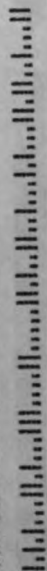


# THE LIVING CHURCH

PARISH ADMINISTRATION ISSUE

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For more information, call the diocesan contact listed in the chart below, or contact Stokes Liles, Conference Coordinator, at the Church Pension Group: (800) 223-6602 ext. 878; email: sliles@cpf.org

The Rev. P.V.  
age 62  
Interested in help

Fr. A.L. - age 44  
Wants help in saving for kids' college

The Rev. M.W.  
age 49

The Rev. B.N.  
age 38  
wants advice about buying house

Mother L.G., age 27  
Needs advice about savings plans i.e. RSVP

The Rev. M.T.  
57 years old  
Retirement coming soon

### 2003 Planning For Tomorrow Conferences

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|-----------------------|-----------|----------------|-----------|-----------------|-----------|
| 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 10-11 |
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Volume 226 Number 2

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

## THIS WEEK



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### On the Cover

To celebrate its 125th anniversary, the Diocese of Quincy has produced eight beers — one named for each of its eight bishops. The beers were brewed in limited quantity by a microbrewer in Peoria, Ill. Only 120 bottles of each variety were brewed.

Rick Wood photo

## News

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in St. Louis  
fatally stabbed.

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**SUNDAY'S READINGS**

**'My Beloved Son'**

'I have baptized you with water, but he will baptize you with the Holy Spirit' (Mark 1:8)

**First Sunday After Epiphany, Baptism of Our Lord, Jan. 12, 2003**

Isaiah 42:1-9; Psalm 89:1-29 or 89:20-29; Acts 10:34-38; Mark 1:7-11

Today's theme is the Baptism of Jesus. However, before embarking on a sermon or talk on the significance of Jesus' baptism, it is important to look at how Mark's account is distinctive and then ask why. Mark's version is the briefest of the gospels. We do not hear of his "winnowing fork" (Matt. 3:12; Luke 3:17) or the "unquenchable fire" (Matt. 3:12; Luke 3:17). Neither do we read of John's reluctance to baptize the Lord (Matt. 3:14); nor do we read of John's criticism of Herod's marital infidelity. Mark's account features the voice from heaven declaring Jesus "my beloved Son" as the heavens opened and the Spirit descended on him like a dove. Unlike Matthew and Luke, Mark uses a special word for the "opening" of the heavens. It literally means "torn open" and is softened by both Matthew and Luke. For Mark, Jesus' baptism is a new dramatization of the power of God, such as the dividing of the Red Sea (Exodus 14:21) or Moses' cleaving of the rock (Isaiah 48:21). This word is also used of the rending of the tent in the Temple (Mark 15:38).

Jesus is God's beloved Son. This echoes Mark's declaration in the first verse of the gospel in which he says, "The beginning of the gospel of Jesus Christ, the Son of God."

Mark also uses the word "gospel" more often than Luke or Matthew. Gospel or good news marked an event, not a kind of literature. For Mark the gospel concerns Jesus, marked as the Christ, the Son of God, in baptism. Mark focuses on those events in the life, ministry and mission of Jesus, which mark him as God's Son, beginning with this divine appointment. Mark also will develop the theme of servanthood, especially in the second half of the gospel, echoing Isaiah 42:1-2, "I have put my Spirit upon him; he will bring forth justice to the nations. He will not cry aloud or lift up his voice, or make it heard in the street."

The early church declared the universal mission of God's Son when it declared the "good news of peace through Jesus Christ (he is Lord of all)" (Acts 10:36).

Baptism marks the beginning of our Lord's ministry, as it marks the beginning of our journey as Christians. Baptism points not primarily to us and our response of repentance and faith, which for those baptized in infancy follows baptism, but to the Lord's unique identity and mission to bring into the fellowship of his father all who repent and put their trust in him.

**Look It Up**

Compare Mark's account with that of Matthew (3:13-17) and Luke (3:21-22). What emphasis do you see in those accounts?

**Think About It**

Some Episcopalians, baptized in infancy, but coming to faith years later, wish to be re-baptized. Is that a wise or unwise decision?

**Next Sunday**

**Second Sunday After Epiphany, Jan. 19, 2003**

1 Sam. 3:1-10 (11-20); Psalm 63:1-8; 1 Cor. 6:11b-20; John 1:43-51



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Jerusalem 2000, Building Presence, Building Peace, New York, NY  
The Society for Promoting Christian Knowledge, Sewanee, TN

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Episcopal Diocese of Maryland, Baltimore, MD  
Episcopal Diocese of Maine, Portland, ME  
Episcopal Diocese of North Carolina, Raleigh, NC  
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Episcopal Diocese of Albany, Albany, NY  
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Episcopal Diocese of Eau Claire, Eau Claire, WI

## *Episcopal Churches*

Church of the Holy Apostle, Birmingham, AL  
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St. Michael's Episcopal Church, Little Rock, AR  
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St. Mary's Episcopal Church, Laguna Beach, CA  
St. Margaret of Scotland Episcopal Church, San Juan Capistrano, CA  
St. Andrew's Episcopal Church, Denver, CO  
The Parish Church of St. Bartholomew the Apostle, Estes Park, CO  
St. Alban's Parish, Washington, DC  
Grace Episcopal Church, Port Orange, FL  
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Saint Michael and All Angels Church, Sanibel, FL  
Emmanuel Episcopal Church, Hailey, ID  
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Christ Church Cathedral, Springfield, MA  
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Alta Retreat Center-St. Francis Episcopal Church, Alta, WY

## *Seminaries, Schools, & Chaplaincies*

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**Company of Preachers**  
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Richard Lischer, editor. Eerdmans.  
 Pp. 467. \$29. ISBN 0-8028-4609-2.

Richard Lischer, the noted scholar and professor of preaching at Duke Divinity School, has published a new volume of homiletical excerpts and wisdom on preaching. This anthology gathers original writings, in contemporary English translation, of nearly 60 authors, including Dietrich Bonhoeffer, John Chrysostom, Phillips Brooks, Paul Ricoeur, George Herbert, John Wesley, Oscar Romero, Gregory the Great, John Henry Newman, Jonathan Edwards, and Barbara Brown Taylor.

These are grouped under seven headings, including "What Is Preach-



ing?," "Biblical Interpretation," "The Hearer," and "Rhetoric." Referring to his work as "a theological and historical cross section of the church's homiletics," Lischer claims "an exciting depth of riches" and admits to "several painful limitations."

The biggest limitation, of course, is that most historical manuscripts were written by males; thus the feminine perspective is under-represented. Lischer acknowledges this concern, both lamenting the problem and taking care not to rewrite history to fit some politically correct paradigm.

As to the book's riches, the objective here was to gather works that contribute to a clearer theological understanding of preaching. "In every era of the church's history," says Lischer in his introduction, "we hear voices decrying the corruption of the pulpit and calling for its reform."

Thanks to Lischer's wonderful new book, there is new hope for reform of

preaching in our generation.  
*(The Rev.) J. Barrington Bates*  
*New York, N.Y.*

**Live to Tell**  
**Evangelism for a Postmodern Age**

By Brad J. Kallenberg.  
 Brazos. Pp. 144 paper. \$10.99.  
 ISBN 1-58743-050-9.

I listen with a silent chuckle as I hear conservative church people assert that they have no intention of becoming postmodern — that they will have nothing to do with postmodernity. And alas, they live and move and breathe in it all the time. Postmodernity is not an option. It is a present reality, and as Christians we are called to do biblical ministry (including evangelism) in the midst of the time and context where we find ourselves and others.

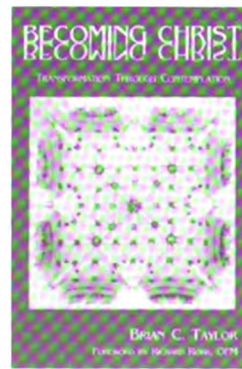
Kallenberg does a masterful job of instructing the church in applying the

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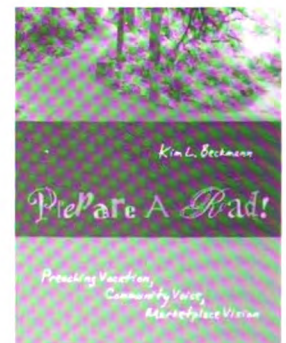
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biblical call to evangelize with the distinctive characteristics of those post-moderns who need to be evangelized. He lays the foundations for understanding the postmodern world on the heels of modernity, wrapping up his appeals as "winds of change." This is followed by new models, new paradigms, new metaphors for conversion. He effectively deals with the issues of language in an age that understands differently.

The powerful significance of the book is summed up in his closing chapter: "Retrospect: On Growing Churches the Hard Way." He instructs us that "evangelism is more like sailing than proofreading," thus requiring "skilled judgment at every turn." Evangelism "is more like acting kindly than like cobbling."

What are we to do to accomplish effective evangelism in this postmodern day? Kallenberg answers firmly, "Whatever it takes."

## Jim's Last Summer

### Lessons on Living from a Dying Priest

By Teresa Rhodes.

McGee Orbis (www.maryknollmall.org).

Pp. 160. \$15 paper. ISBN 1-57075-420-9.

TERESA RHODES, MCGEE



Faith's paradoxes never cease to amaze. That lessons in life should come from the dying is not only a contemporary possibility, it is a biblical lesson as well. A wonderfully real and encouraging small book about a 72-year-old Maryknoll priest, Jim Lenihan, is the chronicle of death being the source of life. During Jim's last summer, the author, Teresa McGee, herself in a struggle with a physical ailment and its corresponding anger and a subsequent sense of sin, finds in Jim the presence of a human being who, by God's grace, is left with only "essential goodness."

Some would say that the book is about death and dying. But it is far more about life and living. It pulsates with the friendship between Teresa and Jim, and it overflows with deep

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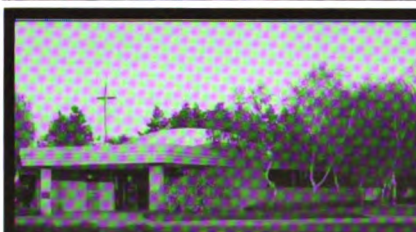
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## BOOKS

insights into pain, belief, love, and the integrity of who we are as persons. The two people who have a marvelous give and take in these encounters call us, the readers, to renew and deepen our responses to God.

There is some sadness here, but the sadness in losing Jim is superseded by the joy of finding Jim. Teresa McGee is the better for waiting with Jim for his death to come. The waiting is not easy, for death is as much work as being born, but the waiting brings more than the physical life of birth — it brings one so close as to not be "beyond the reach of the living heart." And so Jim died, and his funeral was a "celebration of life." And Teresa lives on, understanding that "Transformation begins when we also live through whatever the 'it' may be, not by way of endurance but as an experience of grace." You and I will also experience grace as we read this fine record.

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

## The Seven Perennial Sins and Their Offspring

By Ken Bayzn. Continuum. Pp. 246. \$24.95.  
ISBN 0-8264-1437-0.

Mark Twain, The New England Primer, Genesis (the book), Su Tung-p'o, Kant, Ben Jonson and Augustine of Hippo — and this is just the cast on the first page of the first chapter of this book, rich in its references to persons from many times, places and cultures. Yet, far more than a simple catena of quotations from sources both familiar and less well known, the editorial director of the Religious Book Club has provided a vibrant and well-woven tapestry that allows us to look at the traditional seven capital sins in both old and new lights.

After a preparatory chapter about the nature of guilt, Bayzn alternates discussions of the well-known list with chapters presenting other dimensions that may not immediately come to mind. From pride he moves to fault-finding, from envy to overzealous egalitarianism, from avarice to workaholism, from gluttony to improper

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## BOOKS

fasting, and from sloth to despondency. However, in the tradition of sound spiritual direction, Bayzn reminds us that the proper antidote to sins is development of their corrective virtues. These appear in the expected places, but the final chapters further recall a reality not frequently mentioned nowadays, the warfare of the soul as it is represented in the conflict between evil and those fellow combatants to whom we look as champions and exemplars of the power of good.

*(The Rev.) Robert Carroll Walters  
Worcester, Mass.*

### Helping Troubled Families A Guide for Pastors, Counselors, and Supporters

By Charles M. Sell. Baker Books.  
Pp. 207. \$15.99. ISBN 0-8010-9134-9.

Charles M. Sell has written an informative book seemingly aimed as a text for family ministry, but useful to anyone concerned with addiction in any form. Sell reviews the addictions, the research on the ailments, and what various caregivers and friends can do to aid the troubled. He deftly mixes psychological studies and insights with biblical references in a well-written and balanced work. The writer concludes that eventually the addicts must reach out themselves to change with God's help, for caregivers cannot enable addicts to continue their addiction.

*John Healy  
Little Falls, N.J.*

### Surrendering to God

By Keith Beasley-Topcliffe.  
Paraclete. Pp. 134. \$13.95.  
ISBN 1-55725-284-X.

The author writes that he has used for years the Covenant Prayer as his guide for meditation. "The theme of the prayer is surrender to God and self-abandonment," he writes. The prayer was originally written by Richard and Joseph Alleine. As Beasley shares his insight and personal experience using the Covenant

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Prayer, he chronicles his personal struggles to surrender to God.

He quotes widely from numerous spiritual classics such as Teresa of Avila, John of the Cross and Therese de Lisieux, as well as Quaker John Woolman, Thomas Merton and others.

In a short chapter titled A Last Word, the author hopes his readers "will begin to pay more attention to the prayers you already pray ... and think about what you're really saying to God."

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

### **Introducing the World Council of Churches**

By Marlin Van Elderen and Martin Conway.  
WCC Publications. (800-944-6190) Pp. 208.  
\$14.50. ISBN 2-8254-1353-4.

This is second edition of Marlin VanElderen's classic guide to the World Council of Churches, written in 1990 by the council's executive editor. Now updated by Martin Conway, publications editor of the WCC, the volume includes assemblies at Canberra (1991) and Harare, Zimbabwe (1998). It also notes increased efforts to cope with such matters as nuclear proliferation, AIDS, and globalization.

The authors stress that the council, far from being a "super-church," is not even a "Pan-Protestant" one, for Eastern Orthodox churches have been members since the WCC's founding in 1948.

The book notes the increasing attention given to the council by the Roman Catholic Church. The book does not gloss over significant differences, ranging from the role of the pope to the legitimacy of birth control, which inhibit the Vatican's full recognition of the council. Yet, since 1965 a joint working group has met annually. Roman Catholic consultants have served on the WCC staff. The Vatican makes nominations to position on the WCC Faith and Order commission. Both entities cooperate on such social matters as health care, refugee service, and human rights.

