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

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Leader: The Rev. Elizabeth Canham

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HOSPITES



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SUNDAY'S READINGS

Taking Up Our Crosses

'Get Behind Me, Satan!' (Mark 8:33)

Second Sunday in Lent, March 16, 2003

Gen. 22:1-14; Psalm 16 or 16:5-11; Rom. 8:31-39; Mark 8:31-38

Mark's gospel has two parts. Part 1 concludes with Peter's confession of faith in Mark 8:29, "You are the Christ." Mark, part 1, is a revelation of Jesus as the Son of God. By word, and deed, Christ reveals himself in his mighty works and his amazing words as one of a kind. No one has ever taught like this, no one has ever displayed power and authority over sin, sickness, nature, Satan, and death as Jesus has. After this awesome display of power, and this amazing teaching, Peter finally concludes, "You are the Christ." After three years with Jesus, the "penny" has dropped, and Peter now sees Jesus as Mark declares in 1:1, "Jesus Christ, the Son of God."

However, this sharp rebuke from Jesus begins Mark part 2, which asks the question, "What kind of Messiah will Jesus be?" The answer is a Messiah the likes of which no one could have imagined. What is central to Mark, part 2, and central to the gospel is the looming crucifixion and subsequent resurrection. What Peter at this time cannot understand is the fact that Jesus will usher in the kingdom of God through the ignominy of death on the cross. Further, the way Jesus brings his Father's will to completion will also be

the pattern of life for the disciples, and for the church. They too, and we with them, to follow Jesus must take up our cross. Mark 8:31-10:52 illustrates what taking up the cross means in very practical terms. For instance, it will mean daily dependence upon Jesus to accomplish even the simplest tasks (for apostles, driving out unclean spirits should have been a snap — Mark 3:15) e.g. Mark 9:14f. Faithfulness in marriage expresses our taking up the cross (10:1f) and following Jesus.

The apostle Paul reminds us in Romans 8 that in our following the Lord, we have confidence because "we are more than conquerors through him who loved us ..." Following Jesus comes at a cost, but as Jesus puts it, "whoever loses his life for my sake will find it." Abraham's life, and particularly his offering of Isaac, demonstrates the kind of discipleship spoken of in the New Testament. Abraham trusted the Lord and believed "that God was able even to raise him from the dead."

Trials for Christians are part of the good, yet fallen landscape in which we live. However, in following Jesus, we follow the one who has paved the way, and in whom there is fullness of life.

Look It Up

Look up Mark 8:38. How are we tempted to compromise the word of God? What is the Lord's reaction to those who soft peddle his clearly revealed word?

Think About It

Jesus tethers his person with his word. Can we worship Jesus and not pay close attention to his words?

www/faithlinks.org

Next Sunday

Third Sunday in Lent, March 23, 2003

Exodus 20:1-17; Psalm 19:7-14; Rom. 7:18-25; John 2:13-22

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BOOKS

Teaching the Dead Bird to Sing

Living the Hermit Life

Without and Within

By W. Paul Jones. Paraclete Press. Pp. 224.
\$16.95. ISBN 1-55725-303-X.

The title of this exceptional story comes from the writer's experience in his city apartment as he watched over a mourning dove and her single chick which froze to death in an icy rain. Nothing daunted, the mother bird propped up her dead baby on the window sill and tried to teach the baby to sing. Not long afterwards Jones took a leave from his seminary teaching and entered his "own frozen springtime" by becoming a hermit for a time. He hoped

that through this way God would teach him how to sing.

From his beginnings in Appalachia Paul Jones has traveled a complex road which has encompassed marriage and children, a United Methodist pastorate, a doctoral degree, teaching at Princeton Seminary, social activism, and finally a Trappist monastery and a hermitage. This book is centered on his nine months in an Ozark monastery starting in 1986.

Over time with the Trappists he realized strong affinities between John Wesley's approach to spiritual renewal and that of the order. He makes a surprising claim: "I have a Protestant mind and a Catholic heart. So did Wesley."

Life as a hermit held many struggles for him. His diary entries over the nine months reveal the doubts, pain and even desperation endured in those months. The natural world, the Daily Offices, his readings of mystics like Teresa of Avila, along with the gifts of his hermit spiritual director carry him along through the hours and days.

Joyce Glover
Richmond, Va.

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FATHER DONALD COZZENS, author of *The Changing Face of the Priesthood*, provides insight and hope for the church.



REV. KEN FONG, a foremost evangelical pastor, looks at the new evangelicals and how they are changing the face of religious belief.

Boston October 6-8



HUSTON SMITH, the renowned expert on world religions, sees the local church as still the place where most people find and practice their faith.



ALICE MCDERMOTT, the National Book Award – winning author, tells of the profound impact of Catholic faith in her life and work.

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Former Long Island Priest May Be Reinstated

The Rt. Rev. Orris G. Walker, Jr., Bishop of Long Island, has received standing committee approval to reinstate a former priest whose promiscuous sexual lifestyle was the subject of a lurid *Penthouse* magazine article in 1996.

Publication of "The Boys from Brazil" and its accompanying photos prompted an independent investigation called by diocesan convention to ascertain whether William Lloyd Andries and other priests in the Diocese of Long Island enticed young Brazilian males to come to the United States with promises of sponsorship and employment as part of a scheme to abuse them sexually in what *Penthouse* alleged was a series of orgies, some of which it claimed occurred inside churches using vestments and liturgies.

The six-month investigation, headed by the retired Bishop of Central New York, the Rt. Rev. O'Kelley Whitaker, concluded that many of the allegations were unlikely or impossible to verify. But the task force did conclude that he had numerous homosexual partners, some of whom were parishioners of St. Gabriel's Church in Brooklyn where Mr. Andries was serving as rector. Mr. Andries denied nearly all of the allegations made in the *Penthouse* article.

In approving Bishop Walker's request, the standing committee chose to give Mr. Andries the benefit of the doubt, according to a diocesan official who spoke with THE LIVING CHURCH on the condition of anonymity.

"A lot of the conclusions (in the independent church investigation) were not provable, because they omitted the names of the accusers," the official said.

Before the completion of the independent investigation, Mr. Andries resigned as rector of St. Gabriel's and renounced his ordination vows. According to the diocesan official, in order for Mr. Andries to be reinstated, Bishop Walker must receive approval from bishops of the four dioceses geographically closest to Long Island: Connecticut, Newark, New York, and probably Albany because New Jersey is in the process of electing a bishop. When contacted, the Diocese of Long Island declined to confirm or deny the details of this report.



ENS photo by James Solheim

Several hundred students and teachers welcome Presiding Bishop Griswold during a pastoral visit to San Jose Church and School in the Dominican Republic.

Church Thrives in Dominican Republic

In the past decade the Diocese of the Dominican Republic has nearly doubled in congregations and reduced by more than half the percentage of income it receives in mission aid from the Episcopal Church.

The Most Rev. Frank T. Griswold, Presiding Bishop, visited a number of churches and schools in the diocese after the conclusion of a recent Executive Council session held in Santo Domingo. The overwhelming evidence of growth and the deep faith among members were an inspiration, he said. Diocesan representatives were in turn elated to host their primate.

"Your presence is like an infusion of vitamins pumped into our church," said the Rt. Rev. Julio Cesar Holguin, Bishop of the Dominican Republic.

The diocese has prospered in recent years despite the difficulties that ordinarily occur when poverty, political corruption and inadequate or non-existent access to health care and public education are common.

In welcoming remarks to Executive Council, Bishop Holguin

described the Dominican Republic as a Third World country, the majority of which is quite unlike the special tourism development zone where Executive Council met. For many among the 8 million residents, the quality of life is not improving due in part to a crime wave that shows no sign of abating. Last December Bishop Holguin issued a pastoral letter on behalf of the diocese to the local government in which he reminded those in power that they have a duty to serve and protect.

