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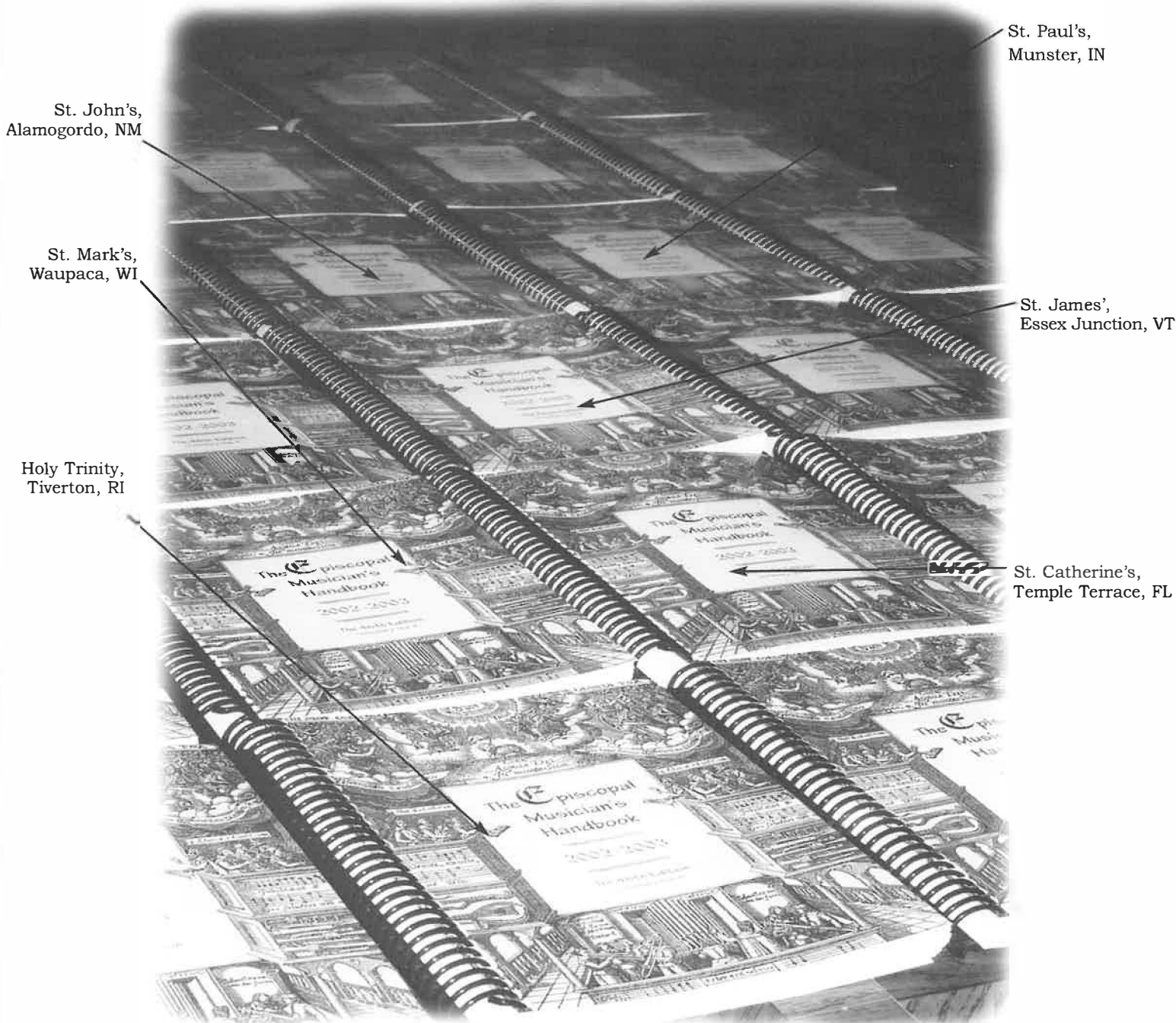
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The mission of The Living Church Foundation is the promotion and support of orthodox, catholic Anglicanism within the life of the American Episcopal Church.

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The Cover

The Serpentine Wall, designed by Thomas Jefferson, at the University of Virginia.

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Photos courtesy of the Diocese of Quincy

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SUNDAY'S READINGS

Suppose He Did

'He has not dealt with us according to our sins' (Psalm 103:10)

The 17th Sunday after Pentecost, Sept. 15, 2002

Ecclus. 27:30—28:7; Psalm 103 or 103:8-13; Rom. 14:5-12; Matt. 18:21-35

Suppose he did. Suppose he did deal with us according to our sins. Imagine the difference.

We would be thrown back upon a God who would look at our deeds and judge us according to how good we have been. That would have to lead us in one of two directions. We could strain to redefine sin in our behavior. We would need the skills of denial strong enough to convince ourselves that our sin is not sin at all. Or we would need to persuade ourselves that God has lowered the bar, and what we thought was sin really was peccadilloes that are quite excusable. Neither, of course, serves the reality of our sin or God's grace.

The religions of the world offer us gods who do deal with our sin. One widely held and respected line of thinking says that there is no savior for our sins, and we will have to face the judgment at the last day of a God who will weigh our good and our bad. This is the content of the Koran and the faith of Islam, that God does deal with us according to our sin.

Another line of thinking, one that dates back several millennia, also presents a God who deals with sin. This thinking recognizes that divine justice will not be deterred. For every sin a payment is required. Sin leaves an intangible imprint, almost a discernible weight. It is not removed until the last

payment has been made. Redemption comes through the suffering and the reincarnation of each living being when the sin and its accompanying karma have been eliminated. Then the person is liberated for union with the divine world soul. Thus the Hindu philosophy presents the deity who does deal with us according to our sins.

The God and Father of our Lord Jesus Christ dealt with our sin by the death of his Son on the cross, dying under the wrath of God against all unrighteousness, fully absorbed in the Redeemer. This is the beauty of holiness, God's holiness.

The beauty of our God has not just come to redeem us from our sins but also to indwell us. The possibility of having the same mind and heart of Christ within us is real. So of course we should forgive as he has forgiven us. We forgive another as we have been forgiven, even 70 times (Matt. 18:23).

And of course we have such respect for another's devotion to God, who has also received God's forgiveness. We would not dare challenge, belittle, disparage, or debunk what another finds holy. For the kingdom of God is not founded upon food, drink, or days. Rather it is founded upon receiving God's forgiveness. And that opens the way to righteousness, peace, and joy in the Holy Spirit (Rom. 14:17).

Look It Up

Trace "forgives" or "forgiveness" for about 10 instances. What do they tell us about the depth of God's love and grace?

Think About It

God does forgive. What do we miss when we redefine our sin or lower God's righteousness?

Next Sunday

The 18th Sunday after Pentecost

Jonah 3:10—4:11; Psalm 145 or 145:1-8; Phil. 1:21-27; Matt. 20:1-16

**God Help Me Through Today
Psalm 23 Revisited**

By Bob Lively
Morehouse Publishing. Paper. Pp. 146. \$12.95.
ISBN 0-8192-1906-1

From his first encounter with Psalm 23 as a 4-year-old through subsequent decades, Bob Lively resisted engaging with it. Then in the early '90s he made an amazing discovery. In Psalm 23 lies "... God's treatment plan for our fear and anxiety ..." leading us to a life of joy and serenity. Hallmarks of this book are the writer's honesty about his own spiritual blindness and his frequently profound faith insights couched in everyday language and images.

In his chapter "He Leadeth Me," Lively tells of being an assistant in a downtown Dallas church where he and another assistant started a soup kitchen which generated large profits and gave him considerable publicity. A psychiatrist asked Lively why he'd opened a soup kitchen, then named the reason as

Lively's own hunger for recognition. He, like many others, had done the right thing for the wrong reason. That deeply uncomfortable truth triggered Lively's real surrender to God.

The author perceives our journey through the "valley of the shadow of death" as "a requisite venture if we hope to become spiritually alive and sensitive human beings." Only then, he writes, will we come to experience the real meaning of love, the one force greater than our fear.

On a daily walk in Texas hill country, Lively heard the words "You are to help children." By his return home he knew that he would write a book and divide all the proceeds with the Austin Children's Shelter and the county's court-appointed special advocates. His prayer for this book in its preface: "May the words that follow bring hope to those little ones who have been abandoned, neglected, or abused."

*Joyce M. Glover
Richmond, Va.*

**Considering a New Call
Ethical and Spiritual
Challenges for Clergy**

By James M. Antal.
Alban. Pp. 126. \$15.95.

"From time to time, we ministers forget that we are itinerants," writes Antal, a UCC minister whose memory on the point has not faded. He shares observations gleaned from experience and spiritual reflections with those on both sides of the calling process, both clergy and the congregations. Clergy contemplating a move, for whom this is especially directed, will find help and even solace in his examination of logistical, emotional, and ethical dynamics. Parish leaders and search committees should read it too, as they say farewell to one cleric and (eventually) welcome another, to understand what their clergy, and they themselves, are going through, and how to keep this a work of the Lord.

*(The Rev.) David Cox
Lexington, Va.*



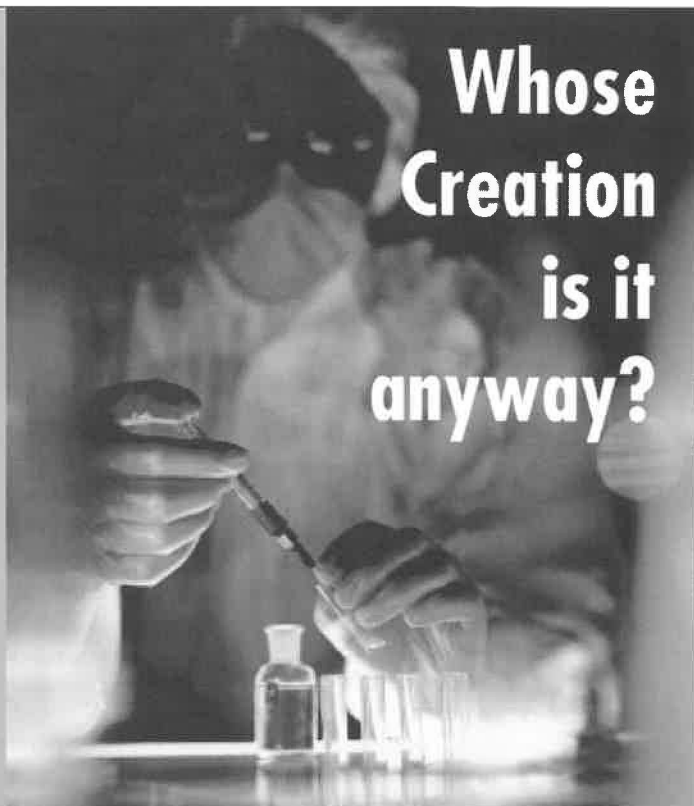
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To register, call 1-800-477-6296 or log onto www.roslyncenter.org.