*Justus D. Doenecke  
Bradenton, Fla.*

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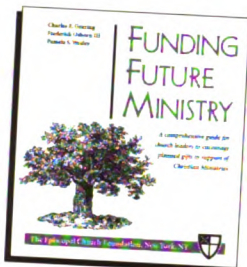
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**SHORT & SHARP**

**Every-Day Matters**

By Patricia Nakamura

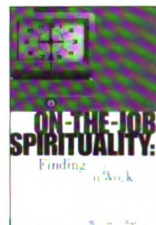
**NO ONE BUT YOU: Living Your Call in an Ever-Changing World.** By Richard Gribble, CSC. Ave Maria. \$12.95 paper. Pp. 224. ISBN 0-87793-977-2.

Written by a Roman Catholic priest but about and for “the vocation of the every-day Christian,” *No One But You* offers stories of faith and work of people we haven’t heard of, and some we have: Leonardo da Vinci, Harriet Tubman, Alexander Solzhenitsyn, Annie Sullivan — and the Four Horsemen: Elmer, Harry, Jim and Don. Each story ends with a question for meditation or discussion, a scripture verse, and a prayer.



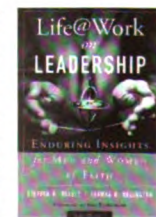
**ON-THE-JOB SPIRITUALITY: Finding God in Work.** By Marianne E. Roche. St. Anthony Messenger. \$10.95 paper. 156 pages. ISBN 0-86716-456-5.

The author, an attorney and retreat leader, recommends keeping a notebook or a journal while using the book’s first three sections — Work as Prayer, Overcoming Personal Barriers, Confronting Cultural Opposition — to accomplish the fourth — Creating a Personal Spirituality of Work. Each brief chapter ends with “reflection questions and implementing practices.” From “Christ’s Work: If Jesus were living his life on earth today, what do you think his work would be, and how would he conduct that work?”



**LIFE@WORK on LEADERSHIP.** Edited by Stephen R. Graves and Thomas G. Addington. Jossey-Bass. \$19.95. Pp. 275. ISBN 0-7879-6420-4.

The editors’ choice of Old Testament passage describing a leader is this from Psalm 78: “And David shepherded them with integrity of heart; with skillful hands he led them” — his people, not his sheep. There are essays on Servant



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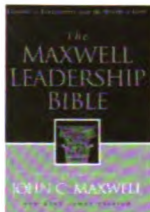
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**THE MAXWELL LEADERSHIP BIBLE: Lessons in Leadership from the Word of God.** Thomas Nelson Bibles. Pp. 1616. \$34.99. ISBN 0-7852-5688.



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**SUBVERTING GREED: Religious Perspectives on the Global Economy.** Paul F. Knitter and Chandra Muzaffar, editors. Orbis Faith Meets Faith Series. \$20 paper. Pp. xiv & 193. ISBN 1-57075-446-2.



Scholars from across the world discuss globalization from their various traditions, arranged in, probably, chronological order: African Igbo, Hindu, Buddhist, Confucian, Jewish, Christian, Muslim. Each chapter offers questions for discussion and suggestions for further reading. The bibliography of authors cited runs from Kofi Annan, Marcus Borg, and John Dominic Crossan to Thich Nhat Hanh, Kathleen Staudt, and Michael Zweig. It's serious, intense reading — and might just save those “one member in five of our human family ... living in abject poverty.”

**OLDER PEOPLE AND THE CHURCH.** By Ian S. Knox. Continuum. Pp. 296. No price given, paper. ISBN 0-567-08882-0.

This is the proverbial “must have” for every church library. This thoughtful study from England asks, What is old age? What is ageism? and explores what older people think about the church as well as what they can do for the church. Good on why many older people do not attend church.



# St. Louis Cathedral Secretary Fatally Stabbed

'Miss Carol' was well known for her commitment to helping the homeless.

A secretary known for her compassion and advocacy on behalf of the homeless was fatally stabbed Dec. 19 after a brief altercation at Christ Church Cathedral in St. Louis. A homeless man is in custody.

Carol Bledsoe, 64, a cathedral staff member for four years, was often the first person encountered when others sought assistance. She was instrumental in organizing the annual Christmas dinner for the homeless and also the editor of *What's Up Magazine*, a publication which the area poor sold on street corners. To regulars she was "Miss Carol," a reliable friend in times of need.

Details remain incomplete from the incident, but police told *The St. Louis Post-Dispatch* Ms. Bledsoe was inside her first-floor office in the early after-

noon when she heard a loud commotion outside in the hallway. She had rules prohibiting the use of obscene language or rude behavior inside the cathedral, and when she went to investigate she was attacked. She returned to the office and told a co-worker she thought she might have been stabbed. Moments later she collapsed into the arms of building manager Jim McGahey. He tried unsuccessfully to stop the bleeding and Ms. Bledsoe died on her way to the hospital.

Police soon arrested her alleged assailant, a 45-year-old man found outside the cathedral. When interviewed by police, he was incoherent and talking to himself. His name has not been released. Although not considered to be among the regular group of men

who participate in a morning breakfast program operated by the cathedral, others interviewed by police claim to have recognized him as the same person who was involved in an altercation earlier in the week.

Soon after police began to secure the crime scene many street people who were fond of "Miss Carol" began to gather and comfort each other. The *Post-Dispatch* reported that "several stormed away angrily pounding fists into the air or kicking at the sidewalk after they learned the identity of the victim."

"I don't know what to say," the Very Rev. Ronald Clingenpeel, dean of the cathedral told a congregation of about 150 who gathered the following evening for a prayer service. "All I know is that it hurts."

# Former Dean Admits to Misuse of Church Funds

The former dean of Grace and Holy Trinity in Kansas City has resigned and renounced his ordination vows after he admitted that he had improperly spent more than \$100,000 in church funds over the past six years. In an unrelated matter, Dennis J.J. Schmidt is also under a Jackson County Circuit court order not to stalk or otherwise disturb a man who claims Mr. Schmidt made advances toward him and tried to force his way into his apartment.

Last year ABC-TV broadcast nationally an ecumenical Christmas Eve service from the cathedral. This year a committee of church leaders concluded that Mr. Schmidt had written checks from his discretionary account that were not for "pious or charitable purposes." Albert P. Mauro, senior warden of Grace and Holy Trinity, told *The Kansas City Star* that the cathedral will not press criminal charges because Mr. Schmidt has resigned and

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Mr. Schmidt said he will make restitution with proceeds from the sale of his home.

---

paid back the misappropriated money. "It is with deep shame that I confess to you that I have broken your trust and faith, wrote Mr. Schmidt in a letter to the cathedral congregation. "While I remain in therapy and work toward healing, this in no way excuses my lack of judgment and proper control."

Mr. Schmidt said he will use proceeds from the Jan. 10 sale of his home in order to make restitution. The sale will exhaust their savings, Mr. Schmidt said.

"My prayer is that you will honor the severance agreement so that we

may be able to move and survive and that I may continue therapy and find a job," Mr. Schmidt wrote. "I do not deserve anything after breaking my trust with you, yet I ask this for the sake of my wife and son."

In a development which Mr. Mauro told the *Star* was unrelated to his resignation, Chad M. Carr applied to the court for the protective order against Mr. Schmidt last August. Mr. Carr alleged that Mr. Schmidt had stalked him from June until shortly before he applied for the protective order. Mr. Schmidt denied the allegations, but consented to the order which was signed Aug. 30.

The Rt. Rev. Barry R. Howe, Bishop of West Missouri, placed Mr. Schmidt on leave last August. His resignation was made effective from Sept. 30. The Rev. James Hubbard, formerly interim rector of St. John's Church in Roanoke, Va., has been named interim dean for the next 18 months.



## Pilot Program May Smooth Bumps for Young Clergy

A new \$1.6 million, five-year pilot program in the Diocese of Chicago will allow clergy a gentle entry into the priesthood. "Making Excellent Disciples" will address a concern that new priests are often unprepared to be rector of a parish immediately after graduating from seminary.

Both interested churches and clergy must apply for the 25 available positions in which newly ordained clergy will spend their first two years in a mentoring congregation under the supervision of an experienced rector. For the remaining three years candidates will be coached from the side as they assume responsibility for a congregation of fewer than 150 active members. The program will begin in 2003.

The goal of the program is twofold, according to the Rev. Canon Jim Mathes, canon to the ordinary. He told *The Daily Herald* of Arlington Heights, Ill., that young men and women will gain a more realistic idea of church leadership before they are forced to face it alone, and eligible churches that could not afford to hire one on their own receive an assistant rector.

The program was made possible by Lilly Endowment, Inc. It is the largest Transitions in Ministry Program grant by the foundation to date.



Diane Sawyer and Charlie Gibson open an ABC-TV "Good Morning America" 50-state tour at historic St. Michael's Church in Charleston, S.C., on Nov. 13. The co-hosts toured the inside of the church and interviewed staff, but most of the segments that aired were from outside the church.

## BRIEFLY...

Upholding biblical norms in sexual relationships is first order issue for the church, according to a statement drawn up and signed by Anglican bishops, clergy and laity from around the world. The **All Souls' Day Group** released its statement Dec. 17. Among those in accord with the statement are five primates, two diocesan bishops of the Episcopal Church (the Rt. Rev. John Howe of Central Florida and the Rt. Rev. James Stanton of Dallas).

An **Anglican priest in Australia** was in serious but stable condition after four sliding partition walls weighing about 400 pounds each collapsed on Dec. 16 shortly before a morning service was about to begin at a church near Perth.

The Rev. Nancy Scott and another woman were pinned underneath the walls for about 10 minutes before rescue workers, who were alerted when the other woman used her cellular telephone to summon help, arrived. Ms. Scott had to be revived by the rescue workers after she stopped breathing.

The Rt. Rev. **John Flack**, Bishop of Huntingdon in the Church of England, has been named director of the Anglican Centre in Rome and the archbishop's representative to the Holy See. Bishop Flack will succeed the Rt. Rev. Richard Garrard, who retires in April.

Beliefnet has chosen two CDs by Episcopal choirs for honorable mention in its **Virtual Choir Festival**. The

website (beliefnet.com) is a "multi-faith e-community" offering meditations, columns, and more from dozens of sources. Among the 12 recordings on its list are those of Grace and Holy Trinity Cathedral, Kansas City, Mo., and St. Paul's Cathedral, Buffalo, N.Y.

The Church of England could be forced to pay an additional U.S. \$5 million a year if a proposal to change **music licensing fees** becomes law. The Rt. Rev. Richard Chartres, Bishop of London, told the House of Lords that places of worship would not continue to be exempt from paying fees for staging certain benefit concerts. The bill would require churches to purchase a license for as much as \$800 and then pay annual fees of as much as \$250.





# Trinity Commons:

## Diocese and Cathedral Working Together in Cleveland

By Steve Waring

When the Cuyahoga River caught fire in 1969, it seemed to some as though the truth about the city of Cleveland, Ohio, was actually funnier than any of the endless number of jokes the rest of the country was fond of telling at its expense at that time.

In recent years the city has invested heavily to improve its quality of life to the point where today many insiders consider Cleveland to be one the best cultural secrets in America. Count the Rt. Rev. J. Clark Grew II, Bishop of Ohio, and the Very Rev. Tracey Lind, dean of Trinity Cathedral, among them. Together they helped coordinate a \$9.8 million capital project to connect the cathedral and diocesan headquarters. Trinity Commons, an environmentally friendly oasis in a gentrifying downtown district, was unveiled at diocesan convention Nov. 8.

"I don't consider myself to be a bricks-and-mortar guy," said Bishop Grew. "I'm more of a mission-witness type of person, but this is something that I've been dreaming about since I've been here. We wanted to make a statement to the diocese and renew our witness to the city as well. This is an example of the

way a diocesan headquarters and a cathedral are supposed to behave — together."

Although united in the desire to create a shared physical composition, the project faced formidable architectural and conceptual obstacles. Trinity Cathedral is a neo-Gothic limestone structure completed in 1890 with help from and endowed in part by contributions from wealthy industrialists. The diocese did not move into the adjacent brick structure, a non-descript former furniture factory built early in the 20th century and renamed Church House, until the 1960s. Even more significant than physical considerations was the concept of synergy. Historically, cathedrals and diocesan headquarters have shared space as a matter of accident. Largely unexplored was whether synergy actually exists. Each situation is unique, but after studying their own circumstance, the Diocese of Ohio believed that together they could create a 21st-century version of a medieval *piazza*, the town square that is often found in



front of the great European cathedrals.

"A *piazza* is a place of welcome and hospitality," wrote Dean Lind in a since widely circulated column from the Feb. 28, 2000 cathedral newsletter.

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Opposite page: Two views of the piazza.

Below: Dean Lind in the main stairway of the commons overlooking the cathedral.

"[A *piazza* is a place] of energy and diversity; of public debate and discourse; of learning and service; of life, faith and spirituality in its fullness; and that, I believe, is the God-given mission and vocation of an urban cathedral."

Dean Lind said her newsletter column was actually a product of years of thought first conceptualized in an essay she wrote during the discernment process leading to her being called as dean. The concept of a *piazza* is symbolized in a terrazzo, a dramatic tile floor mosaic located at the entrance to the common area. The decision to name the new building Trinity Commons also came about through a long process of deliberation and serendipity.

"The simple answer is that the name came from God," she wrote in the April 2002 issue of the newsletter. "God said, 'Call this campus Trinity Commons,' and so it was. The name suggested a place for coming together, a crossroads, a public space."

Dean Lind went on to say that, according to environmental economist Jonathan Rowe, the word "commons" evokes a physical location that "all of us typically use without toil or price. The atmosphere and oceans, languages and cultures, the stores of human knowledge and wisdom..." are examples of ways in which human beings can connect with something greater than themselves.

Part of the \$9.8 million project cost went toward a complete interior renovation using state-of-the-art design and equipment in the diocesan offices. Another part was devoted to needed maintenance

### The entire project is an attempt to emphasize shared use of space and minimize territorial lines.

work of the cathedral. The most significant sum went toward planning and construction of the building which now connects the two structures.

The number of Americans who have never set foot inside a church is growing, according to Bishop Grew. The point at which the anticipated benefits of the joint venture exceeded its costs was when they began to explore ways in which Trinity Commons could perhaps establish a connection between the church and that community.

The new 11,000-square-foot, roughly L-shaped building is attached to the back of Church House



The tile floor mosaic at the main entrance of Trinity Commons.

Below: The Rt. Rev. Arthur B. Williams, Jr., retired Bishop Suffragan of Ohio, and his wife, Lynette, outside the commons.

and the left side of the main cathedral worship area. The entire project is an attempt to emphasize shared use of space and minimize territorial lines. A small courtyard between the cathedral and the diocesan office building in the front has been rebuilt into a landscaped courtyard with the *piazza* motif laid out in the brick pavement. During good weather, visitors will be able to sit in the courtyard and savor gourmet coffee and food bought from the soon-to-open Café Ah-Roma located in the ground floor of what used to be the diocesan office building. The ground floor area also will have the Sacred Path Books and Art (a diocesan-owned bookstore) an arts gallery and a third retailer yet to be determined. The new addition itself contains a center for performing arts, state-of-the-art conference facilities, classrooms, general purpose rooms and a youth hostel designed with church youth groups in mind.

