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Volume 226

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

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Cover feature story photos taken by Peggy Eastman.

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SUNDAY'S READINGS

The Gift of Forgiveness

'Remember Not the Former Things' (Isaiah 43:18)

Seventh Sunday After Epiphany, Feb. 23, 2003

Isaiah 43:18-25; Psalm 32 or 32:1-8; 2 Cor. 1:18-22; Mark 2:1-12

We often find it harder to "remember not the former things" than does the Lord himself. The psalmist tells us "as far as the east is from the west, so far does he remove our transgressions from us" (Psalm 103:12). We are told that the Lord blots out our transgressions and does not remember our sins (Isaiah 43:25). The marvel of the biblical revelation is that the Lord will forgive and forget our sins. And as the psalmist says, "Blessed is the one whose transgression is forgiven" (Psalm 32).

The precious gift of forgiveness is the theme of Mark 2. Jesus tells the paralyzed man, "Your sins are forgiven." In this dramatic encounter, Jesus asserts the prerogative to forgive sins as only God can do. The irony in this encounter is that the paralyzed man received what he was not looking for. He wanted to get up and walk, but he is first forgiven. To demonstrate the veracity of Jesus' claim, the man does rise and walk, to the amazement of all.

The first and obvious lesson is that Jesus is exercising divine authority. Second, it shows us what our greatest need is, and that Jesus has come to meet that need. That need is forgiveness, a need many do not recognize because of the hardness of our hearts. The attitude of many is like that of the skeptic, Voltaire, "God will forgive us; that is his business." However, the gift of forgiveness comes with a price tag — the death and resurrection of Christ, and for us, the willingness to be counted as a sinner in need of God's grace, and active trust and dependence upon the Lord Jesus.

Later in chapter 2, Jesus says, "those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners" (2:17). The person for whom Jesus has nothing to say is the "righteous" person, the person who believes he or she can claim at least some credit in establishing a relationship with God and a place in heaven.

Look It Up

Psalm 103:12, Jeremiah 31:34, and Isaiah 43:25. What do we learn about the Lord's forgiveness from these passages?

Think About It

Paul says in Romans 10:3 "being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness." In what ways do we attempt to establish our own righteousness? How can we cover our own sins?

Next Sunday

Last Sunday After Epiphany, March 2, 2003

1 Kings 19:9-18; Psalm 27 or 27:5, 11; 2 Pet. 1:16-19 (20-21); Mark 9:2-9

**Making Sense of the Bible:
Literary Type as an Approach
to Understanding**

By Marshall D. Johnson. Eerdmans.
ix + 161 pages. \$12. ISBN 0-8028-4919-9.

Frank Kermode once remarked that the literary impulse in the Bible was quite as powerful as the religious. At the very least, they are inextricable. And yet, despite the significance of the literary impulse in making sense of scripture, study of literary typology and analysis of literary form have been largely reserved to the scholarly realm.

Into this void comes Marshall Johnson's useful and knowledgeable book. He introduces general readers

to the major types of biblical literature — wisdom literature, the poetry of worship, historical narrative, prophetic writings, legal collections, apocalyptic literature, letters, and the gospels.

In successive chapters, he fully delineates each type, reviews its background, discusses its distinctive features, explicates several major examples, and includes a final section of how to "read" the particular form. Johnson accomplishes all this in clear, readable, and non-technical prose.

Johnson's knowledge of the Bible is voluminous, his theology is mainstream, and his perceptions are telling. His overarching goals are to help readers grasp the shape of the Bible as a whole and to become self-aware in their dialogue with the text. To this end, Marshall Johnson has written an excellent book, one which I strongly recommend. The highest accolade I can give *Making Sense of the Bible* is that, if I were still teaching my course on "The Bible and Literature" at Drexel University, I'd use it as a textbook.

(The Rev.) John T. Farrell
Prince Frederick, Md.

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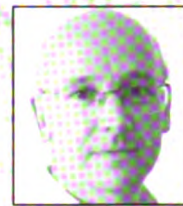
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Private Session Dominates Executive Council Meeting

Not even the sunny beaches of the Dominican Republic could completely lift the cloud of suspicion under which Executive Council convened Jan. 27-30. The meeting in Santo Domingo did permit council to observe first hand the fruits of one overseas diocesan mission project, and the opportunity was instrumental in helping council recommit to overseas mission.

The opportunity [to meet in Santo Domingo] was instrumental in helping council recommit to overseas mission.

Council opened with the distribution of a resolution titled "Separation of Powers" that was passed unanimously by convention in the Diocese of Newark the previous weekend. It called upon the Presiding Bishop and the Executive Council "to ensure that their distinct roles be kept separate so that the fiduciary and executive responsibilities assigned to Executive Council in the constitution and canons of this church be upheld and that decisions made by Executive Council cannot be overturned or ignored by the Presiding Bishop or the staff of the church."

Shortly thereafter the meeting was called to order and council almost immediately voted to convene a confidential executive session that eventually occupied the remainder of the day. The Very Rev. George Werner, president of the House of Deputies, said the discussion involved the role of Church Center leadership, the role of elected leadership, and the administrative role of the Presiding Bishop within the management team. The presenting issue, according to Dean Werner, was the sudden collapse of negotiations to relocate the Church Center from its current mid-Manhattan location to the campus of the General Theological Seminary about 20 blocks further southwest.

"I think we needed to do this," Dean Werner said. "The fact that 10 people chose to abstain from the final vote tells me there is still more work to do."

In addition to the 10 abstentions on the final day, Richard Miller, chair of the Executive Council Committee on Administration and Finance, voted "no" to a resolution terminating further Church Center involvement in negotiations with GTS. Mr. Miller said his preference was now a matter of record and that it would be "counter-

productive to express ill will."

While disappointed with the outcome of the seminary relocation proposal, Mr. Miller said he left Santo Domingo somewhat encouraged that council recommitted the church to overseas mission.

Administration and Finance as well as the Executive Council Committee on International Concerns considered a report by the Rt. Rev. F. Clayton Matthews, Bishop for Pastoral Development, of recent concerns regarding the financial management in the Diocese of Ecuador Central, particularly the use of grant monies contained in the national church budget for that diocese. The full council expressed support for the fiduciary course of action that Bishop Matthews and the treasurer were pursuing. Council also approved several new oversight provisions for grant money which the national church disburses. In the future failure to provide an independent annual audit will cause suspension of fund disbursement. Grant recipients also will be required to demonstrate how the money they spent helped to further budgetary priorities previously established by council and General Convention.

Bishop Shaw Urges Protest at Rally

Shortly before President George W. Bush delivered his State of Union address on Jan. 28, the Bishop of Massachusetts asked an ecumenical coalition to pray for peace and prepare to protest if war is declared against Iraq.

"Violence always has the effect of separating us, isolating us from one another, making us feel alone, ineffective, and overwhelmed," said the Rt. Rev. M. Thomas Shaw, SSJE. "So coming together on what could be the eve of our leader unleashing terrible destructive violence on the world is critical for us because we are reminded in our gathering of who we are and the power we possess through the Divine One."

An estimated 1,300 people gathered inside historic Trinity Church in Boston's Copley Square. Invited participants from a number of mainline Christian denominations were joined at the altar by representatives from the local Buddhist, Hindu, Jewish, Muslim and Sikh religious communities. Bishop Shaw organized the event and delivered the homily.

