we respond?

*(The Rev.) Richard A. Busch
Arlington, Va.*

Practical Catechesis

Visions and Tasks for Catechetical Leaders

By Judith Dunlap
St. Anthony Messenger Press.
Pp. 229. \$10.95 paper.
ISBN 0-86716-463-8

This book is intended to provide practical help for "catechetical leaders" — the Roman Catholic term for directors of religious education who supervise "catechists" — Sunday school teachers.

There are a couple of insights in the book, however, which have wider appeal. Ms. Dunlap notes that "adults are the primary focus of catechesis" because parents help children learn and they often themselves benefit from theological lessons. She also notes that Christian education can come from other places besides church school. Baptism, first communion and confirmation preparation can be "teachable moments" for both children and parents that lead people to deeper understanding of their faith.

*(The Rev.) J. Douglas Ousley
New York, N.Y.*

— EXECUTIVE DIRECTOR —



Bishop Anderson House, an agency of Episcopal Charities and Community Services of the Diocese of Chicago, is located in one of the largest medical districts in the United States, and has a 50-year history of pastoral care in hospital and medical settings. Current programs include hospital chaplaincy, trauma care, a holistic approach to healing, education focusing on spirituality in the medical arena and related areas, and a ministry to the deaf.

Candidates should be ordained Episcopal priests, with a minimum 5 years' experience in pastoral care and/or hospital chaplaincy; the ability to sustain and expand existing programs; and fundraising and development skills. The position of Executive Director will become open in early 2003 in conjunction with the retirement of the Rev. Canon Trenton Pitcher.

Please send a cover letter that addresses the requirements of the position, as well as a listing of references to:

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Archbishop Carey Speaks Out Against New Westminster Action

The titular head of the Anglican Communion has accused the Canadian Diocese of New Westminster and its bishop, the Rt. Rev. Michael Ingham, of starting a global quarrel within the worldwide church.

The Most Rev. George Carey, Archbishop of Canterbury, responded to last month's decision by the synod in New Westminster to approve the development and implementation of a rite of blessing for same-sex couples [TLC, July 7]. Immediately after

the vote total was announced, clergy and lay delegates representing approximately 25 percent of the diocese declared themselves "out of communion" with the synod and left the meeting. The group has since appealed for alternative pastoral oversight.

Soon after the vote in New Westminster was announced, the Bishop of Kansas in the Episcopal Church announced he would permit clergy to bless both same-sex couples and unmarried heterosexual couples for whom marriage might present a financial hardship [TLC, July 21].

A majority of Australian bishops have said diocesan-wide implementation of such a rite would call into question the nature of on-going communion with the Diocese of New Westminster.

In a letter sent to Bishop Ingham and primates of all 38 provinces, Archbishop Carey said that because the issue represented a significant departure from the "main thrust of Anglican moral tradition," it was inappropriate for individual dioceses to act unilaterally. In his letter he also asked for further information from Bishop Ingham on a number of points.

The archbishop used even stronger language in introductory comments

to what was apparently an unscheduled preaching appearance in Oxford at a conference on the future of Anglicanism. He said the vote



The New Westminster vote 'undermined the sanctity of marriage, promoted schism, and was ecumenically embarrassing,' said Archbishop Carey (left).

"undermined the sanctity of marriage, promoted schism, and was ecumenically embarrassing."

He went on to say his sympathies were with the 11 priests and nine parishes (a number that has since grown to 10) that declared themselves "out of communion with the synod" and that attempts by Bishop Ingham to take reprisal against the dissenters would be "unacceptable." He added that he was consulting his fellow primates about what appropriate action to take.

In an interview with the *Globe and Mail* of Canada, Bishop Ingham said he appreciated Archbishop Carey's interest, but dismissed the criticism as an attempt to placate conservatives, especially those who have attempted to create an alternative Anglican province within the United States.

"I took it [the letter] as a request for information," Bishop Ingham said. "He's clearly not aware of the years of study and thought that's gone into this."

Twice before New Westminster's synod has approved development and implementation of a similar rite, but both of those times Bishop Ingham withheld his consent because he said he did not believe there was sufficient consensus to proceed.

'Oxford Declaration' Calls for Mutual Accountability in Anglican Communion

A coherent church cannot pursue contradictory approaches to critical areas of pastoral ministry, said an influential gathering of some 300 Anglican primates, theologians, bishops, other clergy and laity.

Although the vast majority of recent disputes in the Anglican Communion involve sexuality and standards of sexual behavior, signatories to the "Oxford Declaration" believe the root causes are deeper theological and ethical questions about what the gospel requires.

"We find ourselves at a critical moment when Anglican witness to biblical teaching on Christian marriage and sexual ethics is seriously compromised and pastoral care of the sexually broken is obstructed," the statement said.

The declaration arose out of a consultation which met in Oxford, England, from June 29 to July 5. Under the title "The Future of Anglicanism," the purpose of the gathering was to address a wide range of subjects relating to the Anglican Communion. It was organized by the Rev. Alister McGrath, the principal of Wycliffe Hall seminary.

Actions such as the recent synod decision in the Canadian Diocese of New Westminster to develop and implement a rite of blessing for same-sex couples are unconstitutional, according to the Oxford Declaration, and the signatories propose that some form of mutual accountability in the Anglican Communion be developed and implemented.

The Anglican Communion should not be characterized by a spirit of individual autonomy and willful independence, the declaration concluded, "but by biblical emphasis on mutual accountability and interdependence."



Daphne Figuerero Gerig photo

FAREWELL TO BISHOP DIXON: Karen Chane (left), wife of the Rt. Rev. John Chane, Bishop of Washington, the Rt. Rev. Jane Holmes Dixon and her husband, David, admire the stole presented to Bishop Dixon at a service June 15 at Washington National Cathedral. The service was in recognition of her ministry upon retirement as Bishop Suffragan of Washington.

Southwest Florida Reviews All Clergy Files

Recent allegations of sexual misconduct by clergy in the Diocese of Southwest Florida have prompted the bishop's office to announce a page-by-page review of nearly 700 personnel files of current and former clergy.