"The possibilities for creativity and collaboration are seemingly endless," said Dean Lind. "Cleveland is a city experiencing a *renaissance*, and we want to connect with that."







## Lay Preachers Get Active *with the Word*

By Sylvia Duncan

**I**t is my turn to preach on Sunday," I told a friend.

"Preach?" she inquired, astonished.

"Yes, some of the parishioners at St. John's take turns discussing the lessons on the weeks we do not have a priest scheduled," I replied.

"That's quite a responsibility," she said.

I thought about it after she left. It is a responsibility, yet it has provided my fellow lay preachers and me the chance to study the Bible and the Book of Common Prayer with new intensity. My Bible is dog-eared now. I had to tape up Mark and Luke, and the pages of Isaiah are getting a bit thin. This was the

Bible that had previously sported untouched pages still uncut at the edges. My prayer book lectionary pages are marked with my initials in many places. My previous Bible reading had been daily meditations and the well-known stories I studied when I wrote Sunday school curriculum for preschool children. I had not read the Bible in depth before my speaking opportunities arrived.

The audience that hears my message is small and uncritical.

St. John's does not have filled pews. Urban change has thinned out our membership. The original church was located at the corner of Dolman and

**It is a responsibility, yet it has provided my fellow lay preachers and me the chance to study the Bible and the Book of Common Prayer with new intensity.**

Hickory streets in St Louis and dates back to 1841. The steeple was destroyed in an 1896 tornado, and many parishioners relocated because of the damage to their homes. The church moved to its present location on Arsenal Street in 1907. Our funds are low now, our building old and always in need of repair, but the congregation prides itself on its spiritual strength, and it has come with our deeper participation in the services.

A few of us began this ministry about five years ago when an urban partnership program spread our priests a little thin and we were called to participate. Since that time, our full-time priest retired. We now engage a part-time retired priest, the Rev. William Baker, to celebrate twice a month. He is fully supportive of our taking turns at preaching. When I said apologetically, "We don't go into the pulpit," he replied, "Go to the pulpit." His excellent sermons twice a month keep the lay preachers on track and give us continuity and the depth of understanding we need to prepare our own talks.

Norma McMillan is totally blind. She is a city dweller, the mother of two adopted daughters. She is a champion of the poor and underserved. In the week before she delivers a sermon, I read the lessons to her. She mulls them over and delivers her talks with poise and clarity of purpose. Her favorite Bible character is Mary Magdalene. She stressed this message on Easter Day: "Do not take the forgiveness of our sins for granted."

Dale Cannon takes the theologian's approach. He recalls thundering out words from Genesis, then stressing the idea that yes, God was the Creator, but we have the power to create ourselves and our own lives on a daily basis. I still remember his description



of the steps of the temple when his readings were about the moneychangers. His love of history gives us a new perspective of the life and times of Jesus. His wife, Christine, our senior warden, says his sermons always come down to the golden rule and they do, but with a rich approach. He maintains our church website and sometimes uses that as a forum for his thoughts.

Henry Taber is the father of five and is a Cub Scout leader. He wears his uniform on Scouting Sunday. He prepares his Sunday presentations thoroughly by visiting websites, searching links to other translations and interpretations. Henry is fascinated by the variety of approaches to the gospel readings. His research helps him bring together his own thoughts. He recollected what he called a "witness" sermon when he spoke of his brother's belief in the power of prayer. It gave Henry new insight.

Other church members have preached once, on a particular passage of the Bible, and then have been content to sit back until the urge to preach hits them again. We are filled with strong interest when a newcomer takes the preaching stance.

Lay preaching has sparked some strong discussions in our small parish. We talk more of our spiritual goals. After a sermon of mine about keeping a prayer journal, church members asked me to tell them more about my methods. I was encouraged to present a weekend workshop on keeping a spiritual journal. I enlisted three friends to help me. My preaching experience gave me the courage to do this.

**We are filled with strong interest when newcomer takes the preaching stance.**

We raised \$800 for St John's through that event. The positive feedback about prayer journaling changed that sermon from spoken words to prayer activity.

I have been on the preaching roster since we began. My turn to speak occurs about every two months. I am now aware of the flow and continuity of the messages. I used to await the Sunday bulletin to read and listen to the lessons and psalm appointed for that week. Now I look ahead to see what is coming up. The challenge for me is to think about how I would approach that same set of lessons.

It is a responsibility, yet one rewarded with many benefits. Lay preachers see that when we pull together and contribute, it helps keep our own faith on active status. We have been given the opportunity to speak to others of deepest beliefs, and of prayer life. It is a rich opportunity open to anyone who cares to sign up to do it. □

*Sylvia Duncan is a member of St. John's Church, St. Louis, Mo.*



Prison Ministry Network photos  
**Top:** The main gate, Louisiana State Penitentiary at Angola. **Bottom:** the Christmas service moved from the chapel to the cafeteria for a larger congregation.

# A Chapel Behind Bars

By Val Hymes

Preparation for the Holy Eucharist at the Chapel of Transfiguration requires significantly more time and planning than most Episcopalians are accustomed.

Before the Rev. Michael G. Hackett can even enter the chapel, he must first go to a visitors' center to be checked for drugs by a trained dog. Deacon Hackett leaves his credit cards, money and extra keys in his locked car, then proceeds on to the guard house, checks his maps and cell phone in a locker, and picks up his volunteer chaplain's card.

**Deacon Hackett is joined in the chapel by a priest, about 50 members of a ministry team carrying a church in a box, anywhere from 95 to 160 inmates.**

He is now inside the gates of Angola State Prison in Louisiana, named by a plantation owner after the African country from which his slaves came. After the Civil War, it was gradually converted into a prison which had a reputation for brutal guards and severe overcrowding in the 1970s.

First-time worshipers from the outside must submit their Social Security numbers and birth dates a month in advance. Services are held on the first Tuesday of the month. Typically Deacon Hackett is joined in the chapel by a priest, about 50 members of a ministry team carrying a church in a box, anywhere from 95 to 160 inmates.

The altar is dressed by members of the diocesan Altar Guild. The vessels and acolyte vestments, which had to be screened first for their potential as weapons, are fetched from a store





Bishop Jenkins (left) distributes communion to inmate James R. Smith; a lay team member (right) shares a hymnal with an inmate.

room. And other team members, like Deacon-in-Charge Charles deGravelles, prepare for the Eucharist, which is celebrated by rotating priests in the Diocese of Louisiana.

The congregation was planted by the diocese in 1999 as a mission similar to those found at colleges. In 2000, the Rt. Rev. George E. Packard, Bishop for Armed Services, Healthcare and Prison Ministries, confirmed six inmates. The number of confirmands has since increased to 43. Transfiguration has a vestry (advisory committee) made up of six inmates and six "outmates," as the team ministry members are dubbed.

"Our new bishop that year, the Rt. Rev. Charles E. Jenkins, took it to the annual convention and drafted a special canon that was adopted by the convention," said Deacon deGravelles.

"The whole diocese is behind it," said Katherine Martin, a team member.

The inmates serve as acolytes and lay readers and soon will be certified as Lay Eucharistic Ministers.

It all started as a lock-down ministry 12 years ago. In 1990, Deacon deGravelles, a member of Trinity Church, Baton Rouge, began taking the pre-consecrated elements of the Eucharist to the prison.

He said he found there were only six declared Episcopalians in the prison population of 5,000, but he persisted. "The Lord was calling me to minister to these men," he said. And he began to visit other inmates.

One day, inmate James R. (Ricky) Smith, a cradle Episcopalian, asked about the possibility of holding services behind bars.

"I met with the head chaplain," recalled Deacon deGravelles. "It only took a couple of months to work out the details."

Now every month, the prison chaplain gets an e-mail from Deacon Hackett, listing all of the items and people who will take part during the celebration inside.

The lists usually include 50 or more people, an altar cross and linens, vestments, incense, prayer books and Bibles, a church banner and pole, guitars and amps, scripture cards, music, a cello and cello case, music stands, a wheelchair for a team member, communion wafers and alcohol-free wine.

Perhaps because of the extensive security precautions,

there have been no serious problems during the services, only occasional arguments between inmates and, even more rarely, an approach to one of the women volunteers. The deacons say they have no trouble reminding the men that church is not the place for that.

"Anyone who goes to these services marvels at the spirit present," said Deacon deGravelles. "They are deeply moved. For us, it's a very powerful ministry, meeting Christ on his terms."

The team members are now planning three simultaneous services in the main prison complex, which houses 2,500 men, and at two of the five "outcamps" or "miniprisons" with 2,600 inmates.

Volunteer chaplains as a rule do not inquire into the nature of inmate crime, but inmate Smith has become increasingly involved as a member of Transfiguration and

**Twelve years ago when Deacon deGravelles began taking the Eucharist to prison, he found there were only six Episcopalians in the prison population of 5,000. But he persisted. "The Lord was calling me to minister to these men," he said. And he began to visit other inmates.**

will likely remain so until he is eligible for parole in 2014. He and six others are enrolled in an education program run by the New Orleans Baptist Theological Seminary at Angola that will earn him an associate degree in ministry. Then he will be trained as a Lay Eucharist Minister.

"From the very first Episcopal service I attended, I felt like I belonged," said inmate Roy McClelland. "I know I have found a new me, someone I like and the Lord can love." □

*Val Hymes is the editor of the Episcopal Prison Ministry Network News.*



# What's Brewing in Quincy?



A few of us have been pondering how, and whether, to celebrate our 125th anniversary. Having a magazine continue for 125 years is a major accomplishment, but it's not like reaching 150 or 200. While we've been thinking about this, we've been upstaged by the Diocese of Quincy, which is also celebrating its 125th year. Those folks in the Illinois diocese know how to celebrate. Their answer? Beer. Yes, beer, the malt beverage consumed in great quantities worldwide. The Diocese of Quincy brewed its own beer.

An explanation is in order. As part of the celebration of its 125th year, eight different beers have been brewed by a Peoria, Ill., brewery, each of them named for one of the eight bishops of Quincy. The John S. Rhodell firm brewed the eight beers in limited quantities — 120 bottles of each.

"It started out with my wife and I talking about how to celebrate our 125th," Bishop Keith Ackerman of Quincy recalled. "We wanted to do something that would be fun. This tends to be a happy, upbeat diocese. We're like a family. We don't do well with somber things."

A few days later, on June 29, Bishop Ackerman, his wife, Jo, and others were on a paddleboat cruise on the Illinois River to celebrate the bishop's eighth anniversary of consecration. When the boat sailed past the brewery, the possibility of brewing a bishop's beer was raised.

"I decided once I got off the boat I wanted to see what this brew pub was all about," Bishop Ackerman said.

What it was about was that the brewery worked with the diocese to produce the beers. "We determined the types of beers," the bishop

said, and his secretary and a canon designed the labels, each of which has a photo of the bishop for whom it's named.

The labels are a story themselves. There's Parsons Porter, honoring the Rt. Rev. Donald Parsons, the sixth bishop, who actually got involved in the brewing process for his porter. It's described as "having a good head." Bishop Francis W. Lick-

field (No. 5) is portrayed by Lickfield Lager. Essex Extra Special Bitter honors Bishop William L. Essex (No. 4), and MacBurney Scotch Ale recalls the seventh bishop, the Rt. Rev. Edward H. MacBurney. Even Bishop Ackerman has his own brew: Ackerman Amber Ale. "It's effervescent," said the bishop.

Don't try to buy any of these special beers. They're not for sale. "We're not allowed by law to sell it," Bishop Ackerman said. "People have called and asked how they can get some." With only 120 bottles of each, they're in short supply. Bishop Ackerman has given some to the families of the deceased bishops and others to bishops still with us. He's also given some to persons who have contributed to the diocese and to the capital campaign to rebuild St. John's Church, Quincy, after its disastrous fire last summer. "And when I get together with friends, I may serve some," Bishop Ackerman said.

What about the dangers of alcohol? "I'm mindful of that," said the bishop, who has alcoholism in his family history. "The emphasis has been not so much on the beer as on the fun, so this is low alcohol."

There is certainly precedent for church-related institutions to be involved with beer. Many English churches have been known to serve, or brew, their own beer. And Belgian monks have brewed some of the world's best brews. There's even a patron saint of brewers, Arnulf (Arnold) of Metz, who died in 640.

As somewhat of an aficionado of microbrews, I'm anxious to test the Quincy beers, but I really don't want to open the bottles. I'll probably mellow a bit and organize a tasting for our staff. After we've finished our work, of course.

David Kalvelage, executive editor

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## Did You Know...

**The Church of St. Mary the Virgin is the only church in Gardner, Ore.**

## Quote of the Week

**William A. Donahue, president of the New York-based Catholic League for Religious and Civil Rights, on the likelihood that an increasing orthodox by the Roman Catholic Church would result in exodus of membership: "If they want to move to the tow-away zone of the Episcopal church down the street, good riddance to them."**



## Our Choices to Publish

The letters to the editor in this issue are reflective of the reactions we received from publishing "Letter to an Alpha Friend" by Matthew Lawrence [TLC, Dec. 12]. The article generated more feedback than any we have published during the past decade. The letters published are typical of the large number sent to us. Some readers were moved to send entire articles, refuting the author point by point. We do not have the space to include all submissions, but correspondents should know that all letters and articles were read in their entirety and their contents taken into consideration.

We remind our readers that publishing an article as a Viewpoint does not indicate that we support the position of the author. We offer those articles as legitimate points of view held by members of the church. We are pleased to be able to offer a forum in which various opinions may be presented, and we are grateful that so many persons choose to participate in the discussions.

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## Baptism and Anointing

In most of our churches, anointing with oil has become part of the baptismal rite. The 1979 prayer book restored the use of oil, known as chrism, which gives sacramental expression to the invisible anointing by the Holy Spirit at baptism. Following baptism by water, oil is applied in the sign of the cross on the person's forehead. Oil has been used in baptisms since the second century. It is mentioned as a symbol of baptism in several places in the New Testament, and there are references in the Old Testament to anointing as a ceremony expressing kingship or high priesthood, and sometimes prophecy. Through this anointing, we share in the royal priesthood of Jesus. On this Sunday after the Epiphany, when baptism is so important a theme, it is appropriate to consider the importance of oil.

This holy chrism consists of olive oil, to which one or more aromatic fragrant substances has been added. The oil is blessed by the bishop, either at the visitation to a parish, or in some dioceses, during a Holy Week liturgy at the cathedral. In the latter case, small quantities of the oil are then taken back to the local parish. If the bishop is performing the baptism, the oil may be blessed at that time. Chrism conveys our sharing in the gift of the Spirit and our union with Christ as well as affirming the priesthood of all believers. It should help to make us aware that we are sealed by the Holy Spirit in baptism and marked as Christ's own for ever.

