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20	21 Los Angeles	22	23 Dallas	24	25	26
27	28	29	30	31		

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						2
	4	5 Hartford	6	7	8	9
10	11	12	13	14 Orlando	15	16
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Volume 225 Number 10

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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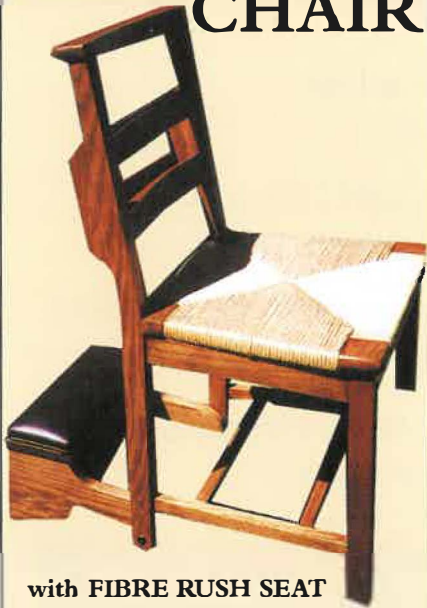
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SUNDAY'S READINGS

Finding Peace in the Church

'Living peaceably' (*Rom. 12:18*)

The 16th Sunday after Pentecost, Sept. 8, 2002

Ezek. 33: (1-6)7-11; Psalm 119:33-48 or 119:33-40; Rom. 12:9-21; Matt. 18:15-20

When it comes to church discipline, as outlined by the Lord in the gospel today, we are quick to find excuses for waiting or reasons for avoiding. If we feel awkward speaking about dollars and cents before the congregation, imagine how we feel about airing another's dirty linen in front of the gathered throng.

But before we dismiss or relegate these instructions, we should note the very high esteem in which Christ holds the power of the church. Likewise in Romans we find an extraordinary regard for the peace of the church, and in Ezekiel a high value for the power and responsibility of the preacher. When looked at this way, we find these reflections reassuring. These we do not dismiss. Nor, then, should we pass over the more challenging demands of carrying out the procedures connected.

Each of the lessons has embedded in them high trust and values for certain areas, as well as difficult standards. If we want to keep the trust and values, we must also adhere to the accompanying expectations.

Behind Ezekiel's warning lies the responsibility of the preacher. We stand and speak God's word. As we do so, people will respond, repent and follow. If not, we have done our part.

That can only be true because of the power invested in the word preached. Does that not make us pause, tremble, pray, and seek faithful interpretation?

Behind Paul's list of virtues lies the vision of the peace of heaven within the body of Christ. As such it is a list of behaviors, attitudes, relationships, and values not found in corporate life, or schools, or sports teams. These are too rare, too purified, too much the creation of the Holy Spirit. Paul's exhortation only comes because he has such high esteem for the life of our congregations and how that reflects the mind of Christ. Does this not give us the right and proper benchmark for the ways our congregations live together?

Behind the instructions of Jesus lies the desire for the sinner to repent and leave ways that destroy that person. He does not will that one sinner perish (Ezek. 33:11). To keep that from happening the Lord of the church has prescribed procedures laced with love and care and hope. Under the love of Christ these ways reflect the capacity of the congregation to love and hope for the sinner. Does that not give us reason to elevate our esteem for the Spirit's power within the gathered life of our congregation?

Look It Up

What are examples of times Jesus confronted a sinner? What were his motives? How did they show? What resulted from the encounter?

Think About It

"Binding and loosing" occurs at least twice in Matthew. What are the possible conclusions about the phrase?

Next Sunday

The 17th Sunday after Pentecost

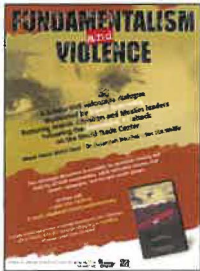
Eccles. 27:30—28:7; Psalm 103 or 103:8-13; Rom. 14:5-12; Matt. 18:21-35

presents

3 POWERFUL NEW VIDEOS

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

FUNDAMENTALISM & VIOLENCE



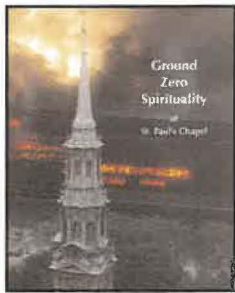
A 2-hour video dialogue featuring Jewish, Christian and Muslim leaders. Why did the attacks on 9/11 happen? Can it happen again? What can be done to prevent these attacks...and what does fundamentalism really signify? In this panel discussion, Karen Armstrong, Susannah Heschel, Jim Wallis and Feisal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

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GROUND ZERO SPIRITUALITY AT ST. PAUL'S CHAPEL

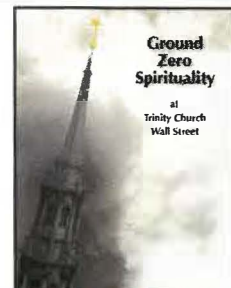


A half-hour documentary focuses on the stories of NYC firefighters, police and steelworkers as they visit St. Paul's, the "miracle" chapel that stood just across the street from the World Trade Center. St. Paul's Chapel has become a symbol of hope and prayer to all New Yorkers and to visitors from around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

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GROUND ZERO SPIRITUALITY AT TRINITY CHURCH WALL STREET

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



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Writing in the Dust

After September 11

By Rowan Williams
Eerdmans. Pp. 90. \$14. ISBN 0-8028-6076-1.

Sometime this fall, Rowan Williams will be enthroned as the Archbishop of Canterbury with all the pomp and richness for which England is famous. Last Sept. 11, he was running for his life as the World Trade Center collapsed behind him. He had been in New York to record a television program for Trinity Church. Williams' primal memory of that moment is both traumatic and enlightening:

"In that time, there is no possibility of thinking, of explanations, resolutions. I can't remember much sense of panic, much feeling about the



agony going on a couple of hundred yards away, let alone much desire for justice or vengeance. It was an empty space."

Williams knows that emotions return quickly, but he asks us to hold on to the empty time of crisis. That was the moment that many victims took to phone and email their families and friends. The "triumph of pointless, gratuitous love" in the face of unimaginable horrors.

Williams fears violence has become the new communication in the global community. In a terrifying section, he speculates that we may have seen the end of war as we know it. The self-contained, just wars which had a beginning and an end have disappeared. The war on terrorism is no longer a manageable event.

Perhaps only a foreigner (as is this reviewer) could ask the American people to hesitate for a moment in

their long journey ahead, to block out the loud competing and often confusing voices, and to write in the dust.

Today, when every word of the archbishop-elect is scrutinized and parsed to pin him down on a myriad of questions, his plea for spiritual breathing, for a spiritual hesitation is welcome. He has the ashes of our time on his head.

*Douglas Cowling
Toronto, Ontario Canada*

The Ancient Church as Family

By Joseph H. Hellerman
Augsburg Fortress. Pp 295. \$23.
ISBN 0-8006-3248-6.

The family value system generally accepted in the Mediterranean region was the patrilineal kinship group. The family head was the father, the welfare of the family took precedence over the individual, and the sibling bonds were

(Continued on page 8)

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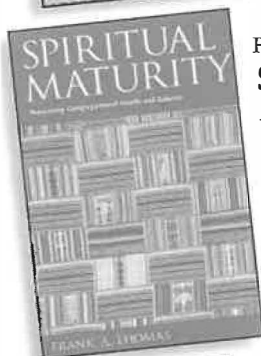
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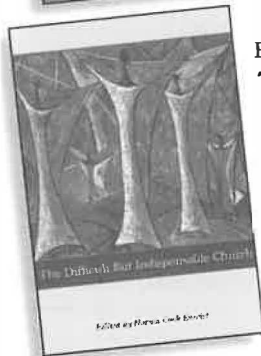
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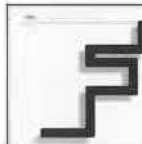
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BOOKS

(Continued from page 6)

very strong, so strong that it included support when one got into trouble and financial support when needed.

This pattern of family life was adopted and adapted in the house churches of the first three centuries, house churches of the Jesus movement, to use this author's phrase. The "pater" was replaced by God as the father, and sibling concern was not only of "siblings" in this surrogate "family," but also for the poor, the sick, and the slaves in the community.

The author, Joseph Hellerman, explores and elucidates these modifications of the patrilineal kinship group, citing the New Testament, especially St. Paul, and early Christian and pagan writers. For example, the "Passion of Perpetua," written in North Africa shortly after 202 C.E., when conversion to Christianity was forbidden by the Roman emperor, recounts Perpetua's insistence on demonstrating her loyalty to her surrogate family, the Christian group, as a result of which she was executed. Had she accepted her own father's plea to come back to paganism and her natural family, her life would have been spared. This is but one example of the power and commitment of belonging to the new family, the Christian Church.

(The Rev.) Emmet Gribbin
 Tuscaloosa, Ala.

Glorious Companions

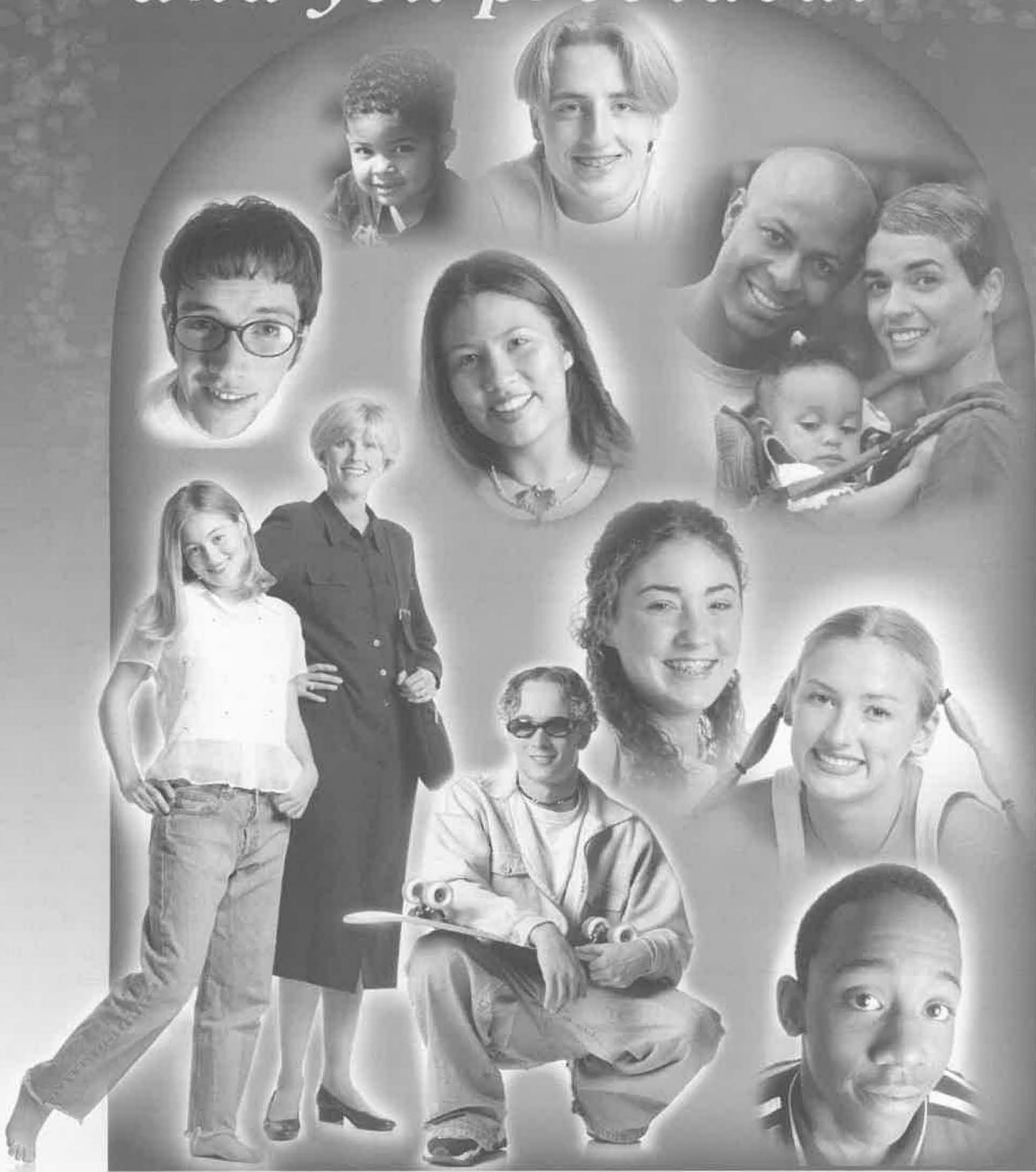
By Richard H. Schmidt
 Eerdmans. Pp. 338. \$29. ISBN 0-8028-3920-7.

Glorious Companions is subtitled "Five Centuries of Anglican Spirituality." Richard Schmidt sought to portray a picture of Anglican spiritual and theological life by presenting the lives of 29 prominent Anglicans who lived in the 500 years since the Reformation.

Each chapter presents a brief biography of an individual, followed by a

(Continued on page 10)

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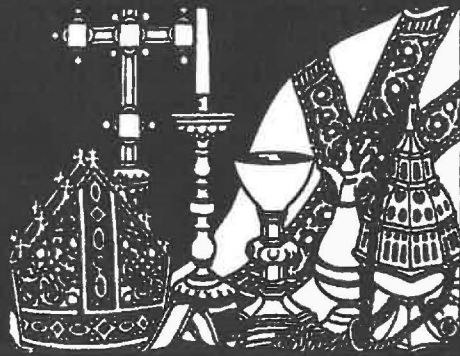
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BOOKS

(Continued from page 8)

few selections from his or her writings. Such an approach provides on the one hand the comparative concreteness of biography and history, but also the abstraction of theological and spiritual writing. It is a good mix. The personalities are well chosen from doubtless hundreds who could have been selected. In a carefully written introduction, the author says, "Anglicans have always tolerated a certain ambiguity, muddiness, and imprecision. We have even at times celebrated it as a virtue ... due to ... the realization that the human mind cannot grasp the entire truth and some questions can therefore be left unanswered." He adds, "There is of course a down side to this ... Tolerance and inclusiveness can easily become a mere 'anything goes' laxity."

Considering the extensive spectrum that the personalities in his book present, Schmidt has judiciously avoided the extremes of rigidity and laxity. He makes no claim that his choices are all saintly — a few are decidedly not, although 15 of the 29 are included in *Lesser Feasts and Fasts*. The biographies of these 15 are a welcome expansion, and at times correction, of the material in *Lesser Feasts and Fasts*. The biography of Frederick Denison Maurice was exciting, and those of Roland Allen and Desmond Tutu inspiring. Both easy to read and scholarly, the book can make even the informed reader think, and leaves one with an appreciation of Anglican heritage—which is the author's intention.

(The Rev.) David M. Baumann
Placentia, Calif.

The Enormities of Rome

By Marshall V. Minister
Vantage Press. Pp. 47. \$14.95.
ISBN 0-533-14005-6.

This little book is a refresher, a firecracker, and a stunner. Many will find it too harsh. But like any strong



medicine, its benefits are not measured by taste.

In a trifling 47 pages, Fr. Minister sets forth telling arguments against the doctrines of papal infallibility, the Immaculate Conception, the Assumption, and the invocation of saints.

Many will say that Fr. Minister's style is entirely too "bare knuckle." I thought so myself, until I indulged in a second thought. The 39 Articles themselves are not less than harsh, when appropriate. The old curmudgeon from Tarsus was even more harsh, with sometimes very tough action to illustrate his points.

The brevity of the work is its downside. One would have hoped for a treatment of the relationship between the communion of saints and the invocation of saints, if the latter is to be denounced. But many busy priests who wish for a short and

dissuasive jibe against Rome's doctrines will find it, in spades.

*(The Rev.) R.E. Thrumston
San Diego, Calif.*

Finding Faith

Life-Changing Encounters with Christ

By Sharon Gallagher
PageMill (Circulus).
Pp. 161. \$13.95.
ISBN 1-879290-17-0.



This book is an anthology of personal stories of witness of how people came to faith in God and others who came to know Jesus as Savior. It is divided into 12 chapters under which the author organizes faith stories with a similar theme.

Gallagher writes in a clear, easy reading style. The faith stories are powerful testimonies of God's patient

mercy, persistent love, and the unique ways in which God reaches out to touch lives. The author states her purpose, "... to show how God is working in people lives." Clearly this book has a Christian agenda.

Finding Faith should be available in every parish library; it is a book to give that person who is struggling with the questions of faith in a personal God or those who are struggling with faith in Jesus.

*(The Rev. Canon) Bill Lester
Fort Myers, Fla.*

Inspiration

By David R. Law
New Century Theology Series. Continuum.
Pp. 240. \$12.99 paper. ISBN 0826461964.

Continuum Books has done the church a great service in launching its new series, "New Century Theology." Its goal is to return religious (Christian)

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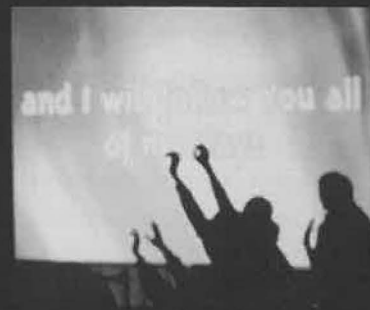
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BOOKS

thought “to the center of contemporary life.” The goal is commendable, the task large, but this volume is a compelling addition to the stated purpose.

David R. Law, lecturer in Christian Thought at the University of Manchester (England), does an admirable job in defining the concept of inspiration and delineating its varied nuances as they apply to the issues of biblical authority and to the canon of holy scripture itself. He begins by placing the issue of the uniqueness of the Bible at center stage, for without some level of unique status, the Christian apologetic becomes impossible.

