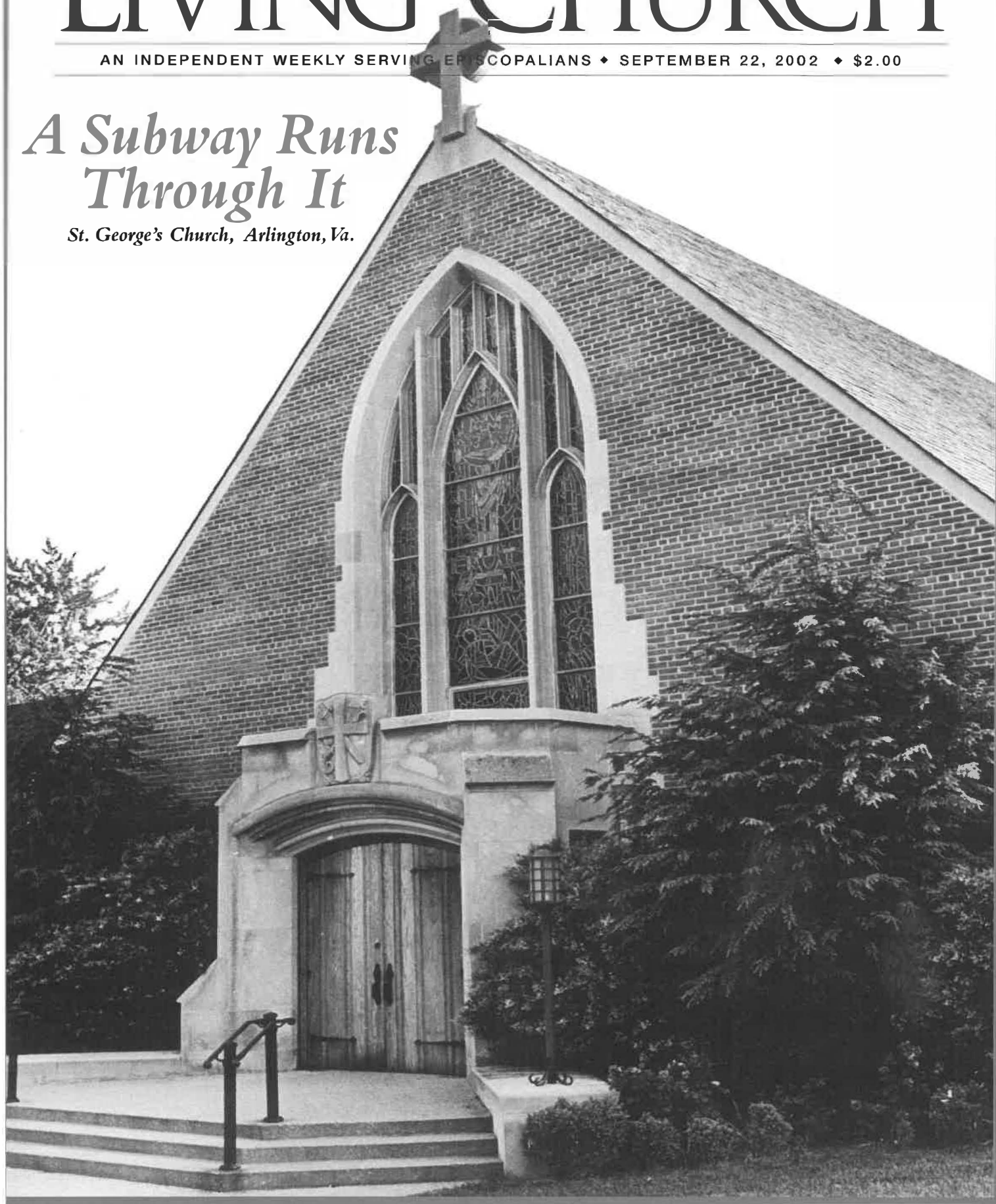


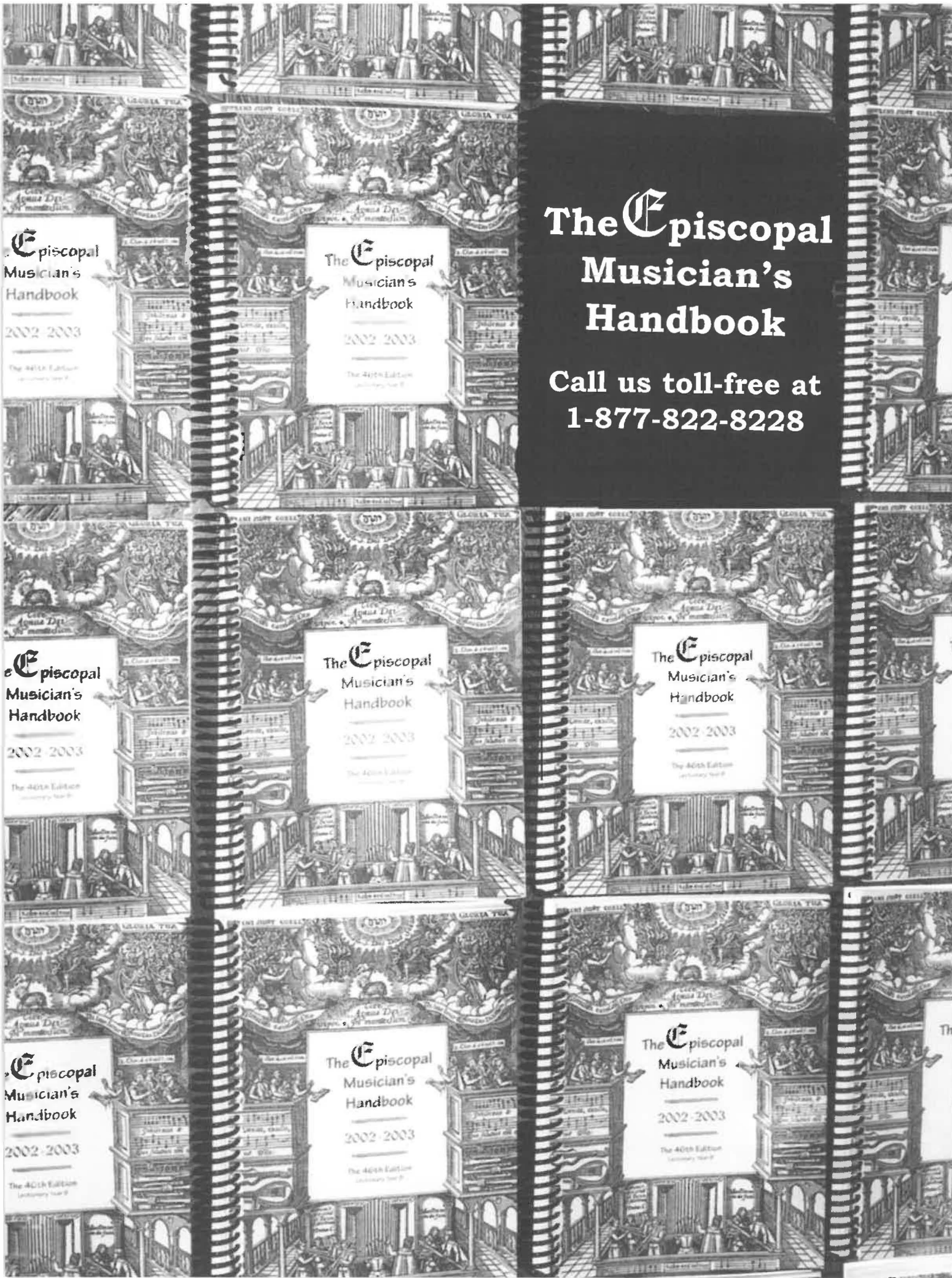
THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ SEPTEMBER 22, 2002 ♦ \$2.00

A Subway Runs Through It

St. George's Church, Arlington, Va.