Fire Engulfs Historic Church in Quincy

Lightning strike causes blaze at St. John's, the former cathedral

The mother church of the Diocese of Quincy suffered a disastrous fire the morning of August 23. During a fierce thunderstorm, lightning struck the roof of St. John's in Quincy, Ill., igniting the blaze that destroyed most of the roof, the sanctuary and the nave. At noon that Friday, while firefighters were still hosing down charred timbers, Bishop Keith Ackerman celebrated a Eucharist in the adjoining parish hall, untouched by the fire.

This year, St. John's celebrated the 150th birthday of the building. It served as the cathedral of the diocese from 1852 until 1962, when that function was transferred to St. Paul's, Peoria.

Bishop Ackerman said when he arrived Friday morning, "I just fell to my knees and cried."

The Rev. Lewis Payne, rector of St. Clare's, Rushville, and a longtime priest of the diocese, said there were actually two congregations affected. An Orthodox congregation had met in one of the chapels since 1985. "The door was closed because of the air conditioning. The chapel was saved. The 20-inch thick limestone walls [of the church] acted as a fire stop, and five inches of rain helped control embers."

Among the treasures lost to the fire was the reredos over the altar. "There was a painting called Final Harvest, taking souls to the Lord. It was priceless. It's gone. My cathedra was reduced to a little bench," the bishop said.

But by a seeming miracle, the wooden tabernacle that had been set

into the reredos was found with "not even a scorch mark. The reserved sacrament was intact. I communicated from it Sunday."

The Rev. Canon H.W. Herrmann,

est phone call I ever made." Canon Herrmann said "every church and pastor in town has offered his church" for Jamie's wedding, set for Oct. 12. "An outpouring of love," he said.



Photo courtesy of the Diocese of Quincy

The pulpit is left standing in the rubble inside St. John's, Quincy, Ill.

rector, who returned from a Florida trip to find his church in ruins, wrote that "the pulpit, at which eight bishops of Quincy, 33 rectors/deans of the parish, and countless seminarians and guests preached went almost untouched" by the five-alarm blaze. His daughter Jamie, who was looking forward to being married at St. John's, had phoned him while the fire burned with "the most devastating news."

Canon Herrmann then woke Bishop Ackerman via long distance, "the hard-

The bishop is "The only non-Brit guardian of Our Lady of Walsingham." He and his wife, Joanne, gave St. John's a new statue in 1996. The Rev. Harold Camacho, secretary to the bishop, said that even though the chapel burned, the Lady was unharmed. "But she has one black tear beneath her eye."

Also found undamaged, when clergy and parishioners were allowed into the ruins, was a crucifix, the bishop's ordination gift. Mrs. Ackerman, who took several heart-breaking pictures of the charred building, remarked, "It's miraculous how many blessed things were saved."

"The organ," e-mailed organist Rhonda Basinger, "was, of course, a complete loss, but the bright spot is that we had already purchased a Hook instrument, and were on the waiting list to have it installed in 2004."

That the parish will rebuild is a foregone conclusion. The restored telephone system proclaims to callers, "We are still here! We are rising from the ashes," and goes on to list Sunday services.

The diocesan synod is scheduled to meet at St. John's in October. And it will, Bishop Ackerman said, "If we have to pray on the rubble... it's times like this that we have to be the church, and minister to the living stones."

Patricia Nakamura

Accokeek Battle Finally Ends

One of the most contentious court battles in recent Episcopal Church history ended with the announcement that the Rev. Stephen T. Arpee, 68, has been named rector of Christ Church, Accokeek, Md., and its affiliated chapel of St. John in nearby Pomonkey.

"I'm with them for as long as they need to make the transition to a permanent rector," said Fr. Arpee. "The understanding is that I will provide the congregation with a period of recovery. Once the situation has stabilized, a new search can begin."

Naming Fr. Arpee rector as opposed to interim priest-in-charge gives him more canonical authority. He has a contract for three years. As part of the arrangement announced at a press conference at Christ Church on Aug. 29, two lawsuits — one initiated by the previous acting bishop and the other a Supreme Court appeal by the vestry — will be dropped.

"This allows us to begin the process of rebuilding trust," said Paul Cooney, canon to the ordinary of the Diocese of Washington.

Even before his June 1 consecration as Bishop of Washington, the Rt. Rev. John B. Chane had been involved in extensive discus-

sion with the vestry to resolve a dispute that began in March 2001 when the vestry called a traditionalist priest, the Rev. Samuel L. Edwards, to be rector. The Rt. Rev. Jane Dixon, Bishop *Pro Tempore* at the time, rejected the call, but controversy ensued because the parish contended she had exceeded a canonical 30-day limit in which to respond.

Bishop Dixon successfully sued the parish in federal court and the summary judgment was upheld by an appellate court. Fr. Edwards has since left the Episcopal Church.

In a memorandum of understanding to the vestry, Bishop Chane stated his belief that parishes should be free to call priests with whom they feel comfortable liturgically and theologically.

"...While good order requires that any clergy who come into this diocese recognize my authority as bishop, I also have assured you that in considering future candidates to serve as rector at St. John's parish I will not require that parish clergy be in agreement with my views on such matters, for example, as human sexuality and the ordination of women to the priesthood."

'This allows us to begin the process of rebuilding trust.'

Canon Paul Cooney on the dropping of two lawsuits.

FIFNA Becomes Dues-Paying Organization

Forward in Faith North America (FIFNA) voted unanimously to require its members to begin paying an annual fee during its annual assembly Aug. 18-21 in Belleville, Ill.

The traditionalist Episcopal group, which opposes the ordination of women on theological grounds, had a \$47,000 operating deficit last year and has already used \$65,000 of its reserves during the first eight months of this year. Due to recent investment losses in the stock market, the organization has only \$110,000 remaining.

"We've come to a time where we can no longer rely on appeals and contributions," said the Rev. David L. Moyer, president. "The fiscally responsible thing to do is become a dues-based organization along the model of Forward in Faith United Kingdom (FIF-UK)."

Treasurer Karl D. Sharp said that implementation of dues would greatly improve the ability of the organization to prepare a budget. It is very difficult to forecast income

when you never know ahead of time how much people will donate, he noted.

After the vote, it was announced that an anonymous \$120,000 matching challenge grant had been received.

During the assembly meeting, Fr. Moyer introduced a number of representatives from various traditionalist Anglican denominations which have left the Episcopal Church over various theological issues. Forward in Faith, Fr. Moyer said, hopes in the future to serve as a bridge that would eventually bring those members back into communion with the Archbishop of Canterbury.

Correction: Because of a reporting error, the Briefly item on formal discussions between the Episcopal and United Methodist churches [TLC, Sept. 1] contained incorrect information. The recent meeting was not the first time representatives of the two churches had met. Talks were held during the 1960s.



The Serpentine Wall, designed by Thomas Jefferson, at the University of Virginia. Photo by David Evans.

Mr. Jefferson Builds a Wall

How Anglicans helped separate church and state

By Boyd Wright

The letter from James Madison crossed the Atlantic to jolt Thomas Jefferson with a jab of sheer joy. For 10 years Jefferson had fought what he would later term “the severest contest” of his life, and now he had won. Virginians, and maybe all Americans, would be free to worship any way they saw fit.

Jefferson needed some joy. It was not the best of times. It was 1786, and he was serving as minister in Paris from the brand new United States. Soon a mob would storm the Bastille, and blood from the French Revolution would start to flow in the streets. Virginia must have seemed far away, but it was there that Jefferson had gained the victory that made him so proud he would enshrine it as an epitaph on his grave.

The battle Jefferson had won fathered a clause in our Constitution that still sparks controversy. It laid the foundation for a massive wall to stand between

church and state. And it was fought, first and foremost, against the Anglican Church.

Jefferson’s struggle started in 1776, just three months after he had drafted the Declaration of Independence and the Continental Congress in Philadelphia had adopted it. He had returned home to immerse himself in the affairs of the Virginia Assembly. Assigned to the Committee on Religion, he began a fight to break the power of the established church — Anglicanism.

Since the colony was founded, Virginia’s church and state had acted virtually as one. The wealthy landed aristocracy ruled both with an iron hand. Dissenters could be prosecuted for blasphemy, for ignoring the Sabbath, for failing to have their children baptized, even for doubting the Trinity. Now new blood, particularly from settlers on the frontier, dared to threaten the existing order.

Jefferson led the charge. Choice of religion, he

insisted, must be up to the individual. Later he would put it bluntly: "It does me no injury for my neighbor to say there are 20 gods, or no god. It neither picks my pocket nor breaks my leg."

Inspired by Jefferson, dissenters poured petitions into the Assembly. But the old guard dug in its heels. Bills were passed and repealed. Passions boiled over. Tax assessments, the power of vestries, the quality and pay of clergy all sparked angry controversy.

History moved on. Virginians elected Jefferson governor of the state. Patriots, with French help, cornered the British at Yorktown and won the American Revolution. The former colonies formed a loose union under the Articles of Confederation. Still, in Virginia, the battle over religion never stopped.

Madison, Jefferson's young protege and confidant, fought valiantly beside his mentor. More bills, more measures to counter measures, more strangling amendments, more defeats, more partial victories, more postponements. Jefferson sailed to Paris.

Then in 1786 victory at last. The new state of Virginia finally had a law that allowed religious liberty for all. Anglicans, now reorganizing themselves as the Protestant Episcopal Church, were free, and so was everybody else, free to worship as they chose.

When Jefferson received Madison's letter, he was so proud of the Virginia resolution that he had it translated and sent to courts all over Europe. He knew the measure applied only to a single American state, but he knew, too, that it spoke to the whole human race. Virginia, he exulted, had "produced the first legislature who had the courage to declare that the reason of man may be trusted with the formation of his own opinions."

Later Jefferson would have his role in the Virginia victory carved above his grave as one of the three greatest achievements of his life. (The others were the Declaration of Independence and the founding of the University of Virginia.)

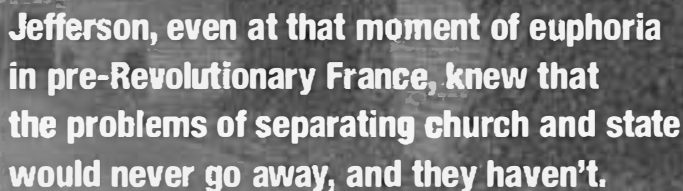
Madison, ever the brilliant legislative strategist, lost no time. In 1789, at the first session of the First Congress of the United States, he led the campaign to draft Jefferson's concept into the first clause of the First Amendment of the Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ."