Law carries his readers through the suspicions of the past and the rise of historical criticism, but more than this, he ventures into the areas of how to define the authority of the Bible — never questioning that there is biblical authority, but rather investigating the type of authority the Bible really has. To accomplish this, the author has to take us on a detour through a discussion of the person of God and the means whereby God uses the Bible as an element of self-disclosure. He is wonderfully comfortable with allowing the relationship between God and the Bible to remain forever a “mystery.” This certainly is to be applauded.

The chapter on “Non-verbal theories of inspiration” brings the reader new approaches to the inspiration of the Bible. It is here where Law gives us new material to ponder. It is here where the church may find some effective groundwork upon which to build a postmodern apologetic.

Certainly as a college or seminary textbook Law would be most appropriate, but there may also be a place for this work for the local church's adult Bible study groups. Law could save us from both a fundamentalist oversimplification and a deconstructionist reductionism. Clergy and laity are well served with this significant text.

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

Going Public Christian Responsibility in a Divided America

By Lawrence E. Adams. Brazos Press.
Pp. 192. \$18.99 paper. ISBN 1-5873-030-4.

Lawrence Adams, an opinion researcher at the University of Virginia, describes the profound divisions in our political culture. Not only are believers squaring off against skeptics; Christians themselves vary greatly with each other in their concepts of public life.

Adams surveys a vast number of theoretical statistical publications and concludes that many Americans who consider themselves religious still doubt whether religious groups should try to influence political structures, but are content to confine spirituality to private life. Even those who wish that all citizens shared common values paradoxically expect each American to arrive at his or her own answers to questions such as whether to keep abortion legal.

Opinion research suggests that even though religion is much in the news these days, there is little reason to hope that particular denominations will be able to capitalize on this trend and make a significant difference in society. Adams warns that the resurgence of culture and religion as global political forces, as with the widespread religiosity of the American people, should not lead to assumptions of easy public influence by the church.

Going Public discusses the valuable theological concept of "principled pluralism" wherein "God mediates his power on earth through various offices or representatives rather than exercising it directly; his authority is never concentrated in any one person or any one earthly institution." Unfortunately, Lawrence Adams' own survey data indicate that the general American public has little interest in abstract ideas.

The reader may find it hard to

judge whether Adams personally is a conservative or a liberal, an indication that he is an objective observer of a deeply conflicted scene, and also a sign that questions of religion and public life transcend partisan politics.

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

The Hauerwas Reader

By Stanley Hauerwas. Edited by John Berkam and Michael Cartwright.
Duke University Press. Pp. 752.
\$74.95, \$27.95 paper. ISBN 0-8223-2680-9.

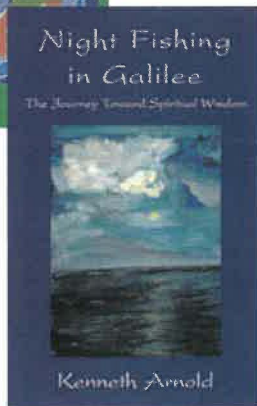
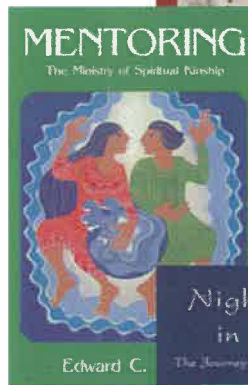
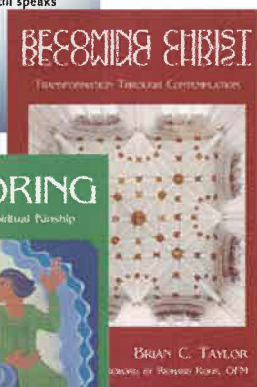
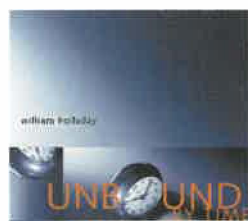
Stanley Hauerwas, the infamous professor of theological ethics at Duke Divinity School, doesn't think like other people. It's not that the con-

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BOOKS

tent of his thought is unusual; it is, but the content reflects his line of reasoning. His take on theology and ethics results, I suspect, from being trained to lay bricks as a youngster in a family

**“When violence is justified
in principle as a necessary
strategy for securing justice,
it stills the imaginative
search for nonviolent ways
of resistance to injustice.”**

Stanley Hauerwas

of Texas bricklayers. An artisan skill such as bricklaying demands approaching a task from several angles. You have to know what kind of foundation you are building on, what ultimate structure your work may support, what your materials are — considerations of practical logic as well as ultimate promise. At the end of the day, you have to be able to look at what you've done and be “a worker not ashamed.”

As this collection of essays demonstrates, Hauerwas need not be ashamed. Not that everybody is going to like his work. He does not make life easy for his readers. It's not the writing. His prose is always accessible, maybe too much so, because we can't avoid it when he hangs up our follies before us in withering terms. And he's utterly non-partisan. Liberal or conservative, Catholic or Methodist, the scrutiny is the same.

Attitudes and actions regarding war and violence are central to him. The Christian understanding of war may be either pacifist or “just war,” but in any case he expects the Christian community to be critical of any resort to violence by the state. Just war theory developed not to give the state free rein, but to hold it accountable. Pointedly he writes, “When violence is justified in principle as a necessary strategy for securing justice, it stills the imaginative search for nonviolent

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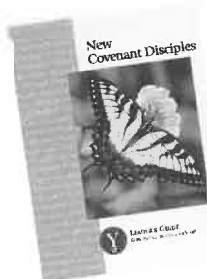
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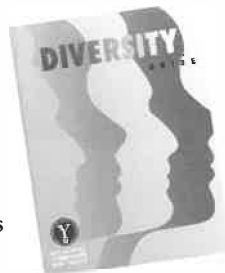
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ways of resistance to injustice.”

In the same way, within the church, accountability is critical. If we don't hold one another accountable, who will? To Hauerwas, “The first social ethical task of the church is to be the church — the servant community ... As such, the church does not have a social ethic; the church is a social ethic.” Thus through baptism and Eucharist, through the prayer and preaching that issue forth from the sacraments, the church becomes the symbol and signpost of the kingdom that Jesus placed before us.

Hauerwas is undoubtedly the most intellectually and morally demanding Christian controversialist in the English-speaking world, and the questions he raises are not going to go away.

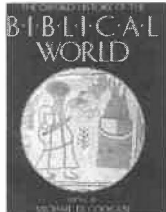
(The Rev.) Bonnie Shullenberger Ossining, N.Y.

The Oxford History of the Biblical World

Edited by Michael D. Coogan
Oxford University Press. Pp. 643. \$19.95 paper.
ISBN 0-19-513937-2.

In a volume both attractive and learned, Michael D. Coogan has edited the work of 12 scholars. Their task? To present the history of the ancient Near East as it illuminates the biblical narrative. The prose is clear, the illustrations (26 in color) and maps frequent. The book essentially begins with the copper-stone age (called here the Chalcolithic Age) and ends with the fall of Rome. Every section combines basic narrative with new findings and fresh explorations.

Coogan leads off with the rise of cities and nation-states, in the process comparing biblical creation narratives to those of earlier neighboring cultures. Wayne Pitard covers the middle and late bronze age; he warns against drawing too many parallels between the Ugaritic legacy and that of ancient Israel. Carol A. Redmount, who supplies much material on ancient Egypt, finds the scrip-



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BOOKS

tural accounts of the Exodus “largely divorced from the concerns of secular history.”

Jo Ann Hackett's article on the era of the Judges gives full play to the unique role of women while denying that one can really determine the makeup of Israel during this time. In treating the early monarchy, Carol Meyers stresses the stability given by David and Solomon. Edward F. Campbell, Jr. emphasizes the shared ideology of Israel and Judah.

Turning to the post-Exilic period, Mary Joan Winn Leith juxtaposes the inclusiveness found in the books of Ruth and Jonah to the stress on pure ethnicity reflected in Ezra and Nehemiah. The Hellenistic period, described by Leonard J. Greenspoon, notes that the “Hanukkah event,” when the temple was rededicated in the aftermath of the Macabbean revolt, marks only one phase in ongoing Syrian-Jewish hostility and bitter internal Jewish disputes.

One claim might trigger strong disagreement, namely the statement of Amy-Jill Levine that “neither the chronology nor the central message of Jesus’ preaching nor the reason for his crucifixion can be given with certainty.” She continues that of necessity the way one reads the Jesus account depends on one’s theological orientation.

One cannot really understand the Bible without knowledge of its historical content. Cooper offers us a painless way of entering into the biblical world.

*Justus D. Doenecke
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SHORT & SHARP

By Travis Du Priest

Men of Spirit

A SPIRIT LOOSE IN THE WORLD: The Extraordinary Journey of a Beloved Benedictine Abbot in Search of Man's Place in the World and His Relationship with His Creator. By **Benedict Reid**. The LeeStrang Group (73450 Country Club Dr., #150, Palm Desert, CA 92260). Pp. 295. \$17.95 paper. ISBN 1-887449-09-4.

Second edition of an extraordinary pilgrimage to many spirited places by an extraordinary priest of the church, Fr. Benedict Reid, spiritual mentor and workshop leader and for years abbot of St. Gregory's Abbey in Michigan. From the Sisters of St. Mary in Wisconsin to the Quakers of Pendle Hill in Pennsylvania, an exciting read.

THE WORDS OF FRANCIS OF ASSISI: Canticle of the Earth. Photographs by David and Marc Muench. Ave Maria Press. Pp. 64. \$15.95 paper. ISBN 1-893732-45-2.

Lovely photographic design work: color photos with phrases from St.

Francis' well-known Canticle of the Earth superimposed on each page. Meditative and aesthetic.

PETER



PETER: Growing from Sinner to Saint. By **Jim Willig** and **Tammy Bundy**. St. Anthony Press. Pp. 91. \$8.95 paper. ISBN 0-86716-466-2.

Another in the popular "retreat with..." series from St. Anthony Press with which regular readers of this column are familiar. A seven-day retreat based on St. Peter through the depths of his sinfulness to the heights of his holiness.

FIRE IN THE DEEP: Lectio Divina Series, Cycle A. By **Robert J. Miller**. Sheed & Ward. Pp. 216. \$16.95 paper. ISBN 1-58051-107-4.



In free style meditative prose poems, the author plays off the Sunday lectionary (Roman Catholic, Cycle A) in

order to draw the reader inside the gospels. Something of a contemporary example of the theories in the book reviewed above.

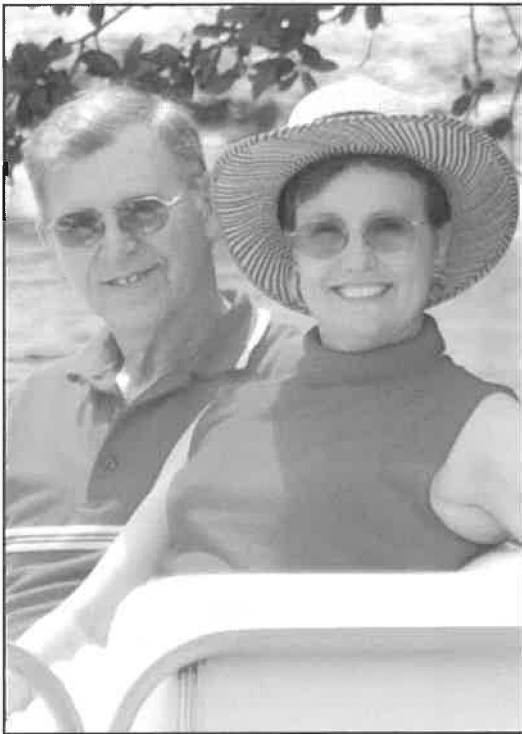
JOHN MAIN: Essential Writings. Selected with an introduction by **Laurence Freeman**. Orbis Books. Pp. 188. \$15 paper. ISBN 1-57075-415-2.



Certainly one of the greatest spiritual writers of the 20th century (*Word into Silence* remains one of my favorites), John Main was an English Benedictine who broke the cobwebs on the pathway of Christian meditation. A good collection of significant passages.

FOCUS: Rethinking the Meaning of Our Evangelism. By **Malcolm Boyd**. Morehouse. Pp. 82. \$10.95 paper. ISBN 0-8192-1903-7.

One of Morehouse's "Library of Episcopalian Classics," which presses the personal, and I think proper, level of evangelism, "living as



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an invitation to others." Malcolm Boyd currently is writer-in-residence at the Cathedral Center of St. Paul in Los Angeles.

THE CHURCH-IDEA: An Essay Towards Unity. By William Reed Huntington. Morehouse. Pp. 178. \$15.95 paper. ISBN 0-8192-1913-4.

Another in the same series as that above, Fr. Huntington's book led to

the Chicago Quadrilateral, the Episcopal Church's first statement on ecumenism. He asks the still-relevant key question: What are the essential, the absolutely essential, features of the Anglican position? I am most grateful to Morehouse for this fine new series of books.

THE ROAD TO PEACE: Writings on Peace and Justice. By Henri Nouwen. Edited by

John Dear. Orbis. Pp. 220. \$15 paper. ISBN 1-5705-192-7.

Henri Nouwen, another 20th-century great in the realm of spiritual wisdom, wrote and lived a life linking prayer and justice: "resistance is indeed a form of prayer and devotion" is one of the themes looked at in this collection of his writings.



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Women of Spirit

VISIONARY WOMEN: Three Medieval Mystics. By Rosemary Radford Ruether. Fortress Press. Pp. 81. No price given, paper. ISBN 0-8006-3448-9.

The well-known feminist theologian looks at the three medieval mystics Hildegard of Bingen, Mechthild of Magdeburg and Julian of Norwich, highlighting the female imagery in their works and the contributions they have made to theology and the church.



SEEING FOR OURSELVES: Biblical Women Who Met Jesus. By Katerina Katsarka Whitley. Morehouse Publishing. Pp. 110. \$12.95 paper. ISBN 0-8192-1890-1.

Written by a church journalist who herself was born in Thessoloniki, Greece, this collection of dramatic monologues brings alive the biblical women who met Jesus – the woman at the well, the woman who touched Jesus' cloak, Pilate's wife and others.

REMARKABLE WOMEN, REMARKABLE WISDOM: A Daybook of Reflections. By Mary Francis Gangloff. St. Anthony Messenger Press. Pp. 558. \$24.95 paper. ISBN 0-86716-352-6.



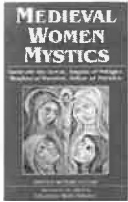
Reflective readings for each day of the year from "remarkable women" who cover a spectrum of experiences and styles and accomplishments. Abigail Adams, Annie Oakley, Christine de Pisan, Emily Post, Georgia O'Keefe, Rosa Parks, St. Lucy — see what I mean?

AT THE WELLSRING: Jesus and the Samaritan Woman. By John of Taizé. Alba House (2187 Victory Blvd., Staten Island, NY

10314). Pp. 93. \$9.95 paper. ISBN 0-8189-0892-0.

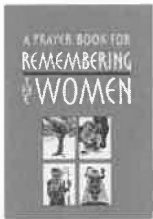
Based on chapter 4 of the Gospel of John, this monograph is a detailed look at the charged atmosphere of the chance encounter between Jesus and the Samaritan woman and the universal consequences of that meeting. Focuses on Jesus as the truth.

MEDIEVAL WOMEN MYSTICS: Gertrude the Great, Angela of Foligno, Birgitta of Sweden, Julian of Norwich. Introduced and edited by **Elizabeth Ruth Obbard.** New City Press (202 Cardinal Rd., Hyde Park, NY 12538). Pp. 158. \$11.95 paper. ISBN 1-56548-157-7.



A contemplative nun of the Carmelite order clusters four women mystics of the high Middle Ages, in each case with an introduction to the woman's life and times, followed by selected excerpts from her writings. I was delighted to get to know Angela of Foligno and especially her passage titled "The furrow."

A PRAYER BOOK FOR REMEMBERING THE WOMEN: Four Seven-Day Cycles of Prayer. By **J. Frank Henderson.** Liturgy Training Publications (1800 N. Hermitage Ave., Chicago, IL 60622). Pp. 186. \$15, paper. ISBN 1-56854-314-X.



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TRANSFORMED BY LOVE: The Soul's Journey to God in Teresa of Avila, Mother Aloysius of the Blessed Sacrament, Elizabeth of the Trinity. By **Shirley Darcus Sullivan.** New City Press (202 Cardinal Rd., Hyde Park, NY 12538). Pp. 125. \$16.95. ISBN 1-56548-168-2.

The spirituality of the soul expressed by three Carmelite women of the 16th (Teresa), 19th (Elizabeth), and 20th (Aloysius) centuries. After the urgings of several friends, I am delighted to have finally read Elizabeth of the Trinity and her wisdom on the indwelling Trinity.



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(See page 62)

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For further information, write or call the Rev. Robert Burch, Director of Development and Church Relations, Virginia Theological Seminary, 3737 Seminary Road, Alexandria, VA 22304 1-800-941-0083 Email: bburch@vts.edu



Forward in Faith Nominates Two as Bishops

An unprecedented gathering of representatives from various parts of the Anglican Communion served as observers to a Forward in Faith North America (FIFNA) assembly that acted decisively on Aug. 20 to identify two men whom the group believes to be qualified for consecration as non-geographic bishops.

"We have come to a point where we have to think in radical ways in order to minister to the scattered," said the Rev. David L. Moyer during a candidates' question-and-answer session on Aug. 19. "They are waiting for someone to emerge who can gather them. If we believe in the apostolic line, then we need to perpetuate it."

Fr. Moyer is president of Forward in Faith as well as rector of the Church of the Good Shepherd in the mainline Philadelphia suburb of Rosemont in the Diocese of Pennsylvania. Since March 4, he has been under a six-month inhibition from the Rt. Rev. Charles E. Bennison Jr., Bishop of Pennsylvania, over a dispute the cause of which neither can agree upon. Bishop Bennison said he will depose Fr. Moyer unless he "repents," after it became widely known that Fr. Moyer

was likely to be a candidate for what Forward in Faith is describing as a "nomination by election."