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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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BY MICHAEL ATHERTON



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St. George's Church in Arlington, Va., is seeing the growth around the church as an opportunity to change the focus of its ministry.

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SUNDAY'S READINGS

Mission Avoided

'It displeased Jonah exceedingly' (Jonah 4:1)

The 18th Sunday after Pentecost, Sept. 22, 2002

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

The surest way to the heart of Jonah's lesson is through its historical context. If we study the scene, we discover a corrupt city, a cranky and reluctant missionary, and a God of generous love.

Nineveh must have had a well-earned reputation. While we can only guess what its practices were, we can assume idolatry, debauchery, greed and their consequences.

In Jonah's mind Ninevites could stay that way. They were part of a hated regime, Assyrians; they worshiped foreign gods, Tartak and Nisrock; and they were a long way from the land of true believers, beyond the Tigris River. They didn't deserve God's forgiveness, and furthermore, the prophet hoped they wouldn't get within earshot of it.

Knowing that context we can more readily see how this reading, linked with today's gospel, highlights God's generosity of love and our reaction to it.

Again we can follow the historical setting. The Nineveh of Jonah lies in ruins on the east side of the Tigris about 250 miles north of Baghdad in northern Iraq. Just across the river is the modern city of Mosul, a center of cotton trade.

Mosul is a city of slightly more than 1 million people. God has the same compassion for them as he did for the Ninevites, the same hope for their repentance and reconciliation. Of the

total population, fewer than 70,000 are Christians. Most of these are Assyrian Christians or from other Orthodox groups. For the remaining 930,000 people there are hardly any missionaries, none known to be from the Anglican Church.

How do we explain this omission? Could it be that we have traveled the same line of thinking as Jonah? After all, these people are from the "axis of evil," Iraqi Kurds; they follow another religion, Islam; and they are a long way from Christian lands. Could it be that we would begrudge the generosity of God toward them as did Jonah? Do we prefer to give our attention to places and people who are responsive, nearer, and in the Christian fold? It's hard to say for sure, but very possibly some truth is attached to those implications.

Fortunately, this lesson is coupled with the parable of the generosity of God toward those who go into the harvest but who go late. That would be us. Late going, yes, but still needed in Mosul, Jakarta, Bombay, or Wuhan. The Lord still accepts us, still calls us, and still sends us.

And what should these late arrivals expect? Nothing less than the generous love of the Lord of the harvest, just as he has promised (Matt. 20:9). He will shower them with joy in the faith, fruitful labor, unity with others, striving side by side, peace in all adversity, and other ample causes to glory in Christ.

Look It Up

Check out Nineveh from Genesis to Luke, and see what the many references point to.

Think About It

How does God's gracious intention for Mosul highlight in sharper detail his generous love for us?

Next Sunday

The 19th Sunday after Pentecost

Ezek. 18:1-4,25-32; Psalm 25:1-14 or 25:3-9; Phil. 2:1-13; Matt. 21:28-32

The Executed God

The Way of the Cross in Lockdown America

By Mark Lewis Taylor
Augsburg Fortress. Pp. 224. \$16 paper.
ISBN 0-8006-3283-4

Early on in his book, Mark Taylor writes: "Theologian though I be, ... I often hearken more to the counsel of Albert Camus than to that of many churches and their easy God-talk."

Taylor paints a profoundly disturbing picture of America as the new form of the old Roman Empire. Rome kept its subject states in line partly by efficiently mounting a widespread "theatrics of terror," including literally thousands of crucifixions in trouble spots. The *Pax Romana* did, however, tend to prevent small but destructive wars.

The United States claims no imperial ambitions, but exigencies of world politics, and the drive for profits, have thrust our country into a similar role, making us the sponsors of a *Pax Americana* with disturbing parallels to the old Roman version. We nail no recalcitrants to crosses, but we do, at need, rain down bombs, and sometimes (for what we are told are the purest of motives) we prop up unsavory local dictators.

In addition, American society has established its own "theatrics of terror," building prisons without end, and jailing incredible numbers of our people, imposing an amazing number of death sentences, and staging SWAT assaults that impress and frighten whole neighborhoods.

Prisoners find themselves part of a vast and growing prison industry that employs thousands and enjoys the support of the country's elite, as well as politicians who use "tough on crime" as an electoral war cry. To be sure, says Taylor, the buildup of the industry "is usually justified in high moral terms. ... But the scale of the

buildup, nearly unprecedented in both size and rate of growth, suggests that creating a spectacle of terror is the primary aim." A disproportionate number of inmates are people of color, and one author has referred to prisons as "the new slave ships."

The sum of this "theatrics of terror" serves to keep down those the

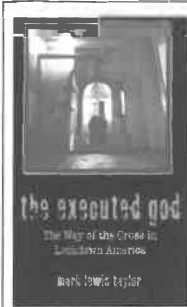
the hands of the elite. In too many cases, Taylor believes, conventional religion lends active or tacit support.

Jesus and those "impious Galileans" (as they sometimes were called) put their bodies on the line in a "theatrics of counterterror," that upstaged those in power. Jesus' entry into Jerusalem on a donkey, cleansing of the temple, healings, even his

execution on the cross, took the spotlight from the power structure. So we, too, as "impious Galileans," should put our bodies on the line and engage the enemy.

Says Taylor, all this "is part of the human flourishing that is known along the way of the executed God. When and if Christians dare to own this way, through these times of lockdown America, it will become a Christian living. Then Christians might help foment the fullness of rebellion dramatized by their Galilean Jesus."

*Raymond Wentworth
Chicago, Ill.*



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rebellion dramatized by their Galilean Jesus."



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Bishops May Take Up Pennsylvania Dispute

A controversy over whether the Rev. David L. Moyer was deposed on Sept. 4 appears to be headed toward the House of Bishops after a number of bishops said they will not recognize canonical discipline imposed on Fr. Moyer by the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania.

Six months ago, Bishop Bennison inhibited Fr. Moyer, the rector of Church of the Good Shepherd, Rosemont, Pa., and threatened him with deposition unless he either denied or provided written assurance that he

would make a good-faith effort to correct a series of canonical violations cited by the standing committee. Denial of the charges would have prompted a trial, according to Bishop Bennison.

Since Bishop Bennison's 1997 consecration, Fr. Moyer claims the bishop has willfully departed so far from traditional interpretation of scripture that he is a false teacher. He has refused to extend to the bishop an invitation to make an episcopal visitation to Good Shepherd.

In a letter sent by Bishop Bennison on Sept. 4, he reminded Fr. Moyer that the inhibition would expire at midnight. Fr. Moyer spent the last hours before the expiration at a prayer vigil with members of his congregation and other clergy.

But even as Bishop Bennison was moving to depose Fr. Moyer, the Rt. Rev. Robert M. Duncan was preparing to welcome him into the Diocese of Pittsburgh and challenge the principle that within the geographic confines of a diocese the power of the bishop is absolute.

"I have done what I have done because I have known Fr. Moyer as a good and godly priest, and he has appealed to me for protection," Bishop Duncan said. "It is also time to move this debate into the House of Bishops. Do we really want to function in a church where every diocesan bishop assumes the absolute right to interpret scripture and canons?"