"Mr. President," Bishop Shaw said addressing himself directly to President Bush, "even taking you and what you say at face value, we do not need you to protect us from Saddam Hussein's weapons of mass destruction, if they exist." Bishop Shaw then went on to list a number of items — AIDS in Africa, environmental destruction and a deteriorating economy — which he believes are far more menacing than Iraq. "Mr. President, we fear how hated we are by so many of our brothers and sisters around the globe and how unwilling our government appears to be to work with the United Nations. We fear the destruction being caused by our shortsighted foreign policy."



Bishop Shaw and president of Sikh Dharma of Massachusetts exchange peace greetings on Jan. 28.

Henry Hoffman photo



Saints' Chapel, Sewanee, Tenn.

Rumor Rife at Sewanee

The none-too-secret circumstances surrounding the sudden resignation of the dean at the University of the South School of Theology [TLC, Feb. 9] have caused morale to plummet in the close-knit seminary community.

For more than a year prior to the Jan. 12 resignation of the Rev. Guy F. Lytle III, administration officials had been conducting an investigation to determine if the former dean violated the harassment policies of the seminary. Shortly after a married female seminary student arrived on campus, Fr. Lytle allegedly offered to help her obtain a sponsoring diocese. Soon after, the victim claims Fr. Lytle began making unwanted advances toward her, despite at least one formal meeting at which both the student and her husband jointly asked the former dean to desist.

In November, the School of Theology completed its investigation and determined that Fr. Lytle should undergo a "refresher" training course on sexual misconduct. The verdict proved to be unpopular enough among the seminary community that the topic dominated a weekend faculty retreat with an outside conflict-resolution consultant. University policy mandates strict secrecy even after a determination to a sexual harassment complaint has been reached and this made discussion at the retreat difficult. Several who

attended, however, said there was a near-unanimous call among participants for the dean to step down. He refused, and roughly one month later Joseph E. Monti, professor of ethics and moral theology, sent an e-mail to university faculty and theology school students calling for Fr. Lytle to resign. As partial justification for the request, the letter mentioned "a pattern of inappropriate and unwelcome behavior toward a female student of our school over a long period of time." After news of the letter was published by *The Nashville Tennessean* on Jan. 3, another seminary professor, Rebecca A. Wright, also called on Dean Lytle to resign.

In a three-paragraph statement, the university made no mention of its conclusions drawn from the harassment complaint. The university announcement concluded by stating that Fr. Lytle would be returning as a faculty member after a "six-month leave of absence."

Donna Pierce, a Chattanooga lawyer representing the school, said university policy prohibited comment on personnel matters. Fr. Lytle said he is prohibited from commenting on the allegations by a confidentiality clause imposed by the university.

Roy Oswald, a consultant with the Alban Institute, said the resignation of the dean will not eliminate "the pathology of the faculty who oppose anyone who attempts to exercise leadership at the School of Theology."

University policy mandates strict secrecy even after a determination to a sexual harassment complaint has been reached and this made discussion at the retreat difficult.



The Rt. Rev. James J. Shand prepares to begin his Feb. 2 installation service as Bishop of Easton by knocking on the door of Trinity Cathedral. George Merrill photo

New Easton Bishop Extends His Hand to Youth

The Jan. 25 ordination and consecration of the Rt. Rev. James J. Shand as Bishop of Easton dominated the agenda of the three-day convention of the Diocese of Easton at a hotel in Cambridge, Md.

Convention approved a \$650,000 budget, then went into recess Jan. 24 from noon until 6 p.m. when it was time for a walk-through of the consecration ceremony that would take place the following morning. First youth members of the diocese received their instructions; then about 40 members from around the diocese departed for an adult chaperoned sleep-over at nearby Christ Church.

The chief consecrator at the ordination ceremony the next morning was the Rt. Rev. Robert Ihloff, Bishop of Maryland. Other consecrating bishops were the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh; the Rt. Rev. F. Clayton Matthews of the Presiding Bishop's Office of Pastoral Development; the Rt. Rev. Elliott L. Sorge, retired Bishop of Easton; the Rt. Rev. Martin G. Townsend, retired Bishop of Easton; and the Rt. Rev. Charles L. Longest, retired Bishop Suffragan of Maryland, who has been Assisting Bishop of Easton since 2001.

An estimated 1,300 persons attended the event.

Washington Bishop Urges Respect for All Voices



Bishop Chane addresses the Diocese of Washington convention for the first time as diocesan. Bob Burgess photo

The Bishop of Washington, the Rt. Rev. John Chane, issued a fiery call for respecting and heeding the voices of everyone — conservatives as well as liberals — but not everyone attending the diocesan convention at Washington National Cathedral Jan. 24-25 appeared to take the words to heart.

Despite the convention theme — “that we all may be one” — a quick move was made to table a resolution calling for the church to respect individual conscience.

The resolution would have allowed members of the diocese who adhere to a traditional interpretation of scripture to express publicly their opposition to non-traditional practices such as ordination of homosexual persons and the blessing of same-sex unions while retaining their status as members in good standing of the diocese.

After the motion to table was defeated and before extended debate on the original resolution could begin, two clergymen introduced a substi-

tute resolution. Convention eventually adopted the substitute, which requested the bishop to establish a task force in order to prepare a report on how people with divergent views can in good conscience remain in the Episcopal Church.

“As your bishop I envision my leadership and energy being directed to initiating and then engaging in conversation with those in this diocese who have felt for too long now that they have not been heard ... not been respected ... not been affirmed ... not been trusted ... and not been loved,” said Bishop Chane.

At the end of the convention, Bishop Chane promised that he will not only appoint a task force on matters of conscience, but that he will also direct members of that task force to focus on the concepts

and issues in the original resolution that were never voted on. The original resolution said that if the Episcopal Church makes a change in teaching and practice without reconciliation with scripture, it may be setting a bad precedent which could break unity with the Anglican Communion.

In other business, the diocese adopted a 2003 budget of about \$3.2 million, which Bishop Chane said will help the diocese achieve its rightful place as one of the more influential dioceses in the Episcopal Church. The approved budget represents an approximate increase of \$700,000 over the previous year, and will require at least \$500,000 from the Soper Memorial Fund. Bishop Chane told convention that eventually increased stewardship support will enable the diocese to phase out dependence on endowment funds, in annual 20 percent increments over the next four years.

Peggy Eastman

East Carolina Factory Blast Shakes Diocesan House

A massive plastics factory explosion on Jan. 29 in Kinston, N.C., was felt more than a mile away at Diocesan House, according to the Bishop of East Carolina. The blast killed at least four, injured 37 others at the factory, and sent an acrid fireball hundreds of feet above the surrounding area.

The Rt. Rev. Clifton Daniel III said he was in one of the conference rooms talking with a few people who had not yet left the room after a meeting of interim clergy had concluded.

“All of sudden we felt this pressure in our chest,” Bishop Daniel said. “Then all the pictures fell off the wall. We ran outside and saw dark black smoke boiling up into the air from the direction of the airport. We thought that a plane had crashed.”

Residents within a one-mile radius of the devastation were eventually urged to evacuate because of the continuing smoke. The Rev. Michael Singer, rector of St. Mary's Church, Kinston, was among the first to arrive at the disaster site. He offered aid and later pastoral ministry to victims and emergency workers throughout the day and into the night.

“I am thankful for his quick and helpful response,” said Bishop Daniel. “Let us also give thanks to God for the brave men and women who serve as firefighters, police, emergency medical personnel and community volunteers who quickly arrived on the scene and put themselves at risk in the services of the victims.”

The exact cause of the explosion and fire remained unknown at press time. The plant, which employed 225 people, made syringe plungers and IV hospital supplies. It had been cited by the U.S. Occupational Safety and Health Administration for numerous safety violations in recent years. The owner of the plant, West Pharmaceutical Services Inc., is based in Lionville, Pa. The company has not said whether it will be rebuilt.