Both Fr. Moyer and the other nominee, the Rev. William H. Ilgenfritz, rector of St. Stephen's in Whitehall, Pa., received at least a simple majority of the 81 delegates present and certified to vote. As part of the voting procedures agreed to by the Forward in Faith council, it was decided prior to the vote not to release specific vote totals to the public. They will be released to any bishops or primates who express interest in participating in a consecration at a future date.

The timing or even the possibility of an overseas consecration is still unknown, according to the Most Rev. Bernard A. Malango, Archbishop of Central Africa. It is highly unlikely, however, that an overseas consecration would take place before the spring 2003 primates' meeting in Brazil.

"Things are very dynamic at this point," Archbishop Malango said fol-

lowing announcement of the vote. "All the primates agree that they like to do things collaboratively. We do not wish to intervene, but there is a risk there. When your neighbor's house is on fire and he says that he likes it that way ... what are we supposed to do? We don't like to interfere, but such things could

"We have come to a point where we have to think in radical ways in order to minister to the scattered."

— *The Rev. David L. Moyer, president of Forward in Faith*



endanger our own provinces. It is also very hard to hear the cries of certain people within the American church."

Archbishop Malango did not say how many primates would have to approve in order for a consecration date to be set. Ideally the situation could be addressed internally if the Episcopal Church would implement a meaningful alternative episcopal oversight plan along the lines proposed by the primates during their last three annual meetings, he added.

Steve Waring

State Supreme Court Dismisses Lawsuit in Massachusetts

A civil defamation suit filed by a former priest of the Diocese of Massachusetts was dismissed recently by the Supreme Judicial Court of Massachusetts. The court ruled that James R. Hiles, sometime rector of St. Paul's Church, Brockton, Mass., cannot sue the diocese for publicly accusing him of immoral conduct.

Mr. Hiles had filed a civil defamation suit against the diocese, two church officials, and a parishioner who said Mr. Hiles had an extramarital affair with her. Mr. Hiles, and his wife, Laretta, filed a 16-count complaint against the diocese, Bishop M.

Thomas Shaw, S.S.J.E., Bishop Suffragan Barbara Harris, and Linda M. Hastie. Mr. Hiles was suspended by Bishop Shaw after Ms. Hastie said she had a five-year sexual relationship with Mr. Hiles. Ms. Hastie made the allegations in a letter written in 1996. She said the affair ended in 1975.

Mr. Hiles claimed the allegations were fabricated by the diocese because he was involved in a dispute with Bishop Shaw over a \$2 million bequest given to the Brockton parish. The bishop said the bequest should be turned over to the diocese, and Mr.

Hiles claimed it belonged to the parish.

The suit was filed by Mr. Hiles in 1996. He claimed he did not have a relationship with Ms. Hastie, and sued her for defamation. He said Ms. Hastie and diocesan officials conspired to destroy his reputation.

The Massachusetts court said civil courts are prohibited by the First Amendment from interfering in internal disputes over church discipline. Justice Francis X. Spina wrote, "The Episcopal Church, like others, has a singular interest in protecting its faithful from clergy who will take advantage of them."



KIDS FOR PEACE: In July, 12 Christian, Jewish and Muslim children escaped the violence of life in the Middle East at Camp Allen in the Diocese of Texas. An anonymous donor from the diocese funded travel and expenses for the youth who were selected by Henry Carse, director of special programs at St. George's College in Jerusalem. Mr. Carse and his wife, Anne, have been

active in adult education and interfaith dialogue groups to promote tolerance and listening.

Above left: David, a 12-year-old boy from Jerusalem, teaches a camp counselor how to drum. **Above right:** Led by one of their advisors, the children perform traditional Middle Eastern dances.

Thomas Blanton photos

Committed to the Church? Watch Where They Sit

Parishioners who sit in the back pews tend to be less committed members, according to a survey of 35 Episcopal, Methodist and Southern Baptist churches in the Washington, D.C. area.

Preachers and parishioners often joke about the front pews being the loneliest place on Earth on Sunday

morning, Catholic University Prof. D. Paul Sullins told the *Kansas City Journal Star*.

"Underlying this humor is the perception, rarely stated, that the occupants of a church's back pews are less fully engaged in the church's worship and life than those

seated farther forward."

For three semesters sociology students of Prof. Sullins examined seating preferences and arrival times. The results indicate that no matter how full or empty a church might be, seating preferences tend to remain constant with 23 percent seeking the front quarter, 54 percent choosing the middle two sections, and 23 percent favoring the rear. Churchgoers also tended to be consistent about arrival times with 15 percent arriving 20-30 minutes early, 24 percent arriving within 10-20 minutes of the start, and the remaining 60 percent arriving just in time or "fashionably late."

Seats on the end in the back tend to be prime real estate for those who arrive at the last minute, according to Prof. Sullins. People who arrive just in time may be more concerned about what they will be doing after the service and may not be as motivated or invested in the parish as those who arrive early and sit near the front, he concluded.

Missing LA Child Brought to Episcopal Church Clinic

Police say a child allegedly abducted from the Echo Park area of Los Angeles was identified Aug. 13 by a clinic receptionist at St. John's Well Child Center of St. John's Church on Adams Avenue.

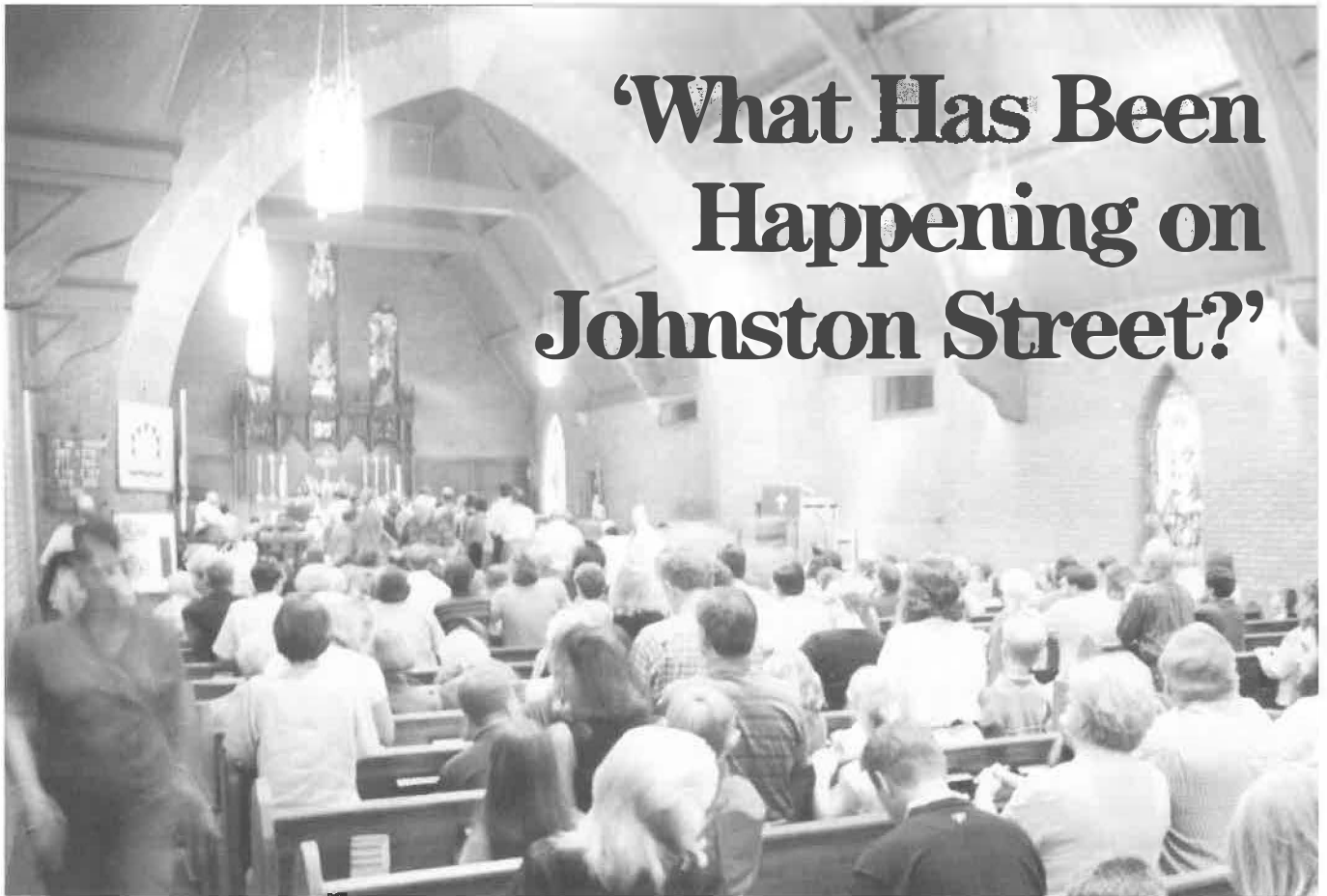
Jessica Cortez was reported missing on the evening of Aug. 11 by her parents, who are food vendors in Echo Park near the Cathedral Center of St. Paul. Initially police feared that Jessica had drowned in the park lake and divers focused their search on locating a body. The following Tuesday afternoon a woman who is unrelated to

Jessica brought the girl to the clinic.

Her hair was dirty and badly cut, according to *The Episcopal News* of the Diocese of Los Angeles. She was wearing different clothes than the ones she had on when she was reported missing, but seemed unharmed and spoke coherently to clinic personnel who immediately recognized the girl from police reports. At press time, the woman was still being questioned by police.

St. John's Well Child Center has provided free medical and dental care to children for the past 40 years.

'What Has Been Happening on Johnston Street?'



A full church is the norm on Sundays at Church of the Ascension, Lafayette, La., where attendance has nearly doubled in recent years.

This is a frequently-asked question around Lafayette, La., a city deep in Cajun culture. In the last 18 months, the Church of the Ascension, on Johnston Street in the heart of the city's downtown area, has undergone demolition, construction, growth and planning for the future.

Before the Rev. Russell Levenson, Jr., came to Ascension as its 14th rector, "I called the bishop and several clergy in the diocese and asked them to describe Ascension to me. Without exception, all used the word 'potential,'" he said. "I think what we have seen over the last several months is that potential being realized through the time, talent, financial resources and the plain old sweat equity of the members of the parish and our day school. To use a metaphor that many in this part of the country will appreciate, Ascension was like an oil well just waiting to be tapped."

Such a well has surely been tapped. More than 500 new members have joined the parish, making it the second largest in the Diocese of Western Louisiana. Giving to the parish has increased 90 percent; giving to outreach has more than doubled, and for the first time in 30 years, the parish

accepted and paid its diocesan asking in 2001, more than tripling its giving to the diocese in three years. Attendance at worship services has more than doubled. In Christian education something is happening for children, teens and adults virtually every weekday and Sunday mornings. The staff has grown from three persons to more than a dozen, including a full-time minister to youth who has invigorated ministry to junior and senior high students. The choir of fewer than six members is up to more than 30.

Under the leadership of headmaster Pat Dickens, who recently began his 12th year of service, a new middle school has opened, making Ascension Day School the largest Episcopal K-8 private day school in the state.

The vestry and clergy place a strong emphasis on reaching out to the local community. The church extends financial support to some 20 agencies and missions, including several national ministries. The parish supports mission efforts in Argentina, Uganda, Honduras, and has established a relationship with the Diocese of Cuba.

Much has also happened in the way of



Left: The parish and school's new activities center houses a gym, art room with kilns, music room and auditorium.

bricks and mortar. Property has been purchased. A new Activities Center for school and church youth events has been completed, with a gymnasium, an auditorium, an art room and a music room. A new parish hall, nurseries, meeting rooms, kitchen, a new sacristy, improvements to the nave and narthex, parking, grounds, and six new stained-glass windows came to completion just months ago, for a total of more than \$4.5 million in new and improved buildings and grounds. At this writing, 4/5 of the funding for these projects has been collected, and the remaining bit is covered in pledges over the next few years.

In the spring of 1998, under the leadership of the vestry, Fr. Levenson, headmaster Pat Dickens, and members of the school board, a comprehensive master plan began to take shape in the context of prayer and reflection. What became obvious was that in order to grow as a parish and day school, acquisition of property and the construction and renovation of new facilities would be needed – and to do that, an expansive fundraising effort.

“Everyone had an opportunity to offer an opinion. Decisions were not made willy-nilly, and before any actual work was done, there were several open forums of discussion,” said former senior warden Mike Immel, who chaired many of the efforts during the nearly two-year master planning process.

Following this two-year planning stage, construction began and the dust did not settle until a few months ago.

“It has been exhausting, but very exciting,” Fr. Levenson said. “Along-



Fr. Levenson (right) presides at the groundbreaking for the parish hall.

side the physical plant improvements, we saw an increased commitment on behalf of the parish to Christian education, discipleship, outreach and mission, as well as simply a deeper commitment to know Christ and make him known.”

“Much has been done on faith,” says Mr. Dickens. “No one could have believed all of this could have happened in just a few short years. It took a lot of prayer ... a lot of work, but also a lot of faith. Russell and I

spent many days encouraging one another to press forward. When he was tempted to doubt, I would push him and when I was tempted to doubt, he would push me. It was worth all the pushing.”

In heavily Roman Catholic Lafayette, most protestant churches tend to take a back seat. Not so Ascension. With its growth and improvements, it now covers nearly a city block in the chief commercial district of the city.

“Many of our changes grew out of a mission statement we developed just before the master planning process began,” said former senior warden Jay Guenard. “*The Episcopal Church of The Ascension seeks to*

be a family of Christians who by the grace of God and through the power of the Holy Spirit, prays the prayers of Jesus, thinks the thoughts of Jesus and does the deeds of Jesus.”

“I believe every piece of what has been done in the last few years has been soaked with this mission and now better enables us to live into it,” said current senior warden Pat Ferguson. Fr. Levenson added, “This church change in Cajun Country has been worth all the effort.” □

Clergy Panel on the Air to Answer Students' Questions About Sex

For the past five months students at Washington University in St. Louis have been able to have questions about sex answered by a television panel that includes a rabbi, a Roman Catholic priest, and the Rev. Mike Kinman, an Episcopal chaplain on campus.

The show, according to St. Louis Today, was created by Rabbi Hyim Shafner and is modeled after the now-canceled MTV series "Loveline."

"I think there's a division between the expression of our sexuality and the search for meaning that we have that is really, really harmful and destructive," Fr. Kinman said. "What I see this show as doing is linking the exercise of our sexuality to our search

for meaning. And saying, 'where is the meaning in all of this?' There are a lot of places you can go to talk about sex. It happens in locker rooms. It happens in dorm suites. It happens all the time. This show isn't about talking about sex. This show is about talking about meaning."

The program, which airs live at 11 p.m. Tuesdays on the closed circuit campus television station, is moderated by a student. Other students are encouraged to submit questions, via telephone or e-mail. The intent is to reach out to students who are unchurched and possibly promiscuous, but also perhaps reaching out for a deeper meaning to life. To judge by

the volume of questions submitted, the show is a hit.

"We talked about this after the first episode," Fr. Kinman said. "The volume of the response blew us away. Right away students were coming up and asking really intimate questions. That's what surprised me. I thought maybe it would take a couple of shows for people to warm up to this. And boy, we really hooked into this need. People were really craving a place to talk about this in an arena that was about meaning. So we didn't have to wade into this at all. I think that is where at least, I knew, wow, we've really tapped into something here."

News briefs...
see page 52



300 Years: St. George's Church, Hempstead, N.Y.

St. George's has a long connection with the islands of the Caribbean. The Long Island congregation was founded in 1702 by royal charter of King George I. In 1708, Queen Anne gave the church a Bible and prayer book along with a cross, paten and chalice made of silver. The ship carrying the royal gifts was raided by pirates and its cargo taken to the

Caribbean. The pirates and their treasure were captured in 1710, and the gifts were sent to St. George's. The current church was built in 1822. Most of its members are Anglicans who emigrated from Caribbean islands. They are reflective of the demographics of the area which began to change during the 1970s. The Rev. P. Allister Rawlins is rector.



U.S. ATTACKED
HIJACKED JETS DESTROY
TWIN TOWERS
PENTAGON IN
DAY OF TERROR

**Markets
plunge**

**President Vows to
exact Punishment
for 'Evil'**

2,856 dead

Osama bin Laden

Never So Eerie a Day

By Richard Manumana

When the first plane hit the World Trade Center on the morning of Sept. 11, my music history class at Columbia University was listening to Hildegard of Bingen, dissecting the structure of her melodies, and how they relate to the texts. Someone rushed by to tell us what had happened, but our professor didn't believe the news and class went on. When the truth became apparent and we were dismissed, I rushed back to my room to get my cassock and prayer book.

At the university chapel, a few dozen people gathered in clumps throughout the nave. None of the clergy or chaplains were there. I walked to the kneeling desk in the chancel and began the Great Litany from the Book of Common Prayer. The crowd in the chapel grew over the next 90 minutes or so, with about 50 of us eventually gathered on our knees saying the Litany together over and over.

Rumors were flying around the campus. Some said that the White House had been attacked and was burning, others that there were still dozens of flights unaccounted for, which were likely on their way to attack other buildings in New York. Without access to the telephone, the Internet, or any regular source of news, and with subways and highways closed, none of us at school had a way to verify what was happening.

The thought that I and those around me could be dead in the coming hours dawned on me then, and I resolved to die with words of prayer and Christian comfort on my lips. I had trained two summers previous in hospital chaplaincy and ministry to the ill with the Diocese of Pittsburgh's Young Priests Initiative, and I decided to go downtown to minister in whatever way I could.