## Strength of the Church

Four times a year it is our practice to publish an issue which we hope will be of particular interest to clergy, wardens, vestry members, conveners of parish committees, and others who deal with the ongoing management of the local church. These Parish Administration Issues are published because we believe the life of the church is what takes place week by week in our congregations. In these churches Episcopalians gather to worship, to receive the sacraments, to learn, and to be strengthened for Christian life and witness. It is in the parish where such ministries as evangelism, stewardship and pastoral care are most effective. We hope this issue, and similar ones published in March, June and September, will be a resource for many and a source of information to all.



# Rethinking 'Ministry of All the Baptized'

By John D. Alexander

In today's Episcopal Church, the notion that baptism confers the call to ministry has become almost a point of dogma. One can hardly open a church magazine or periodical without encountering *ad nauseum* repetition of such buzz-words as "mutual ministry," "total ministry," and "the ministry of all the baptized." So, with some trepidation, I propose to question whether this language offers the best description of either baptism or ministry.

One of my seminary professors once made the incisive observation that the church has always struggled to find language adequate to express both what is common to all its members and what is unique to those who are ordained. In the evangelical Anglican tradition in which he was raised, it was customary within living memory to refer to all the faithful as "the priesthood of all believers" and to the clergy as "ministers." But now, he remarked, we've reversed that language. Instead of all being priests and some being ministers, now all are ministers and some are priests.

The Reformation's language of "the priesthood of all believers" was a reaction against the excessive clericalism of the Middle Ages. Later, under the influence of the Oxford Movement, Anglicans recovered a more catholic theology of holy orders and began once again to call those ordained to the presbyterate "priests."

Ironically, however, when this usage was becoming the norm in the Episcopal Church, the Roman Catholic Church was moving in the opposite direction. The documents of Vatican II speak of the baptized as a "royal priesthood," and of the ordained as the "ministerial priesthood." So now, even in the official language of Roman Catholicism, all are priests and some are ministers (or at least "ministerial priests"), much as in classical Reformed language.

The Roman Catholic Church and many Reformed churches continue to use the term "ministers" to refer not to all the baptized but specifically to those, whether lay or ordained, who have received a public commissioning, subsequent to baptism, to serve in some official capac-

ity on behalf of the church. Only the Episcopal Church seems to have gone out on the theological limb of treating all the laity as ministers in virtue of baptism alone.

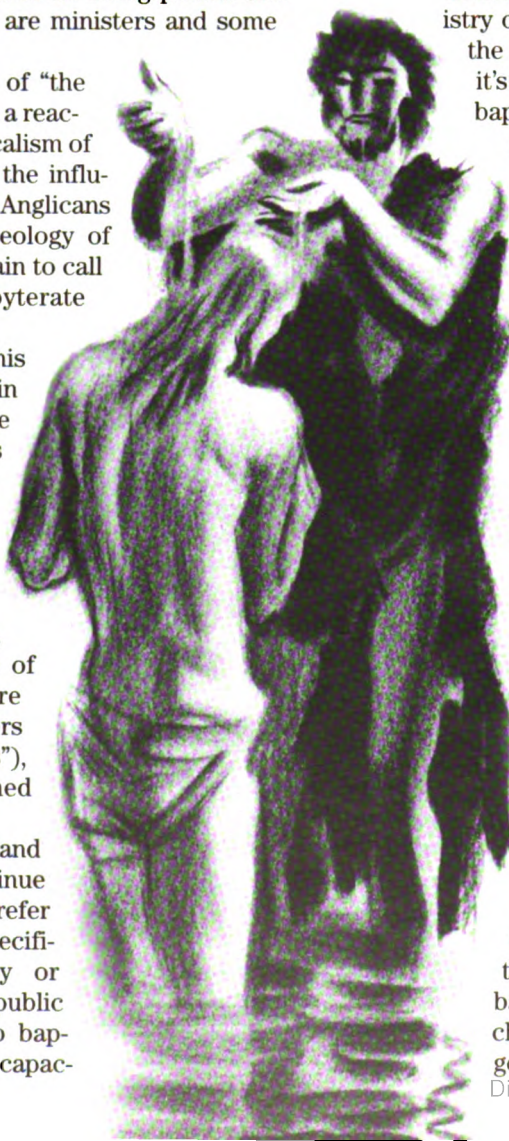
In the New Testament, the word "ministry" most often translates the Greek word *diakonia*, which originally meant waiting tables, and came to refer by extension to a variety of forms of service, from household chores to high public office. The New Testament writers use the word *diakonia* most frequently to designate the office and work of the apostles (e.g., Acts 1:17; 6:4; 20:24; 21:19; Romans 11:13; Second Corinthians 4:1). In a few cases, however, *diakonia* refers to the various ministries of all the members of the church (e.g., 1 Cor. 12:5; Eph. 4:12). And in at least one case, *diakonia* retains its original meaning of table service and household chores (Luke 10:40).

## Too Restrictive

In this context, my problem with the phrase "ministry of all the baptized" is not that it emphasizes the dignity of the laity, but on the contrary that it's too restrictive. Endless talk about all the baptized being ministers tends subconsciously to reinforce the insidious notion that ministry is the church's only purpose. And such an implication reflects in turn a pervasive but impoverished view of the church as nothing more than a vaguely spiritual social services agency.

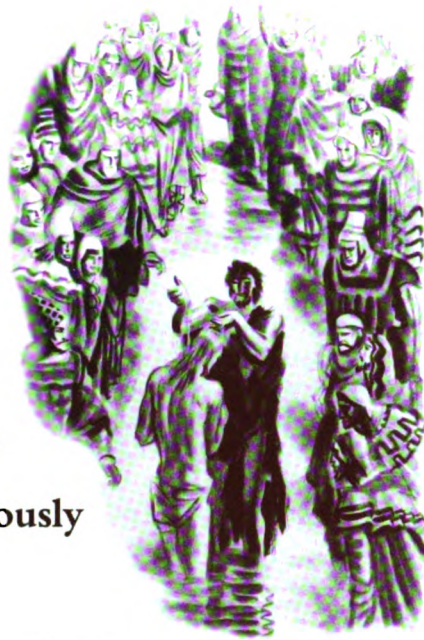
In the traditional understanding, by contrast, the church has three main purposes: to worship God; to make saints of its members; and to bring others to Christ. It follows that all the baptized share in this threefold mission by 1. attending church and participating in worship; 2. growing in grace and holiness through spiritual disciplines of worship, prayer, study and service; and 3. witnessing to Christ in the total conduct of one's life at home, at work, at school and at leisure.

In this view, *diakonia*, or service, is an important part of the baptized life, but only a part. The vocation of all the baptized is indeed highly exalted: "You are a chosen race, a royal priesthood, a holy nation, God's own people ..." (1 Pet. 2:9). My contention is simply that exclusive use of the term "ministry" to describe this universal calling tends to collapse rather than expand our vision of the laity. For the baptized are called above all to holiness — a challenge that often includes but certainly goes way beyond a mere call to service.





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In the English language, the words “minister” and “ministry” bear connotations of public office, as in European government posts and departments: the “Minister of Foreign Affairs,” the “Ministry of Agriculture.” For this reason, it may be preferable to say that all the baptized share in the mission and work of the church, while some baptized persons are called to specific ministries furthering that mission and work. Such ministries, whether lay or ordained, generally require some form of explicit calling, setting apart, and public commissioning beyond that contained in the baptismal vows. And the term “minister” is perhaps best reserved to someone who serves in such a publicly recognized office on behalf of, and with accountability to, the whole community of faith, whether as lector, Sunday school teacher, acolyte, Altar Guild member, vestry person — or indeed as bishop, priest or deacon.

The story of Mary and Martha in Luke 10:38-42 helps us put our obsession with ministry into proper perspective. While Mary sits at Jesus’ feet, her sister Martha is distracted with “much *diakonia*” — usually translated as “much serving” but also capable of the translation “much ministry.” Martha says to Jesus, “Lord, do you not care that my sister has left me to serve (minister) alone? Tell her then to help me.” But Jesus replies, “Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her.”

In the big picture, then, ministry is important but secondary to such pursuits as worship, prayer, contemplation, and growth in grace and holiness. These words of Jesus confirm that all the baptized are called to a total life of Christian discipleship entailing far more than just ministry. □

*The Rev. John D. Alexander is the rector of St. Stephen’s Church, Providence, R.I.*

# Formidable Challenge

I wish Matthew Lawrence [TLC, Dec. 15] well in his commitment to evangelize and promote church growth with the gospel according to Crossan, Borg and Spong, however formidable a challenge that may be. I commend him for reminding us that Jesus died to take away our sins, not our minds.

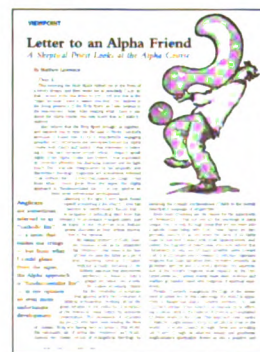
At the same time, the author reveals a narrowness and a bias perhaps surprising in someone who obviously regards himself as a postmodern liberal and intellectual. He dismisses protestant evangelicalism as an obvious evil or weakness of the brain, failing to recognize it as one of the major traditions in Anglicanism.

Worse, Lawrence resorts to petty name-calling when he describes fellow Anglicans’ “simplistic and discredited theology,” “the classic errors of evangelical theology,” and, perhaps most embarrassingly, “One cannot convert people to the truth by means of lies.” Is this postmodern liberalism at its best? I hope not.

Lawrence’s ministry on the great University of Michigan campus will continue to flourish and bear much fruit for the kingdom of God. What might surprise him is the fact that the ministry of Nicky Gumbel and Alpha is bearing even more. Perhaps there is room for both, after all.

*(The Rev.) John Rollinson  
St. James’ Church  
Clovis, N.M.*

Fr. Lawrence’s critique of Alpha offers the conclusion that the program is overly simplistic and relies on a theology discredited by the likes of Borg and Spong. I can think of no better endorsement for Alpha or for Nicky Gumbel. Having helped to lead several Alpha programs, I suggest that the program’s “simplicity” is its greatest strength.



At the heart of Alpha’s message is indeed the “discredited” notion that the person, teachings and ministry of Jesus are unique. Is Jesus the Way, the Truth and the Life? Rooted in 2,000 years of Christian orthodoxy, Alpha boldly and unabashedly teaches that he is, and that in his life, death and resurrection are to be found answers to all first-order questions.

As St. Paul reminds us, that message is a stumbling block to some and folly to others. Apparently, it can also be an obstacle to Episcopal priests.

Claiming the title “evangelist,” Fr. Lawrence assures us he proclaims the good news of Christ with passion



and conviction. If that good news is not the uniqueness of Jesus' atoning death, just what is it he proclaims with passion and conviction? If, as he suggests, all paths lead to God, why should he bother proclaiming Christ as opposed to salvation by omega fatty acids and, more importantly, why should we care?

*David Golub  
Wayne, N.J.*

Thank you for printing the Viewpoint article by the Rev. Matthew Lawrence. Much has been touted about the Alpha course since its introduction to Episcopalians several years ago. Fr. Lawrence, however, takes an honest look at the substance of the course — proof-texting and persuasive rhetoric.

Typical of such an approach, the Alpha course's attempt to indoctrinate new believers, or deepen the understanding of life-long believers, falls far short of the mark. The course does,

however, hold up the idea of knowing scripture, group study and community building. While this is commendable, the substantive material is simply mindless.

The basic confusion of such important ideas as "evidence" and "truth" is deeply disturbing and, as is so often the case of proof-texting, misses entirely the importance of faith.

Courses such as Alpha engage in a proof-texting reductionism which, although quite comfortable in uncertain times, would ask believers to suspend their faith rather than deepen it.

Let's hope that the Alpha course is not the omega.

*Bruce J. Barber II  
Albuquerque, N.M.*

While I haven't used the Alpha course, the nature of Fr. Lawrence's opposition to it is a prescription for despair. It's not only false, but shockingly arrogant in the mouth of a priest, to say that to be included among "edu-

cated people" you must use a critical method of thought based on doubt that undermines truth and "the reliability of scripture." The problem is that if you begin with doubt, there's no way out. Everything will always be in doubt. Everything is unreliable. There is nothing to stop you from doubting. Why should I trust Fr. Lawrence's "passion and conviction," and his "fresh proclamations of faith" today, when his own doubt will produce new passions and proclamations tomorrow?

*(The Rev.) Steven McClaskey  
Trinity Church  
Rock Island, Ill.*

I appreciate Fr. Lawrence's decision to engage in conversation about Alpha, rather than dismiss it summarily without consideration. I would, however, be more willing to take his comments to heart if he were to do two things: 1. Offer something better and more effective than Alpha; 2. Visit a congregation like

## A Tight Squeeze

In reference to the question, "What Would Jesus Drive?" [TLC, Dec. 8], it seems to me that he would choose a vehicle that seats 13 in order to include himself and the 12 disciples. What is more, given our Lord's penchant for reaching rough and remote locations, he would probably opt for a four-wheel-drive sport utility vehicle. Sure, it would be a tight squeeze, but still preferable to Peter's boat.

Personally, I have little regard for SUVs, and I support the goals of cleaner emissions, greater fuel efficiency, and less dependence on foreign oil. But members of the ecumenical coalition should be careful of the question they pose to the automotive executives. This one backfires!

*(The Rev.) J. Donald Waring  
St. Thomas' Church  
Terrace Park, Ohio*



"Well, it's admirable, bishop, but we don't think the donkey thing is going to make much of an impression with the SUV crowd."



mine where Alpha has not only brought scores of unbelievers and marginal Christians into the full life of the church, but has also been a stepping stone to deeper discipleship and ongoing growth. Alpha is, of course, not all we do at my parish, and is just one component of a much larger discipleship and evangelistic strategy. Alpha may not be right for everyone, but in my parish God is using it to draw many to himself — and for this I am deeply grateful.

(The Rev.) Andrew D. Buchanan  
Trinity Church  
Tariffville, Conn.

Matthew Lawrence's impression of the Alpha Course as "fundamentalist lite" is right on target. My first impression of Alpha was nice process; horrible content.