Bishop Daniel called on all congregations of the diocese to offer prayers for those involved in the tragedy and announced that the Diocese of East Carolina stands ready to be of assistance in the long days of rebuilding that lie ahead. The diocese is also seeking financial contributions to be designated for the relief of victims and their families.



The Canterbury Close. Peggy Eastman photo

LIVING STONES

In England, I wanted to seek the nearer presence of God by walking in the footsteps of early saints and martyrs.

By Peggy Eastman

As I packed my pocket-sized New Testament, knitted tops and skirts and water-repellent jacket, I thought about the purpose of the group pilgrimage to England I was about to make. I was not a rookie pilgrim. I had traveled on a pilgrimage to Rome for holy year 2000, and had a blue enamel pilgrimage cross with five doves in the center — for the five continents — to prove it. I would be wearing that cross in England.

In England, I wanted to seek the nearer presence of God by walking in the footsteps of early saints and martyrs. What form that nearer presence would take I could not imagine. Pilgrims are not sightseers, as they were not in the middle ages when people made pilgrimages to England's holy sites by the thousands. Geoffrey Chaucer might have

Gulls Cry in Canterbury

Above the cloud-reaching cathedral spires,
Gulls circle more tightly and cry,
tipping their wings downward.
December dusk in Canterbury,
the year nearly through its course.
Stone spires, artificially illuminated
(but not for the gulls)
cannot quiet the crying birds with their silence.
Inside, hushed stones underfoot
remember cries and blood
(not from the gulls).
Here is the Altar of Sword's Point
where Becket fell,
undefended archbishop and martyr,
his blood flowing freely
like wine poured into a chalice.
December dusk in Canterbury,
the year nearly through its course.
The knees of pilgrims know this spot;
so do the wings of gulls.
They say that under his archbishop's robes
Becket's skin was flayed raw
by chafing hair shirt
crawling with squirming vermin.
Did he know? Was he prepared?
Did he invite the sword's point?
Did he offer himself to the thrusting knights
(faces obscured by helmets,
as if anonymity made the murder easier)
who thought they knew of King Henry's will
better than he did?
No resistance offered, no movement
save that of the crawling lice and fleas
next to Becket's flayed skin
(did the vermin leave at the first gush of blood?).
December dusk in Canterbury,
the year nearly through its course.
The gulls circle more tightly and cry,
tipping their wings downward
toward the altar of Sword's Point.
And those who hear the cries remember.

— Peggy Eastman

had some fun with the jolly wife of Bath and her scarlet hose in *The Canterbury Tales*, but I was after something far more life-transforming.

We started in the north of England. On the chilly, wind-blown tidal island of Lindisfarne in the North Sea, just a few miles south of the modern Scottish border, a statue of the monk St. Aidan gazed up into a sky that threatened rain, a Celtic cross at his back, a staff in his hand. The statue could not speak, but it was a witness to the faith of Aidan. It was here, in 635, that the monk recreated a version of the missionary school he had known at Iona. This was August, and still I turned up my collar. What must it have been like to try to pray unceasingly in January when the body was achingly cold from a sea wind and the stomach never really full? What must it have been like to try to write and illustrate the Lindisfarne Gospels — now in London's British Library — with nearly frozen hands, as the monks did?

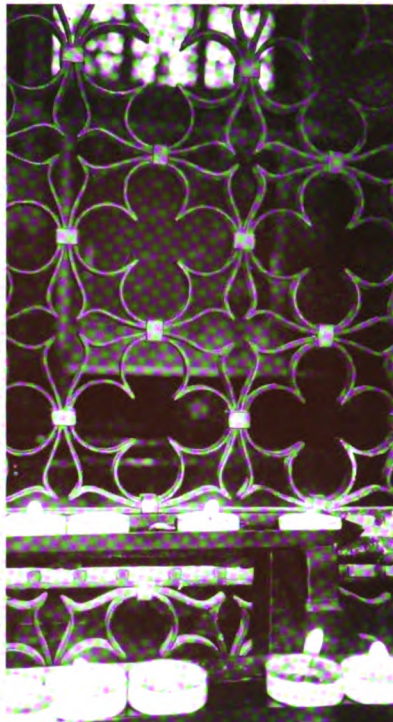
South of Lindisfarne, high above the whaling village of Whitby in coastal Yorkshire, the ruins of St. Hilda's mas-

sive, gutted Whitby Abbey rise as a haunting reminder that monasteries were incubators without which a nascent Christianity might have perished in Britain. It was the visionary Hilda who founded this double monastery (separated by gender) in 657, and who recognized and cultivated the literary gifts of Caedmon, the first English Christian poet.

Standing in the abbey's gutted stone shell, I tried to imagine the voices that were raised at the 664 Synod of Whitby, at which participants finally agreed and decreed that Celtic Christians would follow the discipline of papal Roman ways. What would have happened had this synod not occurred on this spot? Might there have been two branches of early Christianity in England, the Celtic and the Roman? The voices could no longer speak, but they had left their mark. Here Christianity was unified. As we cathedral hopped — York Minster, Durham, Lincoln, Norwich, St. Alban — small touches showing God working on a human level punctuated the Gothic and Norman splendors we saw. A statue of St. Hugh of Avalon, patron saint of Lincoln Cathedral, sits atop a soaring cathedral spire on the same level as a statue of a swineherd on an opposite spire. I wondered what St. Hugh — who wanted to honor the poor pig keeper who had given him a coin for the building fund — had said to get that statue erected. "This man knows the true meaning of giving?" On a Lincoln stone wall where apprentice sculptors

practiced, one young lad got tired of carving flowers and expressed the individuality of his faith by carving a mother bird on the wing with a worm, a bird's nest with fledglings and the mother bird flying off freely after feeding her young. I tried to imagine what the young apprentice would have said to explain his work. "God is with the birds, too?"

Then came Canterbury. Crying sea-gulls marked the spot, wheeling continuously in circles above its spires as if in homage. I stood still, unable to move for a time, gazing up at the mother church of the Anglican Communion. Canterbury. The very syllables seemed hallowed, as if they should be said slowly and reverently. We viewed the cathedral's hushed, cavernous interior by candlelight on a special prayer-tour led by Archdeacon Patrick Evans. In the eerie candle glow, we stood and prayed before the Altar of Sword's Point, the spot where archbishop and saint Thomas Becket was murdered at dusk on Dec. 29, 1170. Our candle flames flickered, the red tips on the ends of the sword points deepened to ruby and could almost have dripped. For a moment, I could hardly breathe. I almost thought I could hear again the shouts of the murderous knights, the wailing of the monks who came running to



Votive candles at Durham Cathedral.
Peggy Eastman photo

*Our candle flames
flickered, the red tips
on the ends
of the sword points
deepened to ruby
and could almost
have dripped.*

played skin, vermin and gushing blood? Was this poem the right witness for church women? But what was the "right" witness?

I made the decision to end my talk by reading the poem aloud, even though I had doubts about whether it was suitable or whether I would be able to do it. In practice reading sessions alone, I was overcome by the images and had to stop. This poem was to be my finale. Could I get through it without a wobbly voice or tears in front of a real audience?