Buses and subways were out of service. My unathletic legs took me all the way downtown as far as the lowest barricade set up by the NYPD. As I walked south with a friend and fellow parishioner, I saw crowds of people moving up the island, some with ashes on their clothes and bodies, some wounded, some clearly in shock. New York was at its eerie quietest that day — no taxis running, none of the usual busyness and hurry. And all around, as the horror went on all the way downtown, people farther uptown were playing in Central Park, out jogging, walking babies in strollers, necking on benches.

At the NYPD barricade, I spoke to a policeman who had picked me out of the crowd when he saw my cassock. I told him I wasn't a priest, but that I had chaplaincy training and was will-



ing to do anything I could. "I was a Catholic seminarian once," he said. "I know what I want you to do." He sent me to a temporary morgue to work, but couldn't provide transportation to get there. So again I walked. And when I reached that one, I was told to go all the way across town once again

And in the midst of it,
there were unexpected
blessings, [one being]
the privilege of doing
something for Christ,
and smiling through
the sweat and smoke,
and really meaning it like
I haven't for a long time.

to another morgue. From there, finally, I was sent to a large hospital ER where there was no Christian chaplain on duty. I signed in with the Red Cross, got my volunteer badge, and proceeded to work along with a Jewish seminarian among the injured and dying. Rumors still flew, and one particularly persistent one about anthrax having been released sent a number of people to the ER throughout the evening.

The rabbinical student and I worked together until about 2 a.m., when we made our way uptown, exhausted, torn up inside. I wrote that night to my friends and family:

"And in the midst of it, there were unexpected blessings, too: the inexplicably refreshing breezes that flowed through the streets on an otherwise sultry and distressingly hot day when I was walking between places to work; the cool cups of water places like Grace Church provided for people fleeing the carnage or going to work in it; the unbelievable speed with which I was able to move on foot through the city over dozens and dozens of blocks and avenues;

the privilege of doing something for Christ, and smiling through the sweat and smoke, and really meaning it like I haven't for a long time. Everywhere, though, there was gratitude; there was a delight in the smallest kindness; a sincere and tragic hunger for blessing, for God, for peace, for quiet, for rest."

God did grant me that rest when I got back to my dorm, after a bath, a glass of water, and Compline. I woke up hardly able to move my legs very late in the afternoon of the 12th, and called the parish priest of a woman who passed away while I was at the hospital to let him know she had died. Then I called St. Mary's Convent in Peekskill and asked in a voice I hardly recognized as my own whether they could provide a room for me for the weekend.

The three months after Sept. 11 were the most surreal I've spent in New York. Conversations stopped when anyone heard the sound of a plane. Laughter came uneasily and more infrequently than it had before. Some of my classmates retreated from their studies, while others delved into them more deeply in order to deal with the shock of living in a city which had been attacked. Church attendance increased a bit. Friends asked me to pray for them more frequently than they did before the attacks. I spent less time reading or working and more time walking, with friends, at concerts. I came to actually love New York, a city which I'd been trying to leave on weekends ever since I'd arrived from rural Pennsylvania in 1998.

I also did a fair bit of asking God when he would help me to pray again.

That came, too, but not until early on Christmas morning when at home in Pennsylvania I finally saw that it was this world of straw and pain into which the Christ Child had come in the first place, and I finally cried for the first time since September. □

Richard Mammanna is a recent graduate of Columbia University and a parishioner at the Church of the Resurrection, New York City.



New Life, and Life to Come

At Ground Zero, nothing grows. The earth there is scraped clean, a construction site waiting for whatever people will build to memorialize lives lost. In Arlington, Va., E Ring is whole again, ready for Pentagon staffers to return to the offices.

It is the field near Shankesville, Pa., that calls up echoes of Carl Sandburg and John McCrae. Sandburg wrote a poem called "Grass." He was referring to European battlefields, viewed from a passing train, but his lines are true here:

*Two years, ten years,
and passengers ask the conductor:
What place is this?
Where are we now?*

*I am the grass.
Let me work.*

Grass is growing where United Flight 93 went down, pulled down by passengers who knew of the first three that had been used as murder weapons. Flight 93 killed itself, but hurt no one on the ground.

John McCrae, too, thought of the dead:

*In Flanders fields the poppies blow
Between the crosses, row on row...*

*We are the dead. Short days ago
We lived, felt dawn,
saw sunset glow,
Loved and were loved,
and now we lie
In Flanders fields.*

Of course those passengers are not buried at Shankesville field; but objects from that plane sometimes surface after a rainstorm. And here are flowers, not poppies, but wildflowers: Queen Anne's lace, dandelions, tear-blue chicory, perhaps little star aster.

It is almost a coincidence that this issue contains both wrenching remembrances of Sept. 11, 2001, and lovely gardens that offer peace and solace to all. We are reminded that it was to a garden that Jesus went to pray. And we recall the first garden, the symbol of total innocence and faith and oneness with God.

Up against the horrors of death and destruction, the beauty of blooming, fragrant life.

Patricia Nakamura

September 11 Will Be Covered

Approximately **300 Muslims** died in the World Trade Center, according to the Muslim Public Affairs Council, and four police officers and one firefighter participated in rescue work. Muslim communities will join in sponsoring prayer services and vigils. "Remembering the victims, Protecting the Nation" will be the theme for activities planned ... to commemorate the first anniversary ... the council's page on the State Department's website states.

Resources for planning services are available at several websites, among them extensions of the national church's site. One such is www.episcopalchurch.org/911resources.

Another, compiled by the office of the Bishop for the Armed Services, Healthcare and Prison Ministries, is www.episcopalchurch.org/ashapm/crisisresources.html. The Episcopal Peace Fellowship has a Day of Remembrance Liturgy at www.epfonline.org. The National Council of Churches' Litany of Remembrance, Penitence and Hope can be accessed from the website of the Episcopal Church, or at www.nccusa.org/interfaith/sept-11-litany.html:

"We light a candle in remembrance for all those who suffered and died..." it begins. "We light a candle to remember those who still live and suffer..."

It continues with a single voice saying, "When we recall those who rushed to help ..."

All respond, "We remember and give thanks for dutiful commitment"

The litany concludes with a prayer for strength, sympathy, and blessing for "all nations so that warfare ... may become only a historic memory."

Churches across the country will mark the anniversary of 9/11 with services of prayer and music, and remembrance of the innocents who died. Trinity Church, Wall Street, in New York City, and its Chapel of St. Paul, became part of the story of that day. This year's Sept. 11 observance will begin with Morning Prayer at 8 a.m. at Trinity, and the opening of an exhibition honoring the volunteers at St. Paul's, where many came daily for rest and renewal, food and supplies. The bells of both churches will ring at 10:29 to mark the closing of the civic ceremony at the World Trade Center site.

The Most Rev. George Carey, Archbishop of Canterbury, and the Most Rev. Frank Griswold, Presiding Bishop, will preach and officiate, respectively, at Choral Evensong. It will be broadcast live by the BBC. The Eucharist will be celebrated at Trinity at 12:30 p.m. Throughout the day, concerts and speeches will take place at Trinity, and St. Paul's will be open for prayer and meditation.

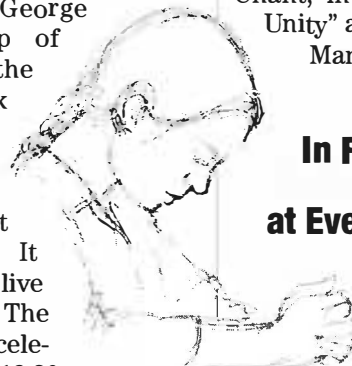
At Washington National Cathedral, Archbishop Desmond Tutu of South Africa will lead an Interfaith Service of Remembrance at 8 a.m. Christian, Muslim and Jewish leaders will be joined by government and diplomatic representatives. Church of the Epiphany, in downtown Washington, plans a service with choir at 12:10 p.m. In Fairfax, Va., the homily at Evening Prayer at Church of the Apostles is "9/11 — How Have We Changed?" The service will include "an expanded time for corporate prayer."

The regular Wednesday noon Eucharist at Christ Church, Pensacola, Fla., will include the Rt. Rev. Phillip Duncan, Bishop of the Central Gulf Coast, and special music.

The West Coast

On the opposite side of the country, St. Mark's Cathedral, Seattle, will open its doors at 5:30 a.m. as part of its week of "reconciliation, peace, justice and hope." At the Cathedral Center of St. Paul in Los Angeles, the bells will begin to ring at 5:46 a.m., the time the first plane struck. Trinity Cathedral in Sacramento, Calif., will have a noon service of "prayer, reflection, rededication, and commitment." At 7 that evening, the cathedral choir will participate, with, among others, the B'nai Israel Choir, the West Sacramento Baptist Russian Choir, and the Gordon Burnes Hindu Chant, in an ecumenical "Call for Unity" at Memorial Auditorium.

Many churches, including the



In Fairfax, Va., the homily at Evening Prayer at Church of the Apostles is "9/11

— How Have We Changed?"

The service will include

"an expanded time

for corporate prayer."

Cathedral of St. John the Divine in New York and Christ Church Cathedral, St. Louis, plan to read the names of all those killed that day.

Near Pittsburgh

At Trinity Cathedral in Pittsburgh, a moment of silence will mark the time of the first crash in New York, and an interfaith rally at noon will continue the remembrance of Sept. 11.

The fourth plane flew over Pittsburgh. Bishop Robert Duncan recalled, "It flew west, then turned

A More Cautious Nation

By Rob Dewey

and flew over the city." By then the destinations of the other three hijacked planes was known, and the city was evacuated.

The Rev. Mark Zimmerman's church, St. Francis in the Fields in Somerset, Pa., is close to the crash site. "We have flight attendants and pilots in the congregation who knew people in that crew," he said.

Two days later, he said, a memorial service had taken place at the courthouse. "We expected 500 people. We had more like 5,000."

The area of Flight 93's crash is a reclaimed strip mine, Fr. Zimmerman said. "It had been planted with grass. The crater was quickly filled in and replanted; it looks like a field again. But things are still found there, so there is a fence and signs keeping people 300 feet out." A temporary memorial has just sprung up at that fence, he said. "People bring teddy bears, hats, prayers, flags — it's all put into a warehouse until the permanent memorial is built." In the parking area there is a stone memorial with all the names carved, and wooden angels for each person.

The congregation is on "emotional overload," he said. "We're so close, and visitors want to see the site. And then the mine accident," the Quecreek mine where nine miners were trapped. "The hand of God was in the rescue of those nine miners. And in the fact that no one on the ground was killed in the plane crash."

Bishop Duncan expressed pride in the people of his diocese who worked in both efforts and those who ministered to them. "It's a 'We can do it' spirit," he said.

Fr. Zimmerman said the music team would participate in this year's service of remembrance, and in the families' private prayer breakfast beforehand. "We're a small, tight-knit community. We want to be together."

In Meadville, Pa., Christ Church will participate in "a community candlelight vigil at the gazebo in Diamond Park," which the church faces. □

The date of Sept. 11, 2001 will be marked forever in our country's history and marked in our minds. Baby boomers remember where they were when President Kennedy was shot, when President Nixon resigned, and when the Challenger exploded. Sadly now, we will also remember where we were on Sept. 11, the day America was attacked.

I certainly will remember that day forever. I had just finished attending a Rotary Club breakfast meeting in Mt. Pleasant, S.C. My administrative assistant called and said an airplane had hit one of the towers of the World Trade Center. I knew I would have to go to New York, as I was one of the eight chaplains on call for September for the SAIR team (Spiritual Care in Aviation Incident Response). The last time I was on call, EgyptAir flight 990 crashed off the Massachusetts coast.

I headed home to pack my bags, thinking it was a small airplane that had inadvertently hit the tower. As I packed, I watched in horror with the rest of the world as the United States was attacked, and our lives were changed forever. After kissing my wife of five months good-bye, I drove to New York City in my assigned unmarked police car, which the Charleston County Sheriff's Office has generously provided me for the last 12 years.

As the full-time crisis chaplain in the low country of South Carolina, my life has changed drastically. Now there are many more meetings of command staffs with the police, fire and EMS agencies with whom I work. I am sure that all Americans feel more stress now than they did a year ago, especially when it comes to flying. While we were still deployed in New York City, we would see airplanes overhead and pray that all was OK. More of us are driving instead of flying, deciding to take vacations closer to home, feeling deeper appreciation for relationships, and for our emergency services personnel.

Caution is emphasized: Last week a suitcase was left on an interstate highway. The explosives team deto-

nated the suitcase, as there was concern it might be a bomb.

Because people want to know what it was like being in New York City for 2½ weeks with DMORT (Disaster Mortuary Operational Response Team), there are more speaking engagements for me. I spend several days a month teaching the Pastoral Crisis Intervention Course, which I co-authored through the International Critical Incident Stress Foundation (*ICISF.org*). This two-day course was completed several months prior to 9/11. Now it is seen as necessary, to train clergy and lay persons in ministering in crisis situations. Much of my life now feels as though we are operating on command-post status — lots of stress. Perhaps we all suffer to some degree from "compassion fatigue" — a term developed by Dr. Charles Figley.

Whatever the future holds, we will always remember Sept. 11, 2001. May it be that we will be able to look for and have positive growth, not allowing bitterness and rage to consume. For if we do that, the enemy has won. It is normal to be afraid. But let us remember that our Lord meets us in our fear, the fear that he also experienced on Calvary. When we know his peace, it will truly be a peace that passes all understanding. □

The Rev. Rob Dewey is an Episcopal priest who serves as the chairperson for the Disaster Relief Committee for Province 4.



Cloister garden of Christ Church, Bluefield, West Virginia.



The garden of St. John's, Fayetteville, North Carolina.



The forest of St. Francis of Assisi Church, Ooltewah, Tennessee.

Church Gardens

In this summer season especially, many of our churches are enhanced by spaces of peace and beauty.

A small island of flowers tucked into a walled corner, a cloistered bench near a bird bath, a large courtyard fragrant with roses; garden spaces invite the worshiper into the church or beckon the passer-by to rest and meditate.

Some of our church gardens surround columbariums. The flowers at St. John's in Michigan are visible through the clear windows of the nave. A church in Door County, Wisconsin, has a strip of brilliant red and green, "the garden patch that draws people to the front door."

*"Set a spell,"
and enjoy
a few moments
in the garden ...*



The dedication plaque at St. John's, Midland, Michigan.



The Prayer Garden at St. Stephen's, Waikawa, Hawaii.



The rose garden of Holy Cross in Redmond, Washington.



The 'garden patch' at Christ the King in Sturgeon Bay, Wisconsin.

A small island of flowers tucked into a walled corner, a cloistered bench near a bird-bath, a large courtyard fragrant with roses; garden spaces invite the worshiper into the church or beckon the passer-by to rest and meditate.

Church Gardens



The Ruth Dow Doan Cloister garden at St. John's, Midland, Michigan.

The growing season

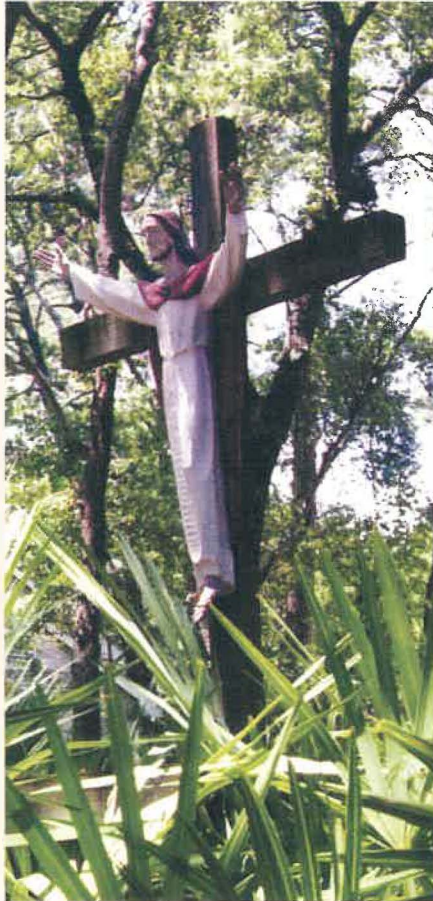
in the interior of Alaska is short but intense. The 24-hour sunlight of the summer combines with this to produce spectacular flowers and gardens throughout the region

Traditional Folk Wisdoms

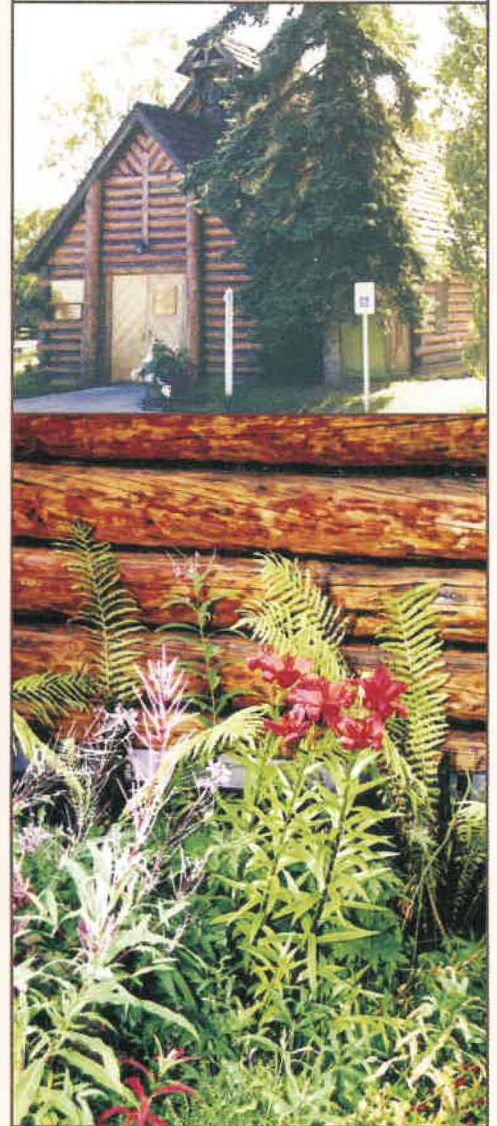
say that when fireweed (pictured below at St. Matthew's, Fairbanks, AK) flowers, winter is close behind.