To explain Atonement, Alpha founder Nicky Gumbel uses an illustration from the book *Miracle on the River Kwai*, a true story of World War II POWs working on the Burma Railway: "At the end of each day the tools

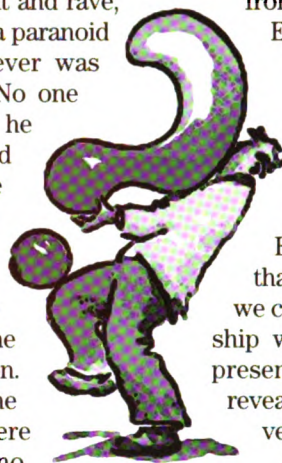
were collected from the work party. On one occasion, a Japanese guard shouted that a shovel was missing and demanded to know which man had taken it. He began to rant and rave, working himself up into a paranoid fury and ordered whoever was guilty to step forward. No one moved. 'All die! All die!' he shrieked, cocking and aiming his rifle at the prisoners. At that moment one man stepped forward and the guard clubbed him to death with a rifle while he stood silently at attention. When they returned to the camp the tools were counted again and no shovel was missing" (Nicky Gumbel, *Questions of Life*, p. 48).

Now that's a compelling story of noble sacrifice. But what kind of "God" does that story portray? A tyrant shouting, "All die! All die!" unless some innocent takes the punishment. Why would anyone love or want to follow a "God"

who shrieks, "All die! All die!"?

The kind of religion that Alpha presents is the kind of religion most people in my part of the country are escaping from when they come to visit the Episcopal Church.

(The Rev.) Lowell Grisham  
St. Paul's Church  
Fayetteville, Ark.



I was amazed to learn from Fr. Lawrence that most Episcopalians do not believe that "it is only through Jesus that we can enter into a salvific relationship with God." Was it the "living presence of the Holy Spirit" that revealed this to him? Perhaps a survey was taken and the Episcopalians I know missed it? It is entirely possible to be a critical thinker, thoughtful of the faith of others, and believe in the "dangerously narrow" biblical claim that no one comes to the Father except through Jesus.

(The Rev. Canon) Donald L. Woodrum  
St. Luke's Church  
Live Oak, Fla.

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In Matthew Lawrence's *Viewpoint* article, he writes that he is troubled by the claims that Jesus Christ was the unique Son of God through whom all of humanity may be saved. But if he does not believe that Jesus Christ is the Word of John's gospel, the Incarnation of the Almighty himself, the atoning sacrifice for the salvation of all humanity, as it is revealed in scripture and the sacraments of the church, then what exactly is the gospel that he preaches?

After reading the article, I could not determine who was the greater fundamentalist — Nicky Gumbel who, if he errs, errs on the side of scripture, or Matthew Lawrence who, if he errs, seems to rely upon the piety of unpromised faiths which are honored by humanity, even the collected wisdom of the majority of Americans.

While Alpha is not a primer for seminary, it is the milk on which the

Church of Jesus Christ has taught the faith to the uninformed for 2,000 years.

Contrary to Fr. Lawrence's claim of knowing the mind of "most Episcopalians," I would invite him to come to see the people in the pew who believe in the wonderful, simple news of the gospel that brings them hope and comfort in lives lived in great humility. And it is a gospel that is open and available to all, whether in New York City, Jerusalem, Tokyo, or in the diocese I am privileged to serve.

*(The Rt. Rev.) James M. Adams, Jr.  
Bishop of Western Kansas  
Salina, Kan.*

Nicky Gumbel does not claim to teach a class in theology. He plainly states the Alpha program is a "practical introduction to the Christian faith." Had it been offered years ago, I would not have had to wait until the age of 33 to

become a Christian. I thank God Jesus did not require an IQ test before calling people into the kingdom.

*Helen B. Cordell  
Houston, Texas*

Someone needs to tell God to stop blessing Alpha because of its faulty theology. We need to bring God into the loop before he mistakenly brings another person into a personal, passionate and productive relationship with his Son Jesus Christ.

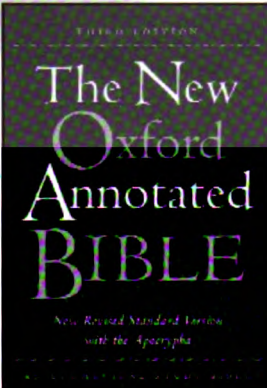
*(The Rev.) Chuck Collins  
Christ Church  
San Antonio, Texas*

Cheers to Matthew Lawrence for being brave enough to say what's true: Nicky Gumbel's Alpha does look distinctly like "fundie-light." However, I desire to take the discourse about Alpha a step further. That is, if we resolve Alpha is not the Anglican response that we desire, then what is?

The article states that the church's

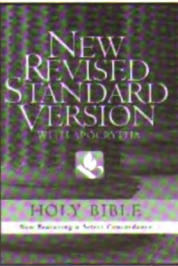
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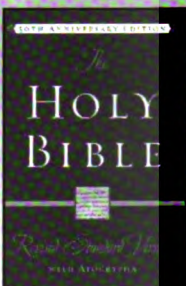
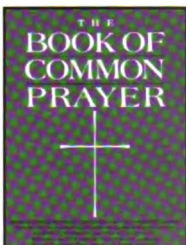
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problem is a loss of its intellectual integrity. I disagree. The issue isn't thinking, it's being able to find a way in a world of 30-second sound bytes to articulate the depth of thoughtfulness in our faith.

The rub for me is that we don't offer certainty and quick answers, but rather we offer *metanoia* — conversion of life, an engagement with God

in the mystical, not just the pietistic. The model that I desire to point to, rather than Alpha, is one that engages in the catechumenal process, the Anglican method of loving the questions and one that points to the depth and beauty of the liturgical tradition. That's complex and not easily simplified for marketing.

It seems obvious that Matthew

Lawrence is right. Alpha is not the way forward for Anglicans. Be that as it may, let's stop talking about how it's inappropriate and start talking about what we'd like to articulate. I want to challenge him, myself, and the entire Episcopal Church to articulate what it means to embrace scripture, tradition and reason, then to get that model out there with some charm, pizzazz and class. C'mon folks! Time's a-wasting. If not Alpha, then what?

*(The Rev.) George Anne Boyle  
St. Thomas' Church  
Medina, Wash.*

If, as Matthew Lawrence asserts in his article, "Letter to an Alpha Friend," the death of the mainline churches is being "accelerated by their inability to think," it is only because the original cause of the decline is the loss of faithfulness by their adherents. If the majority of Episcopalians and Americans believe Christianity is "only one of many possible paths toward God," then God forgive us and turn our hearts for our unfaithfulness. When it comes to authority, it is better to trust scripture, the holy interpretation of the apostolic fathers, and the prayerful mediation of the saints, rather than the deconstructionism of the modernist "scholarly" community. Thanks be to God that salvation is not rooted in being educated or intellectual but is a free gift of God through faith. Alpha may not be the solution for all parishes (it wasn't in my last parish), but the rejection of Jesus Christ as the way, the truth, and the life and the only name under heaven by which we can be saved is not a viable alternative.

*(The Rev.) Steven J. Kelly, SSC  
St. John's Church  
Detroit, Mich.*

In response to Matthew Lawrence and his Viewpoint article on Alpha, I have two "lite" suggestions. First it is obvious that he has neither done his homework on Alpha nor attended it. I hope he will do so. Second, as a chaplain at a major university, he has a wonderful "mission" opportunity to



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*(The Rev.) Robert T. Jennings  
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## What Do They Mean?

I am constantly amazed at the extent to which many modern bishops will reject the practice of the historic church or speak without understanding the simple implications of their words, sometimes both.

When the Bishop of Salisbury and president of Affirming Catholicism suggests [TLC, Dec. 8] that the church should not choose to have "tight boundaries" in which it asks those who would join "what they believe before it agrees to baptize them," I am left to wonder what he thinks is going on in the inter-rogation of the baptismal liturgy. This is a universal catholic practice and found in all Anglican prayer books (even the

1979; p. 302). In it the priest inquires into the candidate's beliefs to ensure that he truly affirms the catholic faith into which he is to be baptized. Perhaps in our Orwellian church where the likes of Spong can say they "affirm the creed," Affirming Catholicism means neither of the things which we common folk would understand by those words.

*Christopher Hathaway  
Tallahassee, Fla.*

## It's Not Unusual

Having gone to school with the Rev. Michael G. Rowe, I can assure you that he is indeed a priest and rector in the Diocese of Maine [TLC, Dec. 22]. Being a product of St. John the Evangelist in Montreal, where we both served as acolytes before ordination, I would say that it is not unusual in those circles for a priest to take on the role of deacon and vest accordingly in a priest-deacon-subdeacon celebra-

tion of the Eucharist. That would explain the visual dissonance. Thank you for noticing.

*(The Rev.) Roger M. Robillard  
Trinity Church  
Highland Springs, Va.*

I was interested in the discussion on the usage of stoles so I looked up what *Ritual Notes* had to say on the subject.

Para. 105 reads "The priest's stole is worn pendant over both shoulders above the surplice; but when used with the alb it is crossed over the breast and the ends are passed under the girdle.

"A deacon wears his stole over the left shoulder with the ends tied or fastened together under his right arm; and a priest, acting as a deacon, e.g. in High Mass, wears it in the same manner."

As the book was published in 1894, we can forgive the gender discrepancy with present-day practice.

*(The Rev.) Hugh Walton  
Church of the Nativity  
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# Bishop Shimpfky of El Camino Real Takes Medical Leave

The Rt. Rev. Richard L. Shimpfky, Bishop of El Camino Real, announced Dec. 16 that he will take an immediate medical leave of absence and that upon his return in March he will call for the election of his successor.

In a brief interview with THE LIVING CHURCH the following evening, Bishop Shimpfky, 62, said he has been “sink-

ing in a swamp of sadness” for quite some time and the realization that feeling was not going away prompted him to seek professional evaluation. During his medical leave, which was taken upon the recommendation of his doctor, he will seek treatment while remaining at home. The decision to seek early retirement was

made independently of his medical diagnosis, he said.

“I’ve been a bishop now for almost 13 years,” he said. “That is a long time by almost any standard. This is a wonderful diocese with good people capable of providing temporary leadership. We will get through this time together and emerge even stronger.”

In 1997, Bishop Shimpfky was a finalist for election as Presiding Bishop. During his episcopacy he has been an effective advocate for stewardship and Hispanic ministries. The Diocese of El Camino Real, located roughly between San Francisco and Los Angeles, has one of the largest populations of Latino Episcopalians in the continental United States. Prior to his election as bishop, he was rector of Christ Church, Ridgewood, N.J. Under his leadership, the parish enjoyed consistent years of growth.

During the next 90 days, the Rev. Canon Jim Thomas, canon to the ordinary, will be responsible for the day-to-day management in consultation with an executive committee comprised of representatives from diocesan council, the standing committee, and corporation. The Presiding Bishop’s office will continue to be involved through the presence of the Rt. Rev. F. Clayton Matthews, Bishop for the Office of Pastoral Development.

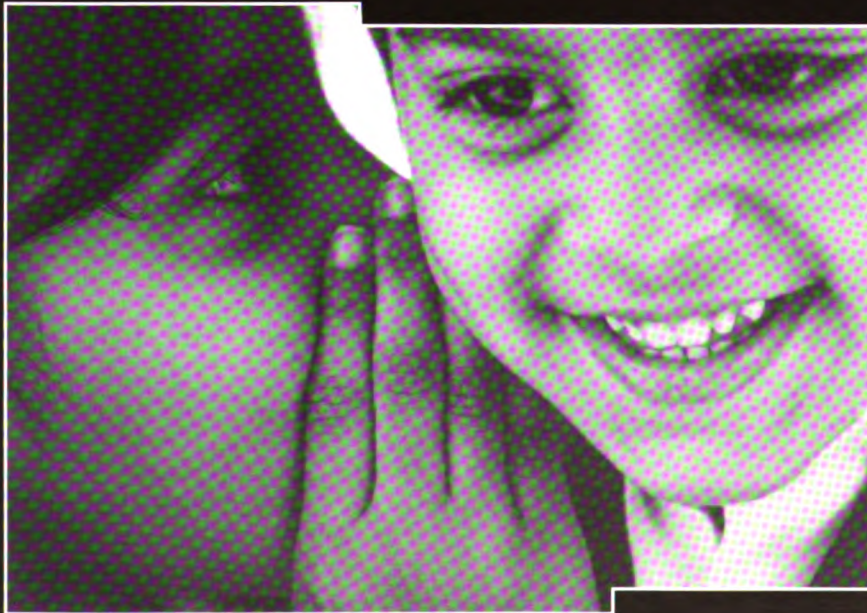
In a letter to the diocese, Bishop Shimpfky said he “was very anxious that everyone understand that he knows that he is dealing with a problem that is his own, but, at the same time, no illness can be entirely separate from systemic roots and that, for the sake of the future, there is very important work to be done in addressing the major issues of history, structure, and relationships in El Camino Real among diocesan bodies and people in authority; an address undertaken with a consultant specializing in systems development.”

The standing committee concurred and has arranged for the help of a consultant from the Alban Institute.



Bishop Shimpfky

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## AROUND THE DIOCESES

### Mission Imperatives

An ambitious plan for reinvigorating and redirecting the life, faith and work of the Diocese of **Chicago** won an overwhelming endorsement during diocesan convention Nov. 8-9 at a suburban hotel.

The plan, a proposal from the diocesan Strategic Planning Committee formed two years ago by Bishop William Persell, was adopted unanimously. One of six resolutions to come before the convention, the strategic plan establishes a vision for the diocese that promotes three mission imperatives — evangelism and lifelong Christian formation, vibrant ministries and congregations, and social justice, peace and abundant life in both the diocese and world.

In his introduction of the plan at the convention dinner, Bishop Persell emphasized the need for intentionality and vision in the work of the diocese. Noting the mission statement approved by convention two years ago, Bishop Persell pointed out that “a mission without a vision to give it velocity and motion will not move forward.” The mission statement raises up the core work of the church: worship, study and fellowship, and calls for the church to be engaged in the world, he said.

Using input from congregations and diocesan committees and organizations, the Strategic Planning Committee came up with a vision that highlights three actions: change, build and strive.

All of the other five resolutions were adopted by convention though two—one setting a minimum level of cash compensation and benefits for clergy and the other urging the U.S. government to work for peace in the struggle against terrorism—were amended slightly.

An amendment to a resolution on the U.S. war on terrorists failed after convention heard comments from several military veterans. Convention voted to remove the new wording, some of which condemned military action, and replace it with the phrase “and to work with the United Nations in finding solutions to international terrorism.”