The diocese has opened a number of schools and health clinics. Bishop Griswold toured several during his visit.

"You make significant contributions to the people of your country regardless of their faith," Bishop Griswold said near the conclusion of his visit. "I am so impressed with the health ministries, the ministry of nutrition and of education you carry out for all citizens ... You are true bearers of Christ's peace."

Episcopal News Service contributed to this report.

Training for Prospective Missionaries Is in Demand

The number of Episcopal missionaries has quadrupled within the past couple of years and with the trend likely to continue the Mission Personnel Office decided to offer a uniquely Anglican orientation program. The first session was held in mid-January for 22 prospective missionaries at the Episcopal Theological Seminary of the Southwest (ETSSW) in Austin, Texas.

"Episcopalians have never been like the stereotypical missionary," explained the Rev. Jane Butterfield, mission personnel officer of the Anglican and Global Relations program office. "We tend to place people under the direct supervision of local partnership agencies in the host country."

In the past the need for missionary orientation was too small to justify offering a course specifically for Episcopalians, Ms. Butterfield said. Instead prospective missionaries were sent to a slightly modified orientation curriculum offered by another denom-

ination. Episcopal missionary work began a long decline in the 1960s that has only recently begun to reverse itself due in part to an increased concern for global ministry among individuals and greater diocesan involvement in overseas companion relationships.



Mrs. Butterfield

The Mission Personnel Office of the Episcopal Church recently listed more than 100 requests from bishops and overseas dioceses.

The range of unfilled openings is extensive: theology and French teachers in Burundi; trade school teachers in Haiti; teachers of English as a second language in Korea, Jerusalem, Pakistan and Tanzania; nurses, doctors, therapists and social workers in Kenya, Honduras, Nigeria and Yemen; clergy and laity for evangelism and church planting in Belize, Brazil, Costa Rica, Panama, Puerto Rico and a dozen other countries; and accountants, administrators, communicators and secretaries for the Caribbean,

Central America and throughout Africa.

"We as a church [are] beginning to reclaim our roots and rediscover the importance of overcoming our tendency to be insulated," Ms. Butterfield said in an interview with *The Austin American Statesman* that was published Jan. 22.

The 22 students who successfully completed the ETSSW orientation session were primarily sponsored through the Domestic and Foreign Missionary Society of the Episcopal Church (DFMS). Four other organizations with ties to the Episcopal Church also help arrange overseas mission assignments: Anglican Frontier Mission, Episcopal World Mission, the South American Missionary Society (SAMS) and Sharing of Ministries Abroad U.S.A.

All five are members of the Episcopal Partnership for Global Mission. Ms. Butterfield said DFMS hopes to work with its partner organizations to develop a common orientation curriculum that all five would endorse.

Support for Public Education

The five diocesan bishops of Pennsylvania urged parishioners to support more state funding for public schools in a pastoral letter read in parishes Feb. 9.

"Relying on property taxes just institutionalizes inequality," said the Rt. Rev. Paul V. Marshall, Bishop of Bethlehem, in an interview with *The Express-Times* of Easton. "In Allentown you have a very small urban tax base for schools, so the difference between Allentown and the western suburbs is immense."

According to Good Schools Pennsylvania, an advocacy organization for educational reform, the Pennsylvania state government provided 55 percent of education expenses for public schools in 1974-75. In the 2000-01 school year, the state contribution had declined to 35 percent.

BRIEFLY...

The Rev. **Margaret Rose**, rector of St. Dunstan's Church, Atlanta, Ga., has been appointed director of Women's Ministries at the Episcopal Church Center in New York City. She will begin her new position April 1. For the past two years, Ms. Rose has worked with the Ford Foundation on a project to identify innovative women leaders in Christianity, Islam and Judaism.

British Christians are aghast at possible legislation that could force churches to keep **atheists or even Satanists** on staff. Parliament plans to adopt European Union employment legislation that bans employment discrimination on grounds such as religion, belief or sexual orientation.

Dontee Stokes was cleared of

attempted murder based on his claim of temporary insanity during a confrontation with a defrocked Roman Catholic priest about sexual abuse which Mr. Stokes alleges to have occurred a decade earlier. A jury in Baltimore found Mr. Stokes guilty only of illegally carrying and firing a handgun. He was sentenced to 18 months house arrest.

Following a successful broadcast on BBC-TV, a British cable television network announced it would broadcast the 15-week **Alpha** evangelism training course. According to statistics compiled by the Christian Research Organization, more than 1.3 million people in the United Kingdom have already completed the Alpha Course.

Celtic Crosses Tell the Good News Through the Ages



Many of the 9th century high crosses have panels that portray Bible stories — Old and New Testament stories in stone, panel after panel, framed by the green Irish landscape.

By Ann Rose

Ireland's high crosses have become our passion. With a little book we bought at the National Museum in Dublin, my husband and I have been systematically tracking them down — feeling as if we are discovering things from the past that no one else has found quite yet. Many of the ones from the 9th century have panels that portray Bible stories — Old and New Testament stories in stone, panel after panel, framed by the green Irish landscape.

When we began studying the panels, the iconography seemed strange, but quickly it became readable. The stones tell salvation history. Many of the crosses have an Adam and Eve panel — not the story of creation but the story of the fall. You learn to recognize a panel with two figures and a lot of symmetrical circles around or over them, as Adam and Eve and the apple tree. Another theme that many of the crosses portray is redemption — the great redemption stories of the Old and New Testaments, God saving his people from disaster. A figure surrounded by four or six animals, stacked on top of each other on either side of the man, is Daniel in the lions' den. Three figures with a strange little symbol over them are the three Hebrews in the fiery furnace, the little abstract symbol being fire. Noah's ark is easily recognizable, as is the Holy Family traveling to Egypt. The ultimate redemption picture, of course, is the crucifixion, which is usually the central panel of the whole cross. A third theme shows God's nourishing of us — eucharistic symbols, loaves and fishes, the raven bringing Saints Anthony and Paul bread to share in the desert.

*The stones tell
salvation history.*

It is interesting to picture what was going on in the 9th century when the stone carvers at the monasteries were making these crosses. It was a time when high Irish scholarship was flourishing, but it was also a time of frequent fear and destruction, not the least of which was caused by Viking onslaughts. I like to imagine the men at the monasteries chiseling the panels, knowing that the Vikings could be sailing along the coast and preparing to turn inland to kill, plunder, and burn, but being convinced that the story of God's ultimate redemption beyond death needed to be told more than ever in these circumstances.

Chalice and processional crosses in the monasteries were taken by the Vikings because they were valuable and could be melted down. The precious illuminated manuscripts were tossed into the fires; wooden buildings were burned down. But the stone crosses with the stories survived.

Habit of Thanksgiving

About 15 years ago, I had a regular lunch meeting with a friend who had terminal cancer and whose son was racing through his teenage years very dangerously. My own children were teenagers, and one was finding adolescence and her condition as an insulin-dependent diabetic so incompatible that we were spending a significant amount of time in medical crisis. My friend and I met for lunch every week in a sort of ad hoc support group. One day at lunch, she said to me in an unusually directive way, "You need to make a list at the end of each day, of thanksgivings for that day. Not made-up things, but times when you really did sense God's hand in your situation. When things are grim, you tend to forget the times, during the day when, for a moment, you

knew God was there, unless you write them down.”

My first response was that I was so discouraged and distraught that, in all honesty, I couldn't think of anything I was thankful for. Then, as she sat there silently, I reminded myself that not only did she have a son whom she was terribly worried about, but she herself had terminal cancer. I decided that if she could identify a few times during the day when she had felt God's presence, I supposed that I could try. I bought a small notebook to record thanksgivings in, during those periods when I needed to be particularly intentional about finding God in a situation, and that discipline began to have a profound effect on me. Recording the thanksgivings, the glimpses of grace, during times that are sad, scary, challenging, or disheartening, has become one of the items on my short list of spiritual and emotional survival strategies.

