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Volume 227 Number 12

The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

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The new entrance at St. Matthew's Church, Pennington, N.J.
Clarke Caton Hintz photo



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SUNDAY'S READINGS

Wisdom Tolerates No Arrogance

'Whoever wants to be first must be ... servant of all' (Mark 9:35).

The 15th Sunday After Pentecost, Sept. 21, 2003 (Proper 20B)

Wisdom 1:16-2:1(6-11)12-22; Psalm 54; James 3:16-4:6; Mark 9:30-37

Our first reading is taken from the Wisdom of Solomon. What lesson of wisdom is this scripture teaching us? Certainly it advises us not to oppress the poor because we have the upper hand in that we are better positioned financially or socially. However, the wisdom we are being taught is deeper than the important care for the poor. There is an attitude that is contrasted with wisdom. This reading is a long dissertation on the arrogance of those who have no wisdom. The author paints a picture of those who make a covenant with death as arrogant, conceited, haughty, egotistical, and full of self-importance. They do not know their true place in the scheme of things. They lack reverence. One of the nuances of the virtue of reverence is knowing where we belong and thereby treating others accordingly. If we put ourselves haughtily above others we are in the wrong place and we lack reverence; and we lack wisdom for not knowing better. The wisdom from this tradition of Solomon is that we avoid arrogance and that we have reverence.

James has a similar message when he describes the wisdom from above

as "pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy" (James 3:17). These humble characteristics are the exact opposite of those held by the smug people in our first reading. James, being in touch with biblical wisdom, rightly quotes Proverbs "God opposes the proud, but gives grace to the humble" (James 4:6; Proverbs 3:34).

The gospel story has another clear example of lack of wisdom. The disciples argue about which of them is the greatest. But there is some hope for the twelve. When Jesus confronts them they become silent because they then realize their lack of reverence by wanting to be greater than each other. Their silence was the dawn of wisdom.

Arrogance is by nature an oppressor. The psalmist prays for deliverance because "the arrogant have risen up against me" (Psalm 54:3). Whenever we lack wisdom and humility and reverence, and thereby place ourselves above others before God, we will have become the object of this prayer because we will have risen up against others.

Look It Up

In a concordance look up the word "humble" to learn more of this biblical wisdom (55 matches in the NRSV). Note that there is often a paradox of being humble and exalted at the same time.

Think About It

What is the deeper issue when we lack the wisdom of reverence and put ourselves in the wrong place? Is our bravado perhaps a lack of true, wholesome self-confidence? Is it a lack of insight into the abundance with which God graces each of us?

Next Sunday

The 16th Sunday After Pentecost, Sept. 28, 2003 (Proper 21B)

Num. 11:4-6, 10-16, 24-29; Psalm 19 or Psalm 19:7-14; James 4:7-12(13-5:6); Mark 9:38-43, 45, 47-48

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BOOKS

The Cross-Cultural Process in Christian History

By Andrew F. Walls. Orbis Books.
Pp. 284. \$22. ISBN 1570753733.

In *The Cross-Cultural Process in Christian History*, award-winning author Andrew F. Walls expertly connects pentecostalism, African traditional religion, and the Western missionary movement.

The prominent missiologist says the church is now challenged as it never has been before to become an interdependent global body, not dominated by the West, but rather, representative of many ethnicities and cultures. With the growth of Christianity in the developing world, the church's demographic center has shifted from the north and west to the south and east: Latin America, Africa and Asia.

Throughout this book Walls strives to interpret the transmission and appropriation of the Christian faith from the perspective of a variety of audiences. He makes the argument that cross-cultural "diffusion" has been integral to the continuation of historic Christianity, and that the process has been one of rise and fall, advance and recession, over the past 2,000 years. Walls approaches his task from the perspective of a historian of religions whose principal concern is the history of Christianity. He does not confine his work to analysis of specific historical events, but goes further to make generalizations about the serial expansion of Christianity, and the relationship between Christianity and other religions. Of particular interest is his ability to compare and contrast Christianity with Islam, while remaining within the context of their respective histories.