The talk itself went well. Nobody seemed to be fidgeting or getting up for another cup of coffee. I gave a short introduction to my poem, inhaled and began: "Above the cloud-reaching cathedral spires, gulls circle more tightly and cry ..." The poem spoke itself. And by the time I had reached the last line, I knew exactly what I had been meant to learn on my pilgrimage to holy England. Living stones must always speak. □

Peggy Eastman is a member of the Diocese of Washington, the author of "Godly Glimpses: Discoveries of the Love That Heals," and the editor of Share magazine.

Thomas' bloodied body. But Canterbury's walls were silent.

Archdeacon Evans' words roused me. "You are the living stones of the church," he was saying, and he seemed to be looking directly into my eyes. "You form the Christian community. You are its living stones."

Back in my room in the International Study Centre a short distance from the lit cathedral spires, I could not sleep. Images again filled my head: Thomas Becket striding into the cathedral, knights rushing at him, Thomas falling, blood spilling onto the stones. I hurriedly opened my pilgrimage journal and reached for a pen, and the images tumbled out and wrote themselves into a poem.

Back home in Maryland, I felt an urgent desire to tell others about what I had seen, heard and felt in England, especially Canterbury. Invited to speak about the England pilgrimage to a church women's group at a luncheon, I quickly accepted. But, preparing my talk, I hit a block. I didn't want this pilgrimage talk to be a travelogue. It wasn't art or architecture I wanted to convey, but spiritual arousal. How to do it ... ? Then I thought of the poem, "Gulls Cry in Canterbury," that wrote itself into my journal. But could I really expose church women to the images that had filled my mind in front of the Altar of Sword's Point:

Enlightening Survey

Nearly three years ago, a remarkable survey of religious life in America was conducted. Called Faith Communities Today (FACT), the survey included more than 14,000 congregations in 41 different faith groups. A total of 726 Episcopal churches, or nearly 10 percent of the total number of congregations, was represented in the survey.

Information from that survey was put into a booklet, *A Report on Episcopal Churches in the United States*, by C. Kirk Hardaway published in 2002. The 83-page report gives a fascinating picture of the Episcopal Church, even if it may be a bit skewed by FACT's method of reporting. For example, a nine-page questionnaire was mailed to a random sample of Episcopal churches drawn from a database of parochial reports. In most instances the congregation's rector, vicar or dean completed the survey. That leaves the results open to question, of course, but nevertheless the data is interesting.

Particularly significant is an index of congregational strength measured by combining responses to several survey questions with parochial report data on Sunday attendance. A total of 16.8 Episcopal churches identified themselves as being in the strongest category and 19.5 percent were in the weakest.

Here are some gleanings from the report, all of them dealing with only the Episcopal Church:

- Most churches (78 percent) have 200 or fewer active adults.
- Nearly 90 percent of church members are white.
- The median church that participated in the survey seats 180.
- Dance or drama is used in the liturgy of 20 percent of churches.
- About 40 percent of the churches in the survey identify themselves as "moderate" theologically.
- Twelve-step programs are found at 61 percent of the participating churches.
- The ministerial staff of 20 percent of the congregations makes no phone calls or visits to prospective members, worship visitors or newcomers in an average month.
- Only 14 percent of the reporting congregations

said they experienced no conflict during the past five years.

• Most congregations report that the number of regularly participating adults has either increased (52 percent) or stayed about the same (30 percent) compared to five years ago. (Parochial report data on average worship attendance shows only 42 percent increased).

• Of the clergy who responded to the survey, 83 percent identified themselves as male.

• Twenty percent of the responding congregations have had three rectors or vicars during the past 10 years.

• More than 90 percent of those who responded view the rector or vicar as a good preacher (remember who completed the survey).

• A total of 56 percent of the churches reported they are in good or excellent financial condition.

• Twenty percent of the responding churches were organized before 1851.

• Weekly attendance is more than 500 in 1.3 percent of congregations.

• Newer churches tend to be stronger, according to the survey index.

• More than 40 percent of congregations report that most to all of their regular adult participants are college graduates.

• More than 60 percent of respondents say the Bible is their most important source of authority.

• Conflict over a priest's leadership style is the most frequent area of serious conflict and the most disruptive.

Some of the findings are particularly encouraging. For example, most people have a positive image of their churches. Most churches celebrate their

identity as Episcopalians. Episcopal congregations are attractive to the unchurched because of their emphases on liturgy without a dogmatic theology.

The report contains easy-to-read charts and graphs in color along with helpful explanations of their contents. For copies of *A Report on Episcopal Churches in the United States* contact the Office of Congregational Development at the Episcopal Church Center, 815 Second Ave., New York, NY 10017, or call 800-334-7626, ext. 6283. Web users may go to www.episcopalchurch.org/congdev/ for more details.

David Kalvelage, executive editor

Nearly **90%** of church members are white.

14% of the reporting congregations said they experienced no conflict during the past five years.

20% of the responding churches were organized before 1851.

More than **40%** of congregations report that most to all of their regular adult participants are college graduates.

Did You Know...

A dirigible is found in one of the stained glass windows in the Cathedral Church of St. John, Wilmington, Del.

Quote of the Week

J.W. McCann, a member of St. Anthony of Padua Church, Hackensack, N.J., to the convention of the Diocese of Newark on a motion to scold the three dioceses in which women are not ordained: "We reach out for Muslims and try to make peace with them, but when it comes time to attack fellow Episcopalians, everybody starts salivating and smacking their lips."

Long Service to the Aging

The Episcopal Church's primary ministry to the aging will go out of existence at the end of this month. The Episcopal Society for Ministry on Aging (ESMA), founded in 1964, will cease operation Feb. 28. Organized by General Convention to develop and support ministries on aging, ESMA worked with parishes, dioceses and provinces as a resource to those involved in ministry with the aging. Since 1994 the Bethlehem, Pa., agency has operated without financial support from the national Episcopal Church. Among its accomplishments, ESMA established Age in Action Sunday in May each year in order to celebrate and interpret the ministry of age. It also called for a more positive image of aging and supported greater justice for elderly persons. In its place, General Convention will be asked to appoint a task force to assess ministry with the aging.

We are sorry to note ESMA's passing, for it occurs at a time of great growth among the elderly population. Churches will need to take a serious look at how they will serve the older persons in our society. Many persons are working well past an age when their ancestors retired. Additional housing will be needed for the elderly as the average lifespan of Americans continues to increase. Our churches will need to assure members of this segment of society that they will be welcome and kept active in our faith communities. We give thanks for ESMA's effective ministry and hope that the good work it began may be continued.

Only a few years ago
it looked as though
the Episcopal Church
might be about to abandon
its longstanding work
in the mission field,
leaving such ministries
to parishes and dioceses.

Commitment to Overseas Mission

It is encouraging to see the national Executive Council recommit itself to overseas mission. When it met last month in the Dominican Republic [p. 6], the council was able to see first hand and hear for itself of the success of some vital ministries in the home diocese. Only a few years ago it looked as though the Episcopal Church might be about to abandon its longstanding work in the mission field, leaving such ministries to parishes and dioceses. Fortunately, that abandonment did not come about, and instead there has been continued commitment to international dioceses such as the Dominican Republic. Financial support, medical and dental missions, the building of churches and houses and other endeavors all have made a major impact on the Episcopal Church in faraway places.

Speaking for Whom?

In recent weeks our Presiding Bishop has been active making pronouncements on current events. First he spoke out against the possibility of the United States going to war against Iraq. Later he said he'd "like to be able to go somewhere in the world and not have to apologize for being from the United States" [TLC, Feb. 2]. As usual, the reaction to Bishop Frank Griswold's statements has been mixed. While we admire and support Bishop Griswold's ongoing advocacy for peace, we have to join the voices of those who question for whom the Presiding Bishop is speaking. Are Bishop Griswold's opinions his own? Is he speaking for the Episcopal Church? During these anxious days some clarification would be helpful.