The stone stories on the Irish high crosses remind the observer that God was with Noah in the flood, God was with Daniel in the lions' den, God was with the three Hebrews in the furnace, and that God can

therefore be counted on to be present in today's situation, however horrible it might be.

Interestingly, many of the wall paintings in the catacombs outside Rome (many of them painted during the persecutions of Christians) are the very same stories of God's redeeming activities, and therefore of hope. My little notebook record of thanksgivings, or God's grace in the midst of bad times, has a similar function. It is, when you think about it, what the psalmist often did when he recounted God's faithfulness in the past, to help get his faith and perspective in place in the present.

I think it's important to discover or create ways of reminding ourselves of the

times when we have known without doubt that God was present and have felt his protection. For me, a pen and notebook is easier than a chisel and a piece of stone, but I'm awfully glad that in the 9th century, there were chisellers. □

Ann Rose is an occasional contributor to TLC who lives in Miami, Fla. She is a member of St. Thomas' Church.

Circled and Bound

Celtic Spirituality in Daily Living

By Kristen Johnson Ingram

I wear mystery. I wear a pewter Celtic knot with a garnet — my birthstone — in its center, and the knot's enigma represents my allegiance to Christ. Celtic spirituality is a knot. The thrust of it is about binding and circling, about both the action of humanity and the action of God in life. Binding is what you take to yourself forever; circling is God's fierce, tender presence.

The Breastplate of St. Patrick, that mammoth confession of faith set to music, sometimes called “The Deer's Cry,” says, “I bind unto myself today the strong Name of the Trinity . . . I bind unto myself today by power of faith, Christ's Incarnation . . . his baptism in the Jordan River, his death on cross for my salvation . . .”

Circling is the opposite of binding. Instead of being what I take to myself, circling is what I ask of God: “Circle me, O God: leave peace within, strife without; circle me, O God, leave joy within and sorrow without . . .” Circling and binding are in the sacraments. My sponsors bound God to me in baptism and I bind Christ to me in the Eucharist. And at the same time I am circled by the presence of Christ who consecrated those events.

Binding is the story of life in Christ, and God's circling brings me to know the Three in One. So long as I begin every day, whispering as I'm tying my shoes, “I bind Thee unto myself,” and fall asleep at night calling for God to encircle me, so long as I am enraptured by the call of the Wild Goose — the Celtic name for the Holy Spirit — and so long as I dance to the tune of the invisible five-stringed harp, then I am weaving myself in and out of the mystery, in and out of the knot whose beginning and end are hidden, unknowable. The knot is woven in a pattern that began long before written language, and its significance is profound. Substitute “God” for all the qualities I can express about the knot, and I have the sweet riddle that makes Celtic Christianity shimmer with endless possibility.

The “five-stringed harp” is the Celtic expression for the five physical senses, all of which must turn toward God. I dance to the aromas and sights and sounds and tastes and touches in my life. This means that every day I must consecrate my seeing and



hearing to the search for God. Each day I taste the sweetness of Christ and inhale the fragrance of his perfect offering. Each day I must touch the reality of the Trinity, until I no longer know for sure where I stop and God begins.

The chase must go on, too. The "Wild Goose," the One who cannot be contained in a barnyard or poultry shed, stays nearby in season, constantly circling and blessing us. When I hear the call of the Wild Goose, I drop my fishing net or the book I'm writing or whatever I am doing and give chase, because there's nothing I want more than I want God.

Celts usually referred to Christ as, "Jesus, son of Mary," not to elevate his mother above him, but to emphasize the Incarnation, his humanity. A god who never took flesh couldn't know the agonies and delights of human life. Jesus, son of Mary, who watched his mother kindle the fire on the hearth and stood at his father's elbow in the wood shop knows grief, temptation, and joy.

In the Celtic view, all things are connected. Look at the Celtic knot, or the carefully joined arms of a Celtic cross, and you see that all things are one thing, and that one thing is the heart of God. Look at a Celtic knot and you see that I am connected to the Wild Goose and to Jesus, son of Mary, so I am connected to the Douglas fir trees that grow on my Oregon hillsides to the bushtits that carol from the depths of the blackberry brambles, to the long-limbed child who is playing soccer in the street where I live.

Gaze at the knot, as you would at an icon, and it tells you about the rhythm God granted us. We are rhythmic creatures, breathing in, then out, walking first on one foot, then another, waking, sleeping. The mysterious knot is symmetrical, its formation modeled on the 1-2, 1-2 of human lungs and heartbeats and also the 1-2-3 of the spiritual waltz we dance in adoration of the Trinity.

There's a splendid rhythm to the Christian year, from Advent to Christmas, from Christmas to Epiphany, from Epiphany to

Lent, and so on through Easter and Pentecost. Just chanting those seasonal names stirs in me the realization that as I wheel around the sun, I am enacting the drama of Christ's Incarnation and death and Resurrection and Ascension. I bind the liturgical seasons to me, tie them spiritually on my forehead and fingers and wrists, sing them, mourn them, and celebrate them. The knot of the

*Gaze at the knot,
as you would
at an icon,
and it tells you
about the rhythm
God granted us.*



The Four Evangelists from the Book of Kells.

Christian year turns and twists in perfect rhythm and form. The knot is an eternal dance, constantly dipping and coming back around, as we weave our pattern through the black of space around our sun, circling it while God circles us.

I wear mystery and I try to live mystery. I chase the Wild Goose the way some people chase tornadic storms or mountain heights, for the Spirit of God is irresistible, teasing, flirting, inviting me to adventure and to risk. Grace is always chancy, always an enigma. Do I simply believe in the Son and get saved, or do I work out my own salvation in fear and trembling? Those two principles are strands in the knot that turn and twist in me, that impel me into the chase. God does not stand still long. There's a flicker of light ahead, a faint pillar of cloud, and I hurry forward toward the Unknowable, demanding to know. Celtic Christianity doesn't just leave God on the throne. At one moment I am calling God to come down and circle me while at the next, I'm rushing toward God in a holy race, like a river that shouts over stones on its way to the sea. While I love the enigma of the Celtic knot, I am bent on unraveling it, determined to see God face to face.

The sacred and the profane do not exist, for once I have bound God to me, all ground is holy. The carpeted floor of my house, the shining wood in the nave of my church, the roads over which I drive, the paths I follow into the nearby woods — these are all sanctified spaces. All life, all work, all eating and drinking, all speaking and touching other people, are holy activity, because as the five-stringed harp plays, I dance to the mystery of Christ. □

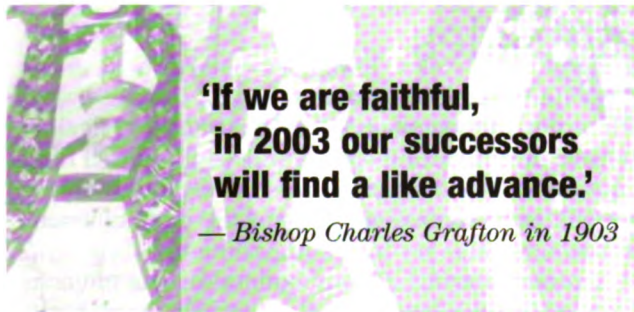
Kristen Johnson Ingram lives in Springfield, Ore., and is a member of St. Mary's Church, Eugene.

Bishop Grafton's Vision for Today

If you're an Episcopalian residing in the upper Midwest, or one who practices an Anglo-Catholic spirituality, chances are you've heard of Bishop Charles Grafton. He was the second Bishop of Fond du Lac, serving from 1899 to 1912. He was best known for being the co-founder of the Society of St. John the Evangelist (SSJE), the oldest Anglican religious order for men, and for being an early proponent of the Anglo-Catholic revival. He also was a founder of the Sisterhood of the Holy Nativity (SHN) and sometime rector of the Church of the Advent, Boston.