*David Skidmore*



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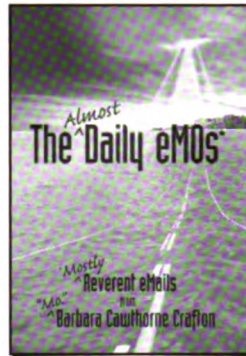
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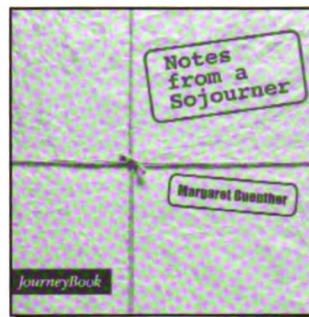
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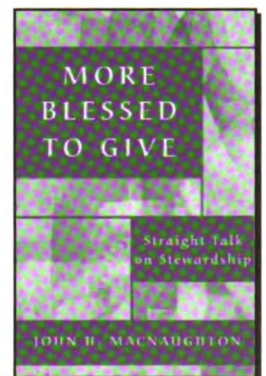
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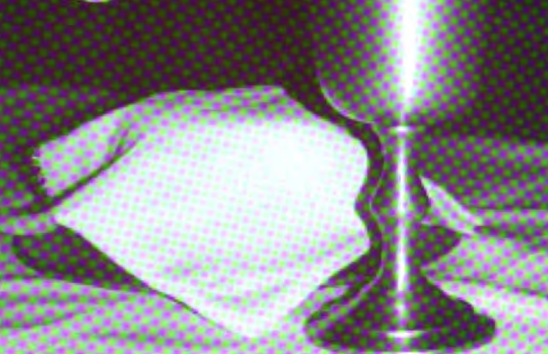
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## Protestors Greeted with Hospitality

Members of a congregation that campaigns against the "homosexual lifestyle" were met with refreshments when they showed up Dec. 8 to picket Trinity Church in Bethlehem, Pa.

Trinity was one of a number of churches in Bethlehem targeted by the Westboro Baptist Church of Topeka, Kan., after the Bethlehem Council of Churches rebuked a local Baptist minister for suggesting that the Sept. 11 terrorist attacks were caused in part by the increasing tolerance of same-sex unions. Westboro Baptist was started and continues to be run by the Rev. Fred Phelps. The *Detroit Free Press* estimated recently that Mr. Phelps and other members of his congregation have staged more than 20,000 protests in the past decade, including one at the funeral of Matthew Shepherd, an Episcopalian who was tied to a fence, pistol whipped and left for dead by two men he met in a bar.

Episcopal churches are a frequent demonstration target by members of Westboro Baptist, who often attempt to provoke violent counter-demonstrations. That effort was largely futile at Trinity.

"We welcomed them to Bethlehem, provided them with juice and cookies as part of our ministry of hospitality," said the Rev. Laura Howell, associate rector, in an interview with *The Express-Times* of Easton, Pa. "We're willing to welcome them as we welcome everybody here."

The Diocese of Kansas has extensive experience with picketers from Westboro, especially at St. David's Church, Topeka.

## Readmittance May Lack Support in Cuba

Reports from a diocesan synod held Dec. 7 present conflicting internal accounts about the level of support reincorporation with the Episcopal Church enjoys among clergy in the Diocese of Cuba. Cuba, along with Venezuela and Puerto Rico, is one three dioceses seeking approval from General Convention next summer for either admittance or re-admittance as a di-

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cese of the Episcopal Church.

From 1904 until 1967, Cuba was a missionary diocese of the Episcopal Church. In 1967, the U.S. House of Bishops made it autonomous and placed it under provincial oversight by a metropolitan council. The council consists of two archbishops and one bishop. One of the archbishops is the Canadian primate, the Most Rev. Michael Peers. The other is Archbishop Drexel Gomez of the West Indies, and the bishop is the Rt. Rev. Julio Cesar Holguin of the Dominican Republic. At its annual synod last February the Diocese of Cuba petitioned the Episcopal Church for interim reincorporation, but the chancellor of the Episcopal Church ruled that temporary incorporation is not possible.

The synod was called in order to pass an acceptable version of the resolution in time for General Convention to consider it when it meets July 30-Aug. 8. Before the measure came up for a vote by the Diocese of Cuba on Dec. 7, at least nine of 21 clergy present absented themselves apparently without stating why. One or two others asked to be excused because of illness. The withdrawal immediately raised a concern as to whether there remained a canonical quorum of clergy to consider the measure. After consultation with Archbishop Peers and others, the Rt. Rev. Jorge Perera Hurtado, Bishop of Cuba, determined there was a quorum and the vote proceeded successfully.

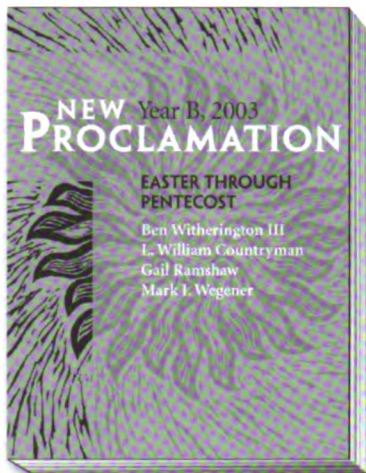
## Oakland Priest Elected Bishop in Korea

The Rev. Andrew Shin, vicar of St. Patrick's Korean Mission, located at Church of Our Saviour in Oakland, Calif., was elected Nov. 7 as Bishop of Taejon, one of three dioceses in the autonomous Anglican Church of Korea.

Fr. Shin was elected on the first ballot. His consecration will take place at Taejon Cathedral Jan. 25. Bishop-elect Shin will be enthroned on March 1.

He was born in Korea, and was ordained by the Bishop of Taejon to the diaconate in 1969 and to the priesthood in 1970. Since 1984, Fr. Shin has been vicar of the Episcopal Korean Mission in the San Francisco Bay Area. He and his wife, Catherine, have two children.

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The Rev. **Adrian Amaya** is rector of St. Philip's, 311 E Corpus Christi St., Beeville, TX 78102.

The Rev. **Paul Anderson** is rector of Trinity, 17 Congress St., Milford, MA 01757-4152.

The Rev. **Scott Barron** is deacon at St. Hilary's, 307 W Hintz Rd., Prospect Heights, IL 60070-1099.

The Rev. **David Bassinger** is rector of St. Francis', 726 Maple Dr., Denham Springs, LA 70727-0909.

The Rev. **John Betit** is rector of St. John's, PO Box 496, Sutton, MA 01590-0496.

The Rev. **Sarah Boelter** is rector of St. Raphael's, 1891 Parkers Mill Rd., Lexington, KY 40504-2041.

The Rev. **John Bolton** is rector of Resurrection, PO Box 536 Sautee Nacoochee, Sautee, GA 30571.

The Rev. **Enrique Brown** is priest-in-charge at St. Paul's, Rock Creek Church Rd. and Webster St., NW, Washington, DC 20011.

The Rev. **Bo Bryant** is rector of Grace, 72 Walnut Ave., Newport News, VA 23607.

The Rev. **Praveen Bunyan** is rector of St. James', 3209 Via Lido, Newport Beach, CA 92663-3905.

The Rev. **Jerome Burns** is rector of St. Philip's, 166 Woodland Ave., Columbus, OH 43203-1774.

The Rev. **J. Domenic K. Ciannella** is rector of Good Shepherd, PO Box 483, West Springfield, MA 01090-0143.

The Rev. **Sherry Coulter** is assistant at St. Catherine's, 681 Holt Rd. NE, Marietta, GA 30068.

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The Rev. **Andy Dunks** is chaplain at Virginia Episcopal School, 400 V.E.S. Rd., Lynchburg, VA 24505.

The Rev. **Malcolm Ellis** is rector of St. Luke's, 11 St. Luke's Ln., San Antonio, TX 78209-4499.

The Rev. **Nancy Stone Farley** is rector of Holy Trinity, 209 S Broadway, Georgetown, KY 40324.

The Rev. **Mary Foulke** is associate at St. Luke's, 487 Hudson St., New York, NY 10014.

The Rev. **Richard Garrison** (ELCA) is vicar of St. Barnabas', 13 W Bates Ave., Villas, NJ 08251.

The Rev. **Vanessa Glass** is associate at Grace Cathedral, 1100 California St., San Francisco, CA 94108-2206.

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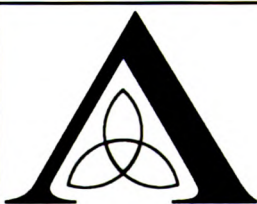
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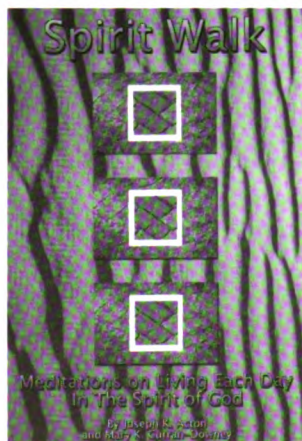
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The Rev. **Thomas Rightmyer**, as interim rector at St. Paul's, Smithfield, NC.

The Rev. **Robert Robinson**, as vicar of St. Mary Magdalene, Columbus, GA.

The Rev. Canon **Ronald Spann**, as associate at Christ Church Cranbrook, Bloomfield Hills, MI.

The Rev. **Kirtley Yearwood**, as rector of St. Mary's, Washington, DC.

**Retirements**

The Rev. Canon **Glenn Druce**, as canon to the ordinary in the Diocese of New Jersey.

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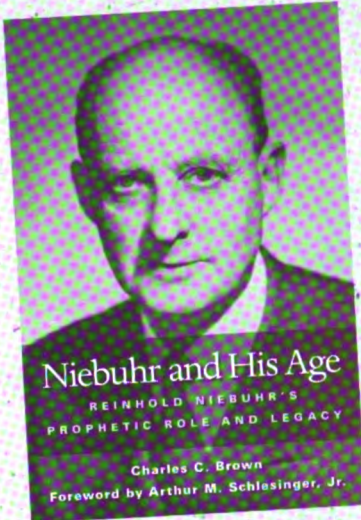


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## Deaths

**John Kemper Cannon**, 69, of Sanibel Island, FL, a well-known figure at recent General Conventions, died Dec. 15 in Fort Myers, FL, after suffering a stroke at his home a week earlier.

Mr. Cannon was a six-time deputy to General Convention from the Diocese of Michigan. He served as parliamentarian to the House of Deputies, a member of the Council of Advice to the president of the House of Deputies, and was chancellor to the president of the House of Deputies. He also served on the national Executive Council from 1973 to 1985 and was a member of several of the council's committees. He was also chair of the Board of Trustees of the Church Pension Fund and the Board of Archives. He was chancellor of the Diocese of Michigan for 20 years and was named chancellor emeritus. He was a graduate of Yale University and the University of Michigan Law School. Mr. Cannon is survived by his wife, Yolanda, two sons, two daughters, and five grandchildren.

The Rev. **Peter Laister**, rector of St. Clement's Church, Philadelphia, for seven years, died of cancer Oct. 24 in England. He was 75.

He was born in London, educated there, and served in the Royal Navy. He trained for the priesthood at St. David's College, Lampeter and went on to St. Stephen's House, Oxford. Following ordination as deacon in 1956 and priest in 1957, he served various congregations in the Diocese of London. He also served as a Navy chaplain, a hospital chaplain, and at the Shrine of Our Lady of Walsingham. He became rector of St. Clement's in 1986 and served there until 1993, when he returned to England. In recent years he served as a hospital chaplain, spiritual director and confessor.

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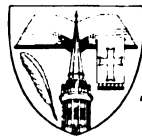
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### 10 Things to Know About Prayer

#### 1. Prayer is communication.

It can be spoken or silent. It can be a song or a story. It can be a picture or a dance.

#### 2. Prayer can be done as often as you like.

Every week. Every day. Every hour.

#### 3. Prayer can be done however you want.

There's no right or wrong way to pray.

#### 4. Prayer can be shared, but doesn't have to be.

It can be done alone or with a friend. It can be done with family or a even a pet.

#### 5. Prayer can be done anywhere.

It can be done in your room or at the kitchen table. It can be done out in your yard, at the park, wherever you may be at the moment.

#### 6. Prayer can be done in any mood.

You can be happy, sad, angry, scared, or confused when you pray.

#### 7. Prayer can be for yourself or someone else.

Pray when you need guidance in your life. If you know someone who could use a little help — add that person to your prayers.

#### 8. Prayer doesn't need a certain structure, length or specific words.

Whatever words you use, long or short, however your prayer comes out is fine.

#### 9. Prayer doesn't need a special occasion.

There are certain prayers appropriate to special occasions but you don't need to wait for a special time to pray.

#### 10. Prayer doesn't have to be a request.

It can also be used to give thanks for what you have already received. "Thank you," is a perfect prayer.

Susan Taylor Brown  
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Prayer 7

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**EAST TENNESSEE STATE UNIV.** Johnson City  
**Chris Harpster**, chap (423) 817-3147  
harpsc@aol.com  
Wed 7 Various locations around campus

**UNIV. OF TENNESSEE** Chattanooga  
**UNIVERSITY CENTER** 615 McCallie Ave. 37403  
The Rev. Matilda Dunn, chap  
em4me@hotmail.com (423) 265-2658  
Wed. 6:30; Sun. 5 EP&H Eu, Open Daily and by  
appointment

**UNIV. OF TENNESSEE** Knoxville  
**Tyson House Episcopal Center,**  
824 Melrose Place, 37916  
www.tysonhouse.org (865) 637-2031  
The Rev. Canon Christopher Chase, chap  
cgchase@etdiocese.net  
Open daily 8am-6pm.

## TEXAS

**RICE UNIVERSITY** Houston  
**PALMER MEMORIAL CHURCH**  
The Rev. Ed Gomez, r  
Sun H Eu 5, St. Bede's Chapel; Student Meal 6.  
Wed Compline 10:15 St. Bede's  
Fri Bible Study 12 @ Baker College Library

## VIRGINIA

**UNIV. OF VIRGINIA** Charlottesville  
**ST. PAUL'S MEMORIAL CHURCH**  
1700 University Ave. (434) 295-2156  
Website: www.cstone.net/~stpaul  
E-mail: chaplain@cstone.net  
or stpaul@cstone.net  
The Rev. David Poist, r, 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, 5:30

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



## SAINT JOHN'S CATHEDRAL

DENVER, COLORADO

**DEAN S VERGER:** The Dean of Saint John's Cathedral, Denver, seeks to appoint the position of Dean's Verger, as soon as possible. Saint John's Cathedral is the Cathedral Church of the Diocese of Colorado and a large urban church with 4,000 members.

The Dean's Verger is full-time and reports to the Dean of the Cathedral and the Director of Cathedral Administration. The Dean's Verger is responsible for the overall management of the ministry of hospitality and the administration of the liturgy.

The Dean's Verger supervises the various components of worship in cooperation with the Dean, as well as coordinates all events for the parish, manages the parish calendar, and hospitality including special events and meetings at the Cathedral. He/she also performs a wide variety of administrative duties and supervises the liturgical lay staff including the Altar Guild, assistant vergers, and Ushers. The assigned tasks require courtesy, tact, initiative, and organization in coordinating a variety of events with a variety of individuals. Please send a cover letter and resume by 31 January 2003 to:

**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](mailto:deansadmin@sjc-den.org)



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The Diocese of Southeast Florida  
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Miami, FL 33132



## St. Matthews Charleston, West Virginia

**FULL-TIME RECTOR:** St. Matthews Episcopal Church, the second largest church in the Diocese of WV, located in the capital city of Charleston and nestled in the hills surrounding the Kanawha River valley, is seeking an energetic leader who is looking for a challenging opportunity. St. Matthews is poised and ready for new clergy leadership. This is not a situation of coming in on the heels of a long time rector and picking up where he left off. Conversely, this is an opportunity to build renewed spiritual energy in a historically responsive congregation.