The Mystery of Love in the Eucharist

By John J. Desaulniers

When I was a young child, my mother had an eclectic garden in our backyard. It had little design apart from some gathered flagstones that allowed one to move around without crushing some plant or other. "Just leave it alone, it will bloom" was her word to the curious.

One of the larger flagstones had a red streak of some foreign substance through it. I had no geological knowledge, but it held a fascination for me. I would stand on it, pause and wonder how it happened to be the way it was. It was a "mystery" that I enjoyed, without full understanding.

In my childish imagination I envisioned the blood of some ancient beast forever staining this slab. Other times I saw it as a river dyed with the color of flowers caught in its flow. It became a boundary for an imaginary land, a dividing line that could not be crossed by the imaginary armies of my childish mind. Its shape, color, and markings remain with me to this day, long years after I had "communion" with it.

That flagstone remains in my mind with clarity because I was a child at play, open, unencumbered by time or intellectual constraints. I could partake of its presence in my life in any way I chose. I don't recall any adult ever "seeing" that flagstone apart from its utility.

I have often been saddened by the limits that culture, knowledge, time, and familiarity put upon our joyful journeys of wonder, imagination and mystery. Sadly, those are boundaries we bring to church on Sunday.

Our liturgical worship is said to be centered around the Eucharist, the communion at the Lord's table. In many churches it is the Sunday worship event, but it takes on a utilitarian sameness that belies its meaning in the life of

the communicant. I think it would be well if every so often we "liturgically" paused and wondered how it happened to be the way it is — a church service of "reflective Eucharist." A service that speaks of the thoughts and meditations that are ours in this mystery of love.

Frequently the busyness of the serv-

of gathering as a family, called from our diversities to oneness as his body the church, and being fed, from our praying position of folded bodies, a foreshadowing meal that speaks to an eternity. There are those times, celebrating the victory that is ours in the resurrection, when we stand together partaking of



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ice, time constraints, perhaps the power of the sermon or the joy of the music overshadow the table event, and it becomes a liturgical afterthought. The sense of "table fellowship" is eliminated. The sense of personal moment with mystery is "inappropriate" because of the delay it creates. In some churches, bowing to efficiency and convenience, the distribution is made at stations much like a fast-food restaurant, or turns at a feeding trough.

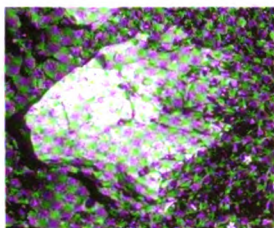
I have pondered readings on the mystery, addressing the sacrifice, the symbolism of oneness that we take on with Christ, the sense of brokenness to which we are called, the pouring out of blood-washed forgiveness that is his gift in the wine. His presence in the moment of love speaks to us individually, as we receive him into our very being; the two of us alone, together.

Simultaneously, there is the context

the divine bounty that is ours through grace and gift. A time where we connect, and trust the goodness of creation and the created ones.

This bread, this wine, this ordinary stuff, is life, hope, faith, calling, renewal, forgiveness, restoration. It is community, it is "church," it is celebration, it is Passover, it is Paschal, it is Emmaus, it is upper room, it is fish fry on the beach, it is all in all.

I stood at a healing service recently and held out my hands with others gathered in a circle around the table, and took a slim wafer. I experienced something new, for me, a gift of divine humility — an experiential knowledge that my whole life was in submission to, and contained in, this transitory bit of eternity. A submission to the reality that this pale disc was greater than I and all I possessed, beyond what I would ever be, or hope to be; and yet it was God in



Let me go back
to that flagstone.
Let me enter into and live
with the mystery
where I don't have
all the answers,
but my questions
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and grace.

Christ saying, "This is so you can be me in your world. This is your life; this is reality." A mystical moment? Perhaps, but more a moment of love.

I have cherished this moment. In contrast, I weep over the tragic bickering and catfighting that is our church, where issues of cultural behavior, doctrinal readings, and theological correctness seem to rule the day. We are so taken with "our word and song" that we can't trust his silence and mystery. As a result we are failing the God who calls us. What "orphan" would want to be part of a family where the members cannot dine together? Grow our church? It would behoove us to grow up.

Let me go back to that flagstone. Let me enter into and live with the mystery where I don't have all the answers, but my questions are embraced with love and grace. My prayer, my vision, is that drawn by the mystery of gospel love, we can be willingly with a group of strangers, friends, saints and sinners, straight and gay, whole and broken, male and female. Here each in his or her own way can say "yes" to him and to each other, and be fed by our risen Lord ... and we can be the church, his church. □

The Rev. John J. Desaulniers is a retired priest who lives in Milford, Del.

No Longer Collegial

Although I appreciate the conservative and mediatorial stance of Dean Zahl and his academic associates [TLC, Jan. 19], their conciliatory attitude about remaining within the church appears to be naive. When, in their opinion, is the appropriate — albeit unfortunate and avoidable — time for "leaving the Episcopal Church"? At this point, and it has been occurring for many years, marginalization and persecution are commonly experienced by evangelicals and conservatives in the Episcopal Church. Beyond persecution, some measure of outright heresy is also tolerated by our church.

Constitutional principles and canon law have been, and may be once again, compromised.

When orthodoxy, orthopraxy and authority are set aside, what is left? The authors would have us believe that it is our "common life" and "intimacy" that matter. It is obvious that they believe it should be maintained. I would suggest that any semblance of a familial or collegial relationship within our Communion has long since been abandoned. If the same-sex partnership resolution is passed, it is likely that there will be a mass exodus from the Episcopal Church into those "continuing" Anglican bodies that affirm more conservative — and I might add, biblical — standards.

Let us pray that everyone, liberals and conservatives, make wise, right and relational decisions.

*(The Rev.) Donald P. Richmond
Apple Valley, Calif.*

Slow to Adapt

The article regarding the re-organization of Trinity Cathedral in Pittsburgh [TLC, Jan. 19] paints a short-sighted account. The financial problems that plague the cathedral have not occurred just during the past few years, nor are they a result of the diocesan offices moving out of the building this past summer.

Most of the downtown churches in the business district have struggled and some have better adapted than others to the changes within the city. Trinity Cathedral has not been very quick to assess its mission in its downtown location, especially as the city began to re-build itself after the steel industry collapsed in the region.

Dean Pocalyko arrived at a very difficult time in the history of the cathedral. The physical plant and the financial health of the institution were already in a state of deterioration. Dean Pocalyko has helped the cathedral in two major areas. He has been able to disclose the true financial situation of

the cathedral after years of unclear reporting, which has allowed the chapter to take swifter action on the re-organization plan before the financial affairs crossed the point of no return.

Also, he has allowed the bishop to be the president of the corporation as prescribed by the cathedral chapter — a role that neither the current bishop nor the previous bishop were able to exercise until Dean Pocalyko's arrival — which has created a healthier working relationship between the leadership of the cathedral and the bishop's office.

The re-organization of the cathedral proposed by the bishop and the dean and approved by the chapter, of which I am a member, is an exciting opportunity to discern the cathedral's mission within the city and the diocese and to look toward the future with new vigor and creativity.

*(The Rev.) James C. McCaskill
St. Paul's Church
Mt. Lebanon, Pa.*

Community Behind Bars

I read with great interest the article "A Chapel Behind Bars" [TLC, Jan. 12] by Val Hymes. As an Anglican priest and a prison chaplain for more than 10 years, I know first hand the importance of creating a community of faith behind bars. All those involved are to be highly commended for facilitating not only a worship experience but also the much needed spirit of community to my brothers at the Angola State Penitentiary.