So if Jefferson and Madison were the heroes, were Anglicans the villains? Hardly. In our pluralistic age it's hard to hearken back to the religious fervor and often intolerance that ruled those colonies that hugged the Atlantic seaboard. The Anglican planter aristocracy held sway in Virginia. After all, Anglicans got there first. (On June 20, 1607, the Rev. Robert Hunt, chaplain of the Jamestown expedition, hung an old sail from four trees as an awning, celebrated Holy Communion, and announced that from then on he would hold common prayer morning and evening and communion every three months.)

But Anglicans were not alone. In New England,

Puritans ruled the roost. The Dutch Reformed in New York, Roman Catholics in Maryland, Scotch-Irish protestants pioneering into Appalachia, even Quakers in Pennsylvania, guarded their fiefdoms jealously and looked askance at pushy dissidents. Many of these first settlers had themselves come to the New World to escape persecution, but once established, they wanted their customs, culture and churches kept pure. Perhaps Virginia became the battleground for religious freedom only because it gave birth to the far-seeing genius of a Jefferson.

Jefferson himself was no foe to Anglicanism. A deist, he believed in Providence and a Creator but not in the divinity of Christ. He even went so far as to take up scissors and paste to compile his own version of the gospels, preserving Jesus' moral teaching and carefully cutting out anything miraculous. But



Jefferson, even at that moment of euphoria in pre-Revolutionary France, knew that the problems of separating church and state would never go away, and they haven't.

Jefferson had served as an Anglican vestryman, and at the very height of the battle for disestablishment we find him subscribing six pounds — more than double that of any other parishioner — to St. Anne's Parish, Charlottesville.

To be sure, Jefferson, even at that moment of euphoria in pre-Revolutionary France, knew that the problems of separating church and state would never go away, and they haven't. Constitutional scholars still argue whether the First Amendment is meant to protect religion from the state or the state from religion. Jefferson might smile and remind us gently of a single word: "liberty."

The contests are endless. Prayer in public schools, Sabbath laws, oaths to God on the Bible, tax-exempt churches, creches in public squares, chaplains in Congress and the armed forces, "In God We Trust" on coins and bills. Just lately the courts have pondered whether it's constitutional to pay for religious schooling with vouchers and to pledge allegiance to our nation "under God."

Where do we draw the lines? Christians know Christ told us to render unto God and to render unto Caesar. But our Lord seems to have left the details of how to do the job up to us. Perhaps we can find the answers only if we open our hearts to him and implore him in his infinite mercy to guide us.

Boyd Wright is a retired newspaper editor who lives in Mendham, N.J.

On the Sidewalk

Did You Know...

St. Andrew's Church in Cherry Hinton, England, is holding a fundraiser to help pay for the Christian reburial of more than 600 Saxon skeletons that were unearthed during construction at a nearby site.

Quote of the Week

The Rt. Rev. Ronald Haines, retired Bishop of Washington, on the \$50 million contributed to a well-known televangelist who is famous for avoiding topics like social justice: "Presumably a goodly portion of them paid not to hear the hard sayings of Jesus."

We stood there facing one another. I was standing on the steps wearing my clergy collar. They were on the sidewalk holding their well-worn Bibles, megaphones and signs.

As the people arrived for the Interfaith PRIDE prayer service at the Cathedral Church of St. Mark in Salt Lake City, Utah, I welcomed them and directed them to the open door. Those on the sidewalk shouted disparaging and sometimes offensive remarks, occasionally quoting one of the six Bible passages that refer to homosexuality.

The line was clearly drawn. My faith and theirs, and what it draws out in each of us to proclaim the gospel could not have been more different.

I know you cannot win Bible arguments with proof-texters. Anyone can quote something from the Bible to justify one's stand on almost anything. Bible verses have been used to justify slavery, capital punishment, oppression of women, the beating of children, and the slaughter of the Jews.

So I had to ignore the shouts and epithets about the Bible. Knowing something and doing it are two very different things. Hearing them repeatedly quote Leviticus and loudly shouting, "abomination" as people arrived finally caused me to engage them.

"That shirt you're wearing — I'll bet that's a cotton-polyester blend," I said. There was a moment of silence. (I could hear the music inside the cathedral, wishing I was singing with the 250 gathered). "The Leviticus code of laws also forbids wearing garments that are made of two different fabrics." (It also — among other things — forbids tattooing, cutting one's hair, and declares people with physical deformities are not welcome at the altar).

They responded by dismissing the different translations of the Bible that the Episcopal Church officially recognizes. For them, the King James version is the only accepted scripture.

They warned me I was placing my immortal soul in serious danger. They said it was

their duty as they read scripture to warn me and all those attending the service that their souls are in very serious danger. Again I tried to ignore that.

"Sir," another shouted, "Are you heterosexual or homosexual?"

"That, sir, is none of your business," I retorted strongly.

He kept asking. And asking. When my silence convinced them nothing else would be said, two of them began demeaning my church because we ordain women clergy. My silence ended.

"My wife is a priest at this cathedral, and she's a very good priest," I said as forcefully as I could without shouting. "And we have a female bishop who heads up our church in Utah."

They began quoting the traditional anti-women passages. I ignored them as they tried to bait me into more endless dialogue with them right and me wrong. My silence must have frustrated them.

"Well, at least we know he has a wife," one said to another.

"Yes," I responded, "but you still don't know whether I'm heterosexual or homosexual."

The service was more than half over by the time I was able to get inside. I did see the eight candles burning on the altar. Four had been lit for healing, four for hope. The voices of the Salt Lake Men's Choir, with whom I used to sing, lifted me again to hear the blessing they sang upon us all.

The Rev. Lee Shaw's sermon spoke of the God I know and believe in so strongly. One who creates everyone and everything out of love. Lee's words reconfirmed in my heart to work for justice and peace in the world and respect the dignity of every human being.

I prayed for my brothers and sisters on the sidewalk. I prayed that hardened hearts, on both sides, would be softened and open to the Spirit of God. I prayed that one day all people, regardless of the differences we have drawn in this world, could be seen the way God sees them as truly lovable, truly unique and truly God's.

Our guest columnist is the Rev. Daniel J. Webster, director of communications for the Diocese of Utah.

Anyone can quote something from the Bible to justify one's stand on almost anything.

A Reasonable Request

To the surprise of almost no one, the traditionalist organization Forward in Faith North America (FIFNA) has decided to nominate its own candidates to become non-geographic bishops [TLC, Sept. 8]. FIFNA has been threatening such action for a long time – even back when it was known as the Episcopal Synod of America – and its leadership has been more than patient in waiting for the Episcopal Church to make some sort of provision to provide episcopal ministry to those congregations, clergy and laity who cannot, for theological reasons, accept the sacramental ministries of female priests and bishops. Because the Episcopal Church has not followed up on the House of Bishops’ and the Anglican Communion primates’ desire that sustained pastoral care should be provided for traditionalists, the organization has decided to take matters into its own hands and submit the names of two of its priests for possible consecration as bishops.

FIFNA’s request is not unreasonable. Its members are simply trying to live out the gospel in a way historic catholic Anglicanism functioned for centuries — with an all-male priesthood, as many other Anglican provinces still uphold. In order to do that, FIFNA has asked the Presiding Bishop to provide alternate episcopal ministry. Because the church has so far refused, the organization is likely to turn to other Anglican primates.

The dilemma differs from that of the Anglican Mission in America (AMiA), which arranged for the consecrations of its own bishops by other Anglican primates without holding an election. That action has brought about the awkward predicament that AMiA’s bishops are canonically resident in the churches of Rwanda and South East Asia, but they are not recognized by the Archbishop of Canterbury. FIFNA wants to stay within the Episcopal Church and hopes therefore to remain firmly within the Anglican Communion.

We hope Presiding Bishop Frank T. Griswold responds to FIFNA with a workable solution to the problem of episcopal oversight. The laws and structures of the Episcopal Church can be implemented to provide sustained pastoral care for all its members.

FIFNA has been more than patient in waiting for the Episcopal Church to make some sort of provision to provide episcopal ministry to those congregations, clergy and laity who cannot, for theological reasons, accept the sacramental ministries of female priests and bishops.

Join the Activities

Activity picks up in most congregations at this time of year. Parish life becomes busier as education classes resume, the choir reappears following a summer hiatus, traveling parishioners return home, and the “regular” schedule of services resumes. This “new church year” is a good time for us to reflect on our commitments to our churches.

Is this a good time to consider membership on one of the church’s committees or organizations? How about joining a Bible study group? Because many congregations soon will begin their stewardship campaigns, perhaps this is a good time to ponder our level of giving. Could the church use my help as a volunteer? Churches need strong levels of commitment from their members in order to become healthy, vital congregations. We send best wishes for a successful church year to all parishes and mission congregations.

It's a Matter of Authenticity

By John Hall

(Second of a three-part article)

Episcopalians are called in these days to evangelism, not in anybody else's terms or style, but in our own. We are called to an evangelism that respects the mind and heart — a give-and-take evangelism that is honest and open to the insights of others.

So how do we help Episcopalians of all ages to be Episcopal evangelists? How do we learn to touch one another, the people in our lives, and the world with the touch of Christ?

Our primary strategy for evangelism needs to be one of authenticity. We need to cultivate anew the habit of going to where Jesus is, where people are in need. After all, if you had been looking for him in one of those small towns in Galilee, you wouldn't start in the office of the mayor or in the home of the mill owner up on the hill. Jesus might be in either of those places, but he'd more likely be among the poor and needy in the hovels and cottages on the "other side of the tracks."

Authenticity means learning more powerfully than ever to give with extravagance, without asking anything in return. Can we do for others what we ask Jesus to do for us: meeting them where they are, respecting and loving them as they are? This is hard, because we tend to want to love people as we think they could/should be.

We can learn to speak the word, starting in simple ways, like saying, "God bless you." Or, "I am praying for you." Or, "Here is a pamphlet that might be of help to you." Or, "Would you like to pray with me?" We don't even have to say any words when we pray with someone, just be still with the other person and Jesus. Or, "I don't know the answer. I wish I did. But I would like to walk with you, and after awhile, perhaps we'll know a little more."

Authenticity means learning to be clear and specific as we seek to love our enemies. And by the way, we do have enemies. If no one else, we have Osama bin Laden. How do we love him? And we have per-

sonal enemies, people who are against us and/or want to hurt us. How do we really love them? This is important. If we really love them, it will in the long run show, because that will be Christ-like. But it has to be real.