Bishop Grafton worked tirelessly for a recovery of catholic principles in the Episcopal Church. He was hopeful that Catholic Christendom would one day be reunited. A century ago, in 1903, Bishop Grafton predicted that in 2003 we would be able to look back and see great progress toward such a reunion.

"We have thus, it is clear, a great educative work to do before the churches can be united," the bishop wrote in "The Reunion of Oriental and Anglican Churches." "It calls for divine patience, divine enthusiasm, wonderworking faith. It is not to be the work of a day or genera-



**'If we are faithful,
in 2003 our successors
will find a like advance.'**

— Bishop Charles Grafton in 1903

tion. Our church is in the transition period of recovering her catholic heritage. The progress made in the century from 1803 to 1903 is indeed wonderful and shows how God has been with us. It is the Lord's doing and it is marvelous in our eyes. If we are faithful, in 2003 our successors will find a like advance. Man is ever impatient and in a hurry. God works slowly, but his work endures. The cause is God's cause, and opposition cannot overthrow it. God will bless in the future, as he has in the past, our hindrances to the sanctification of his church and the promotion of his glory."

Has the church continued to recover its catholic heritage? Certainly. Has there been progress toward a reunion of Catholic Christen-

dom? Some, but probably not to the extent that Bishop Grafton had wished, especially with the churches of the East.

The Episcopal Church has recovered much of its catholic heritage just as the bishop predicted — the emphasis of the Eucharist as the main service of worship, greater use of vestments, lights, incense and ceremonial, the addition of various elements of the 1979 prayer book, and a greater emphasis on the sacraments.

But the reunion that Bishop Grafton longed for seems no closer than it did in 1903. Ordination of women placed a serious obstacle in dialogue with Roman Catholics and the Orthodox. The likelihood of approving blessing of same-sex relationships threatens possible future progress. Such obstacles of the past as the *filioque* seem minor compared to current differences.

Anglican-Roman Catholic dialogue continues both in this country and internationally. While both churches have noted considerable progress, both have admitted they are struggling with problems and challenges. Bishop Grafton seemed particularly interested in Orthodoxy, noting the theology of the Episcopal Church closely resembled that of the Orthodox churches. He would have been encouraged by the friendly relations between the Episcopal and Russian Orthodox churches, but saddened by the lack of official dialogue with any of the Orthodox churches — an area which once seemed so promising. Bishop Grafton probably would be pleased to learn there has been full communion with the Old Catholic churches for more than 60 years, even though the Polish National Catholic Church suspended the agreement.

The consecration of Bishop Grafton's successor, the Rt. Rev. Reginald Weller, in 1900 produced the "Fond du Lac Circus" — that infamous photograph in TLC showing a bevy of bishops wearing copes and miters. Of almost equal outrage in that day was the presence in that photo of an Orthodox bishop, Tikhon, eventually Saint Tikhon, and his chaplains.

If you've ever visited the Cathedral Church of St. Paul, Fond du Lac, Wis., you have no doubt seen the sarcophagus of Bishop Grafton. One hopes he is not spinning away inside over the still-divided state of Catholic Christendom in 2003.

David Kalvelage, executive editor

Did You Know...

The interior walls of Aquia Church in Stafford, Va., are etched with graffiti from the various Civil War regiments, both Union and Confederate.

Quote of the Week

The late Rt. Rev. Heber Gooden, retired Bishop of Panama, in a 1997 interview on the ten commandments: "The ten commandments were not the ten suggestions, where we can pick any two. But it's become that way in parts of our church."

Enduring in Winter

Many of us are cheered these days by the knowledge that winter is about to end. It has been a difficult time for many people in this country. In many places there have been record-breaking cold temperatures for long periods of time. Snowstorms were a hardship for many, especially in or near the large cities of the East. Add to those difficult conditions the fact there is widespread unemployment, greatly increasing the number of people who need some form of assistance. The economy has been in shambles, causing the curtailment of many public programs, meaning there is less aid available for those who need it.

Our churches have made a valiant response to the crises. Church food pantries and soup kitchens have been leaders in the attempt to feed the hungry. Congregations that provide shelter for the homeless also have had a busy



Congregations that provide shelter for the homeless have had a busy winter, with more people than usual trying to avoid the cold.

winter, with more people than usual trying to avoid the cold. The arrival of warmer weather will not mean the problems are solved. Those without food will still need to be fed. The homeless will continue to need a place to sleep. We hope members of our congregations will respond generously when they are asked to support local outreach ministries.

Inappropriate Sales

In the past, people have offered an imaginative variety of tasteless and illegal items for sale on Internet auction sites. Recently an antique dealer has begun selling an extensive inventory of mostly Gothic-style church furnishings, including, but not limited to, oversized brass candlesticks, brass chandeliers and other light fixtures, chairs, and perhaps the most unusual item a Gothic, 30-foot bronze altar rail.

The seller claims that another offering, a “monumental ornate church altar monstrance” is “from a famous landmarked church in New York City.” He states that he “will reveal the name of the church only to the winning bidder.”

The appearance of these items for sale in this manner should raise some troubling questions about the disposition of church furnishings after the dissolution of a parish. There is no proof that these items were removed from an Episcopal church, but their style of design certainly narrows the list of possible churches to a very few.

Many church furnishings are given as memorial gifts, and at least some donors probably would reconsider if they knew prior to their making a bequest that the gift might one day be used as a “conversation piece” inside a designer-decorated home. The sale of these items is also disturbing because it raises questions as to how the seller came into possession of consecrated church property. The availability of these items in this way reveals at a minimum poor judgment by church personnel and perhaps even illegal activity. We hope Episcopal dioceses will adopt stringent measures to prevent similar occurrences in the future.

Owning Up to Racism

By John T. Baker

At a recent conference, James Olmos, movie actor/director, spoke movingly about the fact that we are all members of the human race. That is the base line for all of us. And while discrimination exists that attempts to define people based on the color of their skin, define people based on their age, define people based on their gender, define people based on their beliefs, we yet are members of the human race.

In this white race-based society, it is difficult to keep the view Mr. Olmos discussed. As a white male Episcopal priest, I have grown up in a society that has promoted and advanced the rights and position of white males over other groups of people.

None of this type of discrimination was formally taught to me. It was simply a part of the fabric of society. Long before I met a person of color, I had already acquired values related to color. Check out how the colors white and black are defined in the dictionary.

These learnings acquired over many years of living become points of reference used in working with other people. They include how we understand ourselves and how we understand others. These learnings guide us in our work with students, faculty, staff, administration and community. And many of these learnings are dead wrong, staining the glass through which we view ourselves and others.

I have never met a white male who wasn't a racist, beginning with myself. For years I denied that I was racist, and believed that the problem rested with others. This denial has been and continues to be hurtful to others and hurtful to myself. Such vision has prevented me from embracing myself and those who were different.

To get to the view that James Olmos described requires all of us — especially white male priests — first to move beyond our own denial of racism. "It is time to own up" — and when that happens, it moves people beyond fear and guilt to the possibility of seeing others differently, and at that moment conversations can begin to become inclusive.

Over the years, the Episcopal Church has made

many attempts to include citizens of color, and yet the results continue to be poor. Affirmative action, an attempt to affirm the presence of every person, has been rejected. In addition, many external fixes have been applied, but with little success.

It seems to me to address discrimination based on race requires that as a white male Episcopal priest I move first beyond personal denial of racism. That I "own up" by examining closely my own frame of reference through which I see and



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understand myself and others. In doing this, I will have a chance to redefine myself and how I see those around me.

I view myself as a recovering racist, and like cancer, racism will be something I must address the remainder of my life.