In August, Fr. Moyer had transferred his canonical residence to the Diocese of Upper Shire in the Province of Central Africa. It was from this province that Bishop Duncan received Fr. Moyer. Bishop Duncan said that when a priest transfers from a diocese in the Episcopal Church to another Anglican province, canons do not require the approval of the bishop for the license to transfer. Bishop Duncan said he has the support of the Archbishop of Canterbury as well as a number of Episcopal bishops who have also denounced the deposition as "invalid — spiritually, morally and canonically."

In a press conference on Sept. 6, Bishop Duncan announced that he had appointed Fr. Moyer as priest associate at Grace Church in the Mount Washington section of Pittsburgh.

"I believe there to be an inherent imbalance of power between a bishop and a priest leading in such a dispute to an abuse of power," he said. "The dispute will now necessarily become a dispute between bishops, who are by definition power equals."

Church Serving Homeless Cited as 'Nuisance'

Ministry to the homeless can bring problems as well as rewards. St. James' Church in downtown Milwaukee has long fed the hungry and the homeless, and allowed many to congregate on the property by day and sleep in porches and sheltered spots by night. Most of them observe the basic rules: Do nothing illegal, do not damage property or disturb neighbors or passers-by, no drinking or drugs. But occasionally there is friction.



Ms. Trakel

A story in the Sept. 3 *Milwaukee Journal Sentinel* states that the city police have declared St. James' "a nuisance," a term that applies to a property that calls in police three or more times in a 30-day period. After the designation is applied, the police department bills an organization \$275 for each response.

The report is inaccurate, said St. James' rector, the Rev. Debra Trakel. She said that she and a vestry member, and the director of The Gathering, the morning meal program at the church, had met with police Captain Moore, and had "devised a program which met with the approval of the police. Capt. Moore said we had been 'utterly cooperative.'" Those who violate the

church's policies will be asked to leave; police will be called when necessary. "I'm often there late at night," she said, and if there is disruptive behavior of any kind, "I go out, collar around my neck, and ask them to leave."

None of the street people is allowed inside the building, she said. And herein lies a problem. The area has insufficient housing, shelter, and toilet facilities for those who live on the street.

"Without The Gathering there would be an increase in crime and panhandling," Ms. Trakel said. "People feel safe on church property during the day. Some go about their business and come back to sleep. Some like to sleep behind the statue of the Virgin."

Some of the visitors are mentally ill, she said, including the young man cited in the newspaper story, who had burglarized a next-door apartment. He had been asked to leave St. James' because he was found to have weapons — a knife and a razor blade.

Ms. Trakel said she had recently received a letter from the district's alderman. She hopes church, government, and business can work together to solve the problems presented by the homeless. She recalled finding mail inside the door slot with the penciled note "Bums sleeping on steps." She was furious. "Some may think they're bums," she said. "They are my sheep."

International Visitors Draw Large Crowd to New Westminster Rally

One of the largest gatherings of Anglicans ever in the Vancouver, British Columbia, area took place Sept. 1 over the objections of the local bishop, who described the gathering as “provocative and inflammatory” as it was being planned.

Four international members of the Anglican Communion, including the Rt. Rev. Andrew H. Fairfield, Bishop of North Dakota, were weekend guests in the Diocese of New Westminster as well as participants in the Sunday Evening Prayer service and rally at South Delta Baptist Church. An estimated 1,600 filled the borrowed church building beyond its 1,500-seat capacity.

God said to be fruitful and multiply because he wants a large church, not a small one, the Most Rev. Datuk Yong Ping Chung, Archbishop of South East Asia, told the congregation during his sermon.

Archbishop Chung, Bishop Fairfield, the Most Rev. Bernard A. Malango, Archbishop of Central

Africa, and the Rt. Rev. Peter Njenga, Bishop of Mount Kenya South, who was representing the Primate of Kenya, spent four days assessing the situation in the Canadian diocese.

Last June, at its annual synod meeting, the diocese approved development and implementation of a rite of blessing for same-sex unions. Immediately after the vote, clergy and lay deputies representing about 20 percent of the diocese declared themselves “out of communion” with synod and requested alternative episcopal oversight. Bishop Ingham rejected the request, stating that a “conscience clause” permitting diocesan-supervised alternative pastoral visitations was adequate to address the concerns of those who objected to same-sex unions on theological grounds.

After initially objecting strongly and publicly to the international visit, Bishop Ingham did not attempt to prevent it. He did not attend the Sept. 1 service, but did meet with the



Silas Ng photo

Archbishop Chung delivers the sermon to the estimated 1,600 people gathered in Vancouver.

Anglican delegation the next day. His only public comment afterward was that it was “cordial.”

As they prepared to leave on Sept. 3, the Anglican visitors said their visit was “fruitful” and deferred further comment until after the release of a written report to other primates.

Three Dioceses Pursue a Return to Episcopal Church

General Convention will likely be asked to consider applications for admission to the Episcopal Church from three dioceses next year – Cuba, Puerto Rico and Venezuela. Cuba and Puerto Rico are seeking what is believed to be an unprecedented readmission. All three requests have been forwarded to the Standing Commission on the Structure of the Church.

With the deterioration of political relationship between the U.S.A. and Cuba after the 1959 revolution, it became increasingly difficult for the Episcopal Church and the Diocese of Cuba to maintain a meaningful relationship. In 1967 the Cuban church became an independent member of the Anglican Communion. In order to

address the sense of isolation that might have been a consequence of that separation, a Metropolitan Council of Cuba was created. The council now consists of the Archbishop of the West Indies, the senior bishop in Province 9 of the Episcopal Church, and the Primate of the Anglican Church of Canada, who serves as president. In seeking readmission, the Rt. Rev. Jorge Perera Hurtado, Bishop of Cuba, said approval could help to dismantle political barriers and would also provide the church in Cuba with a stronger link to its Anglican identity.

Extra-provincial status for Puerto Rico was never intended to be permanent, according to the Rt. Rev. David Andres Alvarez, Bishop of

Puerto Rico. When the change was made 23 years ago, it was hoped that Puerto Rico would become part of an Anglican Province of Latin America, Bishop Alvarez said. Later it was proposed that it become part of a Spanish-speaking Caribbean province, but those plans also failed to materialize. Soon after it was made extra-territorial, the diocese attempted to create its own pension fund, but it is underfunded and the diocese lacks the resources to pay its retiring clergy a living wage.

The Diocese of Venezuela was founded in 1975, originally as part of the Church in the Province of the West Indies. It was transferred as an extra-territorial province to the Episcopal Church in 1980.



A Subway Runs Through It

St. George's Church, in Arlington, Va.

By Michael Atherton

Change is a difficult process for any institution, especially churches where emotional ties run deep and may span a lifetime. Churches that for generations ministered to the needs of a rural community may find themselves in the midst of subdivisions. Suburban churches grapple with the challenges of neighborhoods that “grow up” and change in terms of demographics and ethnicity. Such changes bring two common elements — stress for the church community, and opportunity for it to grow as the focus of its mission changes.

St. George's Church, in Arlington, Va., finds itself in a unique situation. Founded in 1910, St. George's was, until the 1970s, primarily a suburban church ministering mostly to the middle class that is prevalent in many Washington, D.C., suburbs.