The revelations also have diocesan officials considering ways to enhance pre-employment background checks for clergy and lay employees. The Rt. Rev. John Lipscomb, diocesan bishop, said he may consider more extensive psychological testing for postulants.

The diocese's chancellor, Tampa attorney Thomas MacDonald, has begun reviewing files, which include those of all current and former canonically resident clergy as well as clergy who are, or ever have been, licensed to officiate in the diocese.

Mr. MacDonald will be looking for evidence of violence against minors or capital crimes not covered by a statute of limitations, according to the canon to the ordinary, the Rev. Canon Michael Durning. "Having such information, the bishop will take ecclesias-

tical action and, if warranted, report it to civil authorities," he said.

"In the area of clergy misconduct, present experience tells us that past resolutions have not always been adequate," Canon Durning said. "The chancellor is reviewing files to look for issues that may need attention by today's standards."

The two cases which recently became public are unrelated, with one dating back to the 1970s. In that case, Richard Pollard, 73, renounced the priesthood and was deposed June 8 after being accused of sexually abusing a young boy while serving in Tarpon Springs in the 1970s.

In the other case, Michael Langston was deposed in North Carolina on June 26 after being accused of having sex with a teenage girl in the mid-1990s while serving as an assistant at a parish in Naples, Fla. His lawyer said Mr. Langston denied the "main allegations," but said he agreed to be deposed to avoid a "financially ruinous expense."

Jim DeLa

Christian Presence May Cease, Bishop of Jerusalem Warns

In a controversial report to the Church of England's General Synod, the Rt. Rev. Riah Abu El-Assal, Bishop of Jerusalem, accused the Jewish state of Israel of creating an environment where terrorism is inevitable and said that if the Palestinian-Israeli conflict continues much longer, a 2,000-year Christian presence within the Holy Land may cease.

In recent years Christians resident in the Holy Land have increasingly sought refugee status in less politically volatile countries. It is difficult for churches to staff and maintain their religious sites, and the Israeli government has moved aggressively in a number of recent title disputes over ownership of land.

The comments by Bishop El-Assal were part of a report by the synod's board for social responsibility. Titled "Israel/Palestine: An Unholy War," the report recommends that synod call on Israel to withdraw to the borders that existed prior to the 1967 war.

Also on the synod agenda were major measures calling for ordination of women as bishops, clarification on church weddings for the divorced, and a motion to remove the prime minister and monarch from the process of appointing diocesan bishops.

BRIEFLY...

General Synod members of the **Scottish Episcopal Church** have overwhelmingly supported a motion to allow women bishops. If the motion is supported by at least two-thirds of synod members next year, the church canons will be rewritten and a woman could then be appointed as early as 2003.

The Rev. **Don Legge**, vicar of All Saints' Church in Cameron, Texas, was re-elected president of Recovery Ministries of the Episcopal Church at that organization's annual gathering recently in Delray Beach, Fla. Recovery Ministries is an independent, nationwide network that addresses the use and misuse of alcohol and other drugs.

Holy Trinity will give attention to its historic stone building while increasing funds for outreach.

Gene LaFountain photo



They're in the Money

By Steve Waring

**Frugal Vermonters
move forward
cautiously with
\$7.7 million gift
to once struggling
rural church.**

Almost one year ago, the two dozen or so households which comprise Holy Trinity Church in Swanton, Vt., learned that Harold Perry, a reclusive member who hadn't attended services since 1970, had died and left his entire \$7.7 million estate to the parish.

The news represented a dramatic reversal in fortune for Holy Trinity. Just two months earlier, the vestry had completed its proposed 2002 budget. Contained in the figures was the reluctant admission that the congregation would no longer be able to afford its half-time priest. Long-deferred maintenance on the historic stone church building, the 130-year-old wooden fellowship hall and the rectory would have to wait ... or so it seemed. During a visitation last August, the Rt. Rev. Thomas C. Ely, Bishop of Vermont, informed the congregation that just the interest on the principle from the gift meant that within the next year

annual parish income would permanently increase by more than 800 percent.

Wallace H. Good, Jr., was treasurer at the time and the first person from Holy Trinity to learn of the unexpected blessing. Now senior warden and a spokesperson for the parish, he recalls at the time feeling a variety of emotions, but none of them euphoria.

"My immediate response was to ask for help," he said. "I wasn't sure whether it would wind up being a blessing or a burden. I think I had the same reaction as a lot of people [from the parish]. I didn't know how it would 'sugar off' as they say up here."

With the sort of deliberate practicality that is often characteristic of Vermont residents, Mr. Good quickly imagined a number of unpleasant scenarios playing themselves out — everything from legions of scam artists to parish infighting for control of the money and vowed



'It's funny when you try to spend money on yourselves.'

Wallace Good, senior warden

that the unexpected blessing would not prove the undoing of Holy Trinity. Then, according to most certified financial planning analysts, Mr. Good, along with other members of the congregation, did another smart thing: They sought with an open mind the advice of experts. In Trinity's case that list includes both the Episcopal Church Foundation and the Consortium of Endowed Episcopal Parishes, among others.

Under terms of the will, the Diocese of Vermont is responsible for investing the principle. Dividends and interest are paid to the parish quarterly. Because it took several months to transfer ownership and establish a new trust fund, Holy Trinity did not receive its first payment until December. This allowed some time for emotions to settle and planning to begin.

Initially at Holy Trinity, there seemed to be a feeling among a number of members that the parish should give away most of the money.

"It's funny when you try to spend money on yourselves," Mr. Good explained. "People in this part of the country are very frugal. To spend money on things like deferred maintenance was difficult for many of us to consider."

Support for Youth Ministry

With the first payment in December, the parish decided it would help fund a full-time canon for diocesan youth ministry. Smaller gifts were also given to help support the diocesan camp and conference center and the summer youth camp program.