The courtyard of St. John the Baptist, Wausau, Wisconsin.



Columbarium garden, Holy Nativity, St. Simon's Island, Georgia.



The Voices of Young Adults

If your congregation is like most Episcopal churches, you probably have a paucity of young people. By young people I mean those who have finished high school or college and don't seem to fit in anyplace around the parish. The Diocese of Mississippi has them, too. Unlike most other places, it's trying to do something about the problem. It's organized a series of what it calls Lost Voices Dialogues in an attempt to try to reach young Episcopalians.

"I've seen young adults struggle after
"Basically, they're 19 to 29,
but we don't check IDs."

Canon Culpepper

coming back from college," said the Rev. Canon Chuck Culpepper, canon for youth and college ministries in Mississippi. "Many times they don't fit in."

You've probably encountered some of these folks. They're too old for the youth group or for college ministry, but they're too young for the Sunday adult class or one of the church's committees. So they just drift away.

The people in Mississippi, particularly Canon Culpepper and the Rt. Rev. Duncan Gray III, Bishop Coadjutor of Mississippi, decided to do something to address the problem. They started by forming a task force – "mostly young adults but a few gray-headed people like me," Canon Culpepper said. Their discussions quickly revolved around three questions:

- What attracts you to the church?
- What about the life of the church does not work for you?
- What should we do about it?

The task force soon took its show on the road and tried to replicate the original discussion at five sites around the diocese. "We wanted to begin at the bottom up, rather than work from the top down," Canon Culpepper said. He noted that while the discussions were a bit different in each location, the same responses came out:

- There was a strong desire for people of that age to get together socially, both at the parish and diocesan levels.

- There was a desire to have Christian education for their age group. "The typical experience has been if they have gone to an adult Sunday school class, the focus of the class wasn't right for them," Canon Culpepper noted.

- "I dangled ideas of different liturgies and different music in front of them, but for the most part that was not what interested them. They wanted authenticity, good preaching, no church jargon."

Now the task force's task is to incorporate what it heard into some real ministry.

"There is an eagerness to have a weekend conference for young adults," Canon Culpepper said. "And we'll work on a set of recommendations for parishes regarding incor-

porating young adults into the life of the parish."

Calling people "young adults" seems a bit vague, but there's sort of a formula in Mississippi, according to Canon Culpepper. "Basically, they're 19 to 29," he said, "but we don't check IDs."

Like most places, Mississippi has its share of young people who stay away from church. "I encounter a lot of people who were active through high school and then stayed away," Canon Culpepper said. "They feel taken for granted and they feel their needs are not being met." The reason? Most of the churches' ministries are aimed at middle-aged and older, or at teenagers and younger.

He said the task force is considering other events to try to reach the target age group, including some sort of online class. And he added that Bishop Gray is looking at ways to make the discernment process toward ordination more open.

"I think there's a great evangelism opportunity here," Canon Culpepper said. "The Episcopal Church is particularly well suited to appeal to young adults, especially through its liturgy and its tolerance."

I sense the Lost Voices Dialogues are onto something. In a time of great change in the church and our culture, church members should do all they can to ensure these young persons' voices are lost no longer.

David Kalvelage, executive editor

Did You Know...

A new Sunday school guide is based on "The Simpsons."

Quote of the Week

The Rev. Harold T. Lewis, rector of Calvary Church, Pittsburgh, on how he got the Archbishop of Canterbury to visit his parish: "He's very approachable and I'm very bold. I'm from New York."

The offices of Morning Prayer and Evening Prayer give us an opportunity to develop a disciplined, orderly pattern of prayer.

Daily Rhythm of Prayer

If the number of books being sold is any indication, there continues to be an interest in spirituality, both inside and outside the church. Even if people aren't sure what spirituality might mean, they express an interest in knowing more about spiritual life. Spiritual directors and parish priests may be advising the inquisitive to read any number of books. Sometimes they may overlook one of the best resources the church has to offer — the Daily Offices.

The offices of Morning Prayer and Evening Prayer present to us a wonderful system of spiritual discipline. They give us an opportunity to develop a disciplined, orderly pattern of prayer, to familiarize ourselves with the holy scriptures, and to help us understand our relation to the body of Christ, the church. The Daily Offices are not only for the clergy or for particularly holy people. They are not exclusive to cathedrals and monasteries. They can be read by anyone, at any time and place. While the benefits of reading the offices corporately are many, they can be read individually in the comfort of one's place of residence.

Varieties of the Daily Offices have been used since before Christ. Prayer services were held daily in the Temple at Jerusalem, and later the earliest Christians met together daily for morning and evening services. The Daily Offices have been part of Anglican spirituality since the introduction of the Book of Common Prayer, and they continue to be a regular form of prayer throughout the worldwide Anglican Communion.

The psalms, canticles, lessons, creed, Lord's Prayer, and collects of the offices give participants a rhythm of daily prayer, and introduce a piety that is focused on Christ. At a time when much of the church is in confusion or even disarray, we can be heartened knowing that others are involved in that same rhythm of prayer, perhaps at that very moment.

As church activities start anew in the fall season and our parishes take on a faster pace, why not commit yourself to one of the offices? If your church doesn't offer a public recitation of Morning or Evening Prayer, ask your rector to consider it. If clergy are not willing to make such a commitment, ask others in your congregation if they'd like to participate with you. The Book of Common Prayer offers helpful italicized rubrics concerning the offices, and there are useful directions on pages 74 and 141. If the commitment of 15 or 20 minutes a day for one of the offices doesn't work, consider the shorter forms on pages 137-140 of the prayer book. Your participation could be a life-changing experience.

Welcome, New Readers

Many persons who are not regular readers of this magazine will be receiving this special issue. It is being sent to all members of the clergy who are not subscribers in the hope that they will find much of interest and eventually want to become members of the Living Church family. This special Parish Administration Issue, one of four we publish each year, is believed to be the largest we've ever produced. Within its 64 pages are articles and advertisements of particular interest to those involved in the administration of churches — usually clergy but also gifted lay persons. Our subscribers know this magazine has long upheld the need for the church to have strong, vital congregations, for they are the very lifeblood of the church. We are pleased to be able to recognize the importance of the ministries they undertake.

2020: Let's Get On With It

A Calling, Not an Option

By John Hall

(First of a three-part article)

Are we going to get real about sharing Jesus? These woeful times certainly call for it, with the world getting increasingly dangerous, the poor getting poorer and the rich getting richer, and the joys of mega-consumption becoming thinner and thinner. Nick Hornby's novel, *How to be Good*, asks the question about contemporary life as we find it: Is this all there is? The answer is that there is so much more, Hornby's conclusion notwithstanding. He says that there's only the here and now. We know better, but we are not very good at getting that across, and Hornby devastatingly demonstrates how pathetic we can be in our attempts.

In times past, people seem to have had an easier time of passing on their experience of overflowing life in Christ to their contemporaries and succeeding generations, but we are not so effective and we have to learn how to be more so. I believe that we Episcopalians are particularly well equipped to do so. We are blessed with an openness to embracing knowledge and revelation as it unfolds, and a willingness to live with less than fully answered questions. We are not afraid to try to look through the eyes of others at alternative ways of viewing reality, and we are willing to learn from the experience. At the same time, we maintain our hold on the mystery and holiness of God.

But it's not just that we can do well with evangelism; it's a calling, probably a command. If we do not get serious about helping the gospel to live in the hearts of people today, we abdicate to fundamentalist presentations,

protestant and catholic, which no longer make it, stylistically or theologically. They are having great success, one might say, and this is true. But this "success" is a last, frantic grasping at what can no longer be sustained: an unquestioning embrace of the church and/or the Bible. The church has messed up too many times, and this is



We have to learn to be more effective in passing on our experience of overflowing life in Christ.

now too known. And the Bible is too full of contradictions to be received as an absolute unless you just don't read it and/or shut off your mind, and people will ignore evidence for only so long. Besides, we do not worship the Bible or the church; we worship God. The Bible and the church are wonderful vehicles for getting us to God, but they can be seriously misused, and then, instead of getting us to God, they can run us into a ditch on the side of the road.

We of the Anglican tradition have known all this for a long time. At our best, we are grown-up Christians. We know that you can simultaneously love God and keep your mind active. We do not feel compelled to have a definitive answer for every question, and we are not afraid to say that we do

not know when we don't. We have a way of trusting God in the midst of events and pieces of knowledge we do not immediately understand. And we know how to walk together in times of uncertainty.

Our time has come. Sometimes I wonder if the whole odyssey of Anglicanism has not been in preparation for this moment. We must not do what we did with the Decade of Evangelism: precede action by so many prerequisite meetings that there's no time left for the actual evangelism.

To be sure, the task is daunting. We are in crisis and we do not know how to get out of it. The world is growing and we're not. Backward and unhealthy forms of Christianity are growing by leaps and bounds and we're, by and large, not. Young and older people are bored with church-as-we-practice-it, and

traditional agendas of faith come up less and less on their screens. We need to face it.

But the good news is what it has always been: Jesus is Lord. We may not be as real as we were, but God is real. And God's agenda is, in fact, life giving. With the help of God, we can learn to embrace God more fully for ourselves and share the love of God with others in appropriate, new and effective ways.

We need to be clear that the point is not to double the size of the church. That might be nice, but the point is to pass on the life-giving gospel of Jesus, to concentrate on the sharing and leave the counting to pollsters.

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It was the winter wild, While the heav'n-born child All meanly wrapped in the rude manger lies: Nature in awe to him Had doffed her gaudy trim, With her great Master so to sympathize. And waving wide her myrtle wand, She strikes a universal peace through sea and land... *John Milton (1608-1674)*

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VIEWPOINT

attractive bulletins, advertising, web-sites, etc. All are important. But our primary strategy has to be one of authenticity. We have to be real followers and companions of Jesus. When we are, we radiate his presence and draw others to it.

Episcopal Evangelism

When we Episcopalians attempt evangelism, too often we assume that we have to adopt the styles, methods and even theologies of "evangelicals." But in truth, there are few sights sillier than Episcopalians trying to act like country Baptists: preaching on street corners, breathing fire and brimstone, issuing altar calls and the like. Episcopal brimstone smells too much like incense, and we are too aware of human frailty, including our own, for our fire to come off effectively. We believe that God is the Alpha and the Omega, the Beginning and the End, but we are constitutionally unable to embrace scientifically discredited ideas like creationism. We love the Bible and use it all the time, but will not use it as a weapon, as if we had an absolute grip on it. And we will not write off people of other religious traditions.

But these are our evangelical strengths. We may not be able to boil the gospel down into convenient sound bites or to provide easy "absolutes," but we do offer a gospel that holds up under the stresses and strains of life. We offer a gospel that involves the mind as well as the heart, does not avoid hard questions, acknowledges ambiguity and paradox in life and faith, accepts people where they are, is realistic about ourselves as fallible and is therefore patient with the fallibility of others, and is scrupulously non-coercive.

This is good. And, I would add, refreshing. □

Next week: A matter of authenticity.

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.

When Hustlers Show Up

Dealing with Hustlers 101, or how to cut your losses to scam artists [TLC, Aug. 18]:

1. Local churches can channel "helping funds" through a charitable outlet that has time to check out "stories."

2. Expect your callers to have checked regular sources first. They should be able to name their social worker.

3. Writing checks directly to landlords or utilities helps, but beware: A tenant with a good scam is worth as much to some landlords as a tenant with a good job. Ask anyway. Too

often I find that my caller's "employment" is "dialing for dollars" on a regular basis.

4. Utility people, in spite of company regulations to the contrary, will often tell you if a customer regularly pays his bill by scamming churches. But not unless you ask.

5. Did you help someone and now you're getting a rash of calls? I don't need to say it, do I?

6. Share names of callers at your clericus meeting. This can be helpful with both legitimate needs and scam artists who are making the rounds.

7. Don't be alone in your office with a stranger asking for a handout, especially after hours when no one else is around.

Have I ever been taken? Of course I have. But I have a responsibility to minimize that. Parishioners grant us discretionary funds in good faith that they will be properly used. Money going to a scam artist is money that will never go to someone truly in need.

*(The Rev.) Wesley Hinton
St. Thomas' Church
Terrace Park, Ohio*

A Bad Rap

As Cal Coolidge might have said, "I do not choose to run," theologically, with the likes of Fleming Rutledge. I

fear I would be seriously outdistanced. However, I think she gives the Presiding Bishop a bad rap in her letter criticizing his theology [TLC, Aug. 4].

I can't speak for him but I am aware, as she may not be, of the work he has been doing in many parts of the world — Nigeria and Israel/Palestine as examples — which is aimed directly at

reconciliation between Anglicans, working for reconciliation between distressed and warring peoples. I respect what I know of his theological positions, and perhaps he would agree wholeheartedly with Dr. Rutledge. I have no doubt that he is wholly committed to winning the world to Christ. And in a world in flames, literally, eco-

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nomically, socially, politically, militarily and religiously, what I've observed of his efforts seem relevant to a far greater degree than most of our church's puny concepts and plans vis-a-vis (true?) evangelism to what is and therefore where God is ("reconciling the world to himself").

(The Rev.) Murray Trelease
Lopez Island, Wash.

No Charges Pending

The article, "Priest Cleared of Charges in New York" [TLC, Aug. 11] is full of inaccuracies. First and most important, there are no charges pending against the Rev. Janet Kraft by the Diocese of New York, and thus nothing to "clear." Second, the article shows a misunderstanding and mis-

reading of Bishop Mark Sisk's letter dimissory, a canonically required form letter which enabled the Rev. Janet Kraft to transfer her canonical residence from the Diocese of New York to the Diocese of Newark. This signature reflected Bishop Sisk's willingness to cooperate with her desire to find new work as a priest in another diocese, and was not intended as commentary about the legitimacy of her litigation against retired Bishop Richard Grein. The wording of the letter is mandated by canon, and in the absence of any charges against the Rev. Kraft, Bishop Sisk's action was meant to assist in her new job, not in her lawsuit. As in most deployment decisions, Bishop Sisk shared all relevant information about the priest in question with the Diocese of Newark before signing the letter dimissory.

Dall Forsythe
Chief Administrative Officer
Diocese of New York
New York, N.Y.


No Need for Hate

Is it really necessary to point out to Fr. Stanley [TLC, July 28] that one needn't hate or ridicule others in order to disagree with them? His parishioners, Marty and Renn, are clearly capital fellows whose devotion to our Lord, his church, and their own friendship is surely laudable. It is their indulgence in sodomy, and none of these other things, at which Christianity has traditionally drawn the line. Just as one needn't approve of adultery to think highly of Martin Luther King, so one needn't approve of gay sex to have a generally high opinion of Messrs. Marty and Renn. Like Dr. King, they are deficient in the virtue of chastity. To insist on condemning them for it is highly presumptuous and offensive. To insist on blessing them for it is nothing short of arrogance on stilts.

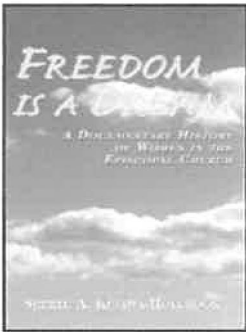
There is no debate on homosexuality in scripture or Christian history for essentially the same reason that there is none on cannibalism. The answer is too obvious. Why is there one now? Frankly, it seems to be that a fair number of sincere, kind-hearted, well-

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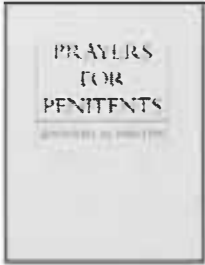
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meaning Christian souls afflicted, alas, with unjustifiably high opinions of themselves, their discernment ability, and/or their sole ownership of the virtues of charity and justice, have mistaken their ideological convictions for the Holy Spirit's guidance.

In order to believe as Fr. Stanley and company do with regard to homosexuality, you must either believe that God himself has been in the wrong, or that his servants have consistently misunderstood him, or that he has changed his mind and is entrusting this new direction to wonderful old you, the latter-day *illuminati*. This is surely not a flattering description, but how else is one to interpret such unchristian opinions?

*Daniel W. Muth
Prince Frederick, Md.*

A Great Opportunity

I was very pleased with the Viewpoint article, "Open Baptisms Miss the Mark" [TLC, Aug. 4]. The Rev. Claudia Dickson rightly emphasizes that a time of pre-baptismal preparation allows the church to highlight (a) that serious commitment to Christ has consequences for the Christian; and (b) that the Christian life is lived out in community. Allow me to add another important – and pastoral – ingredient to this mix.

In my experience, the pre-baptismal conference with the candidate, parents and godparents affords the celebrant a tremendous opportunity to proclaim what for many turns out to be very good news. When we say baptism, we are talking about salvation. And if it is true that three out of five adult Episcopalians started out in another denomination, then the majority of our people may be bringing along notions of how the Christian is "saved" that are incompatible with what the Episcopal Church believes and teaches.

I have found that many Episcopalians are surprised, but also thrilled and relieved to hear the strong and reassuring proclamations of what happens at baptism, and to learn – so succinctly and positively stated – what the Episcopal Church believes. The

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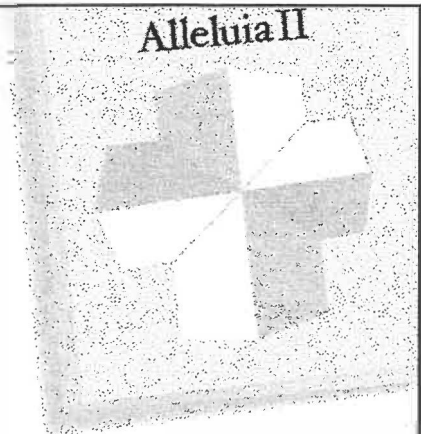
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pre-baptismal conference is the perfect pastoral context in which the church can share and clarify this good news. And if all that the candidate, parents and godparents end up remembering from that conference is that God's love for them is (a) unconditional, and (b) unchanging, then this may prove to be some of the most worthwhile time with its people that

the Episcopal Church can invest.