The catalyst for change occurred in 1977 when the Virginia Square stop on Washington's Metro system, which runs directly underneath St. George's, opened. City planners decided more than 30 years ago that the property directly above this corridor should be zoned mixed use commercial, resulting in high-rise apartments and office buildings along with retail space. The high-density zoning was very narrow, just three blocks wide, creating an urban environment that bisects traditional communities of single-family homes.

Is there something here for me?

The needs of those who walk through the doors of a church at society's crossroads are varied. On a

recent Sunday, just before a service, a greeter at St. George's was faced with the daunting question “What's in it for me?” from a young single newcomer. Though the question was asked in a more circumspect manner, the implications were clear: “I am young, single, new to the area, and I work with people who are much older than I am. I am lonely.” The greeter, heartened by the newcomer's openness, smiled and responded that by its very nature, a church at the crossroads like St. George's had something for everyone.

Building community around an urban abbey

St. George's rector, the Rev. Ron Crocker, coined the term “urban abbey” to describe a peaceful community in the midst of an urban setting where people gather to build spiritual and personal relationships. The St. George's vision statement reinforces this: “We are creating a welcoming, accepting Christian community in central Arlington, Va., where people

can find unity in God and one another in Christ.” Says Fr. Crocker: “The urban abbey is an expression of our vision as a parish community.”

A recent article in *The Washington Times* about how the advent of the electronic age, combined with the scores of people who live in isolated high-rise apartment, has increased the sense of loneliness for many in the area. Many downtown churches struggle with the same frustration as St. George’s does. As one parishioner put it, “Every night we look up into the lighted windows of the brand new 20-story apartment buildings in our neighborhood. We know they are filled with lonely people who, if they just stepped through St. George’s doors, which are open seven days a week, would find what they are missing — each other — and God too!”

Serving closer to home

The Rev. Jim Taylor, rector of Grace Epiphany Church in Philadelphia, points out that one difference between urban and suburban churches is “the poor, marginalized, and dispossessed are more easily served in urban centers because they often call the city streets home.” Fr. Taylor, who grew up in Alexandria, Va., not far from St. George’s, goes on to say, “the challenge in a suburban environment is that those folks with gifts and passion and energy have to travel to the city to meet some of these needs.”

The change that has reshaped the neighborhood around St. George’s affords parishioners an opportunity to serve and build community. The urban abbey concept is intended to extend the image of peace and quiet that is evoked when one imagines such a place, into a community of people, coming together in peace to serve each other through Christ.

“While this church building is a quiet and inviting place in the midst of an energetic and noisy city, it, and the urban abbey concept, are about the wide cross section of people who are here to build community,” Fr. Crocker points out.

People, prayer and peace

St. George’s has a history of active service in the community. Numerous groups such as Alcoholics Anonymous, English as a Second Language (ESL) classes, a daily food pantry, and other ministries call St. George’s home. Twenty-seven years ago the Igle-

sia San Jose mission was founded, and today, while still using the original St. George’s nave, is an independent congregation. Emmanuel Ethiopian is another congregation that calls St. George’s home.

One example of community building is a recent combined service between the congregations of San Jose and St. George’s that was conducted in both Spanish and English. Afterwards, the traditional cof-

*It is unlikely
that the founders
of St. George’s
could imagine,
nearly 100 years
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would become.*



fee hour was replaced by a picnic that featured many traditional Spanish dishes.

Music also has the power to evoke peace and tranquility. The role of music is being expanded at St. George’s, both to enhance the liturgy and to facilitate outreach to those who live and work in the buildings surrounding the church. The vestry has committed more resources to the music ministry and under the leadership of music director Jane Tavernier a winter concert series is being developed as a means to invite neighbors into the church.

Who would imagine

It is unlikely that the founders of St. George’s could imagine, nearly 100 years ago, what the seed they planted would become. It is likely, however, that if they envisioned a church that would grow up to build the body of Christ through intentional service to the community, they would be proud.

Often changes in a church’s surroundings feel like external threats to the parish’s foundation and identity. Viewed another way, they are signals that tremendous opportunity to grow in service lie ahead. *Michael Atherton, a native of Arlington Va., has watched nearly four decades of change transform his community into one with a bright future.*

Just Want to Relieve Some Pain

Did You Know...

Playwright Tennessee Williams lived in the rectory of St. Paul's Church, Columbus, Miss., where his grandfather was rector, until he was 3 years old.

Quote of the Week

Archbishop Peter Jensen of Sydney (Australia) on Christians failing to speak the truth of the gospel to the community: "We have fallen into a trap of justifying our moral stances by a secularist theory of ethics. We have contributed toward the gagging of God."

Observed on the website of St. Luke's Church, Southport, Lancashire, England, was this amusing tale:

A drunken man who smelled like beer sat down on a subway seat next to a priest. The man's tie was stained, his face was plastered with red lipstick, and a half empty bottle of gin was sticking out of his torn coat pocket. He opened his newspapers and began reading.

After a few minutes the man turned to the priest and asked, "Say, Father, what causes arthritis?"

"My son, it's caused by loose living, being with cheap, wicked women, too much alcohol and contempt for your fellow man," the priest replied.

"We'll I'll be damned," the drunk muttered, returning to his paper.

The priest, thinking about what he had said, nudged the man and apologized. "I'm very sorry. I didn't mean to come on so strong. How long have you had arthritis?"

"I don't have it, Father. I was just reading here that the bishop does."

*

Another bishop story, from the website of St. Paul's, Prince Frederick, Md.:

The good bishop knew very well that not only did everyone in his small town look to him for an example, but that all too often, all eyes were on him as potential fodder for the local gossip mill as well.

This could be wearing, but usually he was able to provide the good example and escape the tattlers. One night, however, after a long, hard day, a social obligation beckoned on top of his church responsibilities, and he came to a sudden stopping place.

His hostess, noting that he looked tired, asked with concern, "A spot of tea, Bishop?"

"No thank you," he managed. "No tea."

"Ah," she said. "Coffee, then?"

"No coffee either, thank you."

In the spirit of triage, she leaned closer and murmured, "I could bring you a scotch and soda in an opaque mug?"

"My dear, this is my last word: No soda."

*

In *Nevertheless*, a publication which bills itself as "a Texas church review," the Rev. Jim Abernathy, rector emeritus of Christ

the King, Atascocita, Texas, observes:

"A friend and former priest of Texas once observed that you could always tell Episcopalians – 'They are at the front of the bus, the back of the church, and the middle of the road'."

*

Seen in *Canon Fodder*, clergy newsletter of the Diocese of Northern Indiana: "From a parish bulletin: 'All the people are invited to make their prayers, whether silently or aloud, as much as they wish at the place marked "Silence".'"

*

From the website of St. Stephen's Church, Schenectady, N.Y., seen on a cemetery in Ruidoso, N.M.: "Here lies Johnny Yeast. Pardon me for not rising."

*

From a recent bulletin of St. Mark's Cathedral, Minneapolis: "We have previously noted the sad state of St. Mark's lawn tractor (and snow plow). It has now passed on to tractor heaven, where it is being welcomed into Paradise by St. John Deere. Since no one responded to our earlier appeal for a tractor donation, the Property Committee is planning to acquire 15 sheep to graze the lawns of the Cathedral Close. The sheep (like the rest of us St. Markans) will require a Shepherd. Shepherding is needed on a 24/7/365 basis so the sheep don't wander out onto Hennepin Avenue. St. Markans are urged to sign up for eight-hour stints of shepherding duty. Call the cathedral office to sign up for your turn (or consider donating a tractor instead).