It wasn't until after a parish meeting in April that a consensus began to emerge on a long-range plan. Part of the reason for the delay was due to the fact that parish leadership was in transition when it learned of its good fortune. The new members of the vestry, according to Mr. Good, did not feel that they fully understood the needs and desires of the whole congregation. There was also a strong sense that any spending decisions should

be made based on parish consensus. Consensus, vestry members reasoned, would take time. While still under development, the long-range plan calls for one-third of the income to be spent on operating budget, one-third to be put into maintenance, and one-third to be used for outreach.

Members of the congregation also quickly came to the conclusion that in order to determine what God would have them do, the parish would need to be able to consider its future without the pressure and attention that comes with publicity.

Amazingly, there has been a virtual news blackout. Early on the congregation decided informally that only designated spokespersons would speak to the media and to date that practice has been honored for the most part. During the past year, the *St. Albans Messenger* and the *Burlington Free Press* both carried news articles about the gift, but with the exception of some brief comments in the *Free Press* article from the Rev. Marsha Hoecker, who as priest-in-charge had already decided to leave, no one from the parish has spoken publicly.

Despite its remote location, a number of other newspapers and television stations have contacted Holy Trinity, according to Mr. Good, but most seemed to lose interest quickly.

"We've tried to be as cooperative as we can," said Mr. Good laconically. "They seem to operate on an even tighter deadline than THE LIVING CHURCH."

Mr. Good said no one still active at Holy Trinity can recall details about their unusual benefactor or what it was about the parish that prompted his generosity. Mr. Perry attended faithfully with his mother, Cora, until her death in 1970. He left no heirs, never revealed his plans, and the will establishing the Cora E. Perry Memorial Fund is silent as to his motive.

"I hope he'd be proud of us," Mr. Good said. □

Holy Trinity Church ...

- was the first parish of the Rt. Rev. James Kelsey, Bishop of Northern Michigan.
- has an endowment that exceeded the village's operating budget by \$1 million.
- holds services in a stone building built in 1910 by the Stone family.
- planted or contributed to the development of four other Vermont congregations.

Shared Vulnerability

"Now what?" An awkward moment of silence passed among the five of us after we exchanged initial greetings and perfunctory comments about the weather and traffic.

As fellow participants of a new television show, Day 1, sponsored by the Protestant Hour (TPH) and shown on the Hallmark Channel, all we knew about one another was that we represented the five member churches of TPH: Lutheran, Presbyterian, Methodist, UCC and Episcopal. Like most strangers in professional settings, we began the familiar process that I call resumé-swapping. By this, I refer to the sharing of pertinent data that allows us to know one another. Of course, at this point in the conversation, "pertinent data" really meant basic job descriptions, ministry successes, and subtle name-dropping. And "knowing one another" really meant that we were able to begin an intelligent conversation together.

Our ecumenical efforts up through this point, though necessary and predictable, were somewhat artificial. If there was one common prayer in our hearts at this point, it was "Please God, don't let me mess up on television." One panelist spoke even more to the point when she expressed her fear that she would somehow shame or dishonor her sponsoring denomination. Is it any wonder that we each revealed only our most impressive traits to one another?

True ecumenical dialogue is not found, however, in cautious, self-flattering discussion any more than it is discovered in "least common denominator theology," the kind that dismisses any significant differences between ourselves, or our traditions. As the taping of the initial episodes progressed, it became obvious that the five of us did indeed approach issues from unique and different vantage points, in terms of both content and methodology. I gained a new appreciation and respect for the various traditions represented by our panel, including my own Anglican/Episcopal heritage.

The real turning point in our time together, however, came not during the taping itself, but rather over lunch, as one colleague admitted his struggles in being an ordained pastor as well as a husband and father.

One by one, the same panelists who all

morning long had been sharing keen insights and pastoral wisdom on various subjects now began to let their guard down and reveal a vulnerability that crossed over denominational boundaries. Instead of proclaiming their church's wonderful policies or pronouncements, they — we — began to open up about our own journeys and how God reached each of us through particular events and particular traditions.

The courage that one panelist displayed served as permission for all of us to move beyond resumé and party lines to something more personal and infinitely more substantial.

Years ago, in trying to form an informal ministers' alliance in my area, I described a personal weakness in ministry, only to be met with sage advice by a veteran pastor. He



If there was one common prayer in our hearts at this point, it was "Please God, don't let me mess up on television."

said he did not know how we Episcopalians did things, but he thought that his denomination could teach us a thing or two. Of course, what I resentfully interpreted then as smugness may simply have been a mask for that pastor's own fears. I will probably never know. What I do know is that all our attempts at a deep and lasting ecumenical dialogue will come to naught as long as we are more concerned with our self-presentation than with our common humanity and vulnerability.

The earliest Christians recognized Day 1 of the week as a time to come together in all their diversity and all their commonality and learn from one another. As I learned from my Presbyterian, Methodist, Lutheran, and UCC colleagues on Day 1, when we are willing to share some of our common fears with one another, then any fears we have one toward another quickly dissipate. Day 1 still represents a hope grounded in shared vulnerability.

Our guest columnist is the Rev. C. K. Robertson, rector of St. Stephen's Church, Milledgeville, Ga.

Did You Know...

The Diocese of West Missouri was known as the Diocese of Kansas City for 10 years.

Quote of the Week

Alister McGrath, principal of Wycliffe Hall, Oxford (England) on the growth of traditional protestant denominations in the U.S. during the 1950s: "When Methodists got rich, they became Episcopalians."

Hopeful Report Too Late?

With little publicity or notoriety, a group of 12 Anglican bishops and primates has been meeting for the past three years to consider the topic of sexuality in general and homosexuality in particular. Called the International Anglican Conversations on Human Sexuality, this dialogue was formed by the Archbishop of Canterbury in response to the Lambeth Conference of 1998, which said among other things that homosexual behavior was incompatible with scripture. This international body, which had Presiding Bishop Frank T. Griswold as its convener, recently issued a final report, which is worthy of attention.