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

It's a Threat

I find no fault with the writing on Romans 8:35-39 [TLC, Aug. 4]. My mind just went in a different direction with it. Rather than look at the open,

physical, visible, obvious kinds of persecution mentioned in v. 35, which, as you rightly state, few Americans have experienced, how about the kinds of persecution that we do experience?

Trying to live a committed Christian life in a country that, too frequently, says, "So what?" can leave a person feeling set apart from the rest of society and branded as "different." As this happens, too many people begin to think and/or feel, "What's the use?" Perhaps this is Satan at work in his most subtle form. At any rate, I see this as every bit as much a threat as being fed to the lions and, perhaps, a reason some of the earliest Christians didn't reach martyrdom.

At any rate, it is well for us to contemplate this while, "... learning, listening, reading and praying for [the rest of] those being persecuted."

(The Rev.) George Stamm
Christ Church
Chippewa Falls, Wis.

More Reasoned

What a strange juxtaposition, to have in mind the commentary on Romans 9:1-5 encouraging Christians to evangelize the Jews [TLC, Aug. 11] and two days later this headline in *The Boston Globe*: "Catholics reject evangelization of Jews." The Roman Church's document "Reflections on Covenant and Mission" appears far more the reasoned and orthodox exposition of scripture than that of THE LIVING CHURCH.

Paul's issue with respect to the Romans was their presumption that the new covenant in Christ Jesus superceded the covenant of Israel. The divisiveness caused by this presumption is what gave rise to Paul's great anguish. Paul would have sacrificed his own baptism if such a thing were possible to heal this breach. Instead, God showed him a great mystery, "God blessed forever. Amen" (Rom. 9:5).

Against the exposition's focus on the distinction between grace and "the works of the law," Paul has more in mind those who "stumble," that is Jews who cannot accept Jesus as



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Network: "This beautiful gem of a book delights and captivates the reader with its simplicity, strength, and power. A collection of short stories, this book is infinitely useful to anyone who works or lives with children – parents, teachers, clergy, or grandparents."

The Rev. Susan Harriss is the Rector of Christ Episcopal Church in Rye, New York. She is a former Canon of the Cathedral of St. John the Divine in New York City. Her previous parochial work has included serving the parishes of St. James and St. Michael, also in New York. She was Chaplain to the Bishop of New York from 1980 to 1983.

November 4-8 **Sermons That Connect, Sermons That Save** Paul Zahl

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The Very Rev. Paul Zahl was called to be Dean of the Episcopal Cathedral of the Advent in Birmingham, Alabama in 1995.

Ordained in 1975 he has served as Rector at St. Mary's Episcopal Church, Scarborough, New York and at St. James's Episcopal Church, Charleston, South Carolina. He is a graduate of the University of Nottingham (MPhil) and holds a doctorate from the University of Tübingen. Among his publications are *A Short Systematic Theology*, *The Collects of Thomas Cranmer*, and *The Protestant Face of Anglicanism*. In 2001 Zahl became a member of the Inter-Anglican Theological and Doctrinal Commission.

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Messiah, and Roman Christians, both Gentiles and Torah-observant Jews, who can and do accept Jesus as Christ. Paul warns the Roman Christians about the danger of an arrogance toward "non-believing" Jews. He teaches, "So do not become proud, but stand in awe" (Rom. 11:20).

As a pastor, I spend a great deal of my time with scripture. TLC owes more to its readers than to reproduce tired arguments whose pride Paul would have recognized. Scripture is too important for us not to approach it with our "bodies a living sacrifice, holy, acceptable unto God, which is (our) reasonable service" (Rom. 12:1, KJV). TLC's commentary did not do the church a service. It was poorly reasoned.

*(The Rev.) E. Clifford Cutler
St. Stephen's Church
Cohasset, Mass.*

A Power Play

I read David Kalvelage's column, "Now Understand This..." [TLC, Aug. 11] with amazement and dismay.

When I was in library school studying the roots of censorship in Western culture, the information revolution of Gutenberg's Bible was understood as the forerunner of the Protestant Reformation. Written information became no longer the domain of educated oligarchies, and those previously kept from the direct experience of reading scripture for themselves were freed from the authority of the religious establishment. This new document is not so much a reading aid as a power play.

Mr. Kalvelage offers the website of the Diocese of New York for direct reading of the document. I suggest the same be offered for the Bible. It was not written for filtering by the doctors of the church, but for each reader to find his or her own way to salvation.

*Jane D. Schweinsburg
Coventry, R.I.*

Respond as Needed

I heard Bob Greene speak about his book, *Once Upon a Town* [TLC, July 28], as he made a tour across

Nebraska. I bought the book and read it avidly with a lump in my throat most of the time. I enjoyed it as it took me back to my childhood, especially waving to men on troop trains as they passed on the tracks across from my grandparents' home in east Tennessee.

When there is a need, we rise to help.

I have to disagree with both the writer of this review and Bob Greene himself. We, as a people, are similar to those people in and around North Platte in World War II. When there is a need, we rise to help. The best example is our action at Ground Zero in New York. The volunteers at St. Paul's Chapel are numerous: the lay woman who was spending a year at an Episcopal convent uptown who took a taxi downtown at 3 a.m. two or three mornings a week to oversee the preparation of breakfast for those workers. The chiropractor who came in most nights to provide adjustments for those workers after working in his own office all day. The 40 real estate agents who came from California to do whatever needed to be done on their 12-hour shifts. The teacher who worked all night on Friday nights changing the linen on cots, folding the blankets, and providing a presence for those workers.

Yes, we as a people do hear our neighbors crying out and come forward to provide help when it is needed today just as it was needed in WWII. Like Mr. Morrow, I would like to see us go beyond that to respond to needs as they are present that don't generate the publicity that the war and the attack on the World Trade Center did, but we do arise when we see the need.

*(The Rev.) Nancy W. Huston, deacon
Omaha, Neb.*

Continued Prayer

This week (July 12) I asked several churches to put on their prayer list an elderly gentleman, a soldier in World War II, who needed prayer because of a heart condition. I received an amazing reply:

Twelve years ago, an elderly lady in



(See page 62)

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another church received the name of the letter writer on a prayer chain just before surgery for cancer was performed. Five years later, the lady and her son came to the writer's church. One Sunday morning, she walked up and asked if I was the person who had requested the prayer. "Why, yes ma'am, I am," I said. She then asked, "You had cancer

surgery not too long ago?"

"Yes, I did. But it was five years ago."

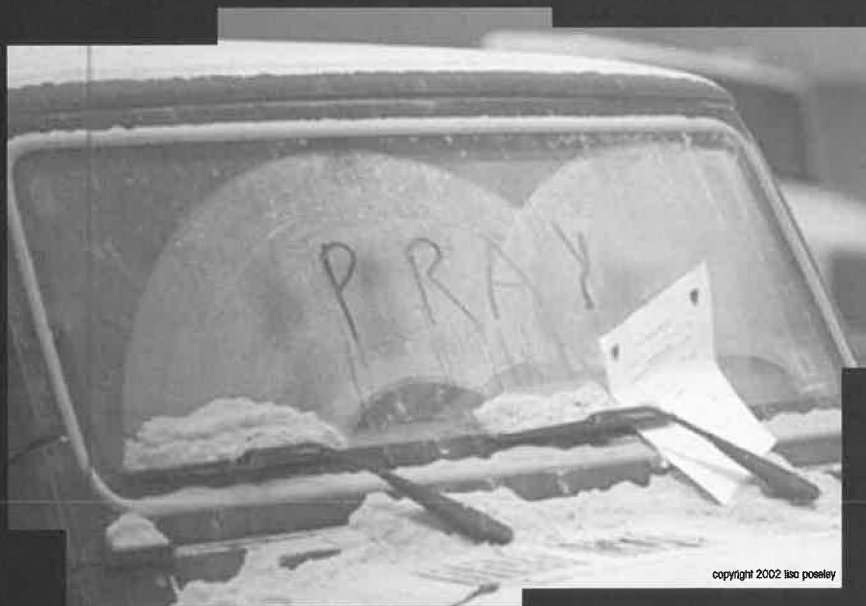
She told me that nobody ever called to take my name off the list after I moved, and she prayed for me every day for more than five years. I laughed and asked her to continue praying because it was the first time I had not had a recurrence (I had had four prior

to this) of cancer, and five years was considered a cure.

When I received this answer, I wanted to write to TLC and say isn't this what we are all about, not fighting or agendas, but prayer?

*Rob Tinsley
Shreveport, La.*

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Battering the Wrong Door

The Rev. John Fuller, in his letter [TLC, July 14] makes some valid points worth considering about being Episcopalian. He paints with a too broad brush, however, when he derides those who have left the Episcopal Church for "continuing" churches in the Anglican worship and structure. To say they are no longer "Episcopal" is wholly incorrect because their bishops are all valid and the structure of the bishop being the chief pastor holds true for them as for us.

Insofar as the "continuing" churches retain the Anglican forms of worship, sacrament, ministry and scriptures, while they may not claim to be members of the Anglican Communion, and none does to my knowledge other than AMiA (which does with legitimate claim in my estimation), they have every right to claim to be operating in the Anglican tradition.

Fr. Fuller needs a reality check concerning his belief that the Episcopal Church provides alternative oversight to traditionalists. In practice, that is a rarity. Traditionalists are being punished for their stance in many dioceses. Unfortunate as the play out of Accokeek was, the issues involved are not unique by any means. Sorrowfully, many of our brethren have despaired of trying to live with Episcopal bishops and have departed in attempt to maintain the teachings and traditions. More power to them. They can return when and if the Episcopal Church reforms.

*(The Rev.) James F. Graner
Larned, Kan.*

Delicate Situation

I had some responsibility for making grants from the national church to the missionary dioceses in the

1970s. The problem we encountered was not thievery but the reluctance of some bishops to reveal all of their assets to us.

Their resistance to our inquiries was motivated by a desire to protect the work in their jurisdictions — to maximize the amount of support they could get from “815.” We were motivated by the need for full accounting

The problem we encountered was not thievery but the reluctance of some bishops to reveal all of their assets to us.

and a fair allocation among all the dioceses. This often resulted in a delicate situation (“bureaucrats overseeing the work of hard-working bishops”) but the treasurers of that era — Lindley Franklin and Matt Costigan — were

good stewards and wise men.

Almost by accident, a new process for distributing the grants was devised whereby the bishops collectively evaluated their work. This resulted in what was called Coalition 14. A rapprochement between “815” and the recipient bishops came about. It was a new day for mutual responsibility.

*Walker Taylor
Wilmington, N.C.*

Bias Is Showing

TLC’s pro-Oxford bias is showing. In the announcement of Archbishop Rowan Williams’ appointment as Archbishop of Canterbury [TLC, Aug. 11], the article mentioned that “He earned a doctorate from Oxford University in 1975.” This is quite true. However, Archbishop Williams is first and foremost a Cambridge man. He received his B.A. in ’71 and his M.A. in ’75 from Christ’s College, the same college that produced such luminaries as John Milton and C.P. Snow. Let us please give due recognition to the university that has produced more Nobel laureates than any other institution of higher learning, to say nothing of three signatories to the Declaration of Independence.

*David E. Crean
Greenville, N.C.*

Appeals for Help

Retired Bishop Duvall’s letter [TLC, Aug. 4] and Fr. de Hart’s in the same issue make an interesting juxtaposition. Contrary to the retired bishop’s assertion, no “AMiA bishop worked overtime in the Diocese of the Central Gulf Coast” in the fall of 2000. A godly

bishop went there when asked.

Fr. de Hart’s letter is even more wonderful for its mixture of truth and confusion. More than 50 years of working for biblical reformation in the heart of the Episcopal Church finally persuaded a tiny handful of clergy that they must appeal for help to the bishops of the Anglican Communion, if

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their hope for that reformation was to be realized. Since the intervention of the archbishops from Singapore and Rwanda in answer to that call, and their (the archbishops') establishment of AMiA, not one day has been given to "targeting" anyone "who is a member of the Church of Jesus Christ."

Fr. de Hart is coming closer to a central truth when he fulminates about the implications of AMiA's recent action in obedience to its archbishops and to the mission of Jesus. AMiA was born out of the agony of a small group of clergy (the First Promise Movement) who believed

that the institutional decisions that the Episcopal Church was making, both by official action and official inaction, were heretical.

No position of the AMiA has ever held, publicly or privately, that there are no Christians in the Episcopal Church. But if a Christian is a follower of Jesus who has submitted to holy scripture as "the rule and ultimate standard of faith" (as the Lambeth Quadrilateral implies), then some of the Episcopal Church's policies and leaders are not Christian.

(The Rev.) Jon C. Shuler
Charlotte, N.C.



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They're Not Rivals

The editorial about letters to the editor [TLC, June 30] contains the statement, "We are not likely to publish letters that criticize the very nature of the church."

It seems to me that "the nature of the church" is the very issue that is central to our troubles at the moment, and that to withhold conversation about it merely contributes to the continued standoff. I think we are not in agreement on the nature of the church, and that we must not assume cavalierly that we are.

We agree that the church is "one, holy, catholic, and apostolic," but with some differing definitions of what those categories mean, and particularly what they usually seem to exclude — women in holy orders.

Included in the traditional definition of the church's nature, and until recently in most denominations, is an ordained ministry of males only. The not-so-hidden agenda in our conversations, I believe, is whether women should have the same opportunities in the church, for vocation and authority, as men. It is a gender issue, and not to be confused with specifically sexual issues.

My question is, "Is it part of the nature of the church to be patriarchal?"

(The Rev.) Robert G. Hewitt
Colorado Springs, Colo.

Getting Ready for Minneapolis 2003

It is less than a year until the 74th General Convention. The church will gather in Minneapolis July 30-Aug. 8 for its triennial business meetings, festive services, and homecomings. During the interim, organizations have been working to carry out their members' mandates from Denver 2000, and to prepare activities and agendas. Here is a sampling of what to expect:

Church Periodical Club

The Church Periodical Club, which will hold its Triennial Meeting in Minneapolis the week prior to General Convention, is a 200-year-old, relatively unknown organization of the Episcopal Church. To be sure, those who have received grants to provide prayer books (in Korean and Xhosa) and hymnals, text and reference books, Bibles (large-print, many lan-

guages), or LPM or dialect liturgical materials remember the agency in their prayers.

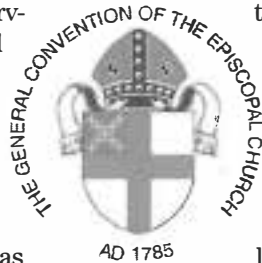
CPC will hold its meeting next summer from July 24 to July 29. The week of workshops and services, plenary sessions and guest speakers, displays and materials for all conventioners, will culminate in the installation of new officers at St. Mark's Cathedral.

Two members serve as delegates to the ECW Triennial. CPC is responsible for "energy lifts," the candies found every day at their places by bishops, deputies, and ECW delegates. CPC's major event, to which all are invited but tickets must be secured, is the Overseas Bishops' Dinner to be held in an as-yet-undesigned Minneapolis hotel.

President Priscilla Magar said meetings will include the fall grants of adult and children's book projects.

"The National Book Fund holds all money donated specifically for the purchase of books," says the website, and that is CPC's primary function. A list of grants made in fall 2001, includes \$500 to Easter College, Baguio City, the Philippines, for new encyclopedias in the library; \$1,000 for theological education books in Uganda; \$1,200 for prayer books and hymnals for Oklahoma prisoners; and \$1,000 to the Leadership Program for Musicians Serving Small Congregations, to help parishes purchase materials.

Miles of Pennies grants are specifically for "children's books, videos, and tapes, and for shipping and handling



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charges of recycled children's books," according to the CPC website. The maximum grant is exactly \$844.80, the number of pennies that can be laid end to end in a mile. An endowment fund for the Miles of Pennies was inaugurated at the Denver convention, to provide investment income by way of memorials, thanksgivings, "or something else the donor wants to do."

Recent Mile grants include \$346 to a Washington program to teach adults

to read to children; \$844 for a Cincinnati program for dyslexic children; \$844 to Jackson Field Homes in Richmond, Va., for books for neglected and/or pregnant teen girls; \$600 for "beginners' Bibles" in Chinese and English in California.

The organization facilitates distribution of excess prayer books and hymnals, and publishes a quarterly newsletter for members.

Daughters of the King

In keeping with the "10,000 lakes" setting of next summer's General Con-

vention, the theme of the Triennial Retreat July 24-28 will be Streams of Living Water. The title is that of the newest book by Richard J. Foster, who will be the teaching leader, assisted by Roman Catholic contemplative Emily Griffith and the Rev. Felicia Smith Graybeal, an Episcopal priest.

Mr. Foster, a Quaker, is the founder of Renovari outreach ministry. When he learned that Daughters of the King has Roman Catholic and Lutheran chapters, and is anxious to invite Orthodox women, he was delighted to lead the retreat. "He happened to be in San Antonio just before taking a year's sabbatical," said Triennial chair Sharon Lundgren, who lives in Houston. She and another Daughter approached him at a conference saying, "We're doing God's work!"

Daughters of the King is "the fastest growing group in the Episcopal Church. We had 7,000 members in 1990; today we have 23,200 around the world."

Episcopal Church Women

ECW is in the sunlight: Its Triennial theme is A New Light is Shining, and its convention mailings come in bright yellow envelopes. The meeting will still occupy nine days, in parallel with General Convention itself, July 30-Aug. 8, both "for financial reasons and to take advantage of the ambiance and the presence to the whole church." But the time has been reformatted into Spiritual Business and Spiritual Learning.