I believe that the Anglican model for religious community and prayer are perfect in the prison environment. In our institution we have been extremely blessed with the ministry of St. Timothy's Church, Alexandria, La., and St. Michael's Church, Pineville, La. (*The Rev.*) *Jesus-Manuel Huertas, OHS*
Supervisory Chaplain
United States Penitentiary
Pollock, La.

Do Not Promote

As the wife of a recovering alcoholic who has been sober for 20 years, I found the cover of the Jan. 12 issue and the editor's column about the production of beer to celebrate a church-related anniversary to be objectionable.

I realize there are many people who can handle consumption of alcohol, but we shouldn't forget the 10 percent of the members of the Episcopal Church and our population at large who are alcoholics, recovering and practicing. The amount of grief, emotional and financial, caused by this insidious disease to families, loved ones and the general population cannot be measured.

Promoting an alcoholic beverage (especially by the church) provides an additional excuse for the practicing alcoholic to continue his or her destructive addiction. Our society gives the impression that alcohol is needed to have fun. Let's not promote this same attitude through the church.

(*The Rev.*) *Jean Rogers*
St. Andrew's Church
Nogales, Ariz.

Interesting Contrast

Two letters issue concerning the blessing of same-sex unions provide an interesting contrast in style and substance [TLC, Jan. 5]. In the first, a priest looks at his own marriage of 56 years and comments that the blessing the church gives in marriage is for development of a faithful, monogamous relationship. Created in the image of God, with the gift of sexuality in all its power and blessing, we have a responsibility to be sexually responsible no matter what our orientation. So, if a stable, monogamous, heterosexual relationship is involved, the church provides the sacrament of marriage to bless and affirm it. And he adds, "If, therefore, the gay and lesbian coalition is asking for a means of acknowledging and blessing same-sex monogamous relationships, I hope this will be approved."

The second letter, possibly only a part of it (if not, an admirable example

Certainly the responsibility we have or should have toward all human beings is only one part of the responsibility we owe to the rest of creation.

of literary restraint), is satirical in tone and uncomplimentary in its implications. I wonder if the author has attended St Francis' Day celebrations, where dogs and their owners as well as a wide variety of other pets may receive a blessing and an acknowledgement of their place in the economy of God. Certainly the responsibility which we, as Christians, have or should have toward all human beings, is only one part of the responsibility which we, as Christians, owe to the rest of creation.

Sr. Mary Elizabeth, CHS
St Hilda's House
New York, N.Y.

Resolution on War

I am not surprised but nonetheless saddened that in THE LIVING CHURCH's year-end summary [TLC, Dec. 29] no

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LETTERS TO THE EDITOR


mention was made of the resolution on the potential war with Iraq approved by the House of Bishops on Oct. 1, 2002.

I am not surprised because I think most Episcopalians would not regard that as an important story. Indeed, my relatively small sampling suggests few Episcopalians were aware of that document, or if they were had never seen

it. As I recall, the latter story referred to the fact that the bishops had yet to decide how to make the resolution known to the people of their dioceses. They apparently decided not to make it known. In my conversations with a number of lay persons whom I would describe as well informed on church matters, not a one had even heard of the document.

It is precisely that which saddens me. We as a church seem preoccupied by quarrels about sexuality and about authority within our Communion and are unconcerned with the need to bear witness to the world of the message of Jesus Christ. The argument of the bishops was not an argument from pacifism, but invoked the long-standing just war theory to question the wisdom of much of the rationale for an unprovoked attack on another country.

(The Rev.) William J. McGill
Cornwall, Pa.



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Diseased Fruit

I must confess that I have had little direct contact with the Alpha course, and that I found some of Fr. Lawrence's observations and tone [TLC, Dec. 15] more than a bit glib. However, if the response of the Alpha defenders in your letters column — as often as not from clergy — are any indication of the fruit of this ministry, then I must thank TLC for thus fore-arming us all.

When will the Episcopal Church realize that its continued survival, not to mention its continued relevance to the cause of Christ, depends not upon putting pledge units in the pews, or being just another flavor of, well, Baptist, but rather upon being the one face of Christendom that does not answer complex questions with simple answers?

Fr. Lawrence obviously shook a diseased tree. I can smell the fruit from here.

Howard Preston Burkett
Austin, Texas

Readers could easily be wiled by the statistics concerning the Rev. Matthew Lawrence's article on Alpha. The 75 percent negative and 25 percent positive [TLC, Jan. 19] are a reminder of the famous *Reader's Digest* poll for the 1936 presidential election. Alf Landon was predicted to win in a landslide. The point is it all depends on whom you survey and who responds.

(The Rev.) Robert B. Dendtler
All Angels' Church
Eatonton, Ga.

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1 LENT
First Sunday in Lent

COLLECT

ORATION
ALMIGHTY GOD, whose blessed Son was led by the Spirit in the wilderness: Make speed to help the servants who are assailed by wandering temptations, and, as they overcome their several afflictions, let each one find their way to you, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, ever God, ever true, and ever alive.

Prayerbook

CONTINGENT
led by the Spirit to be surrounded by many such of us, let each one see and look, who lives and reigns with you and the Holy Spirit, ever God, ever true, and ever alive.

REFRAIN

The Lord will show me the path of life.

2 LENT
Second Sunday in Lent

COLLECT

ORATION
O LORD, whose glory it is always to have mercy: the goodness to all who have gone astray from the ways, and bring them again with contrite hearts and unfeigned faith to repentance and love, but the unchangeable gift of your eternal mercy. Show your love with them and the Holy Spirit, ever God, ever true, and ever alive.

Prayerbook

CONTINGENT
led by the Spirit to be surrounded by many such of us, let each one see and look, who lives and reigns with you and the Holy Spirit, ever God, ever true, and ever alive.

REFRAIN

The Lord will show me the path of life.

PEOPLE & PLACES

Appointments

The Rev. **Stephen Bergmann** is interim rector of St. Mary's, 324 E Main Rd., Portsmouth, RI 02871.

The Rev. **James B. Bernacki** is rector of Christ Church, PO Box 657, Albemarle, NC 28002.

The Rev. **Robert B. Cook, Jr.** is rector of Epiphany, 538 Henry St., Eden, NC 27288.

The Rev. **Colin Goode** is vicar of Grace, 700 Sunset Lane, Lopez Island, WA 98261.

The Rev. **Daniel E. Hall** is assistant at Holy Family, 200 Hayes Rd., Chapel Hill, NC 27517.

The Rev. **David I. McGuinness** is rector of St. Stephen's, 203 Denim Dr., Erwin, NC 28339.

The Rev. **Bolin M. Millner, Jr.** is rector of Grace Holy Trinity, 8 N Laurel St., Richmond, VA 23220.

The Rev. **Edwin T. Shackelford III** is priest-in-charge of St. Mary's, PO Box 363, Woodburn, OR 97071.

The Rev. **Robert Stockdale** is rector of St. Andrew's, 20 Catlin St., Meriden, CT 06450.

Ordinations

Deacons

Northwest Texas — Janice Byrd, Connie Fowler, John Marshall, Josefa Rodriguez Rose, Jessie Vaughn.

Retirements

The Very Rev. **Ernest E. Hunt III** as dean of the Cathedral of the Holy Trinity, Paris, France.

Deaths

The Rev. **Richard L. Darling**, priest of the Diocese of Bethlehem and dean emeritus of the School of Library Science at Columbia University, died Jan. 26 in a nursing home in Maryland following a long illness. He was 78.