*

Here's a few license-plate spotters: My only contribution is PSALM 71 (observed on the day Psalm 71 was the psalm for Morning Prayer). TLC staffer Patricia Nakamura saw GOD IZ LV, MDIV, GOD 4 US, GV GLORY, DEUS, ROMAN 6 4, and HAVEFTH. The Rev. Thomas Fraser, of Riverside, Ill., spotted UBSAVD, Elizabeth Tokarski of Milwaukee saw IW84GOD, and Jan Monningh of Atlanta contributed GODB4U.

*

Note to A.J. in New York City: Each diocese determines the manner in which its deputies are elected to General Convention.

David Kalvelage, executive editor

Division in Kansas

Those who expected the Bishop of Kansas to ease his way into retirement quietly have gotten quite a surprise. Having already announced his retirement, the Rt. Rev. William E. Smalley has shaken up much of the Episcopal Church. His decision to permit homosexual couples and unmarried heterosexual couples to have their relationships blessed [TLC, Aug. 1] has made his remaining months in Kansas a time of turmoil.

Bishop Smalley's announcement has led to the opposition of some of the clergy and laity of the Diocese of Kansas. Some of them have gone so far as to prepare a resolution for next month's diocesan convention stating that the bishop's "personal policy" does not reflect the mind of the diocese. Presiding Bishop Frank T. Griswold wrote a letter to members of the House of Bishops, and said such actions on the part of individual bishops and dioceses "strain our relationships and work against a series of collegiality and mutual trust." And a group of 27 American bishops has written to reject the decision and to disassociate themselves from it.

The unilateral action by one bishop is not helpful, especially at a time when the church is already polarized over the issue of the blessing of same-sex relationships. It has undermined the unity of the Diocese of Kansas, and it opposes the Lambeth Conference of Anglican bishops, the General Convention of 2002, as well as Anglican tradition and practice. We think there are better legacies to leave the diocese of Kansas.

Better Days for Accokeek

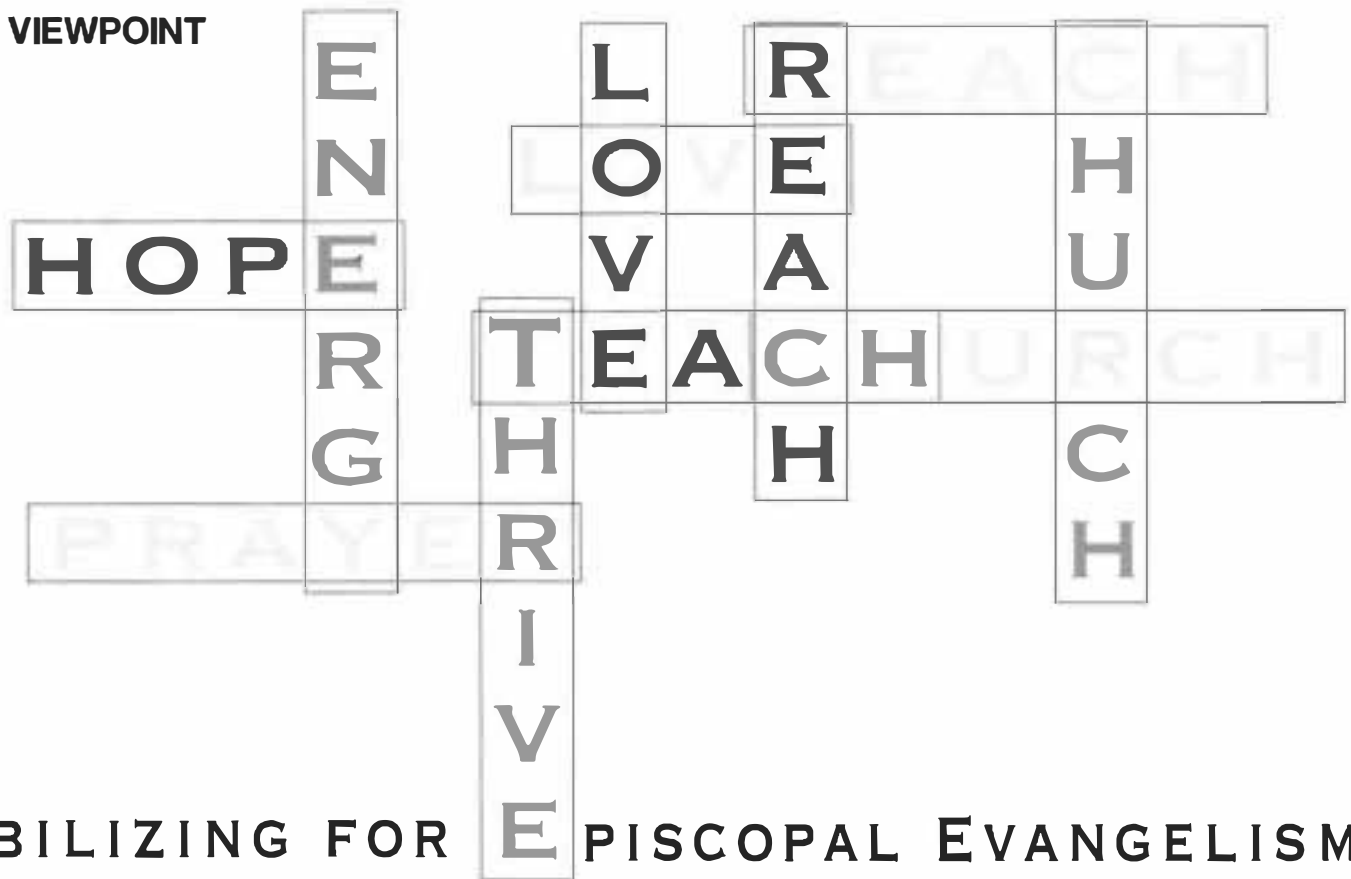
The calling of a rector by St. John's Parish, Accokeek, Md. [TLC, Sept. 15], brings to a close one of the saddest church-related news stories of recent years. It is encouraging to note that Christ Church, and its associated chapel, St. John's, Pomonkey, were permitted to call a rector of their choice. It is also heartening to read the comments of the Bishop of Washington, the Rt. Rev. John Chane, who said a congregation has the right to call a person it thinks best fits its ministry. While there are still differences between the traditionalist congregation and its progressive bishop, it is hopeful to see that they can co-exist while acknowledging their differences.

Shortage of Belief

A recent survey conducted in the Church of England has left many persons wondering about the state of the clergy there. In the poll, in which 2,000 ordained persons were interviewed, it was revealed that one third of the clergy either doubt or do not believe in the physical resurrection of Jesus. Only half believe in the virgin birth, and only three of 10 female priests believe in that doctrine. Among the other findings: Eight of 10 male priests and six of 10 female priests believe Jesus died to take away the sins of the world. With numbers like that, one can only wonder what the clergy are teaching the people in the pews.

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the Bishop of Kansas
to ease his way
into retirement quietly
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a surprise.

VIEWPOINT



MOBILIZING FOR EPISCOPAL EVANGELISM

By John Hall
(Third of a three-part article)

The work of Episcopal evangelism needs to be the major effort of our church in the coming decades, and we need to organize ourselves around the blessed work of preaching the gospel in ways that can be heard today, and of nurturing new believers in authentic discipleship.

Materials for getting started

A person attends a great service, hears an exciting sermon, experiences a moment of light in a time of darkness, and decides to give the Christian religion a try. This person asks, "Now what do I do?"