According to the report, the annual four-day gatherings were “to deepen our understanding of each other’s views, as well as the theological perspectives and personal/cultural experiences in which these views are grounded.” The report recognizes the diversity of culture, history and ecclesiology in the Anglican Communion and it acknowledges that “our diversity demands a high degree of forbearance with one another.” The bishops said they “do not underestimate the gravity for the Communion of the challenge on the part of some to change our traditional teaching regarding human sexuality.”

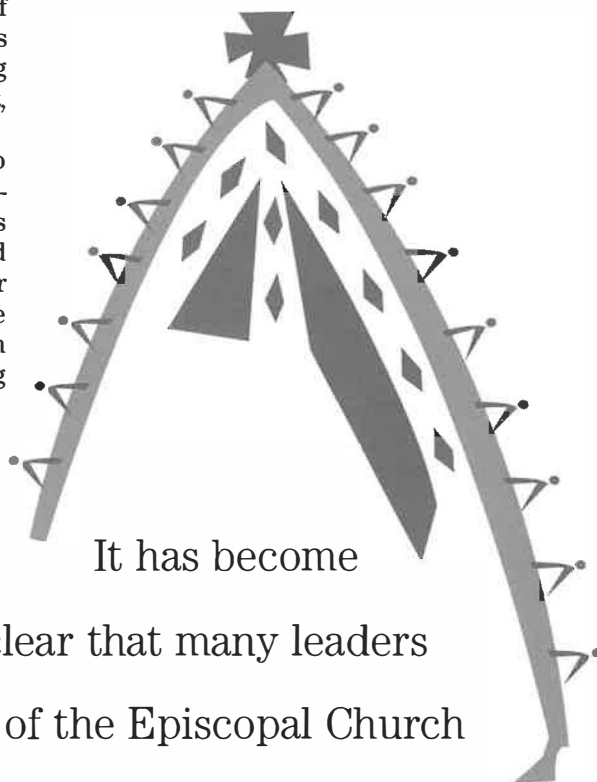
One of the more encouraging aspects of the report is the emphasis that the participants placed on agreement of various aspects of sexuality. The report contains a list of points on which members agree, including the fact that the current emphasis on homosexual behavior in some Anglican provinces, and the divisions to which it leads, are a distraction from the need to emphasize mission and other issues. Members admit they do not want to see the Anglican Communion fragmented by the issue of homosexual behavior.

The conversations also resulted in a clarification on various disagreements, including “We approach and interpret particular scriptural passages in different ways.” They also admit they were not able to reach a common mind regarding “a single pattern of holy living” for homosexual persons.

The report concludes with recommendations, including ongoing structured conversations, and that those proposing changes to the church’s traditional teaching on sexuality should take into account the impact on other Anglican provinces as well as ecumenical and inter-faith implications.

The work by the conversationalists is hopeful in several ways. The facts that meetings were grounded in worship and prayer, and that scripture was emphasized in discussions gives extra credibility to the findings. The report’s mention that the conversations “have strengthened and clarified” members’ differing convictions rather than diluted them is refreshing honesty as is the admission that participants did not try to persuade each other to agree with their positions. And, as Archbishop George Carey admitted, the conversations demonstrated the importance of genuine dialogue and that “another way is possible, a method of working together through difficult issues we face as churches.”

As usual, there are negative aspects to a report like this. For one thing, it has become clear that many leaders of the Episcopal Church have little interest in what the rest of the Anglican Communion thinks — especially on matters of sexuality. The shunning of the Lambeth resolution on sexuality by much of the church is a perfect example. In addition, the report probably comes too late. A General Convention resolution calling for the church to adopt same-sex blessings already has been filed, and bishops and even dioceses continue to promote such blessings. We hope the international conversations weren’t in vain.



It has become clear that many leaders of the Episcopal Church have little interest in what the rest of the Anglican Communion thinks — especially on matters of sexuality.

Faithful & Gay

By Mark Stanley

Marty and Renn just completed their work as co-chairs of our parish's successful stewardship campaign. Marty and Renn are the kind of people who joyfully serve as ushers, on the vestry and at workdays. They are willing to give of themselves because they love God and this Christian community. I am grateful for the ministry of these servants of Christ. They also happen to be a gay couple.

I don't believe that being gay is an unimportant factor in a person's spiritual life. My experience is that often my gay parishioners and friends have a deeper identification with Christ crucified than other people I know. Because they are gay, they have known what it is like to be viewed as the rejected outsider or the unclean leper. It means so much to them to have a Savior "despised and rejected by others" (Isaiah 53:3) who dared to love people that others would exclude.

So what about the issues the church is struggling with these days — same-sex blessings and ordaining practicing homosexual persons? I would like to tell you why I changed my opinion about this over the years. I was raised in Fort Worth, Texas, where I saw gay people continually denounced as sick and immoral. I had no reason to believe otherwise, so I ridiculed the gay lifestyle as much as anyone. As I grew into adulthood, I started actually getting to know some "out-of-the-closet" gay people. I changed my mind as I saw that homosexuality was just as wholesome as heterosexuality.

Several examples come to mind. In

seminary, I met several gay people who became my dear friends and colleagues. They are some of the most faithful, creative and dedicated priests I know. In one friend, I see how his life partner supports and enhances his ministry as a priest. In one church where I worked, I was privileged to see a man deal with his partner of 20 years becoming ill, then wheelchair bound, then slowly dying. This man's devotion to his partner witnessed to

gay people in the church. I guess I shouldn't be surprised. Our Episcopal Church has a history of excluding blacks (read the story of Absalom Jones), of keeping women out of leadership (even to this day) and now continuing to reject gay people.

Still I have hope that is based in the promise of the New Testament. In the Book of Acts we see how the church heard the Holy Spirit and included those "unclean" Gentiles. Jesus him-

The church does not need a grudging tolerance of gay people in our congregations.

his compassion and faith in Christ. His behavior contradicted the stereotype of the promiscuous, uncommitted gay relationship. What I saw was not sick or immoral but unconditional love. Now in my current parish, it is clear to me and to our congregation that Marty and Renn's life-long committed relationship enhances their Christian commitment and discipleship. I have experienced numerous gay partnerships that I consider holy and sacred. The relationships of any Christian are holy and sacred because they help us to be followers of Christ. We will be supporting people in their life in Christ as we support and bless these lifelong committed relationships.