Most of our witness is quiet, but sometimes we have an opportunity to make a dramatic Christian point: showing love to a known enemy in a specific way, doing something completely unnecessary but thoroughly generous, embracing the really unlovable person. When Agnes Sanford, the healing evangelist, decided to end her earthly days on the San Andreas fault in California so that she could pray there for the healing of the Earth, some may have found it a bit kooky, which it was, but it was at the same time very

moving. Archbishop Tutu and South Africa's Truth and Reconciliation Commission caught the attention of the world as they sought a peace and forgiveness which could never be earned; it could only be given — like the salvation offered by Christ. Some dioceses and churches have moved from palatial headquarters and rectories to modest digs, often going from high rent to districts where people are struggling, freeing up money for pastoral uses. People marvel at seeing the church practicing what it preaches.

The ordination of women was a dramatic Christian point. And our struggles over the place of gay and lesbian persons in our church, though sometimes painful, show that we care

enough to struggle with highly emotional and potentially divisive issues, and are brave enough to be open to an expansion of our gospel understanding.

Authenticity means not being afraid to learn from people of other religions and points of view, even as we seek to share our understandings with them. Episcopal education has always insisted on being open to new discoveries and ideas in the realms of knowledge, trusting God enough to let the chips fall where they may, realizing that all truth is God's truth and that God is capable of making God's truth known.

These are some ingredients of a distinctively Epis-



The Supper at Emmaus, Michelangelo da Caravaggio, 1600.

People are hungry, but the exquisite nourishment that we have to offer won't do any good unless we can deliver it to their mouths and hearts.

A ministry of healing is evangelical when it is honest and God-centered.

copalian evangelism, and there are doubtless others that we need to uncover and explore together. And then we need to spell out how we are going to get them moving. Of course we need to get together and figure out plans and strategies for 20/20, and such meetings seem to be well under way. But there are some obvious areas in which we can all get started.

Public worship

Sunday worship is where the church most often meets the world. If people come away invigorated from having had Holy Communion with God and holy reunion with one another, they will come back and bring others with them. Every Sunday service is important and needs to be well prepared, preferably with as much congregational involvement as possible. There are a variety of styles of worship, any of which can be full of life and any of which can be deadly. A proper liturgy is nice, but a Spirit-filled liturgy, that lives and breathes, this is what opens a door to Christ. Such a liturgy arises out of the life of the congregation and the world, touches the heart and soul, causes heaven and earth to touch in the way Michelangelo's Adam and God touch.

But we all know that Episcopal Sunday mornings can be boring and lifeless. Stale preaching is always a drag, as is bad music. (Better to have a piano or a guitar, or even just a tambourine, than a poorly played organ.) Our services need energy and life, and every congregation needs to be at work on making them vibrant vehicles of communication with God, one another and the world. Let members of the congregation evaluate our Sunday service in advance of planning the next. And let us develop means and formats for outside evaluation of our Sunday worship.

We are fortunate to have some great new resources for Christian education of children and young people in small and large congregations: Godly Play, Journey to Adulthood, Catechesis of the Good Shepherd, and others. More and more of our older church buildings are getting upgraded so that handicapped persons may participate fully in worship and church life. Lay Eucharistic Ministers bring the sacrament from the altar to shut-ins. Saturday and Sunday evening services make provision for those who are unable to attend on Sunday morning. Our church life is increasingly organized to express our catholicity, that church is for everyone.

Baptisms, weddings and funerals are times when non-church people have an opportunity to have an experience of Christ Jesus and be touched by the church at its best. These occasions need to be planned carefully and with a lot of sensitivity to

unchurched guests who will be there. Sometimes, instead of feeling embraced, they see us being crabby, unduly demanding, grasping and picky, and we need to take a hard look at ourselves and our attitudes to make sure we are not.

In the church's ministries of healing, it is important to let God's healing spirit flow, and it is important not to make promises we cannot keep. It is God who decides who and what will be healed, and how and when. A person who is able to throw away crutches and walk has much to be thankful for, but a person who still needs crutches may in fact have had an even deeper healing. In the ministry of healing, we bring persons with their ailments and troubles together with God. And then we see what happens; we do not decree it. A ministry of healing is evangelical when it is honest and God-centered.

Preaching

Here are some questions we might ask in evaluating a particular sermon. Is it the gospel or merely talking around the gospel? Is it from the heart? Does it touch the heart as well as the mind? Is it timely? Does it speak to what is going on in peoples' lives? Does it leave room for thought? May the listener disagree? Is there personal challenge? Is Jesus at the heart of it?

In other words, is it evangelical? Does it reach out to people who are seeking, or having trouble believing? These are not just outsiders; they are many of our parishioners.

Speaking of parishioners, are members of the congregation involved in the preparation and evaluation of the weekly sermon? And why can't parishioners sometimes be the preacher? There is a lot to be said for personal testimony. It isn't everything, but it's something, and sometimes it's a lot.

Most clergy have not been trained for evangelical preaching, and we could use some help. I wish that the College of Preachers and other like groups would develop traveling preaching conferences for clergy, with emphasis on evangelical preaching for Episcopalians, and that bishops and dioceses would encourage and fund them. People are hungry, but the exquisite nourishment that we have to offer won't do any good unless we can deliver it to their mouths and hearts.

Next week: Mobilizing for Episcopal Evangelism

The Rev. John Hall is a priest of the Diocese of Atlanta, living in retirement in his native Rhode Island. Currently he is a long-term supply priest at the Church of the Good Shepherd in Pawtucket.

Part of the Majority

One erroneous construal after another occurs in Steve Waring's article, "A 'Revisionist' Bishop" [TLC, Sept. 1].

I do not presume that I am, in Mr. Waring's words, "among a handful of theologians who are at the forefront" with this view. I am part of that majority in our church that believes similarly.

I did not, as he describes, go to

Seabury-Western "prepared to dislike it." Rather, I was enthusiastic about the seminary then and today look back on my time there with gratitude.

Mr. Waring would have readers think that my predecessor, the Rt. Rev. Allen Bartlett, Jr., put in place an alternative episcopal oversight arrangement with the expectation that it would continue beyond his retirement in May, 1998. The plan agreed upon in

1994 was to expire, and did, in the summer of 1997. Among other reasons, it was to honor my predecessor's wise decision that I did not restart the plan.

Rather than the time of my election being "perhaps the last time" that I "and the majority of members from those parishes have been able to agree," all but three of the original 11 are now actively participating in and contributing to the life of our diocese.

Only those three have been in litigation with the diocese or me. The statement that "other parishes have been threatened with or are themselves threatening civil or ecclesiastical litigation" has no basis in fact.

Mr. Waring claims I will "remove Fr. Moyer from ordained ministry" upon the expiration of his inhibition, "barring any unexpected developments, and without a formal hearing." He fails to mention that it was only after Fr. Moyer, at his own request, had a hearing before our standing committee that the committee declared him to have abandoned the communion of the church and I, as required by the canons, inhibited him.

Finally, the story has not, as he claims, "largely overshadowed other accomplishments in the diocese" — where because of the faith, commitment, hard work, and outstanding leadership of our clergy and laity there is remarkable growth and vitality through initiatives in congregational, campus, cathedral, and camping ministries.

*(The Rt. Rev.) Charles Bennison, Jr.
Bishop of Pennsylvania
Philadelphia, Pa.*

Away From Division

Episcopalians in the United States need to pay attention to the Archbishop of Canterbury [TLC, Aug. 18]. I am thankful that the Holy Spirit led the process of selection to Rowan Williams. Our own church in microcosm exemplifies the divisions in the Anglican Communion as a whole, and our attention to such divisive issues as blessing unions other than traditional



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marriages and (even today) the ordination of women, distracts us from our central mission of spreading the gospel and caring for the poor and suffering. Though held to be "chief among equals," the Archbishop of Canterbury is still a strong symbol for our Communion. I hope our next archbishop will guide us away from division and toward union in mission.

*Lowise Boling
Toledo, Ohio*

I had a seminary professor who had a favorite phrase for claims like the one made in the editorial, "A Touch of Reality" [TLC, Aug. 18], which was, "It is important if it's true." Influence comes from the receiver, not the sender. The archbishop will have as much influence on me as I choose to give him. Even so with the pope. Roman Catholics use birth control in droves regardless of what the pope says about it.

If Rowan Williams has a thoughtful, prayer-based opinion, I might well listen to him and be guided by what he says. If he pops off like many who are absorbed by issues rather than by spiritual growth, who prefer to exchange slogans for thought, or who prefer to simply reorganize their prejudices, I'll probably give him little time or attention. In either case, for TLC to tell its readers he will have little influence is to make a claim I think is not TLC's to make.

*(The Rev.) Stephen M. Hall
St. Mark's Church
Fort Dodge, Iowa*

Some Aren't Offended

Is there anything that doesn't offend someone? People may be offended by the use of sanctus bells and/or incense in worship, by the American flag in churches, by the Ten Commandments in court rooms, by including "under God" in the Pledge of Allegiance, and the list could go on.

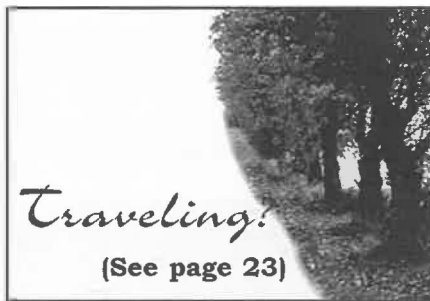
But what about those who like sanctus bells and incense in worship, who like the American flag in churches, who like the Ten Commandments in court rooms and saying "under God"

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(See page 23)



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in the Pledge of Allegiance? Should their wishes take a back seat, even when in the majority, because there is someone out there who is offended by something they like? Why should everyone be required to conform to the likes and dislikes of anyone? I would like to see more of another right being promoted in America — the right to be offended. If you are offended, live with it.

*(The Rev.) Donald H. Langlois
Chandler, Ariz.*

'Any Old Thing'

I continue to be amazed at the current pervasive trends and tendencies in the Episcopal Church. We seem to be determined to abandon "the girl we came with" for any old thing, so long as she has been thoroughly tested and approved of by the elites of popular culture. Indeed we seem obsessed

with the notion of obtaining their approval at any and all costs. Methinks our insecurity is showing.

At the risk of stating the obvious, surely this is folly of biblical proportions. From the beginning the role of the church has always been to speak to popular culture with a prophetic voice, one which chides and challenges, one which corrects, and calls to repentance. Frankly, we have missed that boat by a mile, so determined are we to be smart, and sophisticated, and "with it," and, yes, post-modern.

Surely Jesus would direct us to a different path. Surely Jesus would remind us that, in the words of James, "friendship with the world is enmity with God." Surely he would maintain his consistent stance from the gospels wherein he proclaimed that true disciples would be at odds with popular culture, would be despised and perse-

cuted by the world.

Perhaps it is not too late. Perhaps a prophet will arise among us and bring us to repentance. Perhaps we will change our course before we have lost everything, even our souls.

*(The Rev.) James E. Flowers, Jr.
St. Timothy's Church
Alexandria, La.*

Flattering, but . . .