Though of obvious scholarly importance, Walls writes in an accessible, and sometimes humorous style. Each chapter of the book could stand on its own. This is a rich resource for those interested in the history of Christianity and other religions and the issues it raises for the transmission and appropriation of faith within various cultures and contexts.

(The Rev.) Sheryl A. Kujawa-Holbrook
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Dean Werner Strives to Keep Church Talking After Convention

For the Very Rev. George L. Werner, the realization that it would not be business as usual in the Episcopal Church came on gradually in the days after the 74th General Convention in Minneapolis. The president of the House of Deputies is a self-acknowledged "schmoozer" willing to go just about anywhere he is invited. He is also a voluminous letter writer. Shortly after convention ended it occurred to Dean Werner that he ought to use his office to send out some communication, especially to those deputies, alternates and committee members with whom he had been communicating prior to convention.

"When we are in the midst of a pastoral situation, my preference is to err on the side of the angels," he said. "My fear now is that anything I say will send a message to one or more groups that they don't matter."

That concern raises an even more troubling issue — the relative silence that has settled over the church.

"Whatever happened before and at General Convention was important," Dean Werner said, "but now that the decision has been made everything has changed and conversation is more important than ever. We are all hurting."

During more than 40 years as a priest, Dean Werner said he has learned a number of valuable lessons from counseling couples who were experiencing marital conflict. The first lesson is that real conversation can't begin until both parties are sincerely willing to hear what the other is saying. Another lesson is that inviting "outsiders" to choose up sides in what he sees as an internal "family" dispute makes effective conversation almost impossible.

"Families need to work on things



Rick Wood photo

Dean Werner addresses the House of Deputies.

themselves," he said. "When you bring in outsiders, that is usually not helpful."

Dean Werner is willing to concede that there is a remote possibility that further mature conversation would lead both sides to conclude that there is no possibility that they can remain in community with their respective theological consciences intact. In that unlikely event, Dean Werner said he hopes that any separation discussions proceed with as much charity and decorum as was for the most part present during the convention. In the meantime, he is hoping that peacemakers from within the various political interest groups of the church will publicly distance themselves from any statements or actions which do not reflect the traditional Anglican values of restraint and charity.

"People of decorum and character on both sides of this issue need to exercise some internal discipline," he said. "Libel and slander inhibit honest conversation."

Steve Waring

Redirected Giving Part of AAC Strategy

At a diocesan chapter meeting in Atlanta on Aug. 21, the American Anglican Council (AAC) revealed part its strategy for disassociating from the Episcopal Church while remaining in communion with the Archbishop of Canterbury. The announcement comes in advance of a much-publicized meeting next month in Plano, Texas.

Describing it as one of the few effective options available, AAC's president, the Rev. Canon David C. Anderson, called for dioceses, parishes and individuals who oppose liberalization of church teaching on sexuality to make their opposition known by redirecting their charitable giving away from the institutional Episcopal Church. The \$146.3 million budget General Convention approved for 2004-2006 is roughly the same amount as the previous 2001-2003 triennium.

"We're trying to walk a very fine line within the canonical and ecclesiastical constraints," he said in a follow-up telephone interview with THE LIVING CHURCH. "The use of money would not be our first choice, but it is one of the few left available to us."

Canon Anderson said most other options, such as declaring oneself "out of communion" with those who voted to condone same-sex blessing ceremonies and to consent to a sexually active homosexual person as Bishop Coadjutor of New Hampshire, could result in ecclesiastical proceedings being initiated, whereas voluntary charitable giving would not be affected.

Use of the tactic demonstrates a lack of understanding of the theology of stewardship, according to Bonnie Anderson, who is chair of the Joint Standing Committee on Program, Budget and Finance, the church agency responsible for recommending funding and spending policies to General Convention.