Yet we have the latest Lambeth Conference stating that homosexual activity is contrary to scripture. We have letters to the editor on the pages of THE LIVING CHURCH denouncing the acceptance of "practicing"

self shocked the established religious leaders by his inclusion of the unclean tax collectors and sinners. Jesus promised to send the Holy Spirit to "lead us into all truth." Can we be open to having the Holy Spirit move our church into a truth that we didn't have before?

When I look at Marty and Renn, I yearn for their relationship to be honored and blessed by the greater church. If they were called by God, then how dare we stop them from being ordained because of their sexual orientation? The church does not need a grudging tolerance of gay people in our congregations. The Episcopal Church needs to listen to the guidance of the Holy Spirit and pursue an active acceptance of who gay Christians are — children of God and servants of Christ. □

The Rev. Mark Stanley is the rector of Christ Church, Sausalito, Calif.

Nothing Learned

I am appalled by the report of alleged episcopal fraud reported in the Anglican Church of Mexico [TLC, June 23]. So soon after the Ellen Cooke episode, this suggests the Episcopal Church Center has learned nothing from that experience. It appears that perhaps millions of the Episcopal Church's dollars have been ripped off by dishonest Mexican bishops. Until all the facts are revealed and reliable standards of accountability are in place to prevent this sort of theft against the church, I cannot endorse participation of St. James' parish in Episcopal Relief and Development, the United Thank Offering, or in other fund raising activity out of "815." If such standards challenge the sensitivities of the staff at the Church Center, perhaps we need a new staff to administer new standards.

*(The Rev.) Frederick Hart
St. James' Church
Union City, Tenn.*

Glenn Polhemus? A news article identifies him as one of the whistleblowers in the scandal involving Primate Samuel Espinosa and Bishop Germán Martínez of the Anglican Church of Mexico.

I, a retired pediatrician, have been a fellow parishioner with Glenn in both Emmanuel and Good Shepherd churches in San Angelo, Texas. He, a livestock trader, attended seminary for one year but returned to his own lay mission for life service. He has sought to invigorate the Episcopal Church through its Latino constituency both in the U.S. and in Mexico. He, a comfortable Spanish communicator, has primarily directed his lay efforts toward establishing and upgrading churches in Northern Mexico.

Glenn is one of those refreshing Episcopalians who, unlike most of us who wish to mold our parish to our own liking, believes that that church should mold itself to the liking of Jesus Christ. We are proud of him.

I suggest to organizers of diocesan conventions where speakers seem to be inclined to platitudes and clichés that consideration be given to inviting Glenn as an inspiring missionary. He will render a presentation that will uplift even the most jaded Episcopalian.

*Ralph Chase
Bayfield, Wis.*

Two articles (the Mexico "Anglican Bishops' scam" and the installation of the new "Liberation" bishop in Washington), show better than anything the abysmal state of the Episcopal Church.

Considering that the Episcopal Church is just getting over a defaulting in its home office, this scam being perpetrated by the "Anglican Church" in Mexico could be made into a novel by Peter De Vries. For the Episcopal Church to be sending \$7-800,000 to Mexico for distribution by two bishops, one of whom may not even be a member of the Anglican Communion, is believable mostly because it is typical of how little oversight the Episcopal Church in New York exercises over anything. What happened in Mexico could only occur because no one in New York was looking.

The comments by the new Bishop of Washington are alarming. I can't think of anything less productive for a shepherd than his setting his course "to encourage the secular and political leadership in the District of Columbia, the Congress, and the legislative branch ... to be actively engaged in the issues of the day."

Frankly, I see less and less reason every day to remain an Episcopalian.

*David E. Connor
Peoria, Ill.*



If such standards challenge the sensitivities of the staff at the Church Center, perhaps we need a new staff to administer new standards.

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Human Resources, Job Code _____**

Mass and Wisc Aves, NW

Washington, DC 20016

Or fax (202) 537-05661

Or e-mail jobs@cathedral.org

Deadline for applications is August 15, with positions beginning in the early fall.

LETTERS TO THE EDITOR

Outside the Church

Meeting at McBride's pub [TLC, June 30] will probably work, but folks will have to "mind their Ps & Qs" (pints & quarts marked on the board behind the

I hope the clergy-people

include — in order

to have a full

"service" parish —

an AA meeting down

the hall in the back room.

bar by the bartender to the uninitiated). I remember having "deep" theological discussions over a few pints in my career — but the Ps & Qs began to get out of hand; even influenced a few people to attend an inquirer's class. It was a kind of "when two or three are gathered in my name" thing — never thinking we were finding "God outside the church" as the God & Guinness poster states. That fine print kind of bothered me. In any case, I hope the clergy-people include — in order to have a full "service" parish — an AA meeting down the hall in the back room. I'll be glad to chair the meeting.

*(The Rev.) Marshall Mason
Midland, Texas*

"Church in a Bar" 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.*

GOD & GUINNESS



PEOPLE & PLACES

Appointments

The Rev. **Paul D. Rietmann** is rector of St. Luke's Memorial, 3615 N Gove St., Tacoma, WA 98407.

The Rev. **Judith Rhodes** is rector of St. Mary's, 36 Ardmore Ave., Ardmore, PA 19003.

The Rev. **Emily J. Schnabl** is assistant at St. George's, 105 E D St., Belleville, IL 62220.

The Rev. Canon **Shawn Schreiner** is canon for cathedral development at St. James' Cathedral, 65 E Huron St., Chicago, IL 60611.

The Rev. Canon **Susan Sims-Smith** is canon for special ministries in the Diocese of Arkansas, Box 164668, Little Rock, AR 72216.