Thank you very much for both the article [TLC, Aug. 4] and the editorial [TLC, Aug. 11] commending Gathering the neXt Generation (GTNG) for our work in raising up and supporting lay and ordained Generation X leaders in the Episcopal Church. As I said in the article, one of our primary challenges is getting in touch with GenX lay people in the Episcopal Church. Both clergy and laity who are interested in finding out more about us and/or joining our e-mail

(Continued on page 19)

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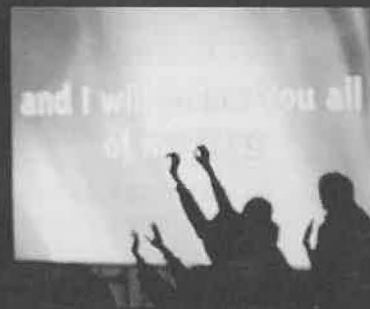
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ST. MARK'S PRO-CATHEDRAL
 422 North Burlington (402) 462-4126
 The Very Rev. Richard J. Martindale, dean
 The Rev. Barbara Peterson, curate
 Su Eu 8, 10; New Celebration 6,7; Wed 10

UNIVERSITY OF NEBRASKA Lincoln
ST. MARK'S ON THE CAMPUS 1309 R St
 The Rev. Dr. Don Hanaway, r (402) 474-1979
 Sun Eu 8:30, 10:30, 5; Tue 12:30

NEW HAMPSHIRE

DARTMOUTH COLLEGE Hanover
THE EDGE - EPISCOPAL CAMPUS MINISTRY
 www.dartmouth.edu/~edgerton
 E-mail: The.Edge@Dartmouth.EDU
 Edgerton House Student Center
 14 School St. Hanover, NH 03755
 Erik Turnburg, Chap
 Sun H Eu 5 Wed 6:30 Dinner with speakers

KEENE STATE COLLEGE (UNH) Keene
ST. JAMES 44 West St. Keene, NH 03431
 www.stjameskeene.org (603) 352-1019
 The Rev. Peter R. Coffin, r
 Sun H Eu 8 & 10:30 Wed H Eu 12

PLYMOUTH STATE COLLEGE (UNH) Plymouth
CHURCH OF THE HOLY SPIRIT
 170 Main Street (Main & Pearl Streets)
 Plymouth, NH 03264 (603) 536-1321
 The Rev. Susan Ackley, r
 churchhs@worldpath.net
 Sun H Eu 8 & 9:30, Mon Prayer & Bible Group Study
 10-12, Wed H Eu 12:30; Service of Healing 2nd Wed

UNIVERSITY OF NEW HAMPSHIRE Durham
ST. GEORGE'S CHURCH
 One Park Court (at 16 Main St.)
 www.stgeorgesdurham.org (603) 868-2785
 The Rev. Michael L. Bradley, r & chap
 Sun H Eu 8 and 10, Compline & Student Supper 6
 Wed 12:10 H Eu and Healing Liturgy (Sep - Jun)

NEW JERSEY

PRINCETON UNIVERSITY Princeton
THE EPISCOPAL CHURCH AT PRINCETON UNIVERSITY www.princeton.edu/~ecp
 The Rev. Dr. Stephen L. White, chap
 swwhite@princeton.edu (609) 252-9469
 Sun 10 H Eu; Wed 5:30 H Eu, dinner, fellowship

RUTGERS UNIVERSITY Piscataway
ST. MICHAEL'S CHAPEL (732) 445-3218
 40 Davidson Rd (Busch Campus), 08854
 The Rev. Canon Henry L. Atkins, Jr., D.Min
 Sun H Eu 10:30

NEW YORK

SKIDMORE COLLEGE Saratoga Springs
BETHESDA CHURCH Washington St. at Broadway
 The Rev. Thomas T. Parke, r
 Sun H Eu 6:30, 8 & 10. Wed 12:10 H Eu w/ Healing

OHIO

YOUNGSTOWN STATE UNIV. Youngstown
ST. JOHN'S 323 Wick Ave. (330) 743-3175
 The Rev. John Horner, r www.stjohnohio.org
 Sun H EU 8 & 10:30 (summer 8 & 10)

KENT STATE UNIVERSITY Kent
CHRIST CHURCH 118 S. Mantua St.
 The Rev. Reid H. Hamilton, r (330) 673-4604
 rhamilton@neo.rr.com
 http://www.christchurchkent.org
 Sun. 8 & 10 Canterbury Club as announced

PENNSYLVANIA

UNIVERSITY OF PENNSYLVANIA Philadelphia
ST. MARY'S CHURCH AT PENN
 3916 Locust Walk, 19104 (215) 386-3916
 www.stmarysatpenn.org
 E-mail: st.marys@verizon.net
 The Rev. James H. Litrell, r & chap
 Sun 8 & 11, Canterbury 4:30, Wed 12:15

SUSQUEHANNA UNIVERSITY Selinsgrove
ALL SAINTS 129 N. Market
 (570) 374 - 8289
 Sun Mass 9:30 Weekdays as announced

LEHIGH UNIVERSITY Bethlehem
 MORAVIAN COLLEGE
CANTERBURY ASSOCIATION
CATHEDRAL CHURCH OF THE NATIVITY
 321 Wyandotte Street (610) 865-0727
 www.nativitycathedral.org
 Sun 8 & 10:30 Wed 9 Sat 5

TRINITY EPISCOPAL CHURCH
 44 E. Market St. (610) 867-4741
 www.trinitybeth.org
 Sun 8 & 10:30, Wed 9:30 & Sat 5

RHODE ISLAND

BROWN UNIVERSITY Providence
 RHODE ISLAND SCHOOL OF DESIGN
ST. STEPHEN'S 114 George Street
 www.sstephens.org (401) 421-6702
 Sun Mass 8, 10 (Sol), 5:30, Daily as posted

JOHNSON & WALES UNIVERSITY Providence
GRACE CHURCH 175 Mathewson St.
 The Rev. Robert T. Brooks, r (401) 331-3225
 revbobbrooks@aol.com
 www.gracechurchprovidence.org
 Sun 8 & 10, Wed 12

UNIVERSITY OF RHODE ISLAND Kingston
ST. AUGUSTINE'S CHURCH
 The Rev. Dr. Jennifer Phillips, r
 www.staugustineuri.com
 Sun 8, 10 Wed. Bible Study 7, 3rd Thurs Taize 7

TENNESSEE

UNIVERSITY OF MEMPHIS Memphis
 RHODES COLLEGE
 CHRISTIAN BROTHERS UNIVERSITY
 LEMOYNE COLLEGE
BARTH HOUSE EPISCOPAL
 409 Patterson St. Memphis, TN 38111
 (901) 327-8943
 The Rev. Dr. Samson N. Gitau, Ph.D., chap
 sgitau@memphis.edu
 http://www.epistn.org/barthouse.html
 Programs: U of M: Tues-Fri MP 8, Bible Study Thur 7,
 H Eu & lunch 11:30, Sun Eu & dinner 6, Rhodes Col-
 lege: Wed H Eu 6, Sun Compline 8:30, CBU: Th Noon
 Prayer 12:30, LeMoyné-Owen: Fri Bible Study 12

TEXAS

TEXAS A&M UNIVERSITY College Station
EPISCOPAL/ANGLICAN COLLEGE MINISTRY
 902 George Bush Dr., College Station, TX 77840
 The Rev. Sandi Mizirl, campus missionary
 (979) 693-4245
 amcanterbury@episcopalcollegeministry.org
 www.txam.episcopalcollegeministry.org
 Sun H Eu 8, 9, 11:15; Wed H Eu 6, Dinner 7, Thurs
 H Eu 12:15

HUSTON-TULLOTSON COLLEGE Austin
ST. JAMES EPISCOPAL CHURCH
 3701 E. MLK, Jr. Blvd
 The Rev. Dr. Greg Rickel, r
 Mr. Boyd Vance, College Minister
 Sun 8, 10 & 7, Wed. 7:30

VIRGINIA

THE COLLEGE OF WILLIAM AND MARY Williamsburg
BRUTON PARISH CHURCH (757) 229-2891
 331 Duke of Gloucester Williamsburg, VA 23185
 The Rev. Sandy Key skey@brutonparish.org
 Sun 7:30, 9, 11:15 & 5:30 (followed by dinner) Wed
 "Popcorn Theology" 6 (Canterbury Room-Bruton
 Parish), Wren Chapel: Tues 5

COLLEGE SERVICES

VIRGINIA

HAMPDEN-SYDNEY COLLEGE Farmville
LONGWOOD UNIVERSITY
JOHNS MEMORIAL CHURCH
400 High St. (434) 392-5695
The Rev. Edward Tracy, r, the Rev. Dr. William Blottner, chap
Sun H Eu 10

MARY WASHINGTON COLLEGE Fredericksburg
TRINITY EPISCOPAL CHURCH
825 College Ave., 22402 (540) 373-2996
The Rev. Wendy Abramson, Canterbury Club Chaplain, the Rev. Kent D. Rahm, r
Sun H Eu Rite I 8, Rite II 9:15 & 11; Canterbury Club H Eu & dinner 6:30 during academic year, Wed H Eu & HS 12

UNIVERSITY OF VIRGINIA Charlottesville
ST. PAUL'S MEMORIAL CHURCH
1700 University Ave. (434) 295-2156
Website: www.cstone.net/~stpaul
chaplain@cstone.net or stpaul@cstone.net
The Rev. David Poist, The Rev. Paula Kettlewell, The Rev. Jonathon Voorhees, chaplain
Sun H Eu 8, 10 & 5:30 (Student Service); Wed Canterbury Fellowship at Canterbury Episcopal House, 5

VIRGINIA TECH Blacksburg
CHRIST CHURCH
120 Church St. (540) 552-2411
The Rev. Clare Fischer-Davies, r
www.christchurchblacksburg.org
Sun H Eu 8:30 & 10:30

WASHINGTON

UNIVERSITY OF WASHINGTON Seattle
CANTERBURY CLUB @ CHRIST CHURCH
4548 Brooklyn Ave. NE, Seattle, WA 98105
Deacon Mary Shehane, chap
maryshehane@msn.com (206) 323-0300 ext. 209
Sun H Eu 8, 10, Christ Church: H Eu Wed 11:30,
Programs- Mon 6 Wed 8

WISCONSIN

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS HOUSE stfrancis@mailbag.com
www.sit.wisc.edu/~stfrancis
The Rev. Virginia U. Lund, chap
Sun 11



To place your school in the January and September 2003 College Services Directory, please call Tom Parker at 414-276-5420 ext. 16 or email him at tparker@livingchurch.org.

LETTERS TO THE EDITOR

(Continued from page 16)
discussion groups should visit our web site at www.gtng.org.