Come to church on Sundays, start to participate in the activities of the congregation, volunteer for something, join a Bible study group, wait for the next inquirers' class. But what about your day-to-day spiritual needs? You decide to read the Bible, but you don't know where to start other than at the beginning, and this might well result in your becoming a dropout. It would be helpful to have an outlet for sharing, like a Cursillo reunion group, but many congregations do not offer such. You might decide to get involved in everything possible, but then you would probably soon burn out.

I think we need to put much effort on the development of formats for nurturing newcomers to faith, focusing on the question, What do I do? A newcomer should have aids for daily prayer and Bible reading (at a newcomer's level. Don't just

show them how to read Morning Prayer. It's too long and too ponderous for most newcomers. A congregation needs to provide immediate expressions for ministry to others (not just serving in the Altar Guild or as an usher, and certainly not going right on to the vestry). Christian stewardship will probably start small, but giving, even if not to the church, is an important part of spiritual growth. And the newcomer needs a spiritual friend or group for sharing his/her developing journey. Along the early way, he/she will probably need some help with self-examination, confession and amendment of life.

Forward Movement Publications has some good materials, having worked to become much more evangelical in recent years, and it could help with more. Authors who wish to address the newcomer should remember that the story of the Episcopal Church does not start with Henry VIII; it starts with Jesus. And once the initial stage of Christian formation is underway, there need to be materials for the next steps.

Let Deacons lead the way in ministry

Deacons bring the world to the church and the church to the world. Their primary ministries are outside of the church building, working with needy people and coordinating the work of church people among the needy. Since the contemporary revival of the diaconate, the church has been in corners of the world that were too often previously unknown to us. Within the church, deacons

have helped expand our concept of ministry and provided opportunities for church members to do significant work for Jesus.

Let the Episcopal Church celebrate, encourage, bless and support deacons and their work. They are our front-line clergy. Their work is not directly evangelical; they are not among the poor to make converts. But when poor people realize that the people of Jesus unconditionally love them, and when they know that they would be joyfully received into the fellowship of Jesus, they are, sometimes at least, apt to come. And when church members start to do significant ministry among people in need, they begin to understand that the church is not just a social center, but a vehicle for cosmic work among the children of God, and they are spiritually empowered.

Stop closing churches

Too often we are putting energy into closing churches which would better be used in filling them. We do not have to get our new parishioners from other denominations or from other Episcopal churches. Every neighborhood has plenty of people who are feeling adrift and/or alone, and there are, in fact, enough of them to fill all the churches of all the denominations. Let every diocese and congregation concentrate on sharing the love of God with others and thereby filling the churches. We might even find ourselves starting new congregations, even in areas that are, on the surface, not very promising.

Thriving churches might loan teams of their members to struggling congregations, and dioceses might provide training and evaluation for such teams. The National Church might raise up and encourage traveling evangelical preachers and groups to visit and energize churches that wish to expand their spiritual outreach. We would all do well to revive the practice of clergy and lay people preaching in one another's

parishes, thereby providing different strokes for different folks.

One diocesan newspaper devoted two consecutive front pages to the closing of a congregation. Was this the biggest thing to happen over a two-month period? If so, how sad. We need stories about churches that once were almost dead but now are exploding with energy, love and people.

No more postponement of evangelism and ministry

In the past half-century, we have done a lot of work on ourselves. We produced a contemporary edition of the Book of Common Prayer and enlarged our repertoire of music considered suitable for church. We made a sometimes difficult but highly productive transition from an all-male priesthood to one with men and women. We have revived the diaconate and been blessed with new ministries and possibilities. And we are working on attitudes and practices regarding our gay and lesbian brothers and sisters, repenting of past wrongs and hypocrisies and trying to open up a more inclusive future.

Much of this has required an inordinate amount of energy and emotion, and sometimes it seemed that there was nothing left for ministry and evangelism. That is an overstatement, of course, because there was plenty of both, and I believe that we are significantly better for all these accomplishments and struggles. But now that we are better off, it's time to get moving with our primary mission: the sharing of the love of God.

After all, we are Episcopalians. We really can walk, chew gum, and spread the love of God at the same time. So let's get on with it! □

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 at the Church of the Good Shepherd in Pawtucket.

Too often we are putting **ENERGY into closing churches which would better be used in **FILLING** them. We do not have to get our new parishioners from other denominations or from other Episcopal churches. Every neighborhood has **PLENTY** of people who are feeling adrift and/or alone, and there are, in fact, enough of them to fill all the **CHURCHES** of all the denominations.**

Discipline Needed

Bishop Smalley's unilateral decision to allow parishes in his diocese to bless same-sex couples [TLC, Sept. 1] represents the worst of a congregational mentality. We are not a congregational church. We establish doctrine and policy for the church in convention. For Bishop Smalley to stand by his precipitous decision is a slap in the face to the Presiding Bishop, the House of Bishops, and the wider church in general.

No matter what side you may be on regarding this hot-button issue, this is not the way to go about implementing policy. Liberals and conservatives alike should be alarmed at this action as well as the ones taken by the dioceses of Delaware and New Westminster. There should be some way for these rogue bishops to be disciplined in a tangible, serious way that gets

their attention and the attention of those waiting in the wings ready to proclaim their own unilateral policy change.

*(The Rev.) Donald J. Curran, Jr.
Grace Church
Ocala, Fla.*

Regarding the article pertaining to Bishop Smalley's same-sex blessing policy, I would like to provide some additional information.

I know of no member of the clergy serving in parishes who was consulted prior to the bishop's announcement of policy at a Council of Trustees meeting. Certainly no consultation was made with the clergy who were likely to express a different view from his own. The members of Council of Trustees were caught similarly unaware.

There is a significant group of parish

clergy who are deeply concerned not only with the policy itself, but also with the process (or lack thereof) through which the policy was formulated and announced. The criticisms of this policy appear to be growing daily, and some clergy report that the policy announcement has produced negative membership results.

*(The Rev.) Raymond C. Hartjen, Jr.
Trinity Church
Atchison, Kan.*

I read with interest and concern the statement "Bishop Smalley said he consulted broadly among clergy and lay members of his own diocese and has received little internal criticism."

Apparently we are not living in the same diocese, as my experience and information does not show this statement to be totally true or accurate. There are parishes and institutions in the diocese dealing with damage from the bishop's new policy, and I am not sure that whom he consulted within the clergy or lay members would meet or be considered as "consulting broadly."

*(The Rev.) Bob Hirst, deacon
Wichita, Kan.*

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Honoring Celebrities

Since I am, unapologetically, a fan — though not of Brian Jones, who died when I was a very young child — I would be far out of line in issuing a blanket criticism of John H. Heidt's article about honoring a musical celebrity [TLC, Aug. 25].

I agree strongly with Fr. Heidt's claim that the church does well to acknowledge the movement of the Spirit in the works of artists and change agents whose lives are not exemplary for virtue. Prayers for John Lennon, a Requiem for Brian Jones: I'm sure such things ring as true to an older generation as it does to mine when someone brings the objects of my fandom, U2, into close proximity with the BCP.

However, the Brian Jones article conflates two very different aspects of the church's response to those outside her fold when it also claims that a good reason to honor non-Christian celebrities is "because [they] do not deserve it ...

because God loves them, not because of their virtues.”

If we wish to demonstrate that the Spirit can work through rock music, great — let's honor rock stars. But if we wish to demonstrate the lavish love of God to the undeserving sinner, let's erect memorials not to multimillionaire idols who have already tasted the adulation of millions, but to men and women whose names are known by no one. Let's honor people with unattractive faces and unpopular occupations, those who have no money, no talent, no charm, no fans. That would truly bear witness to the glorious scandal of free grace.