Following the opening service of July 30, plenary sessions will run through Sunday. After the UTO Ingathering Eucharist, "we'll have the rest of the day off," said Janet Farmer, vice-president for program. Delegates will be able to watch General Convention sessions, shop and visit in the exhibit hall, or explore Minneapolis. "Monday, Tuesday, and Wednesday will be spiritual learning workshops. Some of these will be grouped in training tracks, such as anti-racism and Women of Vision. We're planning a good mix - nuts and bolts, spiritual topics, and just fun ones. And they are open to everyone."

President Pamela Stewart said the Wednesday evening opening dinner will feature Phoebe Griswold as speaker. Noontime offerings will

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Getting Ready for GC 2003

include a couple of sing-alongs, a farewell to Bishop Jane Dixon, and discussion on several social justice issues.

On Monday, Aug. 4, ECW will sponsor "the only social event of General Convention, featuring And All That Jazz, from San Antonio."

"It is ECW's gift to convention," president Stewart said, scheduled on the only reasonably open evening, "so people can drop in for a few minutes or stay for an hour, have a drink, dance a little."

As at the past several Triennials, diocesan delegations will be asked to bring an offering for a specific cause, instead of the raft of small trinkets that had been distributed as souvenirs. This year's Unified Gift recipient is the Children's Defense Fund.

United Thank Offering

The Ingathering of United Thank Offering (UTO) gifts from every diocese is one of the convention Eucharist's most dramatic moments. On Aug. 3, 2003, a representative of

each diocese will drop an envelope into a special silver alms basin, made in the 1950s from silver pieces given by the women of the Diocese of Minnesota. Barbara Hopwood, Province 6 representative and finance officer, said the basin travels around the diocese for many congregational ingatherings.

The list of grants prepared by the UTO committee will be presented to the ECW plenary session for its approval. "Everything we take in we grant, to the penny."

Donna Musgrave, UTO president, said, "Always, more money is asked for than we have, so we follow our criteria closely. We look for 'compelling human need' and 'the expansion of ministry.' At committee meetings there are many prayers, and sometimes tears."

Every ECW delegate has a vote. "Delegates can single out individual projects to question and reject," she said, but the overall dollar total must remain the same. After the grants are accepted, "I breathe a sigh of relief." In the years between conventions, the committee has "full responsibility to

vote on and administer grants." At convention, UTO will have a display booth and an office where the granting committee will meet daily.

Each diocese may submit two grant requests in October of each year. The committee gathers information, from on-site visits, from "someone we know living nearby," from documentation provided. The grants are funded by offerings and investment income.

This year, Ms. Musgrave said, "Giving is up, investments are down," a silver lining of sorts. Grants for 2002 totaled more than \$2 million, most, amazingly, from the "little blue boxes." And Ms. Hopwood, who keeps a running tally, said, "This year's offering is running perhaps \$10,000 ahead of last year's. We all have things to be thankful for."

The custom is for the convention offering to go into the United Thank Offering. "It's neat to know that is coming," Ms. Hopwood said. "We keep our eyes on a few requests we're unable to fill." The generosity of the convention congregation makes a few more dreams come true.

Patricia Nakamura



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The Rev. **Gloria Bowden** is chaplain of Absalom Jones Center, 807 Fair St., Atlanta, GA 30314.

The Rev. **Council Foy Bradshaw** is vicar of Our Saviour, PO Box 868, Jackson, NC 27846.

The Rev. **William Carlin** is rector of St. Andrew's, 1313 SW D Ave., Lawton, OK 73502.

The Rev. **Barbara J. Cooke** is vicar of St. John's, PO Box 974, Henderson, NC 27536.

The Rev. **Brian Couvillion** is rector of All Saints', 4370 Woodland Ave., Western Springs, IL 60558.

The Rev. **Richard E. Fichter, Jr.** is assistant at Grace, PO Box 1059, Kilmarnock, VA 22482-1059.

The Rev. **Lisa G. Fischbeck** is Orange County missioner (Chapel of the Cross and Holy Family, Chapel Hill; St. Matthew's, Hillsborough), 304 E Franklin St., Chapel Hill, NC 27514.

The Rev. **Sherm Gagnon** is priest-in-charge of All Saints', 201 W Main St., Meriden, CT 06451.

The Rev. Canon **Bill Gandenberger** is canon to the ordinary of the Diocese of San Joaquin, 4159 E Dakota Ave., Fresno, CA 93726.

The Rev. **Bryan Gillooly** is bishop's assistant for peace and justice ministries in the Diocese of Ohio, 2230 Euclid Ave., Cleveland, OH 44115-2499.

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The Rev. **Nancy Tiederman** is rector of St. David's, PO Box 2714, Friday Harbor, WA 98250.

The Rev. **James Vreeland** is deacon assistant at Christ Church, 15 W High St., Ballston Spa, NY 12020.

The Rev. **Eileen Weglarz** is deacon-in-charge of St. John's, PO Box 262, Essex, NY 12936.

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Christ Church, 61 Grosse Pointe Blvd., Grosse Pointe, MI 48236.

The Rev. **Kathryn White** is rector of St. Edward's, 206 N Midland Ave., Joliet, IL 60435.

The Rev. **Mary White** is rector of St. Andrew's, 10 N Main Ave., Albany, NY 12203-2508.

Ordinations

Priests

Albany — Harold Carrier.

North Carolina — Constance R. Connelly, assistant, St. Martin's, 1510 E 7th St., Charlotte, NC 28225.

Upper South Carolina — Susan Moore Wight, assistant, St. Bartholomew's, 471 W Martintown Rd., North Augusta, SC 29841.

Deacons

Albany — Jeffrey Hupf, Zion, PO Box 158, Morris, NY 13808-0158; **Joseph North.**

Ohio — Margaret D'Anieri, Christopher Hofer, Larry Motz, Hiltrude Nusser-Telfer.

Rio Grande — Margaret Joan Garcia.

Honorary Degrees

Virginia Theological Seminary — Hon-

orary degrees were awarded to the Rt. Rev. **Gladstone Bailey Adams III**, the Rt. Rev. **Philip Dunstan Baji, Albert Sidney Gooch Jr.**, the Rt. Rev. **William Michie Klusmeyer, Norman Scribner.**

Church Divinity School of the Pacific — Honorary degrees were awarded to the Rt. Rev. **Barbara Harris, Ann Stuart Lucas**, the Rev. **David W. Perry.**

Religious Communities

Sisters of the Holy Nativity — Sr. Abigail, junior vows; **Linda Motley**, clothed as a novice.

Renunciations

Ohio — John D. Strom, for causes not affecting his moral character.

Resignations

The Rev. **Paul C. Elliott**, as associate at St. Martin in the Fields, Atlanta, GA.

The Rev. **Roy Hoffman**, as vicar of St. Benedict's, Bolingbrook, IL, to enter active duty as a U.S. Naval chaplain.

The Rev. **Anthony Longhi**, as rector of St. Paul's, McHenry, IL.

The Rev. **Melanie Mudge**, as assistant at



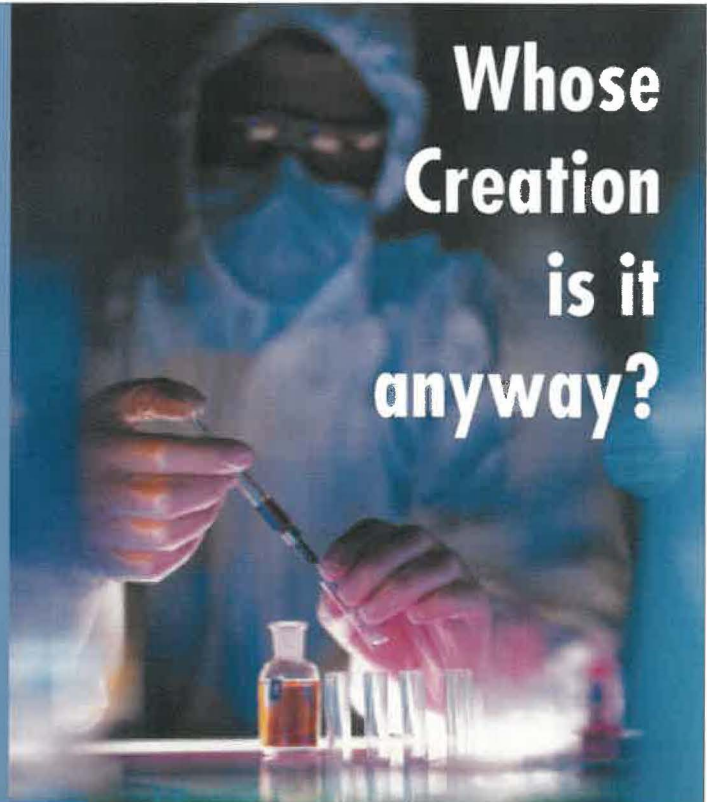
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PEOPLE & PLACES

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The Rev. **Gary D. Steber**, as rector of St.
Alban's, Davidson, NC.

Retirements

The Rev. **William A. Bacon**, as rector of St.
Paul's, Fort Collins, CO.

The Rev. **J. Carleton Hayden**, as Episco-
pal/Anglican chaplain to Howard Univer-
sity.

The Rev. **John W. Simons**, as vicar of St.
John's, Henderson, NC.; add: 76 Midway St.,
Pittsboro, NC 27312.

The Rev. **Greg Sims**, as rector of
Emmanuel, Rockford, IL.

Corrections

The Rev. **Harmon L. Smith, Jr.** is priest-in-
charge of St. Mark's, PO Box 1071, Roxboro,
NC 27573.

Deaths

The Rev. **James R. "Jim" Stoltz**, a dea-
con of the Diocese of Oregon, died July
9 of cancer. He was 73.

Born in Stella, NE, he earned degrees from
Peru State College and taught elementary
school until 1967, when he earned a master's
degree in library science at the University of
Washington. Deacon Stoltz worked as a
librarian at Maryhurst College, Gonzaga Uni-
versity, Clatsop Community College and
Northwest Christian College. He was
ordained a deacon in 1989, served St. Mary's
and Resurrection churches in Eugene and
was active in ministry to Hispanic people.
Survivors include his wife; his mother, of
Salem, OR; two daughters, Ruth Stoltz of
Lakeview and Jane Stoltz of Corvallis, OR; a
son, Robert of Portland, OR; and two grand-
children.

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BRIEFLY...

The government of China recently sentenced **three Roman Catholic priests** to three years each in a labor camp for "disturbing the peace of society." The three were among the estimated 8 million Roman Catholics in China who remain loyal to the Vatican rather than participate in the state-supported Catholic Church which is not recognized by the Vatican.

Seven women who were "ordained" as Roman Catholic priests were **excommunicated** on Aug. 10 after they failed to respond to a formal warning. The ordination was performed June 29 in Austria by Bishop Antonio Braschi, an excommunicated Argentine who now leads the 13,000-member Catholic Apostolic Charismatic Church of Jesus King. Canon law prohibits excommuni-

cated Roman Catholics from church leadership and from receiving the sacraments.

When the Rev. **Wilmot T. Merchant II** was instituted as rector of St. Stephen's Church, North Myrtle Beach, S.C., Aug. 31, it was believed to be the first time a black priest became the rector of an all-white parish in the 200-year history of the Diocese of South Carolina. Fr. Merchant, a Liberian, has served St. Stephen's in various capacities since 1999.

The Rt. Rev. **Emmanuel Chukwuma**, Bishop of Enugu (Nigeria), has been accused of moral and financial impropriety by Nigerian newspapers. The bishop responded that there is "no case to answer" and that the

charges came from supporters of one of the other candidates in the election of a bishop.

The Rt. Rev. **Benjamin Paul Mwanzia Nzimbi**, Bishop of Kitui, was elected Archbishop of the Anglican Church of Kenya Aug. 16 at All Saints' Cathedral in Nairobi. He will succeed Archbishop David Gitari, who will retire Sept. 16.

The former Primate of the Nippon Sei Ko Kai, the Most Rev. **John Masanao Watanabe**, 79, retired Bishop of Hokkaido, died July 10 of cancer. In retirement he was serving as chaplain of the Missions to Seafarers (Flying Angel) in Dar-es-Salaam, Tanzania, East Africa. As Bishop of Hokkaido he was elected by the House of Bishops to serve several biennial terms as primate.

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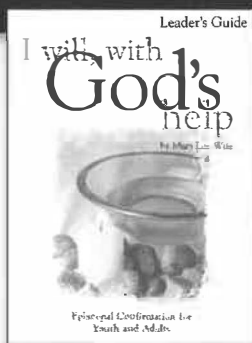
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ALL SAINTS 129 N. Market
(570) 374 - 8289
Sun Mass 9:30 Weekdays as announced

LEHIGH UNIVERSITY Bethlehem
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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
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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/ANGELICAN 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

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LONGWOOD UNIVERSITY
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400 High St. (434) 392-5695
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Sun H Eu 10

MARY WASHINGTON COLLEGE Fredricksburg
TRINITY EPISCOPAL CHURCH
825 College Ave., 22402 (540) 373-2996
The Rev. Wendy Abramson, Canterbury Club Chaplain, the Rev. Kent D. Rahm, r
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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
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The Rev. Clare Fischer-Davies, r
www.christchurchblacksburg.org
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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.



WASHINGTON NATIONAL CATHEDRAL

Washington National Cathedral

www.cathedral.org

Administrative Officer to the Dean:

Washington National Cathedral is seeking an Administrative Officer to the Dean to serve as manager of the Dean's office staff. Acts as principal assistant to the dean by performing a variety of administrative and editorial functions, coordinating and implementation of special projects as assigned. Participates in the liturgical life of the Cathedral.

The Administrative Officer to the Dean will prepare executive correspondence, provide research assistance and editorial services, and act as the Dean's principal liaison. Creates, coordinates and administers the Dean's travel schedules, including social, political and liturgical protocols. Administers the Cathedral Guest Preacher program.

Bachelor's degree required. Theological education and/or ordination preferred. Excellent writing and editing skills. Demonstrated experience in office management, technology, and significant administration experience in a private, public or ecclesiastical institution. Demonstrated experience working with volunteer leadership in a complex organization. Committed active Christian; knowledge of the Episcopal Church, its organization, polity, theology and national structure.

The Cathedral, administered by the Protestant Episcopal Cathedral Foundation, is headed by the Very Rev. Nathan D. Baxter, Dean of Washington National Cathedral, and is the chief mission church of the Episcopal Diocese of Washington. It is the seat of the Episcopal Bishop of Washington, the Right Reverend John Chane, and of the presiding bishop of the Episcopal Church USA, the Most Reverend Frank T. Griswold. In addition to its connections to the Episcopal Church and the Anglican Communion, the Cathedral is open to all and is frequently the site of interfaith and ecumenical services. People of all faiths and denominations are welcome to visit and worship.

Please send cover letter and resume by September 22, 2002 to:

Washington National Cathedral

Human Resources, BI-1

Mass. and Wisc. Aves, NW

Washington, DC 20016

Fax (202) 537-5661

E-mail jobs@cathedral.org

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Grace Church

Norwood, Massachusetts

Full-Time Rector

Grace Episcopal Church of Norwood is a small, healthy parish with warm fellowship and active community outreach. Our membership is diverse and we seek a rector who will provide pastoral care for members of all age groups and to help us grow spiritually and in numbers. Our objective is to schedule interviews in April and May. For more information, see our website at www.gracenor.org.

To apply please submit a resume and CDO profile to **Grace Episcopal Church, ATTN: Deborah Terry, 150 Chapel St., Norwood, MA 02062.**

St. Peter's Church KERRVILLE, TX

YOUTH DIRECTOR

1000-member parish in the heart of the Texas Hill Country, 60 miles on I-10 from downtown San Antonio, seeks a youth director who loves Jesus, loves kids, and has training/experience in youth ministry.

The new youth director would join a new rector, new Director of Christian Formation, new Parish School Director, and other new staff.

Parish will be constructing a new basketball pavilion, and new parish hall and offices.

If you would like to serve as our youth director in this exciting time of development, send a resume to:

**The Rev. Stockton Williams,
St. Peter's Episcopal Church
320 St. Peter St.,
Kerrville, TX 78028
Parish website: www.ktc.net/stpeters
<http://www.ktc.net/stpeters>**

— EXECUTIVE DIRECTOR —



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

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

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

**Bishop Anderson House Search Committee
Attn: The Rev. Clarence M. Langdon
Director of Ministry Deployment
65 East Huron St., Chicago, IL 60611 (312) 671-4205**



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!

DIOCESE OF OREGON Episcopal Search Committee

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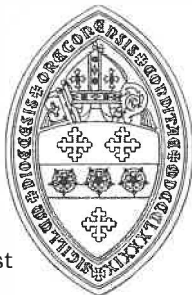
www.diocese-oregon.org

E-mail:

bishopsearch@earthlink.net

Or write:

P.O. Box 405,
Blue River,
Oregon 97413



All materials must
be received by

September 16, 2002

SAINT JOHN'S CATHEDRAL

DENVER, COLORADO

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 (4000+), 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 a 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

Tel. (303) 831-7115 Fax (303) 831-7119
email deansadmin@sjc-den.org

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

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POSITIONS OFFERED

FULL-TIME RECTOR: The Church of Saint John the Evangelist, Bowdoin Street, Boston, MA, a former mission church of the Society of St. John the Evangelist, seeks an experienced, energetic priest with a progressive Anglo-Catholic background and commitment to urban social service ministry. We are a small congregation of faithful people from a variety of socio-economic and denominational backgrounds, with a desire to grow and thrive. St. John's has among the highest per capita financial stewardship in the diocese, and we have been a home to non-traditional families for several years. Some of our parishioners have seminary backgrounds, while many others are seeking basic education about Christian faith and practice. Among the notable features of our parish are its musically literate congregation and a history of well-known organists. A separate non-profit corporation housed at St. John's and under the governance of a board comprised of vestry members served 28,000 meals to hungry people last year. This corporation currently has an executive director who is a deacon in the diocese. The rector would have responsibility for oversight of the programs of the corporation, but not day-to-day hands-on responsibility. Our building, in the Beacon Hill Historic District, is in need of further re-furbishing, yet we have recently restored the façade, replaced the roof, and re-pointed the envelope of the structure. Handicapped accessibility, interior painting and new floor covering for the nave and narthex, as well as decisions about our other properties will be challenges in the days ahead. The ideal candidate will have a proven track record in urban ministry and parish growth, be familiar with Solemn Eucharistic celebrations, and be willing to work with a diverse and engaged vestry and congregation. Interested candidates may learn more by consulting our website. www.stjohnsbowdoinst.org. Please submit resume and CDO profile to: **Mr. Jeffrey Mills**, Church of St. John the Evangelist, 35 Bowdoin St., Boston, MA 02114.