While the term "youth" or "younger" is always flattering, people in Generation X now range from 21 to 41 years old. Just as Baby Boomers had to re-evaluate their slogan of "Never trust anyone over 35" once they were parents themselves, the elder members of our generation are beginning to wonder when they won't be considered "youth" any more. In any event, allow me to commend you for your excellent coverage of GTNG's ministries.

(The Rev.) Tom Sramek, Jr.
St. Alban's Church
Albany, Ore.

The American Dream

There are times when it seems that, with respect for the ideals of freedom of religion and individual choice, this new millennium will see the American dream come true of every individual — male/female, black/white, rich/poor, gay/straight — becoming an individual denomination within her/himself. And we seem to be exporting our ideal to the rest of the world very effectively in this new age. I respect the dilemma that Martin Luther, and others of his time, found himself in protesting (read "testifying for") the faith he believed the church is truly called to embrace. At the same time, I cannot help but wonder what, if anything, he would do differently with his followers if he could have foreseen the incredible visible fragmentation and disunity of the witness of the church today.

Despite the disunity of witness, the church is one as there is "... one body and one spirit; ... one hope in God's call to us; ... one Lord, one faith, one baptism; ... one God and Father of all." It would be a miracle of God, but I continue to pray that readers of publications such as this would demand by their attention greater emphasis on the gifts of God that unite us — and the incredible coming together of major faith traditions in the ecumenical arena around these gifts — than on the things that divide us. The peace of God truly does pass our understanding.

(The Rev.) Charles S. Womelsdorf
Tallalasse, Ala.

PEOPLE & PLACES

Appointments

The Rev. Dawn Barrett is missioner for Allegany County, Diocese of Rochester, 935 East Ave., Rochester, NY 14607-2241.

The Rev. Pat Bell is rector of St. Luke's, 501 E Wallace Ave., Coeur D'Alene, ID 83814-2955.

The Rev. Dana Boynton is rector of St. Thomas', PO Box 149, Taunton, MA 02780.

The Rev. Robin D. Dodge is associate vicar of St. Mary's Redcliffe, Bristol, England.

The Rev. Patrick T. Gray is curate at Advent, 30 Brimmer St., Boston, MA 02108-1098.

The Rev. Ted Harris is vicar of St. James', PO Box 68, Hebronville, TX 78361.

Roland Jellet is director of children's ministries at St. Mark's, 315 E Pecan St., San Antonio, TX 78205.

The Rev. Canon Robert Marsh is chaplain of Episcopal High School, 4455 Atlantic Blvd., Jacksonville, FL 32207.

The Rev. Christopher Powell is rector of St. James', 3921 Oak Ridge Dr., Jackson, MS 39216.

Connie L. Saeger-Proctor is canon for youth ministry in the Diocese of Vermont, 5 Rock Pt. Rd., Burlington, VT 05401.

The Rev. Jim Thompson is rector of St. Luke's, 120 SW Towle Ave., Gresham, OR 97080-6750.

Ordinations

Priests

Arkansas — Cheryl L. Clark, William G. Stroop.

Montana — Marietta Johnson.

Deacons

Central Pennsylvania — Bill Allport, Robin Jarrell, Roy Kern, Gretchen Rehberg.

Delaware — Jay Angerer.

Oregon — Faith Bledsoe, All Saints', 3026 S Staples St., Corpus Christi, TX 78404; Wes Sedlacek.

Western Louisiana — Ella Huff Breckenridge.

Receptions

Western New York — The Rev. Tom Dis-cavage from the Roman Catholic Church.

Religious Communities

Brotherhood of St. Gregory — Br. Aelred Bernard Dean, Br. John Henry Ernestine and Br. Francis Sebastian Medina, first profession; Br. Alban Patrick Thompson, life profession of vows; Br. Richard Matthias, entered the novitiate.

Next week...

Mobilizing for Evangelism

CLASSIFIEDS

BOOKS

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

SAVE BIG ON BOOKS for education and ministry programs, reading groups, libraries, etc. Any title in print. Bulk discounts, free shipping. Free quotes, no obligation. Iona Book Services, toll-free phone/fax (866) IONA-711; E-Mail: discounts@ionabookservices.com.

CATECHUMENATE

Gifts of God catechumenate, by Patricia Swift. Eight-week course considers Old and New Testaments, Episcopal Church, sacraments, prayer book, parish and ministries, life as gifts. For confirmation and renewal in adult education and church groups. 56 pp. paper spiral bound, \$5.00. Phone: (954) 942-5887. Fax (954) 942-5763. Available in English, French, or Spanish.

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

POSITIONS OFFERED

CANON AND SUBDEAN: The Dean of Saint John's Cathedral, Denver, seeks to appoint an energetic, thoughtful leader to fill the position of subdean as soon as possible. Saint John's is a large (4,000+), growing, historic, downtown cathedral called to the work of the gospel and to the living of the Christian life. The priest in this position will work directly with the dean in the oversight of the pastoral and programmatic life of the cathedral parish and will share the full priestly, pastoral, and administrative ministry of the parish with three other full-time clergy canons, a professional lay staff, and the committed lay leadership of the parish. Commitment to the priestly life, to collaborative work with clergy and lay colleagues, to an increasingly diverse parish, and to ministry to the city are more important than particular previous experience, though candidates for this senior position should have spent at least 3 years as a rector. Please send a cover letter, resume and CDO profile by 30 September 2002 to the Dean, **The Very Reverend Peter Eaton, Saint John's Cathedral, 1350 Washington Street, Denver, CO 80203. Phone (303) 831-7115. Fax (303) 831-7119. E-mail: deansadmin@sjc-den.org.**

FULL-TIME RECTOR: St. Mary's Episcopal Church of Middlesboro, Kentucky, located in historic Middlesboro, Kentucky, 1 mile from Virginia and Tennessee at the Cumberland Gap, seeks enthusiastic and warm preacher who is Christ centered and loves our liturgy. We are a pastoral-sized church seeking a leader who likes to preach, teach, and visit. Our congregation is poised for growth and mission. We are in need of nurture but open to challenge. Our building is one of the finest examples of carpenter Gothic architecture extant, and will appear on the national church calendar this year.

Our congregants come from many backgrounds and are socially and intellectually courageous. There are two colleges within two miles that offer teaching possibilities and a pool of potential congregants. Our community is safe, very child friendly, and in sight of the Cumberland Gap National Historical Park. We are surrounded by hiking trails, canoeing, fishing in rivers and lakes with Knoxville, Tennessee, and the University of Tennessee an hour away. Salary and benefits are negotiable within our debt-free budget. St. Mary's of Middlesboro, a real ministry in a beautiful place. Please submit resume and CDO profile to: **Bill Hayes, Bishop's Warden, Hayes Law Office, P.O. Box 817, Middlesboro, Kentucky 40965-0817, E-mail: hayesatty@jellico.net**

YOUTH DIRECTOR: St. Margaret's Episcopal Church, Charlotte, NC Full-time position, well-established youth group, involves working with children from grades 3-12, great parent volunteer group. Contact: **Wayne Smith, St. Margaret's Episcopal Church, 5008 Pineville-Matthews Rd., Charlotte, NC 28226, USA. (704) 541-3080, FAX: (704) 543-7772, youthsearch@carolina.rr.com.**

POSITIONS OFFERED

RECTOR: Anglican/Episcopal Church of St. Augustine of Canterbury, Wiesbaden, Germany, seeks rector. We are about 250 members with average Sunday attendance of 130. We are a multinational congregation. Less than half are born Anglican worshippers. We seek a rector with deep faith and calling, strong in pastoral skills to lead a supportive laity who yearn to fulfill God's dream for them. Working knowledge of German and some European experience would be an advantage but no means a priority. Details including Parish Profile on <http://www.staugustines-wiesbaden.de> Contact: **Andy Pickersgill, St. Augustine of Canterbury, Frankfurterstrasse 3, D-65189 Wiesbaden, Germany. Phone: +49-6124-3474 E-mail: search@staugustines-wiesbaden.de.**

RECTOR: Historic Grace Episcopal Church, located in Central North Dakota, seeks a personable individual with enthusiasm and creativity, to minister to a diverse congregation with a broad range of talents, personalities, ages, and financial capabilities. We are looking for a rector who views life's challenges as opportunities for growth. We seek a rector who strives to exemplify the fruits of the spirit in his/her daily and professional life. Send resume and CDO profile to: **Pattie Amundson, 802 3rd. St. NE., Jamestown, ND 58401 or E-mail at harv@daktel.com.**

CHURCH PLANTER: The Diocese of Louisiana is searching for a priest who is called by God and trained by the church to start a new congregation in Ascension Parish, the fastest-growing civil parish in Louisiana. The new start will be approximately 20 miles from Baton Rouge and 50 miles from New Orleans. The Diocese of Louisiana is a mission-oriented diocese with great emphasis on making new disciples. The church planter and the new start will receive substantial financial and spiritual support from the Bishop and the diocese, with the expectation of a resource-sized congregation in several years. Interested candidates should send resume to **The Rev'd Canon Rex D. Perry, Diocese of Louisiana, 1623 Seventh Street, New Orleans, LA 70115 or rperry@edola.org.**

YOUTH DIRECTOR: Large parish in West Texas city of 100,000 is looking for a youth director. Experience with youth, being a confirmed communicant in the Episcopal Church, and a college degree are required. Communications and administrative skills helpful. Parish has active adult volunteers and 75 7th 12th graders on the rolls. Oversee implementing Sunday school, youth confirmation, mission and ski trips, Sunday and Wednesday evening activities and include a ministry of regular visits to schools, sports activities, concerts, etc. Send letter of intent and resume to: **The Rev. Guy C. Sherman, 1412 West Illinois, Midland, Texas 79701. Fax: (915) 683-0027 or E-mail address: frguy@holytrinity.org.**

VICAR: Church of the Good Shepherd, Greer, S.C., is a beautiful, historic church with a big vision. Self-supporting and debt free, we are poised and ready to move to parish status. We desire a spiritual leader who will guide us in seeking God's will for the present and the future while continuing in our traditional eucharistic services. We are a family-oriented church wanting to establish a stronger youth ministry and seeking opportunities for spiritual growth for all ages as we reach out to others in this growing Greenville/Spartanburg area of the upstate. Applications accepted until **October 15, 2002**. Send resume to: **Search Committee, P.O. Box 892, Greer, S.C. 29652-0892 or E-mail: ShepherdSearch@aol.com.**

ASSISTANT/ASSOCIATE RECTOR: St. James' is a historic 240-year-old, active program-sized parish located in a small New England city with easy access to the amenities of New York City. We are seeking an enthusiastic priest or transitional deacon who is committed to developing our growing Youth Ministry and Children's Ministry programs, enhancing our thriving outreach ministries and sharing in our spiritual growth. The position includes preaching, sharing pastoral care ministries, and the collaborative creation and implementation of adult Christian education programs. St. James' welcomes those interested to contact us at: **Dr. Laura Ahrens, Rector, St. James' Church, 25 West Street, Danbury, CT 06810. PH: (203) 748-3561 or E-mail: welcome@st-james-parish.org.**