St. Matthews is a neighborhood church – stable, traditional and family oriented. There is relative affluence and a high level of education in the congregation. There are approximately 500 communicants, however average Sunday attendance is around 150 and 60 children in Sunday school.... another opportunity for growth. We desire an atmosphere that is spiritually strong and supportive in our relationships with each other, where the majority of members accept roles in the church community as a response to their faith.

Our new rector should be a strong preacher, teacher and spiritual guide; have gifts to lead us in church growth and development; value young people and provide leadership to youth ministry development; and be a caring pastor.

If you are interested in this exciting situation and want to explore the possibility of being a partner in ministry with us, please send your resume to:  
**The Rev. Cheryl Winter, Diocesan Deployment Officer, Episcopal Diocese of West Virginia, PO Box 5400, Charleston, WV 25361. E-Mail: [cwinter@wvdiocese.org](mailto:cwinter@wvdiocese.org).**



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Culver, Ind.

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

Ralph Spence, Jr., Billings, Mont.

Miriam K. Stauff,  
Wauwatosa, Wis.

The Rev. Jeffrey N. Steenson,  
Albuquerque, N.M.

Howard M. Tischler, Albuquerque, N.M.

The Rev. Herbert A. Ward, Jr.,  
Boulder City, Nev.

The Rev. Allan B. Warren III,  
Boston, Mass.

The Rt. Rev. Keith B. Whitmore,  
Eau Claire, Wis.

# 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](mailto:discounts@ionabookservices.com).

## CATECHUMENATE

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

## CHURCH FURNISHINGS

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

## POSITIONS OFFERED

**PART-TIME VICAR:** Searching for a part-time vicar for small rural mission in Upper SC. Vicarage is provided. Lots of free time to enjoy retirement. Contact **Archdeacon Byrd, 1115 Marion Street, Columbia, SC 29201.** E-mail: [fbyrd@educ.org](mailto:fbyrd@educ.org) Phone: (803) 771-7800.

**RECTOR:** A partnership of two family-sized congregations in the Diocese of Eastern NC, Grace Church, Plymouth, and St. Luke's/St. Anne's, Roper, is seeking a priest to serve both congregations on a full-time basis. We are looking for a person with strengths in worship and pastoral care, which will support congregational vitality; education for all ages, which will support congregational ministry and growth; congregational outreach that will build up the local community, and physical and spiritual growth of the two congregations. Plymouth, the county seat, is the largest town in Washington County and Roper, eight miles away, is the second largest town. Both congregations have been in existence since the early 1800s with historic church structures. A rectory, and parish hall with class and meeting rooms are part of the Grace Church campus. We offer a unique opportunity to serve and work with two distinct congregations who have chosen a partnership relationship in order to enlarge the Episcopal presence in western Washington County. If you are interested in exploring this opportunity please submit your resume and CDO profile to: **Mr. John Brinson, 78 Brown Street, Plymouth, NC 27962.**

**RECTOR:** Dynamic, ethnically diverse, growing, Eucharist-centered congregation in rural Wyoming. Beautiful church and rectory. Strong stewardship and lay leadership. Spiritually alive. Active community outreach. Community College. Easily accessible to Cheyenne and Denver. Seeks full-time, flexible, enthusiastic rector. Closes March 15<sup>th</sup>. Send **personal profile, letter of intent and resume to: Diocese of Wyoming, 104 S. 4<sup>th</sup> St., Laramie, WY 82070 or email: [gus@wydiocese.org](mailto:gus@wydiocese.org)**

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## POSITIONS OFFERED

**FULL-TIME CHAPLAIN:** Episcopal Chaplain at University of Arizona (Tucson); fully funded Episcopal priest, preferably with significant prior participation in Campus Ministry. Compensation from Diocesan Clergy Compensation Schedule. UA is a large university (37,000 students) with 18 colleges, 2,000 faculty members and 18-member University Religious Council. Ministry based in the Campus Christian Center (adjacent to most dorms) which is shared with Lutheran, Methodist and Presbyterian chaplains. Episcopal chaplain has office, Sunday Eucharist, midweek Canterbury program, and various other activities at the Center. Chaplain builds vigorous worshiping community and offers strong presence of Episcopal Church at university. Contact: **Mike Rich, Search Coordinator** E-Mail: [wotfun@donnamike.com](mailto:wotfun@donnamike.com) Phone: (520) 299-4952.

**PART-TIME RECTOR:** Christ Church, Marion, VA, Diocese of Southwestern VA, small church Southwest VA, foothills of Blue Ridge Mountains. Part-time or retired priest desired. **WE HAVE RECTORY.** Contact: **James E. Patterson, M.D., 320 Keller Lane, Marion, VA 24354** E-mail: [jepatterson@adelphia.net](mailto:jepatterson@adelphia.net) PH: (276) 783-8472.

**RECTOR:** Over a century old and located in the heart of Memphis, St. John's is a congregation of about 880 baptized persons. We appreciate our rich history and life-long members, and value the life and energy provided by the recent influx of young families. St. John's is seeking a priest who is an inspiring, scripturally-based preacher and teacher who can motivate its members to more mature relationships with Christ. We desire an individual who can promote the development of spiritual gifts and provide energetic leadership to preserve the strength and promote growth in lay ministry programs, pastoral care, outreach and stewardship. Resumes may be sent to **Search Committee, St. John's Episcopal Church, 3245 Central Ave., Memphis, TN 38111.**

**PART-TIME RECTOR:** St. Andrew's Episcopal Church, Spokane, Washington. St. Andrew's is offering a three-quarters time position, yet we are anxious to move to full-time in the near future. Spokane is a mid-sized city with many cultural opportunities in art, music and drama. Located in eastern Washington State and situated on the falls of the Spokane River, Spokane offers a friendly community with a pleasant climate, close to lakes, state parks, skiing and other recreational activities, and not far from the Canadian border. Spokane is home to several colleges and has excellent medical centers. Our church is located in a residential/semi-business area just north of downtown. We are a pastoral-sized church with a friendly, lively, supporting congregation, which is active in local community outreach programs. We value inspiring sermons with teaching that we can apply to our daily lives. We are seeking a faithful, Christ-centered pastor who will care for our people and equip us for our ministries; one who will foster faith that results in action. Please submit letter, resume and CDO profile to: **Doris Brown, Search Committee, St. Andrew's Episcopal Church, 2404 N. Howard Street, Spokane, WA 99205; Telephone: (509) 327-2975.** E-mail to: [dorish3@msn.com](mailto:dorish3@msn.com). Church office Telephone: (509) 325-5252.

**RECTOR:** Traditional Anglo-Catholic parish seeks rector. Urban ministry. Strong music program, BCP, KJV, & English Missal with full pre-Vatican II ceremonial. Orthodox theology. Celibate preferred. Apply to: **Chair, Search Committee, S. Clement's Church, 2013 Appletree St., Philadelphia, PA 19103.**

**FULL-TIME RECTOR:** For active congregation in NE Wyoming: for partnership in our continuing spiritual journey. Want energetic leader who welcomes challenges and challenges us. Involved in lay ministry and outreach programs. Outgrowing our facilities and looking at options. Join us in Gillette between the Black Hills and Big Horn Mountains, Wyoming's greatest growing community. For information or to apply: **The Rev. Gus Salbador, 104 S. 4<sup>th</sup> St., Laramie, WY, 82070-3162; E-Mail: [gus@wydiocese.org](mailto:gus@wydiocese.org).**



# CLASSIFIEDS

## POSITIONS OFFERED

**FULL-TIME RECTOR:** Cedar Rapids, Iowa. Christ Episcopal Church in Cedar Rapids, Iowa, is an active, growing parish with approximately 550 communicants of whom 160 are under the age of sixteen. We are a program-sized church and one of the largest Episcopal congregations in Iowa. We are the result of a merger of two strong congregations, with six years of successful experience together. Christ Episcopal Church has excellent facilities and is debt-free. We are also a Jubilee Ministry center, one of five in the state. We are searching for a person with spiritual depth and strength who is rooted in Episcopal tradition and lives the Lord's Gospel in his or her daily life. We are looking for a person who can preach thoughtful, stimulating sermons based on Scripture and relevant to daily living; a person who relates easily to others and especially children and youth of the congregation; who knows the liturgy of the church in its many forms and who possesses an "evangelist's spirit" in attracting new and former members. We seek a strong leader who is capable of helping our congregation to define and implement our common ministry. We seek a firm and able administrator who will work with the Vestry and lay leadership in serving the best interests of the parish. **CONTACT: Discernment Team, ATTN: Nancy Lowenberg, Christ Episcopal Church, 220 40th Street NE, Cedar Rapids, IA 52402. E-mail: [rlowenberg@gazellvillage.com](mailto:rlowenberg@gazellvillage.com). Applications accepted through January 20th, 2003.**

**PRIEST DEVELOPER:** St. Mary's, a family-sized parish of mixed ages and backgrounds, is looking for a priest who will help us grow spiritually and numerically. We pray for a priest who is oriented to pastoral concerns within a small parish, to formation, to evangelism and a potential building plan to meet the growth that will occur in Waukesha County. At present we have a historic church building (1871) and a parish hall we have outgrown. Our worship consists of a traditional Rite II Eucharist on Sunday mornings, Morning Prayer and Eucharist on Wednesdays and an alternative non-liturgical service two Saturday evenings a month. We are situated in beautiful "Lake Country" in southeastern Wisconsin between Madison and Milwaukee. The area surrounding our church is on the precipice of much development. We pray our visions for growing will come together with the leadership of the right priest. Please send resumes and inquiries to: **Search Committee, St. Mary's Episcopal Church, P.O. Box 126, Dousman, WI 53118.**

**RECTOR:** Holy Comforter Episcopal Church in Broomfield, Colorado, seeks a Christ-centered rector skilled in preaching, pastoring, and teaching. Broomfield is 20 miles northwest of Denver at the base of the Rocky Mountains. Holy Comforter is an active, family-oriented congregation with a beautiful new sanctuary. For a detailed job description and church profile, visit our website at [www.holycomforterchurch.net](http://www.holycomforterchurch.net). Interested applicants may request a candidate information packet by e-mailing us at [hsearch@msn.com](mailto:hsearch@msn.com), or, for a detailed church profile and job description, please write to: **Search Committee, 1700 W. 10th Avenue, Broomfield, CO 80020.**

**PRIESTS WANTED:** The Diocese of Louisiana, a Great Commission, mission-oriented diocese, has need for rectors in two predominantly African-American/Caribbean pastoral-sized congregations. St. Luke's, New Orleans, is a vibrant, Anglo-Catholic congregation with a strong, transforming outreach to the surrounding community. St. Michael's, Baton Rouge, also provides a chaplaincy to Southern University. Both congregations are sleeping giants! Mission-minded clergy interested in either congregation should send resumes to the **Rev'd Canon Rex D. Perry, The Diocese of Louisiana, 1623 Seventh Street, New Orleans, LA 70115**, or to [rperry@edola.org](mailto:rperry@edola.org).

**CHILDREN/YOUTH MINISTER:** Grace Church, an established parish in Hutchinson, Kansas, wants to build a ministry for children and youth in the parish and community. You will be starting from "square one." Full-time position with housing provided (if needed). Lay or ordained. Send inquiries and resume to: **Rector, Grace Episcopal Church, 2 Hyde Park Drive, Hutchinson, KS 67502** or email [gracechurch@ourtownusa.net](mailto:gracechurch@ourtownusa.net).

## POSITIONS OFFERED

**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 VanHouten Street, Paterson, NJ 07501. Phone: (973) 278-7900, ext. 12** or E-mail at [rectorstpaul@aol.com](mailto:rectorstpaul@aol.com). **Application deadline is January 31, 2003.**

**FULL-TIME RECTOR:** A pastoral-sized congregation in the Diocese of Long Island, Christ Church is located on the south shore of Long Island on the Great South Bay and is a one-hour train ride from Manhattan. Our congregation is diverse in age, cultural background, and economic position. However, we all share a dedication to outreach, youth ministry, ministry to one another, and Christian formation and education. We seek a rector who will support us in these ministries and has the energy to help expand them to their full potential by preaching the gospel clearly and enthusiastically and by leading us in Eucharistic worship and spiritual development. Please send your resume to our Search Committee chairpersons: **Todd Mason at [tolimas@optonline.net](mailto:tolimas@optonline.net) and Lynn Simmons at [LMSat15@aol.com](mailto:LMSat15@aol.com), c/o Christ Episcopal Church, 12 Prospect Street, Babylon, NY 11702.** Please visit our website at [www.christchurchbabylon.com](http://www.christchurchbabylon.com).

**FULL-TIME RECTOR:** Large, long established parish on the southern shore of Puget Sound is looking for a rector to lead a staff of five and a congregation of multi-cultural, multi-talented people. We seek a rector devoted to spiritual leadership, community building, and Christian education, who has honed preaching and liturgical skills. Those willing to entrust themselves to a people committed to their church should contact: **Barb Roder, Search Committee Chair, 114 20th Avenue, SE, Olympia, WA 98501-2999, E-mail: [broder@attbi.com](mailto:broder@attbi.com).** See our Parish Profile at [www.olywa.net/stjohnsoly](http://www.olywa.net/stjohnsoly).

**FULL-TIME RECTOR:** Saint John's is a thriving, healthy, historic downtown church with more than 800 members in the fourth largest city in North Carolina. With a strong, active congregation, beautiful new facilities, an outstanding program of traditional church music, well-attended Christian education, and a dynamic pool of dedicated lay staff, Saint John's, in the Diocese of East Carolina, could be exactly the church family you are looking to lead. Fayetteville is a historic city with a metropolitan population of greater than 300,000 which includes nearby Ft. Bragg and Pope Air Force Base. Nestled between the Sandhills region and coastal plains of Eastern North Carolina, Fayetteville has excellent schools, shopping, entertainment and a regional airport. With the mountains to the west and beaches to the east, Fayetteville is just off the major north-south artery of the east coast, I-95. Saint John's is looking for a traditional Episcopal priest to be our spiritual leader/counselor in all aspects of the life of the church; someone to lead us in our walk toward a more Christ-like life — from scriptural and life-based preaching in Sunday services to pastoral care for our members. To assist you in these tasks is a very eager and capable pool of lay persons, both salaried and volunteer, who coordinate Christian Education, Business Administration, Vestry, Altar Guild, Adult / Children / Handbell Choirs, Acolytes and numerous other lay ministries. We recently dedicated a magnificent addition to the church which includes expansion of our preschool, Christian education rooms, music room, parish hall and a multipurpose room. Our music program is the envy of much of Fayetteville and has been a significant draw to our church. Special Christian education programs to include FROGS, J2A, Rite 13, DOCC, and ALPHA keep our church family growing and active throughout the week. We invite you to take a closer look. If you'd like to learn more about our parish and community, please mail or e-mail inquiries and your resume and CDO profile to **Dr. Joseph Jenkins, Chairman of St. John's Search Committee, 4155 Ferncreek Drive Suite 200, Fayetteville, N.C. 28314** E-Mail: [jjenkins@primemedical.com](mailto:jjenkins@primemedical.com).