I share these comments not easily. I hope though they might be helpful, for I am convinced that external attempts to address discrimination are not sufficient. For white male priests to get better at community building, they must move beyond their own denial of racism and see it for what it is within themselves. Only at that moment will white male clergy become free of an ugly burden and have a chance to build community with others that truly works for all. □

The Rev. John T. Baker is the vice president of student services at Gavilan College, Gilroy, Calif.



It's Still Education

I read with great interest the article of R. William Franklin, "A Turning Point" [TLC, Feb. 16]. I must aver, however, that, as one who was a seminary dean from '74-'84, I'm not sure that he has the situation quite right. While it is true that bishops are canonically given the final authority over who gets ordained, I have not known any who actually exercised it, except in a pro forma kind of way.

As for the seminary to which postulants go, bishops are far more apt to give the person a list of acceptable seminaries, i.e. they say in effect where they may not go. Once they are there, the rather formal business of ember letters remains just that, formal. As for ordination, it is the final appearance of the postulant or candidate before the commission on ministry which determines whether ordination is to take place, *pace* bishop and standing committee.

Seminaries are, first and foremost, regardless of what they claim to be, academic institutions. The teachers are almost all people who have withstood the rigors of graduate school in order to receive a doctorate in a recognizable theological discipline. If formation, as it is popularly called, takes place, it is mostly the work of the students themselves, some of whom often seek the direction of clergy outside the seminary who are not involved in the internecine warfare which often characterizes academic institutions. As long as we have schools (no matter what we call them) this situation is not going to change, nor do I think that it should. Theological education should remain education. In an age when the intellect is continually discounted in favor of how one feels, the educational aspect of seminaries becomes all the more important.

*(The Rev.) John Ruef
Emmanuel Church
Chatham, Va.*

Failed to Act

Thank you for the fine editorial about the ending of the Episcopal Society for Ministry on Aging (ESMA)

[TLC, Feb. 23]. The decision to close was taken after the Executive Council failed to act upon the recommendations of a consultation that was convened in implementation of a 2000 General Convention resolution. The Executive Council merely "received" and never discussed the consultation's report. We were told that failure to deal with the report was because it did not fit into the council's already established priorities. The point of the General Convention resolution was to get the national church to consider ministry to the aging as a priority.

To its credit, the Executive Council subsequently decided to propose to the 2003 convention that a task force be established to study aging and the church's response to it. This task force, if approved, will report in 2006.

That puts off aging as a national church priority for at least another three years, but hopefully this time the work of the task force will not be merely "received," but instead seriously considered so that at long last aging is seen as vital a church concern as youth or other matters.

*(The Rev.) Seymour Flinn
ESMA treasurer
Wilmington, Del.*

Authority Undermined

Kudos for the fine editorial [TLC, Jan. 19] calling attention to the Octave of Prayer for Christian Unity. A careful re-reading, however, leaves me feeling bereft of the "punch line" consistently overlooked in ecumenical dialogue and prayer. Namely, that real unity among Christians will not take place without an earnest commitment to repentance and reconciliation among and within Christian communities, as well as serious reformation of institutionalized practices (pride of place,

community prestige, competition for members, works righteousness, and a host of other idolatries) which obscure the gospel and "spotlight" the particular church engaged in them.

What might happen if Christian churches created local, regional, and international "truth and reconciliation" commissions (patterned after

Hopefully [in three years] the work of the task force will not be merely "received," but instead seriously considered so that at long last aging is seen as vital a church concern as youth or other matters.

South Africa's TRC)? All the perpetrators and victims of Christian "disunity" would come forward to confess, repent, and be reconciled of the "unhappy divisions, hatred and prejudice" which have been perpetuated in the name of maintaining redundant bureaucracies, competitive programs, ethnic or nationalistic market shares, and a host of other entrenched systems.

Compound this with what George Lindbeck once described as the "bitter taste" left by the Eucharist when not being shared among Catholic, Protestant and Orthodox Christians, and the situation is deplorable.

Until we "lay to heart the great dangers we are in by our unhappy divisions," the authority of the gospel is undermined. This Lenten season could be a fruitful time to apply ourselves in a more intentional way to the task of becoming communities of "truth and reconciliation." And the Maundy Thursday foot washing would have profoundly deeper implications if we practiced the spirit of it year round.

*(The Rev.) Michael J. R. Tessman
South Kingstown, R.I.*

Striking Indictment

I was struck by the six letters on "The 12 Days of Christmas" [TLC, Feb. 16]. I recall an article by Canon Kevin Martin that called for a serious commitment to Hispanic ministry [TLC, Dec. 8]. His article, with some rather bold proposals, generated, I think, maybe two published responses. The large number of published letters on an internal liturgical matter compared to the few number of letters published on a missional matter is a striking indictment of our internal focus and missional lethargy.

*(The Rev. Canon) Neal O. Michell
Canon Missioner,
Diocese of Dallas
Dallas, Texas*

The Wrong Message

My previous letter about a blessing for my dog and me [TLC, Jan. 5] was facetious. I will now try to be serious.

I believe the union of a man and woman in holy matrimony is in a class by itself, and no other human relationships are on a par with it. Hence I oppose the blessing of same-sex relationships because I think such blessings would mimic the blessing given in marriage and symbolize the parity of marriage and same-sex unions.

As for the question, "Who knows more about 'unconditional love' — John L. Bogart or his dog?" Answer: my dog certainly. But I am trying to learn from her.

*(The Rev. Canon) John L. Bogart
Benicia, Calif.*

An Earlier Version

An article states that the Scottish Episcopal Church's My Holy Communion Book is believed to be the first color-in service booklet in the Anglican Communion [TLC, Feb. 2].

I'm sure many others have pointed out since then that Gretchen Wolff Pritchard has produced for years an excellent children's communion booklet which is often colored during the service, as well as The Sunday Paper, a children's lectionary "bulletin," which is also colored during worship.

*(The Rev.) Joseph M. Harte, Jr.
Phoenix, Ariz.*

Illuminations

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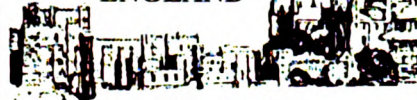
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Appointments

The Rev. **Andrew Buchanan** is priest-in-charge of St. Paul's, 174 Whisconier Rd., Brookfield, CT 06804.

The Rev. **Mary Beth Rivetti** is rector of St. James', 1410 NW Stadium Way, Pullman, WA 99163-3841.

The Rev. **Janet Johnson** is deacon-in-charge of Trinity, PO Box 265, Rocky Hill, NJ 08553.

The Rev. **Dawson Moorer** is missionary-in-charge of the North Central Episcopal Shared Ministry in the Diocese of Ohio; add: 214 E 2nd St., Port Clinton, OH 43452.

Ordinations

Deacons

Milwaukee — Jan Kwiatkowski, Mary Pain.

Quincy — Nigel Bousfield.

Deaths

Mary Margaret Harris, former canon for lay ministry in the Diocese of Maryland, died Feb. 11 of cancer at her home in Baltimore, MD. She was 80.

Mrs. Harris was born in Washington, IA, and graduated from Butler University. She was chair of the English Department of Barber-Scotia College (NC) and later was professor of English at Morgan State University. She became affirmative action officer for the Baltimore school system before retiring in 1988. She was active in the Episcopal Church and served as a board member for the Episcopal Women's History Project. In 1974 she participated in a study tour of African countries sponsored by the Diocese of Maryland. She was a member of St. John's Church, Mt. Washington, in Baltimore, where she served as a senior warden, lector and eucharistic minister. Surviving are a daughter, Marilyn Harris-Davis, and two grandsons.

The Rev. **Raymond P. Hoffman**, 80, of Junction City, KS, a U.S. Army chaplain for 37 years, died Feb. 11 in a Junction City health facility.