POSITIONS OFFERED

RECTOR: Diocese of Central New York's oldest yoked parishes seek a rector for this diverse ministry. Amply endowed, we offer a warm church family, excellent recreational facilities, and the opportunity to develop lasting programs. Please go to www.northnet.org/headwaters and download our search brochure, or call **Tony Belmont at (315) 348-6466. E-mail inquiries to Headwaters@gisco.net or HeadwatersField@aol.com.**

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

RECTOR: St. Luke's Episcopal Church in North Little Rock, AR, seeks a new rector. Centrally located in the Natural State, this parish is a beacon for loving, thinking people who form a Christ-centered community for spiritual vitality. This inclusive, intergenerational, and open-minded parish values diversity over conformity. Our excellent music department includes chancel choir, various hand-bell choirs, and features an annual Festival of Arts Program for the community. The 2002 budget for this high-energy group (453 communicants in good standing) is \$400,000.00, with an average pledge of \$2,230.00. Our worship and education facilities are truly exceptional. Expectations and ministry specialties for a new rector include: spiritual guidance, pastoral care, education, and administrative and financial skills. Contact: **Becky Rice, nlrarmr@aol.com, or (501) 758-3628.**

DIRECTOR: ROSLYN CONFERENCE CENTER, RICHMOND, VA: This 150 acre suburban conference facility has been a ministry of The Diocese of Virginia since 1934, has a current year budget of \$875,000 and has an endowment of almost \$14 million. Roslyn will complete a \$6 million capital project in 2003, and candidates can see current activities and project details on the Roslyn website, which is www.roslyncenter.com. The director is provided housing, salary commensurate with experience and benefits to include health, dental and life insurance, and pension. Candidates will have a minimum of a bachelor's degree; five years experience in facility management and be computer literate. Preferred candidates will be Episcopalian, lay or clergy, but all must be a practicing Christian. Interested parties should contact: **Mr. Michael Kerr, The Diocese of Virginia, 110 W. Franklin Street, Richmond, VA 23220, E-mail: mkerr@thediocese.net, or 1-800-DIOCESE.**

PROFESSOR OF MORAL THEOLOGY & ETHICS: The General Theological Seminary of the Episcopal Church seeks applicants of demonstrated competence for the position of Professor of Moral Theology and Ethics. The position is open to all ranks. The appointee will take up his or her duties on July 1, 2003. Applicants must demonstrate significant scholarly achievement in the field of moral theology and ethics, including Church and Society, with special reference to the Anglican tradition. Teaching responsibilities include a foundational course in moral theology (in which philosophical categories and questions are included), teaching at the M.Div., M.A., S.T.M., and Th.D. levels, and a willingness to direct Th.D. dissertations. The degree of Doctor of Theology or Doctor of Philosophy or an equivalent degree in other academic structures is expected. A knowledge of and sympathy for the Anglican traditions is highly preferred. Please send letter of application, complete curriculum vitae, and three letters of recommendation by November 1, 2002 to **The Very Rev. Ward B. Ewing, The General Theological Seminary, 175 Ninth Avenue, New York, NY 10011.**

CLASSIFIEDS

POSITIONS OFFERED

DIRECTOR OF MUSIC AND THE ARTS: St. Thomas Episcopal Church, Medina, Washington. The Director of Music and the Arts serves as choirmaster, lead organist, and program manager for all music and visual arts activities within this large, suburban parish.

In addition, the director pursues a high standard of excellence utilizing a broad range of music and artistic styles not limited to the classical repertoire. As an active Christian, the director is part of the ministry leadership team that sustains and enhances the sacramental life of the parish, working sensitively with people at times of joy and sorrow. The director works with parish staff, parishioners, and outside musicians and artists to produce a variety of activities appealing to a broad population. These program activities emphasize parishioner participation and include special attention to engaging children, youth, and young adults. Compensation is according to AGO standards. All inquiries regarding this position should be directed to the attention of: **The Reverend Jeffrey D. Lee, Rector, St. Thomas Episcopal Church, P.O. Box 124, Medina, WA 98039, PH: (425) 454-9541 E-mail: jeff@stthomas-medina.org.**

RETIRED (OR ABOUT TO RETIRE) PRIEST: Enjoy golf, fishing and the beautiful Ozarks in Cherokee Village, Arkansas. Responsibilities: Sunday services plus limited additional duties. Details and compensation negotiable in consultation with Bishop's office. Inquiries: **St. Andrew's Episcopal Church/Mission, c/o Don Manley, P.O. Box 476, Cherokee Village, AR 72525 E-Mail: granfred@poky.net. Phone: (870) 257-3762.**

FULL-TIME RECTOR: Come grow with us! We are looking for an energetic and enthusiastic rector to provide pastoral care and spiritual leadership to all ages. Strong youth ministry skills are required. This is a perfect opportunity for an assistant rector looking to move to the next level. Norwood is perfectly situated between the historic, thriving city of Boston and the beauty of Providence, Rhode Island. In fact, it's less than an hour's drive to both cities! To apply, please submit resume and CDO profile to **Grace Episcopal Church, ATTN: Deborah Terry, 150 Chapel St., Norwood, MA 02062, or E-mail to dterry@ifb.org.** For more information, please see our website at <http://gracenor.org>.

EXECUTIVE DIRECTOR: Episcopal Community Services of the Diocese of Pennsylvania ("ECS") is seeking an Executive Director to succeed the incumbent effective July 1, 2003. Headquartered in the Society Hill section of Philadelphia, ECS has an annual operating budget of \$9 million and is one of the region's largest not-for-profit social services providers. For over 130 years, ECS has offered a wide spectrum of social services to individuals and families in the Greater Philadelphia area. Reporting to the Board of Council, the Executive Director provides overall leadership and management to the agency. Responsibilities include oversight of program, budget and staff to ensure that the mission of ECS is effectively carried out. Leadership in developing strategic direction and ensuring adequate resource development are major responsibilities. The Executive Director acts as the primary spokesperson to interpret ECS' mission to the Episcopal Church and the community at large. We seek a mission-motivated leader with proven people and organizational skills. Candidates will have a Masters degree in social work, human services administration, divinity, theology, or the equivalent. They will possess a minimum of 10 years of progressively responsible experience in the social/human services field, including management and administration. Knowledge and understanding of the Episcopal Church are highly desirable.

The deadline for applications is October 15, 2002. For phone inquiries, please contact **Peter Sipple** at (215) 351-1437. Applicants should send a resume and cover letter (stating salary expectations) to **Episcopal Community Services, Attn: Search Committee, 225 South Third Street, Philadelphia, PA 19106, FAX (215) 351-1497, or E-mail debrai@ecs1870.org.** Visit our web site at www.ecs1870.org. Equal Opportunity Employer.

POSITIONS OFFERED

FULL-TIME MISSIONER: Tired of never seeing sunrises and sunsets? Tired of never seeing the horizon and having your vision interrupted by buildings and trees? Tired of never seeing the stars at night or the sun during the day? Tired of driving on freeways, around mountains or up and down hills and long for the wide open spaces? Tired of all the noise of hurried life and traffic? Tired of high prices and spending too much because of the locality? Tired of going to the same church and seeing the same people all the time? Need time for meditation and spiritual growth? Have we got a ministry for you! Being the Missioner of the Panhandle and Southwest Cluster of the Dioceses of Western Kansas and Oklahoma will be for you an exciting and wonderful way to stretch your ministerial wings. Four different altars, communities, congregations and the gifts of dedication and the devotion of some pretty amazing people can provide the variety of ministry that you have been looking for. If you are a priest and interested in working in a cooperative environment with priests and deacons, then this could be your calling. Interested? Contact: **The Deployment Office, Diocese of Western Kansas, P.O. Box 2507, Salina, Kansas 67402-2507.** Visit our diocesan website at www.WesternKansas.org and see how beautiful the land and life can be.

FULL-TIME DIRECTOR OF CHILDREN AND YOUTH MINISTRIES: St. Paul's Episcopal Church, Paterson, New Jersey, seeks a person with energy and vision to provide leadership for its ministry among children and youth. Solid programming and strong volunteer leadership is already in place. St. Paul's is a diverse, ecumenical, inner-city congregation in one of America's poorest small cities. For a position description and to apply, contact the **Rev. David B. Wolf, Rector, St. Paul's Episcopal Church, 451 Van Houten Street, Paterson, NJ 07501. Phone: (973) 278-7900, x12 or E-mail at rectorstpaul@aol.com.** Application deadline is **October 15, 2002.**

PERMANENT, PART-TIME MINISTER OF MUSIC for St. John's Episcopal Church in historic Salem, NJ. To work with active adult choir with professional section heads, and with our hand-bell choir. Recently refurbished Kimball organ, circa 1930. Ministry and congregation fully embraces the rich musical tradition of this 280-year old endowed church. Compensation in accordance with AGO guidelines. Full job description will be supplied to all applicants. For further information, contact **The Rev. Joanna Graham, Interim Rector, St. John's Church, 76 Market Street, Salem, NJ 08079 or Ms. Courtenay Reece, at (856) 935-1798 or E-mail at st.johns2@mind-spring.com.**

ASSISTANT RECTOR: All Souls, a growing, evangelical, renewal parish of 230+ families, seeks an energetic priest who loves the Lord Jesus and is committed to knowing Christ and making Him known. He will share fully in preaching, teaching, liturgical, and pastoral ministries, and will devote 25% of his time to overseeing the lay youth leader, to include mentoring, working with young families and the youth ministry team, and participating in some youth activities. Join us in a new discipleship and administration building and a new fellowship hall in a beautiful river city on the Atlantic Ocean. For more information, see www.allsoulsjax.org or contact **The Rev. Jim McCaslin** at jimmccas@attbi.com. Send resume/CDO to **Jim** at 10679 Old St. Augustine Rd., Jacksonville, FL 32257.

ASSISTANT/ASSOCIATE RECTOR: St. Stephen's Episcopal Church, a parish of about 400 families, near the University of Washington campus in Seattle, seeks a full-time priest to assist the rector in answering the congregation's call for spiritual leadership and community building. He/she will be a talented preacher and teacher whose areas of focus will be adult education and spiritual formation, community building within the parish, and family ministry. More information is available at www.ststephens-seattle.org. Direct resumes and questions to the **Convenor of the Search Committee, Mark Schedler** at mschedler@wkg.com or c/o St. Stephen's Episcopal Church 4805 NE 45th St., Seattle, WA 98105; Phone: (206) 522-7144; Fax: (206) 522-4209.