The Rev. **Christine Wysock** is assistant at St. Francis of Assisi, PO Box 445, Wilsonville, OR 97070.

Ordinations

Priests

Dallas — **Joy A. Daley**, assistant, Transfiguration, 14115 Hillcrest Rd., Dallas, TX 75248-8699; **Virginia P. Falconer**, assistant, St. Peter's, 608 Lamar St., McKinney, TX 75069; **Ronald A. Guy**, assistant, Holy Nativity, 220 18th St., Plano, TX 75086-0467; **Curtis Norman**, assistant, Christ Church, 4550 Legacy Dr., Plano, TX 75024; **Margaret Sterchi**.

Quincy — **James Derbyshire**, rector, St. John's, 123 S Chestnut St., Kewanee, IL 61443; **Louis Mahue**, curate, St. Francis, 616 Wilmot St., Chillicothe, IL 61523.

Missouri — **Rob Price**.

Pennsylvania — **Danna Joy Segal**, assistant, Messiah, PO Box 127, Gwynedd, PA 19436-0127; **Robert Clarke Smith**, assistant, St. Paul's, 84 E Oakland St., Doylestown, PA 18901-4647.

Deacons

Arizona — **Christopher M. Schutte**, St. Luke's, 2000 Shepherd's Lane, Prescott, AZ 86301.

Dallas — **Jennifer Jones**, **John H. Barrett**, **Paul J. Tennant**.

El Camino Real — **Katherine Baginski Doar**.

North Carolina — **Tina Diane Britt**, **Barbara Jane Cooke**, **Kimberly Karen Hudson**, **Chantal Bianca Morales-Dennis**.

Oregon — **Larry Mahon**.

Quincy — **Philip Fleming**, St. Peter's, PO Box 416, Canton, IL 61520.

Rio Grande — **Michael Alexander James Kelshaw**.

Rochester — **J. Brad Benson**, **Joshua A. Hoover**, **Edward W. Hunt**, **Cynthia A. Sever**, **Mark A. Steigler**.

Vermont — **Paul Joseph Carling**.

Virginia — **Wendy Abrahamson**, Trinity, PO Box 3408, Fredericksburg, VA 22402-3400; **Nathan Ferrell**, St. George's, 905 Princess Anne St., Fredericksburg, VA 22401; **Ramsey Gilchrist**, St. James', PO Box



ST. PAUL'S CHURCH INDIANAPOLIS, IN

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The rectorship requires management skills to lead a program and administrative staff of more than a dozen, including full-time Associates and a Parish Administrator. Our beautiful facility is located near the Diocesan headquarters, Christ Church Cathedral, and Christian Theological Seminary. Within an hour's drive, several outstanding public and private universities and colleges enhance personal growth opportunities. An additional resource is Waycross Camp and Conference Center, a full service retreat facility just sixty miles from the city, which is owned and operated by the Indianapolis Diocese. St. Paul's presents an outstanding opportunity for a spiritual and visionary leader. Please forward inquiries to:

**Search Committee, St. Paul's, Indianapolis,
49 Boone Village, #231, Zionsville, IN, 46077.**

SEWANEE

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Assistant Education for Ministry Program Director

School of Theology Programs Center

The School of Theology of the University of the South in Sewanee, Tennessee, an accredited seminary of the Episcopal Church, invites applications for the position of Assistant Education for Ministry Program (EFM) Director.

EFM is a four year, non-degree program of theological education at a distance for the laity with approximately 10,000 students. The program is international and interdenominational. The assistant director is to assist the director of the program, particularly with its administration, training and development programs in the United States. The assistant director may participate in all aspects of the life of the School of Theology and will be a member of the Programs Center Staff.

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.

Founded by leaders of the Episcopal Church in 1857, Sewanee is consistently ranked in the top tier of national liberal arts colleges. The university comprises a College of Arts and Sciences, with 1,300 undergraduate men and women, and a School of Theology, with about 100 graduate students pursuing master's and doctoral degrees. Sewanee is located on a striking 10,000-acre campus atop Tennessee's Cumberland Plateau between Chattanooga and Nashville.

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109, Mount Vernon, VA 22121-0109; **Laura Inscoc**, St. Mary's, 12291 River Rd., Richmond, VA 23233; **Linda M. Kapurch**, St. James', 14 Cornwall St. NW, Leesburg, VA 20176; **Alexander MacPhail**, Aquia, PO Box 275, Stafford, VA 22554; **MacDonald Murray**, Grace, PO Box 32, The Plains, VA 20198; **Michael Reddig**, St. Peter's, 115 St. Peter's St., Salisbury, MD 21801; **Stephen Shepherd**, St. Barnabas', 4801 Ravensworth Rd., Annandale, VA 22003.

Deaths

The Rev. **Helen L. McClenahan**, associate at Church of the Holy Communion, University City (St. Louis), MO, died June 17 of ovarian cancer at St. John's Mercy Medical Center in St. Louis. She was 51.

Born in Kenilworth, IL, she earned degrees from Mount Holyoke College and Episcopal Divinity School. She was ordained deacon in 1978 and priest in 1979, was curate of Holy Communion, St. Louis, 1978-81, and chaplain of the former Deaconess Hospital in St. Louis, 1981-82. From 1985 to 1987, she was associate rector of St. Mark's, Grand Rapids, MI, and was priest-in-charge of St. Matthew's, Sparta, MI, 1989-92. She held several interim positions, was a non-parochial priest for a number of years and was a founding director of the Emergency Homeless Shelter operated by Christ Church Cathedral in St. Louis. She is survived by her husband, Lawrence J. Holmes.

The Rev. **M. Moran Weston**, a retired banker and priest of the Diocese of New York and a leader in civil rights and economic development, died May 18 at his home in Heathrow, FL. He was 91.