Our star-struck culture really needs no help noticing that celebrities are loved, by God or by anyone else. It needs considerable help noticing that non-celebrities are.

*(The Rev.) Beth Maynard
Fairhaven, Mass.*

It's Not Easy

Fr. Kreymer [TLC, Aug. 25] appears not to be conversant with the polity of the Episcopal Church, when he suggests that 51 percent of the elected deputies can bring about change in the name of the Holy Spirit. There is nothing “new” in the exuberance of Episcopalians making claims of the support of the Third Person, but it is perhaps more important to understand the working of General Convention.

Most resolutions acted upon favorably have been through the fire of debate by a balanced interim body, or by a diocesan convention. They have then been subjected to possible revision before a committee vote. My experience has been that every effort is made to bring in resolutions that have a clear consensus in favor. If reported out to the deputies or bishops, any really controversial resolution will be thoroughly debated. It must pass both houses, of course, but there is a weapon that opponents have at hand: the call for a vote by orders in the House of Deputies. No resolution passed by a 51-49 vote stands a prayer of surviving that test. This is because each deputation votes by orders, and the resolution must receive the votes of a majority of



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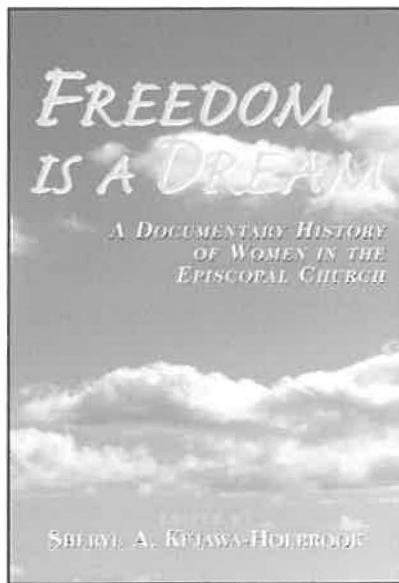
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LETTERS TO THE EDITOR

dioceses in each order to pass. Tied votes in a deputation are counted against. Typically, about 60 percent of deputies need to be in favor for the resolution to survive.

I have learned to temper my frustration when an issue I support is lost on a close vote by orders. Those who came before us were wise in making it very hard to overcome a strong minority vote. Was the Holy Spirit watching when these rules were developed?

*Nigel A. Renton
Oakland, Calif.*

Restore the Offices

One of the factors which has brought about the "open communion" debate is the demise of Morning Prayer as a Sunday service. It has often been pointed out that Morning and Evening Prayer are effective evangelistic services which introduce newcomers to Anglican liturgy without immediately confronting them with the need to make a decision about whether or not they are eligible to receive Holy Communion.

There are good reasons for maintaining the church's ancient definitions and disciplines. We do not strengthen the church nor do we make discipleship more attractive by ignoring or underplaying the demands and difficulties of following the Lord. Jesus did not trivialize discipleship by deceiving people into thinking that there were no costs connected with following him in the way of the cross.

But people must hear the word and be led by the Spirit to fall in love with the one who invites them to become his disciples. So it might be wise for the Episcopal Church to reconsider its widespread abandonment of the offices of Morning and Evening Prayer as services of the word, services of worship and instruction with evangelistic potential. Communion with the risen Lord is not confined to the sacrament of bread and wine.

*(The Rev.) Frank VanDevelder
Knoxville, Tenn.*

A New Version

I am afraid that Fr. John Riggs [TLC, July 7] is unaware of recent biblical scholarship in which an earlier ver-

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 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

NEW HAMPSHIRE

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
 swhite@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

PENNSYLVANIA

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.episwtn.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

COLLEGE SERVICES

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

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 Fredricksburg
TRINITY EPISCOPAL CHURCH
825 College Ave., 22402 (540) 373-2996
The Rev. Wendy Abramson, Canterbury Club Chap-
lain, 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 Can-
terbury 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

LETTERS TO THE EDITOR

sion of Revelation 7:13 is worded:

One of the elders addressed me say-
ing, "Who are these clothed in white
albs from C. M. Almy, and whence
have they come?" I said to him, "Sir,
you know." And he said to me, "These
are they who have shedded cassock
and surplice to save on the cost of dry
cleaning, and have washed their albs
and made them as white as that of the
celebrant. Therefore are they before
the throne of God and serve him day
and night while keeping cool in his
temple."

*(The Rev. Canon) Eckford de Kay
San Jose, Calif.*

Not a Business

I write in response to "Survey Con-
firms the Need for Entrepreneurial
Priests" [TLC, Aug. 25].

The language and logic of the arti-
cle are reassuring. For church
growth, we apparently need
"diverse" clergy, "willing to take
risks," and "remain focused on their
goals."

The word that sets off alarm bells
is "entrepreneurial." If ever there
were a modest little article that high-
lights the flaw in current religious
thinking, this is the one. Cultural
change, whether societal or institu-
tional, is slow. In spite of that, it is
pretty clear that society is beginning
to understand the limits of entrepre-
neurship. It may take decades for
that understanding to be translated
into new behavior, but the process is
under way, hastened by current cor-
porate scandals. The church was
never a business in the first place,
and it is a mistake to insist upon
defining it in those terms.

Perhaps we need fewer entrepre-
neurial priests, fewer clergy who are
face men and face women, fewer
smooth talkers, or individuals adept
at PR and recruitment. Common
sense is important, and basic admin-
istrative skills, too. But as long as "to
ordain" means "to confer holy
orders," we need more holy men and
women.

*Barbara Winborn
Maysville, Ky.*

PEOPLE & PLACES

Appointments

The Rev. **Patricia Mitchell** is associate at
St. Bartholomew's, 109 E 50th St., New
York, NY 10022.

The Rev. **Wayne Nicholson** is deacon-in-
charge of St. Paul's, 101 Main St., Chester,
NY 10918.

The Rev. **Suzy Post** is assistant at St.
Michael and All Angels, PO Box 6, Sanibel,
FL 33957-0006.

The Rev. **Barbara Ryder** is chaplain at
Washington Episcopal School, 5600 Little
Falls Pkwy., Bethesda, MD 20816.

The Rev. **Timothy Schenck** is rector of All
Saints', 201 Scarborough Rd., Briarcliff
Manor, NY 10510.

The Rev. **Charles Simmons** is associate at
St. Bartholomew's, 109 E 50th St., New
York, NY 10022.

The Rev. **J. Perry Smith** is assistant at
Emmanuel, 811 Cathedral St., Baltimore,
MD 21201.

The Rev. **David Stanway** is consultant to
the Bishop of Montreal.

The Rev. **Paul Tennant** is deacon at St.
Matthew's Cathedral, 5100 Ross Ave., Dal-
las, TX 75206.

The Rev. **Victor Thomas** is rector of St.
Paul's, 248 Seneca St., Harrisburg, PA 17110.

The Rev. **Gordon Tremaine** is rector of
Holy Trinity, 100 NE 1st St., Gainesville, FL
32601.

The Rev. Canon **Robert Wright** is rector of
St. Paul's, 306 Peyton Rd. SW, Atlanta, GA
30311.

Ordinations

Priests

California — JoAnne Bennett, Lisa Eunson,
Christine Leigh-Taylor.
Kentucky — Mark Feather.