A native of Great Falls, MT, he was a dual citizen of the U.S. and Canada until he was drafted into the U.S. Army in World War II. Following military service in the Pacific he attended the University of Montana, earning BA and MA degrees. He earned master's and doctor's degrees at the University of Michigan. He had a long career in various libraries including 15 years as dean of the library school at Columbia. Following early retirement, he graduated from the General Theological Seminary and was ordained deacon in 1987 and priest in 1988 in the Diocese of Bethlehem. He was assistant at St. Luke's Church, Scranton, PA, until his health forced a second retirement. Fr. Darling is survived by a son, Jere, of Carlsbad, CA; a daughter, Katharine, of Silver Spring, MD; five grandchildren; two sisters, Grace Lerum, of Sweetgrass, MT, and Doris Early, of Lewistown, MT, and a brother, Robert, of Milk River, Alberta, Canada.

The Rev. **William Magill Skidmore**, 61, who served in six dioceses, died Dec. 13. In recent years he had been involved in ministry at Saint Francis Academy, Ellsworth, KS.

He was born in Columbia, SC, and was a graduate of the University of Arizona and Virginia Theological Seminary. He was ordained to the diaconate in 1973 and to the priesthood in 1974. Fr. Skidmore's ordained ministry took place in a variety of locations: Holy Trinity Church, Logan, WV; Covington Boys Home, Covington, VA; St. Matthew's, Buffalo, NY; Emmanuel, Corry, PA; Epiphany, Newton, N.C., and in Western Kansas. He was a jazz musician and performed with many groups. He is survived by his wife, Irene.

The Rev. **Robert W. Withington**, 81, retired priest of the Diocese of Rochester, died Nov. 19 at St. Francis' Home in Laconia, NH.

A native of Adams Center, NY, he served with the Marine Corps in World War II. He graduated from St. Lawrence University and the University of the South. He was ordained deacon and priest in 1952, then served a number of churches in the dioceses of Central New York, Albany and Rochester, including 17 years as rector of St. John's, Canandaigua, NY, and 12 years as rector of St. Augustine's, Iliou, NY. Fr. Withington is survived by his wife, Betty; four daughters, Diana G. Mobley, of Medford, MA, Joan K. Wing, of Boca Raton, FL, Karen R. Mancuso, of North Bellmore, NY, and Mary Martha Withington, of Saratoga Springs, NY; three sons, John A. Withington, of New Bern, NC, Mark H. Wright, of Gilford, NH, and Paul H. Wright, of Derry, NH; 12 grandchildren; a brother, Lawrence, of Watertown, NY; and a sister, Betty, of Williamson, NY.

Corrections

Because of incorrect information furnished to TLC, the biographical information in the obituary of the Rev. **Alfred Vail** [TLC, Jan. 19] contained an error. He served as rector of the Church of the Redeemer, Cincinnati rather than Grace Church, Cincinnati.

In the same issue, late Rev. **Roy J. Hendricks** was misidentified as the Rev. Joseph Hendricks.

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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 E-mail: **gracechurch@ourtownusa.net.**

FULL-TIME RECTOR: Christ Episcopal Church, St. Michaels, Maryland, is looking for an experienced rector who possesses quiet self-confidence, is energized by people, inspires from the pulpit, welcomes and listens to ideas, has a sense of humor and joy for life as a disciple of Jesus Christ. Founded in 1672, Christ Church is a parish of 500 families located in a picturesque harbor town near the Chesapeake Bay. St. Michaels is a friendly community with good schools, medical and recreational facilities, as well as quality cultural amenities in the nearby town of Easton. If you are interested in serving a congregation with inquiring minds and spiritual curiosity that is ready to be led into the future and to serve our community in new ways, please contact: **Chris Whyman, PO Box S, St. Michaels, MD 21663** E-mail: **cwhyman@dmv.com.**

FULL-TIME RECTOR: Faint of heart — Read no further. If congregational development is your strength — Read on! Have a good sense of humor? Deliver inspiring and meaningful sermons? Have the ability to instill the desire for lay ministry? Good Shepherd wants you! In historic Riverside area of Jacksonville, Florida, our traditional parish seeks a spiritual leader with vision and creativity to attract newcomers. We seek someone gifted in inspiring stewardship as a way of life, committed to growing a children/youth program and able to build on a strong outreach program. Contact: **the Rev. Canon Lila Byrd Brown, (888) 763-2602, lbrown@diocesefl.org** or **Search Committee Chair, Davis Ely** at **(904) 346-5533, dely@rtlaw.com.**

CLASSIFIEDS

POSITIONS OFFERED

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.**

FULL-TIME RECTOR: St. Peter's Episcopal Church is located in Albany, NY in the Capital District, a region with many cultural, social and educational resources. St. Peter's is an active center of worship dating back nearly 300 years. The present church is a classic example of Gothic architecture and a registered National Historic Landmark set in downtown Albany. We seek a rector who is a superb preacher who possesses skill with communicating the messages of the Bible in relation to daily lives of the congregation. The rector will be a compassionate person and possess a sense of humor and perspective. The rector will promote parish growth while maintaining the attributes of the current congregation. The rector will support use of Rite I, and the role of music in worship. The rector is expected to be primarily a minister and teacher, but also possess the administrative skills to lead management of the parish. The St. Peter's rector position offers an attractive, unique blend of tradition and progress, a diverse parish community, a dedication to mission, and opportunity to lead. For more information about St. Peter's visit our web site at www.stpeterschurchalbany.org. Please submit your resume and CDO Profile to: **St. Peter's Episcopal Church Rector Search Committee, c/o Paul Tenan, P.O. Box 8630, Albany, NY 12208-0630.**

DIRECTOR OF CHILDREN AND YOUTH MINISTRIES: The Episcopal Church of the Mediator, Meridian, Mississippi, is seeking an energetic, motivated person to lead the parish's ministry among children and youth. Bachelor's degree and Anglican/Episcopal background preferred. Experience is desirable; solid references are necessary. The person who is called to this position will have good leadership skills, rapport with children and youth, the ability to encourage and enable lay ministry to children and youth, and a vision for new approaches to youth ministry. Responsibilities will include overseeing all children and youth Christian education programs, helping design worship for youth, organizing trips, service projects and activities, and overseeing the parish web site. Send resume to the **Rev. Mike Dobrosky, Church of the Mediator, P.O. Box 3400, Meridian, MS 39303-3400.** E-mail: cmediator@aol.com. Website: www.mediatormeridian.com.

POSITIONS OFFERED

FULL-TIME RECTOR: Priest to serve in small traditional town in western Alabama. Should be interested in community and university ministry. Large rectory included. Contact: **Mr. Hiram Patrenos, P.O. Box 446, Livingston, AL 35470,** E-mail: hpaterenos@sumter-net.com or the **Rev. William King, Diocese of Alabama, 521 North 20th St., Birmingham, AL 35203.** E-mail: bkking@dioala.org. For more information about St. James', contact: www.rlosch.com.

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. 4th St., Laramie, WY. 82070-3162;** E-Mail: gus@wydiocese.org.