Born in Tarboro, NC, he earned degrees from Columbia University and Union Theological Seminary. Ordained deacon and priest in 1950, he was curate and business manager of St. Philip's, New York City, 1948-51, and rector from 1957 until his retirement in 1982. He served the national church as assistant secretary of the department of Christian Social Relations, 1951-53, and as executive secretary of the Division of Christian Citizenship, 1953-57. In 1948, he joined 14 other investors in founding Carver Federal Savings Bank, later serving as president and chairman of the bank, which now describes itself as the largest independently-owned black financial institution in the U.S. He is survived by his wife, Miriam; a daughter, Mother Katherine Weston, a Greek Orthodox nun in Indianapolis, IN; a son, Gregory, of New Rochelle, NY; two grandchildren; and a sister, Catherine Weston, of St. Louis, MO.

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POSITIONS OFFERED

ASSOCIATE RECTOR: St. James' Church, Marietta, Georgia, (northern suburbs of Atlanta) is seeking an associate rector for this resource-sized parish where people have been worshiping for over 150 years. This dynamic congregation desires a strong preacher, able liturgist and priest with a successful work history which includes strong communication skills and success as a team member. The candidate should be seeking a collegial atmosphere. Please send resume to: **The Rev. Karen Evans**, St. James' Church, 161 Church Street, Marietta, GA 30060 or E-mail: stjames@mindspring.com.

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.

RECTOR: Christ Church in Port Jefferson, NY, is seeking a rector. We are an eclectic, AAC-affiliated, traditional parish on the historic north shore of Long Island. Our members are loving and Christ-centered, and enthusiastically embrace the renewal movement within the church. We are seeking a Spirit-filled pastor with a strong biblically based theology to join our family and lead us in our relationship with Christ. Send replies to: **Search Chair, Christ Church Episcopal**, 127 Barnum Ave., Port Jefferson, NY 11777 E-mail: MRMACHINE@aol.com.

3/4 OR FULL-TIME MINISTER OF MUSIC (ORGANIST/CHOIR DIRECTOR): Vital and vibrant program-sized Episcopal parish in suburban Philadelphia wishes to continue strong music program in a significant music ministry. Enthusiastic congregation and rector seek joy and quality in music. Ministry will include several voice choirs, handbell choir, music education for congregation, church school and youth, and coordination and supervision of successful concert series. Parish seeks individual who is a proficient organist, choir director, and teacher, who is self-directed and people-oriented, and who has liturgical musical background. Compensation range is in accordance with AGO guidelines including salary and benefits and depending on experience and background. 1949 Moeller organ, rebuilt in 1991, and Kawai grand piano are used for services. A letter of inquiry with resume, two letters of reference, and personal statement describing the candidate's vision of the role of music in liturgical worship should be sent to: **Barbara Harvey**, Chair, Music Search Committee, Church of the Messiah, P.O. Box 127 Gwynedd, PA 19436-0127, E-Mail: messiah_pa@msn.com.

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PARISH MISSIONER: St. Mary's is looking for a young, energetic priest with a strong personal relationship with Jesus Christ, an outgoing, creative personality with a healthy sense of humor and the ability to build rapport with young families. We are a parish of 500+ families, one of the fastest growing in our diocese, and known for its lay ministry and outreach. Five services on the weekend from Rite I to Rite III. The person God is calling to fill this new position would be asked to enter into a shared ministry with the rector and other clergy and staff. We are located in an appealing ocean front town on the Treasure Coast. Send resume to **The Rev. Tom Pittenger** at **St. Mary's Church**, 623 E. Ocean Blvd., Stuart, FL 34994. E-Mail: pittenger@stmarys-stuart.org.

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.

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 missioner, 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.

ASSOCIATE RECTOR: St. Paul's Episcopal Church, Mt. Lebanon, PA, seeks an enthusiastic, energetic associate rector for this 1,000-member corporate parish. St. Paul's is located six miles south of the heart of dynamic Pittsburgh, a city rich in cultural opportunities, with three major league sports teams, a world-renowned medical center, a world-class technology industry, and fine recreational activities. St. Paul's speaks with a moderate voice. It has variety in its worship, a large church school, excellent music, Bible studies and other educational programs. The associate rector will reach out to young adults and develop programs for them, focus on adult education, enhance small-group ministries, and assist in administration. We offer an attractive package of salary, housing, and benefits. Address inquiries and resumés to **Laura Berger**, E-mail: office@stpauls-mtlebanon.org, or write her at St. Paul's, 1066 Washington Road, Pittsburgh, PA 15228.

PERMANENT PART-TIME MUSIC DIRECTOR: St. Michael and All Angels Episcopal Church, a large, lively parish in Albuquerque NM. Duties include organ and piano, direction of choir, and oversight of 3 Sunday liturgies — one chant, one contemporary ensemble, one traditional choral with 20-member choir. Also weddings, funerals, special liturgies, coordination with concerts by outside groups. 5-rank Reuter pipe organ. Beautiful award-winning architecture of worship building is contemporary/traditional southwestern in style, with wonderful acoustics. Diverse, welcoming 1,000-member church with 3-clergy staff, varied ministries and a lively liturgical tradition using Rite II and other resources. Worship is creative yet traditional, with careful attention to detail and quality. Rector has music degree and cathedral experience, many musicians in congregation. Compensation and benefits consistent with local AGO standards. Inquiries to: **The Rev. Brian C. Taylor**, Rector, BrianT@all-angels.com, St. Michael and All Angels Episcopal Church, 601 Montano Rd. NW, Albuquerque, NM 87107, (505) 345-8147, FAX: (505) 343-9042, www.all-angels.com.

CLASSIFIEDS

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.

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.

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.



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Administration Issue
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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@brouse.com. Deadline: **July 31.**

DIRECTOR OF YOUTH/CHILDREN'S MINISTRIES: Need dynamic, self-motivated, creative, team player for Christ-centered parish of 500+ families. Person God is calling to this new position will be energized to build solid faith relationships in the children and parents of a growing parish in an appealing oceanfront town on the Treasure Coast. Send resume to **The Rev. Tom Pittenger at St. Mary's Church, 623 E. Ocean Blvd., Stuart, FL 34994.** E-mail: pittenger@stmmarys-stuart.org.