Deacons

California — Grant Bushee, Margaret
Greene, Julia Jensen, John Kirkley, Martha
Kuhlmann, Eric Nefstead, Wayne Nicholson,
Jeffrey Reed, Dennis Tierney, Ronnie Wills.
Albany — Suzanne Cole, Christ Church, 41
Gardiner Pl., Walton, NY 13856; **Joseph
Famulare**, Emmanuel, PO Box 592, Little

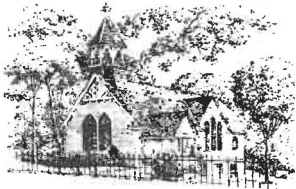
Clarification: The photograph of the
Rt. Rev. Sergio Carranza-Gomez,
Bishop of Mexico, accompanying the
article of two other Mexican bishops
[TLC, Aug. 25] did not mean that
Bishop Carranza-Gomez was involved
in the ongoing criminal proceedings in
that country. He has served the Mexi-
can church with dignity and now is
assisting bishop in the Diocese of Los
Angeles.

The College of Preachers, an institution of the Washington National Cathedral Foundation, is seeking candidates for the position Director of Programs. Rooted in the Episcopal tradition, the College is in its eighth decade as a residential continuing education center for those engaged in the ministry of proclamation. The College brings together a nationwide ecumenical community of learning and leadership development. To review the College's current program offerings, visit www.collegeofpreachers.org.

The College of Preachers seeks a Director of Programs who will be responsible for the development and implementation of educational programs, reporting directly to the President and Warden. Candidates must have a seminary degree or its equivalent and significant professional experience in adult education in the disciplines of homiletics, theology, ethics, and ministry. In addition, the position requires a minimum of five years demonstrated experience in program planning and management and/or teaching, broad ecumenical experience, familiarity with the Anglican liturgical tradition, and openness to engagement with other faith traditions.

Please send cover letters and resumes by October 1 to:

The Rev. Canon James C. Fenhagen II, President and Warden
College of Preachers, 3510 Woodley Road, NW, Washington, DC 20016
jfenhagen@cathedral.org



St. Mary's of Middlesboro, K.Y.

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 resumé 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



Trinity Church

MOUNDSVILLE, WV

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!

PEOPLE & PLACES

Falls, NY 13365; **John Hopkins**, St. George's, 912 Rte. 146, Clifton Park, NY 12065; **Patricia LaVine**, St. Phillip's, PO Box 225, Norwood, NY 13668; **David Ousley**, Trinity, 18 Trinity Pl., Plattsburgh, NY 12901; **Linda Servetas**, Christ Church, 14 Monument St., Deposit, NY 13754-1216; **Peter Sweeney**, Calvary, PO Box 41, Burnt Hills, NY 12027.

Eau Claire — **Joy Ann Rose**, assistant, Christ Church Cathedral, 510 S Farwell St., Eau Claire, WI 54701.

Resignations

The Rev. **Donald Bane**, as vicar of St. Nicholas', New Hamburg, NY.

The Rev. **John Burley**, as rector of Galilee, Virginia Beach, VA.

The Rev. **Louise Forrest**, as associate at St. Paul's Cathedral, Boston, MA.

The Rev. **John A. Meyer**, as rector of St. Margaret's, Plainview, NY.

Deaths

The Rev. **Stephen R. Davenport**, 87, a retired priest of the Diocese of Kentucky, died July 14 at the Episcopal Church Home, Louisville, KY.

Born in Richmond, VA, he received degrees from the University of Richmond and Virginia Theological Seminary. He was ordained deacon in 1941 and priest in 1942. He was priest-in-charge of St. Paul's Memorial in Charlottesville, VA, 1942-45; priest-in-charge of St. Stephen's, Oak Ridge, TN, 1945-48; and rector of Grace, Salem, MA, 1948-53. He then became rector of St. Francis in the Fields, Harrods Creek, KY, where he served until his retirement in 1981. Fr. Davenport was a deputy to General Convention, 1969-79, and was known as an innovator in Christian formation programs. He is survived by his wife, Susan, five children and 15 grandchildren.

The Rev. **Alfred Mead**, a retired priest of the Diocese of Mississippi, died June 2, in Mobile, AL. He was 75.

Born in Patterson, LA, he received degrees from Louisiana State University and the University of the South. He was ordained deacon in 1954 and priest in 1955. After serving two years at St. John, Kenner, LA, Fr. Mead became rector of St. Alban's, Augusta, GA, in 1957. He was archdeacon of the Diocese of Georgia from 1962 to 1967, then rector of St. Augustine's, Augusta, 1967-77. He was vicar of St. Andrew's and St. Cyprian's, Darien, GA, 1977-79, and rector of St. John's, Ocean Springs, MS, from 1979 until he retired in 1993. In retirement, he served churches in Belize, Mexico and Honduras. He is survived by his wife, Ann, two daughters and six grandchildren.

Next week...

Respect for One Another

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.

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (931) 598-0208 or (888) 598-0208. E-mail: oldcraft@charter.net.**

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.**

FULL-TIME DIRECTOR OF MUSIC AND ORGANIST: Christ Church Cranbrook, Bloomfield Hills, MI, is seeking a full-time director of music and organist to manage all areas of a multi-faceted traditional and classically based music program. Saturday and Sunday services; adult and children's choirs; handbell choir; ongoing music outreach series; and music for special services. At least a master's degree in music required with substantial experience in organ performance and choral directing. E. M. Skinner/N. P. Mander organ rebuilt in 1997 containing 85 ranks over 6 manual divisions and 2 pedal sections. Salary: at least \$55K plus full benefit package, continued ed. and sabbatical. For more information send resume, by November 10, 2002, to Rector or Chair, Music Search Committee, Christ Church Cranbrook, 470 Church Road, Bloomfield Hills, MI 48304. E-mail: cchurch@concentric.net. Website: www.christchurchcranbrook.org.

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ext. 16 and ask for exciting details!**

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@gjisco.net or HeadwatersField@aol.com.

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

FULL-TIME RECTOR: Are you tired of the ice and snow? If you like gospel music and never thought you could find it in an Episcopal church, this is the place for you! St. Paul's is a rural, traditional, pastoral-sized parish located on the St. John's River in Palatka, Florida, within 50 miles of Jacksonville, St. Augustine, and Daytona Beach. St. Paul's has great opportunity for growth with an increasing youth membership, choir, and lay ministry. We are seeking a dynamic priest to provide leadership in spiritual guidance, preaching, church growth & development, evangelism, pastoral care, and our music ministry. Become a part of the church known for its famous annual Fish Fry and Gospel Sing! Parish profile is available. Contact **Angie Seymore** at (386) 328-7562 or **Canon Brust** at (386) 328-1474 or ebrust@diocesefl.org.

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 resumé to: **The Rev. Guy C. Sherman, 1412 West Illinois, Midland, Texas 79701. Fax: (915) 683-0027** or E-mail address: frguy@holyltrinity.org.

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 barv@daktel.com.

POSITIONS OFFERED

DIRECTOR OF MUSIC AND THE ARTS: St. Thomas Episcopal Church, Medina, Washington. The Director of Music and the Arts serves as choir master, 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.**

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>.

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.**

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.**

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

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.

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@holycorforter.com.** See our Home Page at <http://www.holycorforter.com> for additional information.

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.**

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

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

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.

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.

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.**

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.**

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: cfd@diocesewnc.org.

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.

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 Conrod, Head of School, Saint Mary's School, 900 Hillsborough Street, Raleigh, NC 27603, Fax: (919) 424-4137.**

FOR SALE AND RENT

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

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