## POSITIONS OFFERED

**ORGANIST-CHOIRMASTER:** (Part Time) Small, lively Episcopal parish 20 miles north of Chicago along Lake Michigan seeks musician/teacher with an appreciation for Anglican musical tradition as well as a desire to expand on that tradition in creative ways. Enthusiasm for congregational singing, a sense of joy and possibility, and a willingness to teach new music are desired qualities. We are a traditional, multi-generational parish looking to enrich and enliven our worship through music. Salary negotiable; position opens Jan. 1, 2003. 1965 Moller, 3m-23r organ, spinet piano, Orff instruments, small grand piano in choir room. Inquiries to **The Revs. Polly and Philip Kasey, St. Elisabeth's Church, 556 Vernon Ave., Glencoe IL 60022: (847) 835-0458: [stelisabeths@aol.com](mailto:stelisabeths@aol.com).**

## PILGRIMAGES

**WORLDWIDE PILGRIMAGE MINISTRIES** arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We also offer clergy and lay leader's the opportunity to travel on familiarization pilgrimages. Contact Worldwide, a mission creation of FRESHMINISTRIES, for more information. Phone: **800-26-5104**; E-mail: [wwpil1@aol.com](mailto:wwpil1@aol.com); Website: [www.wwpilgrimages.org](http://www.wwpilgrimages.org).

**PILGRIMAGE TO IRELAND:** Aug. 6-16, 2003. Stay in the Wicklow mountains and visit sites of Celtic saints Patrick, Brigid, Columba and Kevin. Leader the Rev. Elizabeth Canham and local clergy. For brochure contact: **Hospites Mundi Pilgrimages (828) 664 0381, [HospMundi@aol.com](mailto:HospMundi@aol.com), <http://members.aol.com/HospMundi/>**

## READINGS

For a theological analysis of the Presiding Bishop's public statements see: <http://users.iglide/rjsanders/theo/pb.htm>

## RETREATS

**DUNCAN CONFERENCE CENTER, 15820 S. Military Trail, Delray Beach, FL 33484.** Telephone (561) 496-4130. Website: [www.DuncanCenter.org](http://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.**

## VOCATIONS

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(309) 633-0057 [SBabbey@OCSLink.com](mailto:SBabbey@OCSLink.com)

## WANTED

**WANTED:** Clergy and graduating seminary seniors for assignments (Diocese of Newfoundland). Also clergy vestments black wool cloaks, altarware, etc. Contact: **St. Paul's, 390 North Main, North Andover, Mass 01845.**



# Church DIRECTORY

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

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 The Rev. Martin L. Bowman, v (209) 795-5970  
 Sun Mass 9 (Sung)

## HOLLYWOOD, CA

ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner) http://www.saintthomashollywood.org (323) 876-2102  
 The Rev. Ian Elliot, dean, r; The Rev. Mark D. Stuart, asst priest; The Rev. Brian D. Johnson, asst priest  
 Masses: Sun 8 (Low) 10:30 (High), Mon - Fri 8 (Low), Tue 7; Thurs 7 (Sol); Sat 9:30 (Low)

## SAN DIEGO, CA

ST. PAUL'S CATHEDRAL Fifth Ave. & Nutmeg (619) 298-7261  
 www.stpaulscathedral.org  
 Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30, EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12.

## 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 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6, H/A

## ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus www.stpauls-ks.com  
 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 5:4

## STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244  
 The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir  
 Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## WEST PALM BEACH, FL

ST. CHRISTOPHER'S (561) 663-8167  
 NW corner Belvedere and Haverhill Roads, 1 mile west of PB Int. airport stchrist1063@aol.com  
 The Rev. Charles Cannon, d; The Rev. Jennifer Wilson, d  
 H Eu Sun 8 (Low-Traditional); 10 (Cho-Family); Christian Ed 10

## AUGUSTA, GA

CHRIST CHURCH Eve & Greene Sts.  
 The Rev. Theodore O. Atwood, Jr., r  
 Sun Masses 8 & 10 (Sung). Wed 8:30 (706) 736-5185

## CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm  
 The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham (312) 664-1271 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.stpaulparish.org  
 The Rev. Thomas A. Frazer, 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  
 stjohne@interlink.net Fax (319) 524-1116  
 The Rev. Bruce D. Blois, r  
 Sun Eu 8 & 10, Eu & healing 10 (1st Wed); Eu 10:30 (4th Tues)  
 River Hills Chapel; Prayer Groups Tues 6:30, Wed 9:15, A/C

## NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6802  
 2919 St. Charles Ave. (504) 895-6802  
 On the street car line at the corner of 6th St.  
 www.edoia.org/cathedral  
 The Very Rev. David duPlantier, dean  
 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).

## 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  
 1 mile off Strip (702) 735-7655  
 H Eu Daily (ex Sat) christissavior@lvcm.com

## 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

## HACKENSACK, NJ

ST. ANTHONY OF PADUA 72 Lodi St.  
 The Rev. Brian Laffler, SSC  
 Sun Masses 8 (Spanish), 10 (High) & Sun School; Sat Mass 5, 6 (Spanish); Tues HS 6 (Spanish), 7:30; Wed thru Fri 7

## SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447  
 The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, curate; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Garcia, d; Mr. Gerald Near, music director; Mr. J. Michael Case, organist  
 Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St. (212) 378-0200 www.stbarts.org  
 Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on Thursday" Cho Eu). Sat MP & Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call 378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
 The Rev. Samuel Johnson Howard, Vicar  
 (212) 602-0600 www.trinitywallstreet.org

## TRINITY

Broadway at Wall  
 Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
 Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

## ST. PAUL'S

Broadway at Fulton  
 Sun H Eu 8. Mon-Sat Prayer Service 12  
 Open Sun 7-4; Mon-Sat 10-6

## Trinity Bookstore

(behind Trinity Church, 74 Trinity Pl.)  
 Mon-Thurs 10-6; Fri 10-5:30. 1-800-551-1220

## EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.  
 Daily Morning Prayer 8:45; H Eu 12:10

## RESURRECTION

119 E. 74th St. (212) 879-4320  
 www.resurrectionnyc.org  
 The Rev. Canon Barry E. B. Swain, r  
 Sun Low Mass 8:30, High Mass 11, T/Th/F EP 6, Mass 6:15, Wed Mass 12:15, EP & Ben 6:15, Sat C 11:30, Mass 12.

## ST. THOMAS

5th Ave. & 53rd St. (212) 757-7013  
 www.saintthomaschurch.org  
 The Rev. Andrew C. Mead, r; The Rev. Canon Harry E. Krauss, sr c; The Rev. Park McD. Bodie, c; The Rev. Robert H. Stafford, asst  
 Sun Eu 8, 9, 11. Choral Ev 4/Wkds MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30 Sat Eu 10:30, Choral Eu Wed 12:10, Sat Eu 10:30

## ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village) (828) 274-2681  
 3 Angle St. www.allsouls cathedral.org  
 H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

## WHITEHALL, PA

(NORTH OF ALLENTOWN)  
 ST. STEPHEN'S 3900 Mechanicsville Rd. (610) 435-3901  
 The Rev. William H. Ilgenfritz, r; The Rev. Mark W. Lewis, c  
 Sun 7:30 MP; 8 & 10:30 H Eu; 9:15 Sunday School; 10:30 Childcare available. Daily Mass: M/W/F 12:15. Tues Healing Mass and Unction 9:30 & Th 7; Sat 10 (11 Confessional). Traditional Prayer Book Services. All welcome!

## CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024  
 218 Ashley Ave.  
 The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c  
 Sun Mass 8 (Low) 10:30 (Solemn High)

## SUMMERVILLE, SC

THE CHURCH OF THE EPIPHANY (843) 442-4034 (cell)  
 212 Central Avenue 29483  
 The Rev. Robert Switz, r  
 Sun Mass 8 (Low)

## CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735  
 The Rev. Ned F. Bowersox, r 700 S. Upper Broadway  
 The Rev. Frank E. Fuller, asst www.cotgs.org  
 The Rev. Ben Nelson, d  
 Sun 8, 9, 11:15 & 6. Weekdays Tue 7:15, Wed 5:15, Thur 12:15

## DALLAS, TX

INCARNATION (214) 521-5101  
 3066 McKinney Ave.  
 The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon  
 Sun Eu 7:30, 9, 9:15, 11:15, 7. M/W/Th H Eu 12 noon. Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon, 6; Sat MP 8, 8:15 H Eu, Reconciliation of Penitents 9-10.

## HOUSTON, TX

PALMER MEMORIAL 8221 Main Street (77030) (713) 529-6196 Fax: (713) 529-6178  
 www.palmerchurch.org  
 The Rev. James W. Nutter, r; the Rev. Kenneth R. Dimmick; the Rev. Ed Gomez.  
 Sun Eu 7:45, 9, 11, ST. BEDE'S 9, 10:15, Collegiate 5, CHAPEL 6, Ch S 10; Wkday Serv: Sat 8 Vigil

## SAN ANTONIO, TX

ST. PAUL'S, Grayson Street 1018 E. Grayson St. (787) 222-2222  
 The Rev. Doug Earle, r www.stpauls-satx.org  
 Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

## MILWAUKEE, WI

ALL SAINTS CATHEDRAL 818 E. Juneau (414) 271-7719  
 The Very Rev. George Hillman, dean ascathedral.org  
 Sun Masses 8, 10 (Sung). Daily as posted.

## SAN JUAN, PUERTO RICO

ST. JOHN'S CATHEDRAL (English speaking parish) 1401 Ponce de Leon, Stop 20 in Santurce (787) 722-3254  
 Sun H Eu 8 & 11 (Cho). www.forministry.com

## SAN MIGUEL DE ALLENDE 37700 GTO, MEXICO

ST. PAUL'S Calle del Cardo 6  
 Near the Instituto Allende  
 Mailing address: Apartado 640  
 Telephones: office (415) 20387; rectory (415) 20328  
 The Rev. Michael R. Long, rector; the Rev. Sibylle van Dijk, d asst; the Rev. Dean Underwood, r-em;  
 Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30. Spanish H Eu Sat noon

## LUTHERAN

## MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 969-3317  
 The Rev. William R. Hampton, STS  
 Sun Eu 10

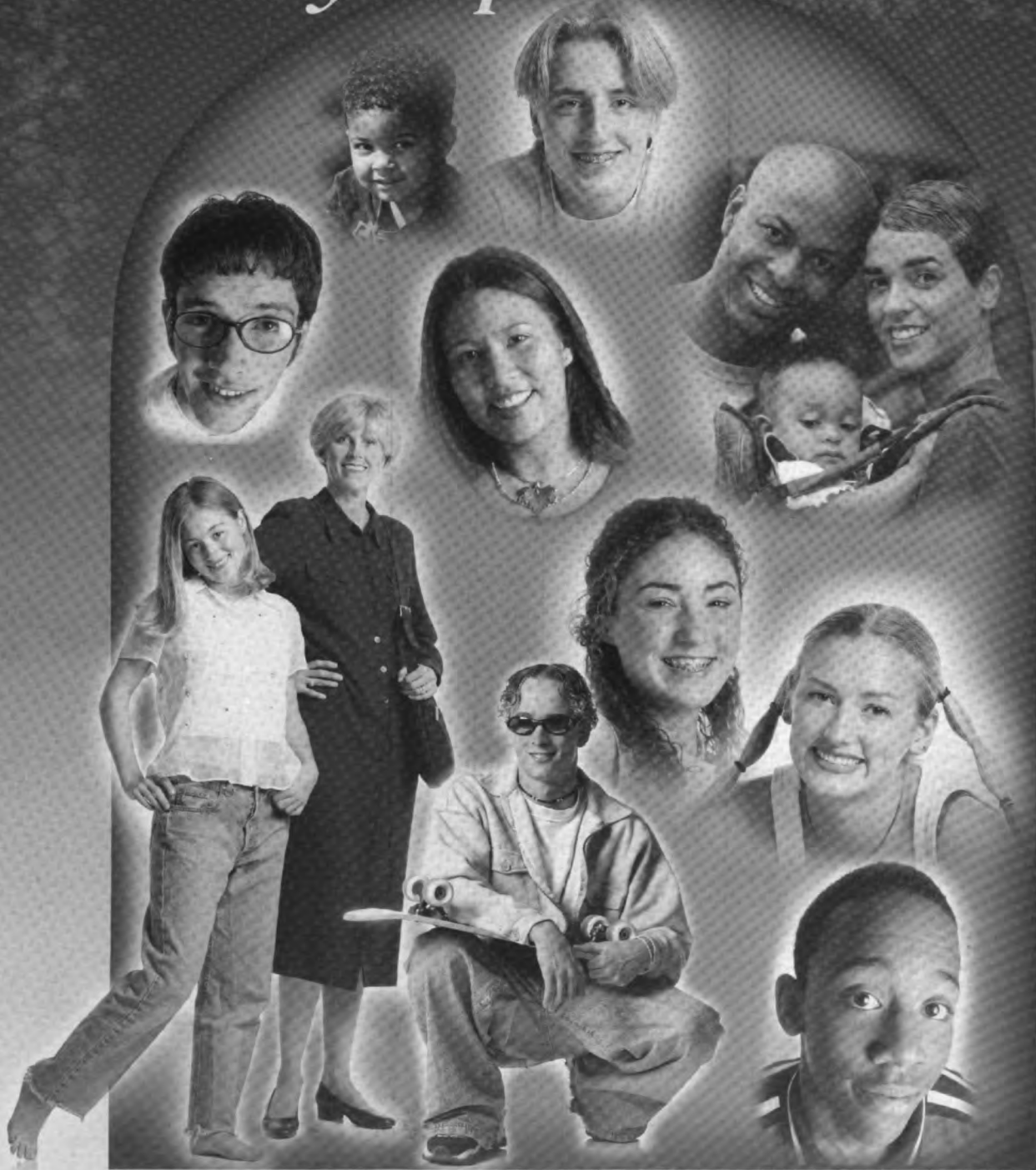
## LUMBERTON, NC

ST. MARK'S CHURCH 24th & Barker  
 The Rev. Dale K. Brudvig, Pastor  
 Sun Worship 10, Sun School 9:30

**KEY** - Light face type denotes AM, bold face PM, add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer, Eu, Eucharist; Ev, Evening; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.



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