CHURCH PLANTER: A full-time vicar wanted to start a mission in Oviedo, Florida, a fast-growing community of approximately 32,000 residents ten miles from Orlando. There has been an increase of 56.5% population in Oviedo in the last ten years; the median age in 2000 was 33.8 years. We are praying for a priest grounded in the Prayer Book, the Holy Eucharist and Episcopal liturgical traditions. We pray the Oviedo Mission will be a place where all are welcomed and children are nurtured, where leadership is shared, using team ministry and mutual responsibility, with a Vicar who is a person who is both a resource and an enabler of and for ministry. Applications will be received until 10/1/02. For application, write **The Rev. Danielle Morris, All Saints' Episcopal Church, 338 E Lyman Ave., Winter Park, FL 32789**; or E-mail: therevdanielle@cf.com.

FULL-TIME RECTOR: St. Matthew's Episcopal Church located 65 miles north of New Orleans and Lake Ponchartrain in the city of Bogalusa, population 13,000, is in search of a rector. St. Matthew's is a small congregation of 32 families and 43 communicants. We began 95 years ago and have a marvelous physical plant-church, parish house, classrooms, and offices with no debt. We seek a priest who desires to help us grow both spiritually and numerically by increase in membership by community building and evangelism. Please send your resume to: **Dr. Bruce Clements, 1113 Founder's Drive, Bogalusa, La. 70427.** E-Mail: alliecat06@yahoo.com, Phone: (985) 732-9444.

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

RECTOR: 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: saupfam@nauticom.net.

POSITIONS OFFERED

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.

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@irlaw.com & I'll send you our Parish Profile. Website: www.StAugustineTempe.org.

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.

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.

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Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 T, Th, F; LOH: Sun 11:10 & Wed 7 & 10; Ev: 7 1st Sun Oct - Apr

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Misa en Espanol, Sabado 6
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Sun H Eu 8, Sung Eu 10; Wed HU 12:10; Confessions by appt

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Daily EP 5:15

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Sun Eu 8, 10; Thur Eu/Healing 10; HD. 9:40 Mat. 10 Eu

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www.stpaulsparish.org
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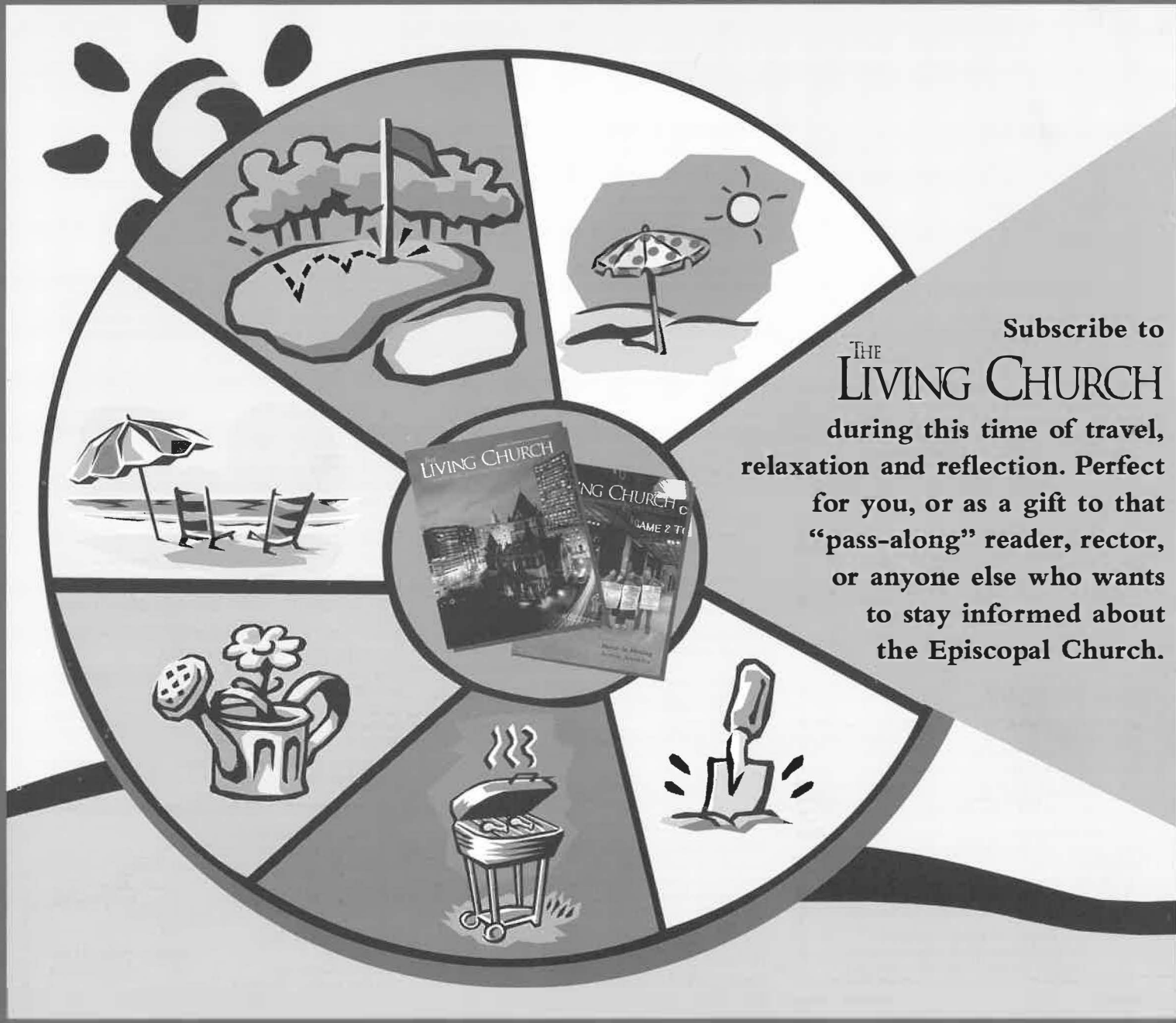
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