Fr. Hoffman was a native of Lowell, MA, a graduate of Trinity College and Virginia Theological Seminary. He was ordained deacon and priest in 1952 and served as deacon, then priest-in-charge at St. George's Church, Lusk, WY, 1952-54; rector of Christ Church, Accokeek, MD, 1954-57; and rector of St. John's, Wilkinsonville, MA, 1957-59, before the Army chaplaincy. He was rector of St. John's, Abilene, KS, from 1978 until he retired in 1988. He is survived by two sons, Philip, of Fayetteville, NC, and Stephen, of Salina, KS.

Next week...

Parish Administration Issue

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FULL-TIME VICAR: The congregation of Good Shepherd in the Diocese of Georgia is an atypical group of people living and worshipping together in a typical rural Georgia community. We are a eucharistic-centered family. We are a dynamic group with a desire to impact the community in a positive fashion. We are especially concerned with education and activities for our youth. We are diverse yet all devoted to the Word of God. We are progressive, yet pay attention to and respect tradition. We are growing, yet continue to maintain our small church atmosphere. We are proud of our uniqueness and the qualities that make us so. Visitors are expected and we welcome all those who find themselves not welcomed elsewhere. Resumes may be sent to: **Search Committee, Good Shepherd, P. O. Box 74, Swainsboro GA 30401** or E-mail to: goodshepherd@netscape.net.

CHURCH PLANTER: Excited, ecumenically-minded, for Episcopal-Lutheran new start. Full-time, growing community, beautiful Colorado. Contact the **Rev. Ephraim Radner** at radner@fone.net, (719) 543-4253.

FULL-TIME RECTOR: Grace Church, Madison, Wisconsin (the state capital and home of the University of Wisconsin), is a program-sized, welcoming, increasingly diverse worshipping community located on the Capitol Square. The parish enjoys a prayer book liturgy, augmented by a strong music program. We pray for a priest who can lead us in spiritual and numerical growth, who preaches illuminating, challenging sermons, who can help us improve our Christian education programs, and who can assist us in our outreach endeavors. We have a history of strong lay leadership and participation in all aspects of church life, and we commit ourselves to supporting our rector as he or she leads us to our goals of spiritual as well as social strength. Our outreach includes a pantry that served 17,846 adults and children in 2002, and a shelter that houses about 90 men a night. But we need to engage more parishioners in all facets of parish life to make our ministries more vibrant and successful. Please send your resume and CDO profile to **Search Committee, 116 W. Washington Ave., Madison, WI 53703**. For further information, visit our web site at www.gracecc.org, or E-mail us at gracesearch@mac.com.

POSITIONS OFFERED

EXECUTIVE DIRECTOR: El Hogar Projects, a mission of the Episcopal Diocese of Honduras, is seeking a new Executive Director to oversee and manage the ministry of its three centers—an orphanage, technical school, and agricultural school—which feed, clothe, house, and educate some 200 boys ranging from age five to eighteen. Founded in 1979, this exciting mission project provides a loving home in a Christian environment for abandoned, orphaned, and hopelessly poor boys, enabling them to fulfill their ultimate potential as productive human beings in Honduras.

Applicants should possess a commitment to Christian ministry, good public speaking ability, organizational and financial management skills, and a willingness to travel for fund raising purposes throughout the United States and Canada. Ordination is not a requirement. The ability to speak Spanish is highly desirable.

For project information see www.elhogar.org. For position inquiries contact: **The Rev. Robert O'Neill, El Hogar Ministries, Inc., 70 Church Street, Winchester MA 01890**, or E-mail to: elhogar@3crowns.org.

FULL-TIME RECTOR: We are a small, family-oriented, traditional church in Marlborough, Massachusetts, looking for an energetic pastor who is comfortable with people of all ages and nationalities. Please send resume and CDO profile to: **Search Committee, Church of the Holy Trinity, PO Box 65, Marlborough MA, 01752**, or via E-mail to: sswalker@attbi.com.

PRIEST DEVELOPER: St. Paul'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, to growth which is coming to Grimes County, Texas. At present, we have a historic church building, modern parish hall and rectory. Navasota, Texas, is located 75 miles northwest of Houston and 20 miles south of College Station in a historic, growing, beautiful area. Interested candidates may request a candidate information packet by emailing the search committee chair, **Joan Konecny** at joank@iglide.net or **Search Committee, St. Paul's Episcopal Church, P.O. Box 329, Navasota, TX 77868**.

ASSISTANT TO THE RECTOR: We are a dynamic and growing congregation seeking a priest to assist the rector full-time in pastoral care, adult Christian education, and with all aspects of worship. Successful candidates will have strong interpersonal skills, a passion for teaching, and excellent preaching ability. Responsibilities include pastoral calling, multifaceted adult Christian education programs, and working with the parental component of our new youth ministry. Interest in social and economic justice ministry programs is a positive factor. For information: **The Rev. William Ort, Christ Church - St. Peter's Parish, 111 South Harrison Street, Easton, MD 21601**, E-mail: fatherbill@christchurcheaston.org.

RECTOR (Part-Time or Retired): For Christ Church, Harlan, Kentucky, Diocese of Lexington. Supportive, stable, traditional, family-oriented parish of forty (40). Stipend and comfortable rectory in quiet southern mountain town. Send resume or CDO profile stating terms of availability to **James Nantz, P.O. Box 321, Harlan, Kentucky 40831-0321**.

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SEEKING A RECTOR: St. Matthew's Episcopal Church, Lisbon Falls, Maine. St. Matthew's is a small, Spirit-filled, eucharistic community that gathers to celebrate the Lord in contemporary, joyful worship. We believe in the healing power of the Holy Spirit and minister to each other through fellowship and prayer and respond to the Great Commission through involvement in mission and outreach. Responses should be directed to: **Brian Stowell, St. Matthew's Episcopal Church, P.O. Box 879, Lisbon, Maine 04240** E-mail: bmastowell@rcn.com.

RECTOR: Small, western, historic church located close to the Rocky Mountains is seeking a rector with compassion, enthusiasm and multi-talented abilities to guide us in spiritual development, outreach and growth. Our congregation needs a part-time rector that may lead into a full-time position with particular strengths in preaching, spiritual guidance, youth work, pastoral care and organizational skills. Community growth is due to expansion of Cabela's Foremost Outdoor Outfitters headquarters and a new community college location and facilities. Direct resumes and inquiries (E-mail preferred) to: **Kent Matsutani, 1390 Country Club Dr., Sidney, NE 69162**. E-mail: matsu@hamilton.net Phone: (308) 254-7176.

FULL-TIME RECTOR: St. John in the Wilderness, White Bear Lake, Minnesota. The program-sized parish of St. John in the Wilderness is located in the Twin Cities metropolitan area. We are a financially stable and growing parish with diverse needs. We are a community comprised of three congregations and seek a rector with a strong commitment to a youth and family style of Episcopal worship as well as a more traditional Episcopal liturgy. We are seeking a rector who will share with us our vision of growth, both in spirit and in size, and will enhance our efforts in these goals through vision, pastoral skills, preaching and leadership. We invite all interested to visit our web site at www.visi.com/~wilderness/. Responses should be directed to: **Janet Waller c/o Chestnut and Cambronne, PA, 3700 Campbell Mithune Tower, 222 South 9th Street, Minneapolis, MN 55402**. All application will be held in the strictest confidence.

RECTOR: Coastal northwest Florida location. Active, friendly, and supportive congregation of approximately 450 communicants would welcome a compassionate priest who enjoys teaching, preaching and a traditional style of worship. Attractive, contemporary facilities. Ambition and room to grow. Position open due to retirement of former rector. Additional information including Parish Profile may be obtained by visiting our website at www.holycross.pensacola.com, or contacting us. Please direct resumes and requests for information to **Britt Landrum, Search Committee Chairman, Holy Cross Episcopal Church, 7979 North Ninth Ave., Pensacola, Florida 32514**. Telephone (850) 478-4222, ext.110. Fax number (850) 478-4630. E-mail: blandrum@amstaff.com.