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.

POSITIONS OFFERED

YOUTH MINISTER: St. Thomas Church (www.saint-thomashanover.org), a program-sized Episcopal parish in Hanover, NH (www.hanovernh.org), seeks a Youth Minister - FT or PT, lay or ordained - to invite youth in the parish and community into relationship with Christ and the Church. Target ages: 11-18. Disciple them in faith development, encourage them to serve and lead in ministry in their peer communities and in an intergenerational parish. Be part of team ministry, supported by the rector, the Director of Christian Education and the Episcopal Campus Minister to Dartmouth College (www.dartmouth.edu/~edgerton). Seeking a 3-year minimum commitment. Competitive compensation package, including salary, health insurance, continuing education, and travel. Send resume and letter of interest to: **Youth Minister Search Committee, Sue Pyke**, 21 1/2 Lyme Rd., Hanover, NH 03755; or send electronically to: susan.pyke@crossroadsacademy.org. E-mail questions to Susan Pyke or Andrew.Kline@dartmouth.edu, rector.

RECTOR AND COORDINATOR: The parishes of Trinity in Demopolis, Alabama, and St. Michael's/Holy Cross in nearby Umontown 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.

YOUTH MINISTER: Large Episcopal parish is seeking an enthusiastic, motivated and committed youth minister. This person must demonstrate a successful experience working with youth, grades 6-12, and their families. College degree and knowledge of the Anglican tradition preferred. Competitive salary and benefits. Please send cover letter, resume and references to: **Search Committee, Christ Episcopal Church**, 601 E. Walnut St., Springfield, MO 65806 or FAX (417) 866-1301 or E-mail: cec@atlascomm.net. Position now open. For complete job description, address inquiries to: **Mary Kay Ross**.

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.

CLASSIFIEDS

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 RECTOR: St. Peter's, established 1864, is a pastoral-sized church in Sheboygan Falls, WI, located halfway between Milwaukee and Green Bay. We seek an energetic and caring spiritual team leader who will help us grow to meet our full potential. We are committed to one another and are looking to attract a rector with a youthful perspective who will lead both traditional and innovative services, facilitate outreach opportunities, establish a diversified music program and provide educational direction. Please send your resume, CDO profile and references to: **Search Committee, St. Peter's Episcopal Church, 104 Elm Street, Sheboygan Falls, WI 53085-1592** or E-mail inquiries to: lemaheu@bytehead.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@holyltrinity.org.

RECTOR: Christ Church, La Crosse, Wisconsin, an Anglican parish with approximately 300 congregants and 130 active worshippers, seeks a priest who will respect and foster a balance between tradition and innovation. We desire a compassionate spiritual leader whose ministry and guidance of lay ministry will deepen our commitment to evangelism, Christian education, church growth, and the pastoral needs of all age groups. Send replies by September 15, 2002 to: **Susan Bottner, Christ Church, 111 North Ninth Street, La Crosse, WI, 54601.** Phone (home): (608) 793-1465 E-mail: sbottner@earthlink.net.

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: welcme@st-james-parish.org.

POSITIONS OFFERED

DIRECTOR OF CHILDREN'S & YOUTH MINISTRY: Saint Paul's is a downtown congregation located in Georgia's second largest city. Founded in 1750, our sense of history, location, and role in the life of Augusta provide a unique base for ministry. Our facility has recently undergone a 1.5 million dollar renovation, with an emphasis on educational space for children. With the arrival of a new rector, priorities of staffing and personnel are in transition. Our goal is to build a self-directed staff that will be colleagues in ministry, with a strong sense of call and a long-term commitment to this church. This full-time position is open to a lay person or an ordained person. Minimum salary is \$30,000 plus insurance, pension, four weeks vacation, and two weeks for continuing education. Maximum compensation is negotiable and dependent upon education and experience. An applicant should be comfortable in discussing issues of faith with all ages, savvy in communications and computer use, and have leadership and organizational abilities. Primary responsibilities are basic oversight of Sunday School Program, Jr. High Youth Program, and Senior High Youth Program. Prior experience in J2A and Catechesis of the Good Shepherd is a plus but not required. **The Rev. Dr. Richard E. Sanders, Rector, St. Paul's Church, 605 Reynolds Street, Augusta, GA 30907;** or rector@saintpauls.org.

EXECUTIVE DIRECTOR: The Episcopal Counseling Center of Central Florida is seeking a high-energy individual with a history of success in social services or psychological networks for managing a non-profit, multi-office community. Responsibilities include strategic and operational planning, marking of the center, public relations, financial management, and general administration. Located in Orlando, Florida, with seven satellite areas in central Florida, the Episcopal Diocese of Central Florida is a rapidly growing area taking in 15 counties, working with 83 parishes. We are within easy distance of the Orlando area theme parks of Disney World, Sea World, and Universal Studios, an exciting area to call home. The successful candidate must be a Florida State licensed mental health professional, preferably holding a doctorate in psychology or social work, having a minimum of two years clinical experience, and exhibiting progressive health care management skills. The candidate is also to be proficient in the use of computers, have skill in grant writing, possess the ability to delegate, chair staff meetings, and to be responsive to the Bishop of Central Florida. Salary range: \$27,000 minimum, with incentives tied to grants awarded. Position open until filled. E-mail/Fax resume, references list, by **September 15, 2002; Executive Director, Episcopal Counseling Center of Central Florida, 1021-A East Robinson Street, Orlando, Florida 32801;** or Fax: (407) 843-1860, or E-mail: episce@cs.com.

PART-TIME RECTOR: St. Mark's Episcopal Church, Woodbine, GA, a quiet country town near the Atlantic coast between Brunswick GA and Jacksonville FL. St. Mark's is a small rural church with a beautiful historic sanctuary and a friendly family-oriented congregation. We seek a vicar to lead worship, counsel parishioners, encourage growth, and expand community outreach. Address inquiries to **Clark Heath, 674 Plantation Point Road, Woodbine GA 31569,** Phone (912) 576-1162, E-mail: cwheath@tds.net.

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.**

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POSITIONS OFFERED

EXECUTIVE DIRECTOR: For the Wisconsin Council of Churches Administers and implements policies and programs. Communicates with CEOs of member judicatories and boards. Must be well versed in ecumenical and church issues with budgeting oversight. **Deadline for applications September 16, 2002.** Application requests to the Rt. Rev. Roger J. White, 804 E. Juneau Ave. Milwaukee, WI 53202 or E-mail: bishop@diomil.org.

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

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 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

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@thedioecese.net, or 1-800-DIOCESE.

ORGANIST/DIRECTOR: Holy Comforter Episcopal Church, 1000 Burmont Road, Drexel Hill, PA 19026. 1 service, 2 hours (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.

POSITIONS OFFERED

RECTOR: Trinity Episcopal Church, Concord, Massachusetts, a vibrant, well-educated, program church located in a historic suburb 45 minutes from downtown Boston, is seeking an experienced rector, who relishes and is energized by relating to people of all ages in both individual and group situations, and who has enjoyed success in supervising staff members (clergy and lay), and overseeing the operations of a parish. We are looking for a dynamic preacher who is articulate, organized, and has a sense of humor; a theologian who plans and conducts the worship services based on a knowledge of and experience in the liturgy of the Episcopal Church; and a leader who can strengthen the growth, financial development, and long-range planning of the church. Our ideal candidate can work with us to make the Trinity experience (worship, outreach, education, fellowship, stewardship), easily accessible to people of all ages from the person who has just crossed our threshold to the most long-standing member. Interested candidates should send (e-mail preferred) cover letter, resume, and CDO form to: **Rod L. Hossfeld, Search Committee, Chair, 47 Elsinore Street, Concord, MA 01742** or E-mail search@trinityconcord.org. Website: www.trinityconcord.org.

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.

PASTOR/COORDINATOR: Christ Episcopal Church has had a presence in this Hudson River community of Sparkill, 12 miles north of New York City, for over 150 years. In the last five years, we have collaborated with three other small parishes to form a shared ministry. We have developed common goals while working with a clergy team of three priests. We are looking for a priest who loves people, has a sense of humor, and would welcome an opportunity to serve as pastor of our small parish, act as coordinator of our clergy team, and work on congregational development for our four parishes. Our worship is Eucharist centered and traditional. We use the Prayer Book and the 1982 Hymnal. We seek a leader who understands the liturgy and the sacraments to be the center of gravity for pastoral care. We seek one who will recognize and encourage the gifts of everyone in the search for a deeper relationship with Christ and all God's people. For further information, please contact: **Joseph Costa, Search Committee Chairman, Christ Church, Box 177, Sparkill, New York 10976** or E-mail: joe@tco.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 jimccas@atbl.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 **Convener 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

ASSISTANT TO THE RECTOR FOR FAMILY AND YOUTH MINISTRY: St. David's Episcopal Church, located in the suburbs north of Atlanta, Georgia, in the Diocese of Atlanta, seeks an Assistant to the Rector for Family and Youth Ministries. St. David's is a corporate sized parish with over 30% of its membership under the age of 18! We prefer a transitional or vocational deacon or priest but would consider an experienced layperson to build on a strong tradition of youth ministry and build the Episcopal youth program of tomorrow. The person we seek will have a passion for youth ministry and be enthusiastic about pastoral care to families. This person will oversee the equipping of youth for an adult life of faith through Christian Formation, will be familiar with J2A and Rite 13 Programs and will be responsible for developing a worship life for youth. This person will be involved in the sacramental and programmatic life of the parish and will report to the rector. We expect to extend a call this summer. Interested persons will respond confidentially to: **The Reverend Dr. Beth A. Macke, Ph.D. Senior Assistant to the Rector, Saint David's Episcopal Church, 1015 Old Roswell Road, Roswell, Georgia 20076,** or by E-mail at bam@stdavidchurch.org.

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.**

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.

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 stjohns2@mindspring.com.

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.

CLASSIFIEDS

POSITIONS OFFERED

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

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

POSITIONS OFFERED

RECTOR: Christ Church in historic New Bern in coastal North Carolina is seeking a rector. Christ Church, founded in 1715, is a large and dynamic corporate-sized parish with 960 communicants and an average Sunday attendance of 420. We have had a budget of over \$800,000 and a staff of 5 full-time and 2 part-time. Our historic church would be characterized as theologically moderate. While steeped in the history and traditions of the coastal South, we are a welcoming, inclusive, and diverse congregation with a very active lay participation dedicated to Christ-centered ministry, outreach and stewardship. Christ Church seeks a mature, experienced rector who is warm, engaging, of good humor and one who is dedicated to first person pastoral care and the traditional doctrine of the Episcopal Church. The rector should be supportive of those who enjoy a mix of traditional and contemporary liturgical worship and music and one who prepares and presents structured inspirational sermons and teachings based on biblical precepts that encourage mature spiritual growth. We seek a rector who would be sensitive and understanding of our culture, heritage and the historic nature of our church. We seek a leader in the continued development of lay leadership and lay ministries who will participate in and support renewal and evangelism to promote growth, outreach, and stewardship. New Bern, founded in 1710 at the confluence of the Neuse and Trent rivers, is proud of the reconstructed Tryon Palace, which was the colonial and first state capital of North Carolina. With the beautiful rivers, temperate climate, vibrant historic town center, and proximity to the Atlantic Ocean, it is a delightful place for a family home. Please mail or email your resume and CDO promptly to: **Charles H. Ashford, Jr., M.D., Chairman, Christ Church Search Committee, PO Box 12212, New Bern, NC 28561-2212,** cashford@cox.net. A parish profile will be forwarded.

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

RECTOR: Full-bodied, youthful, single/married/divorced/retired/professional. Program-sized parish in Rochester, MI (suburban Detroit), seeks rector for long-term relationship. Us: Seeking to grow in numbers while maintaining our close-knit community. We want to develop and energize our youth and young adult ministry. We desire to expand our stewardship and, as a result, our outreach. We strive to adapt our worship and our music to meet the diverse needs of our congregation. We are a financially secure community with a wide range of people looking to transition from a pastoral parish. You: A preacher whose sermons can touch our hearts and our minds by making the gospel relevant in our lives. By example you will lead and encourage us in the formation and development of a deeper spiritual life. Your relationship with the youth of the parish will inspire them and help incorporate them fully into the life and ministry of the church. Your experience will enable you to help manage the affairs of the congregation including programs, organizations and the like. If this sounds like your kind of parish, please submit your resume and CDO profile to: **Mr. Richard Entemann, Search Committee Chairman, P.O. Box 210341 Auburn Hills, MI 48321-0341.** We offer a very competitive compensation package and benefits.

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@pokynet.com, Phone: (870) 257-3762.

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.

RETREATS

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

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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.

WANTED

WANTED: Christ the King altar cross, 18- 24" (704) 639-9347 or E-mail: stchocolatus@aol.com.

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CHRISTIAN LONG DISTANCE! Blessed Hope Communications 49 cents (24/7) No monthly fees, six-second billing, 250,000 happy customers. Toll-Free **1-877-495-3686** www.bestlongdistancead.com. Home agents needed.

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- Free Sabbatical Grant Program
- One (1) Free For Each Four (4)
- \$500 Pastor's Scholarship Program

For more information contact: **Michael Choucalas, Christian Group Tours, 106 North Denton, Suite 210, Copell, Texas 75019** or call toll free **1-866-518-2484**.

E-mail: clergyledtours@aol.com Representative of Educational Destinies, Inc.

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

VOCATIONS

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Fall CHURCH DIRECTORY

(See page 54 for key)

PHOENIX, AZ

ALL SAINTS' CHURCH & SCHOOL
6300 N. Central Ave. Zip Code: 85012
www.allsaints.org email: cblack@allsaints.org
(602) 279-5539 Fax: (602) 279-1429
Fr. Lierle, interim r; Bishop Burrill, Bp-in-Res; Fr. Monson, assoc.; Fr. Mitchell, assoc.; The Rev. Charlene Miller, assoc.; T. Davidson, dcn; Dr. Plotkin, Rabbi-in-Res; S. Youngs, Dir. Mus.; J. Sprague, Yth; K. Johnstone, v; E. Young, Head of School.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 T, Th, F; LOH: Sun 11:10 & Wed 7 & 10; Ev: 7 1st Sun Oct — Apr

ASPEN, CO

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

HARTFORD, CT

CHRIST CHURCH CATHEDRAL
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 Eu 8, 10. Daily Eu 12 noon

WILMINGTON, DE

ST. ALBAN'S 913 Wilson Rd. (302) 478-7778
Air conditioned and barrier free (Directions available)
The Rev. Roy Tripp, r www.stalbansde.org
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 Eu 8, 9, 11 (HS, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

ST. MARY'S, Foggy Bottom

728 23rd St., NW 1 block south Foggy Bottom/GWU Metro
The Rev. Kirtley Yearwood, M.D., r; Lorenzo Smith, tenor-in-residence (202) 333-3985
Sun H Eu 8, Sung Eu 10; Wed HU 12:10; Confessions by appt

ST. PAUL'S, K Street

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

STUART, FL

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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 Eu 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

RIVERSIDE, IL

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

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
The Very Rev. Robert Giannini, dean and r
Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1

KEOKUK, IA

ST. JOHN'S 208 N. 4th St. (319) 524-4672
The Rev. Bruce D. Blois, r
Sun Eu 9, Wed 10 (1st Wed of each month), Sat Eu 5 Prayer Group Tues 6, Wed 9:15

NEW ORLEANS, LA

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2919 St. Charles Ave. (504) 895-6602
On the street car line at the corner of 6th St.
www.edola.org/cathedral
The Very Rev. David duPlantier, d
Sun Eu 7:30 (1928) 9, 11, Christian Formation 10:10, Daily Eu: M and F 12:15, Tu and Th 5:30, W and S 9:30 (W: HS).

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30 Brimmer Street Email: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, the Rev. Patrick T. Gray, c; the Rev. David J. Hogarth; Carrie Reiger, Pastoral Asst for Youth Work Web: www.theadvent.org
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, Mass 7:30; MP 9; EP 5:30; Wed C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0985
www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV

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

CAPE MAY, NJ

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

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

SANTA FE, NM

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Wants help in saving
for kids' college

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The Rev. B.N.
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New York	The Rev. Richard Sloan	212-316-7400	Oct 18-19
Florida	Ms. Becky Peebles	904-356-1328	Oct 28-29
Los Angeles	The Rev. Mark Kowalewski	213-482-2040	Nov 15-16
Northwest Texas	Ms. Edna Chambers	806-763-1370	Nov 22-23

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DIOCESE	DATE	DIOCESE	DATE	DIOCESE	DATE
West Tennessee	Jan 10-11	West Virginia	Apr 4-5	Mississippi	Sep 12-13
Albany	Jan 24-25	Maine	Apr 25-26	Oklahoma	Sep 19-20
Southwestern Virginia	Feb 13-14	Connecticut	May 2-3	Delaware/Easton	Oct 2-3
Missouri	Feb 21-22	East Tennessee	May 16-17	Minnesota	Oct 11-12
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