EXECUTIVE DIRECTOR: Waycross Episcopal Camp and Conference Center, Inc., an institution of the Episcopal Diocese of Indianapolis, seeks an executive director. Waycross is located 45 miles south of Indianapolis. The separate camp and conference center facilities houses up to 200 people. Waycross has an operating budget of \$750,000. Further facilities are planned and the new director will be instrumental in their development. The executive director reports directly to the Waycross Board and is responsible for all aspects of the daily management of the camp and conference center. Candidates must have a Bachelor's Degree, expertise in camp and conference center management or comparable administrative experience. Development skills/experience is a plus. Candidates should be Christian, and may be lay or clergy. On site housing, medical and pension benefits are provided. Applications will be received through **March 31, 2003.** Send resumes or information requests to: **Mr. Bill McMahon, 10721 Charlemagne Drive, Indianapolis, IN 46259** E-Mail: mcmahonw@tce.com Visit our website at: www.waycrosscamp.org.

EXECUTIVE DIRECTOR: St. Andrew's Children's Clinic, a non-profit serving indigent children from Mexico, is seeking executive director to replace retiring priest/director. New person will have proven leadership traits with strengths in fund raising, grant writing and working with volunteers. Salary 50K plus benefits. Ordained or not. Apply to: **St. Andrew's Clinic, PO Box 2043, Nogales, AZ 85628** or E-mail at office@st-andrewsclinic.org.

RECTOR: All Saints', Torrington, WY. 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 15th. **Send personal profile, letter of intent and resume to: Diocese of Wyoming, 104 S. 4th St., Laramie, WY 82070** or E-mail: gus@wydiocese.org.

POSITIONS OFFERED

RECTOR: Church of the Advent, Madison, GA. Our historic church and parish house are located in beautiful Madison, Georgia, and voted #1 small town in America. We are seeking a dynamic individual to lead us to our goals of growth and strength in stewardship. Advent is an inclusive, intergenerational pastoral-sized parish full of warm fellowship. CONTACT: **Mary Mack Hall, FAX: (706) 342-3585** or mhall64640@aol.com.

FULL-TIME RECTOR: A small southeastern Colorado parish near the beautiful San De Cristo mountains, needs a shepherd to lead us. We are looking forward to sermons that will inspire us to grow in the love of Christ. We need a priest who will partner with us in continuing our many outreach programs, motivating our small but active youth group, caring for our parish family, and helping that family to grow. Please contact **G. Filer, 20 Yale Ave, Pueblo, CO 81005,** (719) 561-4610. E-Mail: dfryberg@peakpeak.com.

PILGRIMAGES

FOLLOWING IN CELTIC FOOTSTEPS, 16-26 May 2003, to Scotland and Northern England, including Iona, Durham, Lindisfarne, and Whitby. See www.ascension-nyc.org or contact **Father Bates** at (212) 254-8620.

FOR SALE AND RENT

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

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ICON WRITING WORKSHOP: All Saints Episcopal Church, Omaha, Nebraska. **June 27 — July 2, 2003.** Directed by Vladislav Andrejev, master iconographer. For Information call **Jane Tan Creti @ (402) 397-3059.** E-mail: jantancredi@aol.com.

SUMMER PROGRAMS

CDI in Deer Isle, Maine: Summer training with the Church Development Institute. Sessions in July and August. For lay & clergy leaders; Developing a healthier, more faithful parish; Shaping a community of Christian formation; Membership growth rooted in an organic and appreciative approach; Experiential education. See details at www.CDITrainers.org For more information: **Robert Gallagher 207-348-6492** or odet@downeast.net.

VOCATIONS

DO YOU FEEL CALLED TO THE RELIGIOUS LIFE? Explore the possibility with The Order of Saint Joseph, a new community dedicated to a life of prayer and service — combining the contemplative and the active. For more information visit our website at www.orderofsaintjoseph.org, or write: **The Order of Saint Joseph, 604 Orleans Street, Natchez, MS 39120.**

WANTED

CLERICALS: Need used long cleric cape. (843) 546-9804 or E-Mail: drjforse@sc.rr.com.

Think Summer!

It's not too early to start thinking about opening your doors to visiting Episcopalians.

Be sure to include your church in the TLC summer Church Directory.

For more information, contact tom parker at 414-276-5420 ext. 16 or e-mail to tparker@livingchurch.org.



Church DIRECTORY

HOLLYWOOD, CA

ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner)
<http://www.saintthomashollywood.org> (323) 876-2102
 The Rev. Ian Elliot Davies, 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
www.stpaualcathedral.org (619) 296-7261
 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.

BOULDER, CO

ST. AIDAN'S 2425 Colorado Ave.
 The Rev. James Cavanagh, campus chaplain; the Rev. Eric
 Zolner, family minister & assoc. r; the Rev. Don Henderson, r
 Sun 7:30, 10, 5 Episcopal Ministry, CU Boulder Th 6

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 Stadman; the Rev. Lyndon Shakespears, 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-kst.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 Fran-
 coeur, 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) 683-8167
 NW corner Belvedere and Haverhill Roads, 1 mile west of
 PB Int. airport stchris1063@aol.com
 The Rev. Charles Cannon, d; The Rev. Jennifer Wilson, d
 H Eu Sun 8 (Low-Traditional); 10 (Cho-Family); Christian Ed 10

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 mond A. Liberti, r-e, the Rev. Grant R. Shark, p-i-r.
 The Rev. John F. Mangrum, p-i-r. Mace Graham, org-ch
 Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40
 Mat. 10 Eu

AUGUSTA, GA

CHRIST CHURCH Eve & Greene Sts.
 The Rev. Theodore O. Atwood, Jr., r (706) 736-5165
 Sun Masses 8 & 10 (Sung). Wed 6:30

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm
 The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
 (312) 684-1271 www.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

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

INDIANAPOLIS, IN

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

KEOKUK, IA

ST. JOHN'S 208 N. 4th St. (319) 524-6672
stjohnke@interlinkie.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) 896-8802
 2919 St. Charles Ave. On the street car line at the corner of 5th St.
www.edola.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) 842-9885
www.stmaryskcmo.org
 Masses: Sun 8 Low: 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland
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 H Eu Daily (ex Sat) christissavior@vcm.com

HACKENSACK, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
 The Rev. Brian Laffler, SSC
 Sun Masses 8, 10 (High), 6 (Sat); Tues 7:30; Wed thru Fri 9

NEWARK, NJ

GRACE CHURCH 960 Broad St., at Federal Sq.
 The Rev. J. Carr Holland III, r
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 962-4447
 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 Gar-
 cia, 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. Mon-
 day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and
 EP daily

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 Daily Morning Prayer 8:45; H Eu 12:10

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 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.

NEW YORK, NY

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

PORTLAND, OR

ST. STEPHEN'S (503) 223-6424
 1432 S.W. 13th Ave., 97201
 The Rev. Lawrence Falkowski, r
 Sun H Eu 7:45 & 10, Sun Sch. 10, Wed H Eu 12

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 Sun Mass 9:30. Weekdays as announced

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 The Rev. William H. Rigenfritz, r; The Rev. Mark W. Lewis, c
 Sun 7:30 MP; 8 & 10:30 H Eu; 9:15 Sunday School; 10:30
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 Mass and Unction 9:30 & Th 7; Sat 10 (11 Confessional). Tra-
 ditional Prayer Book Services. All welcome!

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www.sstphens.org
 The Rev. John D. Alexander, r
 Sun Mass 8, 10 (Sol), 5:30, Daily as posted

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)

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. Butler, 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 3966 McKinney Ave. (214) 521-5101
 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.

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 the Rev. Ed Gomez.
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CHAPEL 6, Ch S 10; Wkday Serv: Sat 6 Vigil

SAN ANTONIO, TX

ST. PAUL'S, Grayson Street 1018 E. Grayson St.
 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

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 Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

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 The Rev. William R. Hampton, STS
 Sun Eu 10

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, Evensong; 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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