PART-TIME PRIEST: St. Clement's Episcopal Church in Woodlake, CA, is searching for a 1/2 time or less retired priest to serve in this rural community (6000 pop.) surrounded by orange and lemon orchards at the foothills of the Sierra Nevada. The congregation comes from San Joaquin valley towns of Exeter, Three Rivers, and the city of Visalia, and we have a wonderful daycare center on site run by a loving staff. Our congregation is a mix of retirees, professionals and salaried workers, and a growing number of youth. We welcome inquiries at: P.O. Box 505 Woodlake, CA. 93286. Attention: Kay Justad-Safon, Sr. Warden. E-mail: stclementsds@aol.com.

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FULL-TIME RECTOR: St. John's, Sonora, Texas. Loyal church family is seeking a dynamic, special person to join us as our priest, spiritual leader and friend to share our mutual vision for growth. Our children want someone to show an active interest in their activities and instill their souls with a spiritual agenda. Our elderly need spiritual reassurance. The "betweens" need someone to lead in love and growth of our faith, church life and community service. St. John's offers a beautiful home in the best neighborhood, excellent parish hall, and the most beautiful rock church and grounds around. Rich in history of the Old West and nestled in the Hill Country on the interstate between San Antonio and San Angelo, our town has an exceptional 2A school system, doctors, dentists, a small, well-run hospital, active Lions Club and a strong ministerial alliance of all local churches. For more information, contact: **R. Fawcett, P.O. Box 442, Sonora, TX 76950** or E-mail: rf@sonoratx.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, P.O. Box S, St. Michaels, MD 21663** E-mail: cwhyman@dmv.com.

FULL-TIME RECTOR: St. Andrew's is located in Rapid City next to the scenic and tranquil Black Hills of South Dakota. It is the bridge to some of the most intriguing, beautiful and famous attractions in America, including the inspirational Mt. Rushmore, our Shrine of Democracy. Our diverse membership values liturgy, music and tradition. We have a vibrant church family, a strong diaconate and an active lay ministry. The Ministry Specialties of the ideal candidate are preaching, youth work, crisis ministry, pastoral care, administration and spiritual guidance. We seek a rector who will proclaim the Good News, support our many active ministries and guide us in our spiritual and numeric growth. For more information about St. Andrew's, visit our web site at www.standrewsepisopalchurch.org. Please send letter, CDO Profile and resume to: **Mr. Wiley Cress, Search Committee, c/o St. Andrew's Episcopal Church, 3435 West South Street, Rapid City, SD 57702**.

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.

FULL-TIME ASSOCIATE: Jesus is the rector of this parish! Bishop Seabury Church is a community of Christians who gather each week to hear the Gospel, to learn the faith, to share the sacraments, and to participate in the fellowship so that they may carry Jesus Christ into all the world. We seek a priest who can comfortably call Jesus Lord and Savior, and will be a teacher and a pastor, as well as a student and participant in the life of this vibrant parish. Although youthful in spirit and desire, we are a 128-year-old growing congregation focused into Bible study, prayer, and healing ministries. If you might be the one God is calling to be a part of our family, then send your resume to: **Bishop Seabury Church, P.O. Box 921, Groton, CT 06340-0921** or E-Mail any requests to: BishopSeaburyCh@aol.com. PH: (860) 445-9423, Fax: (860) 445-5557 or look at our Website: <http://member.aol.com/bishopseaburych/website>.

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: patrenoj@bellsouth.net 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.

PART-TIME PRIEST: Small, unique western Michigan community is seeking a part-time Episcopal priest, to minister to and shepherd our loving church community as well as help us reach out to our growing community. With an active congregation of approximately 60 baptized members, representing about 25 households, we are occupationally diverse, encompassing professional and blue-collar workers, self-employed and retirees and offer a variety of service celebrations and music. Outreach to our neighbors being high priority, we are active in local food banks, CROP WALK, highway clean ups, Habitat for Humanity, as well as other community organizations.

Located 45 minutes north of Grand Rapids and 25 minutes northeast of Muskegon and the beautiful beaches of Lake Michigan, we offer the blessings of small-town living as well as quality education, artistic and cultural activities, recreational opportunities and quality of life. We are a community (population of 50,000 countywide) with small businesses, dairy farms/agriculture, community hospital, and an international baby food corporation. If this position sounds interesting to you, please contact: **Rev. Sherman Miller, Diocesan Deployment Officer c/o St. Andrew's Church, 315 S. State St., Big Rapids, MI, 49307**; or E-mail sherman@tucker-usa.com for a more detailed listing. Total compensation package is negotiable.

FULL-TIME YOUTH MINISTER: St. John's Cathedral, Knoxville, Tennessee, seeks an ordained or lay person with leadership/teaching skills to lead in the development of a Christian community for youth, ages 12-18, in a team ministry setting. A college degree is required, including courses in theology and biblical studies, plus skills in developing relationships with youth and parents. Send inquiries to the **Reverend Canon Thomas J. Rasnick, St. John's Cathedral, P.O. Box 153, Knoxville, TN 37901-0153** or E-mail: trasnick@stjohnscathedral.org.

ASSOCIATE RECTOR: St. John's Church, Cold Spring Harbor, New York, is seeking a full-time associate rector to join our clergy team. We are a well-established congregation on the North Shore of Long Island less than one hour by train from NYC. We have a growing number of younger families and children and we have a gifted and active group of lay leaders. We are seeking a person with a creative heart and mind and who is approachable by young and old alike, someone who seeks a supportive role in a team ministry. The associate rector will focus on pastoral care, developing programs for young families, enhance small group ministries, and assist in liturgical and administrative responsibilities. Competitive salary and benefits commensurate with experience. Applicants are asked to send a letter of interest, CDO profile and resume to **Associate Search Committee, PO Box 266, Cold Spring Harbor, NY 11724** Office: Phone: (516) 692-7537 Fax: (516) 692-6374 E-Mail: stjohncp@optonline.net.

FULL-TIME YOUTH MINISTER: St. Paul's Church, a mission oriented community in Yuma, Arizona, and a member of the Diocese of San Diego, is looking for a dynamic person lay or ordained to take over the Jr. and Sr. High Youth Ministry. We seek a person who is looking to take our youth ministry to the next level. Must be able to create and coordinate youth and adult leadership teams. Preach at and help develop our contemporary service. Work with both church and un-churched kids. Participate in a city-wide youth ministry. Please send your resume to **St. Paul's Episcopal Church c/o Youth Minister Search Committee, 1550 S. 14th Ave., Yuma AZ, 85364** or E-mail at acolyteroom@hotmail.com. Resume deadline is April 10, 2003.

CLASSIFIEDS

POSITIONS OFFERED

RECTOR: Saint Joseph of Arimathea, located in the growing, suburban community of Hendersonville, TN, is in search of a full-time rector who has the dynamics to inspire the growth of our church. We seek a priest oriented to Rite 1 and Rite 2 who is interested in preserving the strength of our lay ministry, pastoral care, stewardship, outreach, and youth programs. For more information, email: abshep23@aol.com (Search Committee). Send letters of intent and resume to: **Saint Joseph of Arimathea 103 Country Club Drive, Hendersonville, TN 37075.**

FULL-TIME RECTOR: Due to the upcoming retirement of our present rector, the Church of the Ascension in Pittsburgh, Pennsylvania, is seeking candidates for rector. The search will be open March through April 2003. Over the last decade Ascension has enjoyed growth in numbers, giving and depth of spirituality. We have recently expanded our facility. There are approximately 650 communicants. Ascension is located near two major universities as well as *Trinity Episcopal School for Ministry*. It is essential that the new rector be a person who can enthusiastically endorse the presence, and encourage the practice, of three intertwined elements that combine to give Ascension its particular identity. Those three elements may generally be described as (1) a strong evangelical foundation in our general theological understanding and practice; (2) a genuine appreciation for historic Middle to High Church liturgical practice blending traditional hymns with renewal music; and (3) a worship that is informed and flavored by a strong sense of the present work of the Holy Spirit as the continual renewer of our life together. Ascension is a strong, growing parish making this a wonderful opportunity for a person with the appropriate leadership strengths and skills. The Search Committee may be contacted directly at ascensionsearch@yahoo.com. Current resumes and a letter of reference should be sent to: **Chair, Search Committee, Church of the Ascension, 4729 Ellsworth Avenue, Pittsburgh, PA 15213.** Information for candidates is available on our website: www.ascensionpittsburgh.org. A copy of our *Parish Profile* and *Rector Profile* are available upon request.