POSITIONS OFFERED

RECTOR: Small western historic church located close to the Rocky Mountains is seeking a rector with compassion, enthusiasm and multi-talented abilities to guide us in spiritual development, outreach and growth. Our congregation needs a rector with particular strengths in preaching, spiritual guidance, youth work, pastoral care and organizational skills. Community growth is due to expansion of Cabela's Foremost Outdoor Outfitters headquarters and a new community college location and facilities. Direct resumes and inquiries to: **Kent Matsutani 1390 Country Club Dr., Sidney, NE. E-mail: matsu@hamilton.net Phone: (308) 254-7176.**

FULL-TIME VICAR: Holy Family Episcopal Church, a 10-year-old mission of the Indianapolis Diocese, is located in a fast-growing community northeast of Indianapolis. We seek a full-time vicar to lead us to the next level in our development from pastoral to program size, deepen our spiritual life, and to extend our reach into the community. We celebrate Rite II. Our staff includes a part-time administrative assistant and Christian education director. Send resumes and CDO profile to **Gary Snyder, Search Committee Chair, Holy Family Episcopal Church, 11445 Fishers Pointe Blvd., Fishers, IN, 46038, or send E-mail to: snyderg@tce.com.**

ORGANIST/DIRECTOR: Holy Comforter Episcopal Church, 1000 Burmont Road, Drexel Hill, PA 19026. 1 service, 2 choirs (adult & children), 27-rank Austin pipe organ. Interim to permanent. Salary \$16,000 neg. Contact **Joe Ortlieb, (610) 449-3829, E-mail: holycomforterc@cs.com, Fax (610) 789-0124.**



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CLASSIFIEDS

POSITIONS OFFERED

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: MORMACHINE@aol.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.**

LIKE THE COAST? Program-sized church in charming seaside town of Beaufort, North Carolina, seeks experienced priest to assist rector. Competitive salary package for full-time. Will also consider half to three-quarters time. Responsibilities negotiable, depending upon gifts and interests. Send letter of interest/resume to **St. Paul's Church, 215 Ann Street, Beaufort, NC 28516.**

FULL-TIME RECTOR: Mt. Vernon, IN. A pastoral-sized congregation in the Diocese of Indianapolis, St. John's is located in SW Indiana in a thriving agri/business community, 20 minutes driving time from a metro area. We are a growing church family of 160 members with about 20% of that number under the age of sixteen. We have an active, dedicated group of lay readers, are debt free with significant investments that support a strong outreach program. We seek a rector who will conduct meaningful worship services, who will teach us and help us teach our children, who will be our pastor and help us care for each other and our community. A rector who will assist us in equipping ourselves for our ministries. **Contact: The Rev Canon Richard Halladay, 448 Freeman Ridge Road, Nashville, IN 47448 E-Mail: stjohns5445@aol.com.**

ASSOCIATE RECTOR FOR PASTORAL CARE: for Church of the Holy Comforter, a dynamic, corporate-sized parish in Vienna, Virginia 15 miles west of Washington, DC. The associate will have primary responsibility for the coordination and support of all pastoral care ministries, shared with other clergy and a committed laity, plus liturgical and teaching responsibilities. Competitive salary and benefits commensurate with experience and diocesan guidelines. Applicants are asked to send a letter of interest, CDO profile and resume to **Associate Search Committee, 543 Beulah Rd. NE, Vienna, Virginia 22180-3599; Office, (703) 938-6521; FAX, (703) 281-1360; E-Mail, rlord@holycomforter.com.** See our Home Page at <http://www.holycomforter.com> for additional information.

MANAGER: St. Andrew's House Retreat Center, Union, WA. Full-time, exempt position. Salary range negotiable. Excellent benefits and housing provided. On-site manager is responsible for all aspects of the management, operation, and maintenance of St. Andrew's House and its associated properties, including menu planning, food purchasing, and cooking for groups as large as 50. Requirements: BA or equivalent educational experience. Applicant should be knowledgeable in financial management, facilities maintenance, personnel management, and promotional skills. Background in Hospitality industry, food and beverage service, and guest services helpful. Must be able to lift and carry 50 lbs., be able to go up and down stairs frequently, and be able to operate power tools and equipment necessary for routine building and grounds maintenance. Position open late November 2002. Send resume and letter of application to **Denny Bacon, Diocese of Olympia, P.O. Box 12126, Seattle, WA 98102.** The Diocese of Olympia is an Equal Opportunity Employer.

POSITIONS OFFERED

FULL-TIME RECTOR/HOSPITAL CHAPLAIN: If you're looking for an exceptional opportunity to blend your ministry talents of parish priest and hospital chaplain, you may be the person to lead our flock at Trinity Episcopal Church in Moundsville, WV! Located in the northern panhandle, Moundsville offers the pleasure of big city culture and recreation while retaining the charm and friendliness of small town living along the Ohio River. Easy accessibility to Pittsburgh, PA, and Columbus, OH. Trinity Episcopal Church seeks a priest to be a spiritual leader, pastor and teacher. The diocese and congregation wish to continue the chaplaincy at the local hospital which was founded by the Episcopal Church. We want to grow in our spiritual lives, lay ministry, and outreach to the community. If you have a passion and calling to lead a dedicated group of Christians with a common vision, then we want to talk with you. Please send your inquiries to: **The Rev. Cheryl Winter, Diocesan Deployment Officer, P.O. Box 5400 Charleston WV 25526 E-mail: cwinter@wvdiocese.org.** We look forward to hearing from you!

RECTOR AND COORDINATOR: The parishes of Trinity in Demopolis, Alabama, and St. Michael's/Holy Cross in nearby Uniontown and Faunsdale, two of 11 parishes in the Episcopal Black Belt Ministries of Alabama, a cluster ministry, are seeking a full-time rector who will also be the Coordinator of the Black Belt Ministries. We are debt-free and Trinity has substantial endowments. Our congregations are mature, and our worship services are traditional Eucharist-oriented. However, we are committed to bringing more young people into our congregations. The Trinity physical plant includes a beautiful sanctuary, a large and well-equipped parish hall and a nearby five-bedroom rectory. The stipend is \$43,530. The added value of retirement benefits, health insurance, travel allowance and continuing education allowance raise the total benefits package to approximately \$70,325, plus housing in the rectory. Send resume to **Joseph F. Stegall, Chair, Search Committee, Trinity Episcopal Church, P.O. Box 560, Demopolis, AL 36732, or call (334) 289-0161 E-Mail: joesteg@westal.net.**

FULL-TIME SCHOOL CHAPLAIN: Saint Mary's School in Raleigh, NC seeks a chaplain to maintain and promote the spiritual health and religious activities of the school in the tradition of the Episcopal Church. Founded in 1842, Saint Mary's is an independent Episcopal college-preparatory boarding and day school for girls in grades 9-12. Located on a beautiful and historic campus in the heart of North Carolina's state capital. On-campus housing provided. Send resume to: **Theo Coonrod, Head of School, Saint Mary's School, 900 Hillsborough Street, Raleigh, NC 27603, Fax: (919) 424-4137.**

FULL-TIME RECTOR: St. James parish in Black Mountain, NC, is seeking a pastor, preacher, spiritual guide/leader, teacher, counselor, and theologian (with a sense of humor) all embodied in one person. We need a skilled communicator who listens actively and reflectively, lives a rich spiritual life, believes in strong youth programs, and gives inspiring sermons. Please send inquiries to: **The Rev. Canon Jane Smith, Episcopal Diocese of WNC, 900-B CentrePark Dr., Asheville, NC 28805. Phone: (828) 669-2921. E-mail: cfcd@diocesewnc.org.**

RECTOR: St. Mary Magdalene Episcopal Church in Coral Springs, Florida (Ft. Lauderdale area); a scenic and diverse middle-class family community with excellent schools, and a short driving distance to the ocean. We are a program church, with average Sunday attendance of 370, looking for a rector who is a good preacher and teacher, a visionary, and a leader. The rector should be warm and caring, a spiritual leader for our youth and families, and energetic. He/she should have an appreciation for quality liturgical music, guide the parish in spiritual development, outreach, and growth, and inspire parishioners to active involvement in ministry and stewardship. You can view and download our **parish profile** at www.saintmarymagdalene.org, or call our church office at (954) 753-1400 for a copy. Interested individuals should submit a letter of inquiry, resume, and CDO profile to: **Mr. Alan Campbell, Transition Team, St. Mary Magdalene Episcopal Church, 1400 Riverside Drive, Coral Springs, Florida 33071, or by E-mail to StMaryM@aol.com.**

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: Growing 750-member downtown church located in the center of the Piedmont Triad celebrating its 250th year seeks experienced associate rector to share fully in the ordained ministry at St. Luke's Episcopal Church, Salisbury, NC (Diocese of NC). We are looking for a person with a creative heart and mind, a gifted preacher who is approachable by young and old alike, someone comfortable with his or her own theology and interested in all aspects of congregational life - outreach, youth ministry, pastoral care, education of adults and children, administrative endeavors as well as other ministries inside the congregation and in the community. Interested candidates should send letter of interest and resume **by October 1, 2002, to Search Committee Chair, St. Luke's Episcopal Church, 131 West Council St., Salisbury, NC 28144 or dhundley@rowanchamber.com.**

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Fall CHURCH DIRECTORY

(See page 17 for key)

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

ASPEN, CO
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 Corner of 5th & W. North Street in the West End
 The Rev. Jeffrey C. Fouts, r Christchurchaspens.org
 Sun 8, 10

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 Corner of Church & Main Sts.
 http://www.cccathedral.org (860) 527-7231
 The Rev. Canon Anne Maloney, Interim d, the Rev. Wilborne A. Austin, Canon; the Rev. Annika L. Warren, Canon; the Rev. David A. Owen; the Rev. Linda M. Spiers, c; James R. Barry, Canon Precentor
 Sun H 8, 10. Daily Eu 12 noon

WILMINGTON, DE
ST. ALBAN'S 913 Wilson Rd. (302) 478-7778
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 Sun H Eu 8 & 10

WASHINGTON, DC
CHRIST CHURCH, Georgetown
 Corner of 31st & O Sts., NW (202) 333-6677
 The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Henninger Steadman; the Rev. Lyndon Shakespeare, asst r
 Sun H 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

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

STUART, FL
ST. MARY'S 623 E. Ocean Blvd. (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 Sheldon, assisting; Allen Rosenberg, organist & choir dir
 Sun H 8, 10, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

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

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

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ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1604
 www.stpaulsparish.org
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 125 Monument Circle, Downtown www.cccindy.org
 The Very Rev. Robert Giannini, dean and r
 Sun H 8, 9 & 11; Christian Formation 10; Santa Misa 1

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 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

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

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