FULL-TIME RECTOR: St. Andrew's Episcopal Church in historic Grayslake, Illinois, is conveniently located between Milwaukee and Chicago. Our traditional pastoral-sized parish values Episcopal liturgy, music, and the Eucharist. We seek a caring, compassionate, and energetic leader with a warm sense of humor who can deliver thoughtful, relevant sermons. Our church family appreciates a commitment to pastoral care, outreach, and Christian Education for all age groups. St. Andrew's strong tradition of lay leadership, warm fellowship, and devotion to Christ offer great potential for future growth and development. Visit us at www.standrew-grayslake.com. Please send resume and CDO profile to: **St. Andrew's Episcopal Church, Search Committee, 31 Park Avenue, Grayslake, IL 60030, or E-mail: GBuschman@aol.com.**

FULL-TIME RECTOR: St. Timothy's Episcopal Church in West Des Moines, Iowa, seeks a rector to lead the church in the transition from a pastoral-sized to a program-sized church. Candidates need to have a passion for attracting new members and the ability to manage that growth. St. Timothy's has built a strong identity in the community based on over forty years of service and spiritual nourishment. The vibrant congregation is a healthy mix of long-term members and new families. We are a church that is growing younger as it grows larger, and it is our desire to meet the spiritual needs of this dynamic congregation by offering more opportunities for involvement in Christian life. St. Timothy's has recently undergone extensive renovation; the beautiful facilities are ideal for worship and celebration. West Des Moines is one of the fastest-growing suburbs in the nation, providing an exceptional standard of living, premier schools and countless opportunities for family recreation. Please submit all inquiries to **Dan Montgomery** via email at pensfan1971@mchsi.com or send to the following address: **13801 Rosewood Drive, Clive, IA 50325**

POSITIONS OFFERED

DIRECTOR OF YOUTH MINISTRY (lay or ordained): Christ Church, a corporate-sized parish in Grosse Pointe, Michigan, seeks an experienced person to lead our committed volunteers in an effective ministry to our middle and high school youth. A newly built youth facility is waiting to be broken in with a growing number of youth. Can you handle more than 500 youth for pizza every Thursday? Are you dazzled by the spirituality of an established Junior Daughters of the King program? Willing to take on the challenge of ministering to youth who have more resources than they have time? If so, then contact us because we are the community for you to express your vocation in youth ministry. Please send a resume with references to the rector, the Rev. Brad Whitaker, at bwhitaker@christchurchgp.org. Phone: (313) 885-4841 Website: www.christchurchgp.org.

ASSISTANT RECTOR: Christ Church, a corporate-sized parish in Grosse Pointe, Michigan, seeks a solid priest with gifts for ministry in the specific area of the life of a vibrant parish and its formation as followers of Christ. We also seek a priest with excellent preaching skills, excitement for worship, and a compassion for persons of all ages. This priest will participate fully in all areas of pastoral care and worship. Christ Church is a growing parish with outstanding resources and facilities. Come and join a newly developed team of committed persons who are excited about their vocations and the beautiful surroundings in which they do their work. We are also more than willing to interview graduating seminarians, and mentor their process into ordained life. Please send a resume with references to the rector, **the Rev. Brad Whitaker** at bwhitaker@christchurchgp.org Phone: (313) 885-4841. Website: www.christchurchgp.org.

CHAPLAIN: The Saint Francis Academy is seeking a chaplain for our residential unit in Salina, Kansas. Candidates should be ordained clergy with some experience working with conduct-disordered youth. However, we would also consider a May, 2003, graduating senior from a seminary who has a real interest in reaching troubled youth. The chaplain is responsible for pastoral assessments, pastoral care and counseling, and leading the liturgical life of the unit. The chaplain is also a member of the treatment team whose insight and feedback is considered valuable to the care and outcome of each youth. Candidate must be a spiritually centered person who understands the struggle of spiritual growth. We are a health care agency affiliated with the Episcopal Church treating troubled youth since 1945. Saint Francis is a spiritually-based ministry, fully accredited by the Joint Commission on the Accreditation of Health Care Organizations. (JCAHO) Please apply with resume and cover letter to: **The Rev. Ora Calhoun, Regional Vice President, The Saint Francis Academy, 509 E. Elm Street, Salina, KS 67401.**

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.**

POSITIONS OFFERED

DIRECTOR OF MUSIC: "Not just a lovely setting!" Large Cape Cod parish with year-round music program seeks director of music. Applicant should be an experienced organist and choral director familiar with Anglican liturgy and music who enjoys working with choirs of adults, youth and children. With this ministry, the successful candidate will be able to nurture and develop a full and varied music program. Two organs: II/P Hutchings, II/P studio Fisk. 20-30 hrs/week. Salary and benefits based on AGO guidelines. Send letter of inquiry and resume to: **Music Advisory Committee, St. Barnabas Episcopal Church, P. O. Box 203, Falmouth, MA 02541-0203** E-mail: stbarnfal@aol.com. Subject Line: **MUSIC ADVISORY COMMITTEE.**

POSITIONS WANTED

ORGANIST-CHOIRMASTER seeks fulltime post in active suburban/urban parish with clear, engaging focus on fine music/arts centered in the liturgy. Master's degree, 25 years experience. Strong skills in choir training (adults, teens & children), liturgical planning, service playing, teaching, concert series, workshops, and administration. Collegial ministry essential. Combined parish/HS choral post considered. Prefer East Coast. Available 2003 or 04. Reply c/o **The Living Church, Attn: ORG-CHOIR, P.O. Box 514036, Milwaukee, WI 53203-3436.**

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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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 odct@downeast.net.**

WORKSHOPS

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: janetancredi@aol.com.

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

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

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.

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.stpaulscathedral.org (619) 298-7261
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.

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-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 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) 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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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) 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 (CHICAGO WEST SUBURBAN)

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

INDIANAPOLIS, IN

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

KEOKUK, IA

ST. JOHN'S 208 N. 4th St. (319) 524-4672
stjohnke@interlinkle.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 2919 St. Charles Ave. (504) 895-6602
On the street car line at the corner of 6th St.
www.edola.org/cathedral
The Very Rev. David duPlantier, 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

SANTA FE, NM

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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
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www.resurrectionnyc.org
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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 10:12

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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 Ev 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.

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

PHILADELPHIA, PA

HOLY TRINITY Rittenhouse Square (215) 567-1267
1904 Walnut St.
The Rev. Terrence C. Roper, r; Douglas N. Rorapough, lay Minister; Dr. John H. French, organist
Sun 8:30 H Eu, 11 (Sung), Thurs 12:15 H Eu. Carillon plays Sun 11, daily noon & 6

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129 N. Market
Sun Mass 9:30. Weekdays as announced

PROVIDENCE, RI

S. STEPHEN'S 114 George St. (401) 421-6702
www.sstephens.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. 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
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.

HOUSTON, TX

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Across from the Texas Medical Center and Rice University (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, 10:15, 11, 5, 6; Ch S 10; Sat Vigil 6

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