"We all have a commitment to a common mission and we are united in

(Continued on next page)

Gunmen Raid Nairobi Cathedral

In a brazen daytime raid that lasted nearly two hours, four gunmen posing as worshipers pillaged a safe containing the previous Sunday offering and robbed staff and other worshipers of all personal belongings of value on Sept. 2 at All Saints' Cathedral in Nairobi, Kenya. The gunmen made their escape in a car parked inside the cathedral compound. There were no injuries, but many of the victims were badly shaken by the threat of violence.

The raid is the second armed robbery to Anglican church property in Nairobi this summer. About two months ago, thieves entered the office of the Council of Anglican Provinces of Africa (CAPA) and stole cash and office equipment.

Churches are an increasingly attractive target for thieves and should increase security and surveillance, said the Rev. Peter Karanja, cathedral provost.

Anglican Communion News Service contributed to this report.

A Call to Redirect Giving

(Continued from previous page)

our mission priorities for the church which are reflected in the budget," she said.

At convention deputations from 81 out of 112 dioceses agreed to maintain or assist their diocese toward meeting its assessment which is 21 percent after a \$100,000 deduction. Consulting her records further, Ms. Anderson said as of Sept. 3, she had received notification from only two dioceses, Quincy and South Carolina, that they planned to reduce their giving from the previous year.

"At a minimum, if there are going to be changes, it would be a courtesy if dioceses would inform us," Ms. Anderson said.

Canon Anderson stressed that the AAC was not encouraging people to stop tithing, but merely to redirect their gifts toward organizations and institutions which more closely reflect the donor's own theological understanding.

"Cutting off money to 815 won't bring the Episcopal Church to its knees," he conceded, "but it will make available money for overseas primates who are being financially strangled."

According to Canon Anderson, the AAC has received a number of credible reports that grants are being denied or not renewed in unusually large numbers, particularly within overseas provinces which have been outspokenly critical of the new sexual ethos whose roots, critics charge, are based more on the popular consumer culture than on scripture. A handful of rejected grant applications have even cited overseas primatial interference on internal policy decisions of the Episcopal Church as being among the justifications for the denial.

"Who used money as a weapon first?" Canon Anderson asked rhetorically.

Archbishop Calls Both Sides to Ponder the Consequences

In a bleak assessment of the future prospects of the Anglican Communion, the Archbishop of Canterbury has questioned whether estranged interest groups within the church have lost sight of its "supernatural nature."

"Staying together is pointless unless it is staying together because of the Body of Christ" wrote the Archbishop of Canterbury, the Most Rev. Rowan Williams, in an article published in the September issue of *New*



Archbishop Williams

'Staying together is pointless unless it is staying together because of the Body of Christ.'

- Archbishop Williams

Directions, a journal of the traditionalist group Forward in Faith. The strains within the Anglican Communion may lead to its disintegration unless both left and right adopt an attitude of "accountability" toward one another, he said.

Writing before the outcome of the General Convention was known, Archbishop Williams conceded that a hardening of attitudes and disagreements might lead to a division of the church into rival factions.

Released six weeks before the "emergency" meeting of primates in London will convene in response to the affirmation of the election of the Rev. Canon V. Gene Robinson to be Bishop Coadjutor of New Hampshire, Archbishop Williams' essay asked left and right to consider the consequences of their proposed actions.

"The 'revisionist' may assume that the church here and now determines its policies and limits and what it decides as a matter of current policy settles the question, so that a dissident from the new consensus becomes, *ipso facto*, not worth listening to," he wrote. "But the 'traditionalist' can do just the same, assuming that the calling of Christ into his body is simply annulled for some because of their adoption of flawed or heretical perspectives. What are the implications of believing that another person's membership in the body may still be in some sense real even if they are stretching to breaking-point the reconcilability of Christian language?"

Archbishop Williams added that the theological task awaiting the primates and leaders of the Anglican Communion was ecclesiological.

"I think it worth working at structures in Anglicanism

(Continued on next page)

Consequences

(Continued from previous page)

that don't either commit us to a meaningless structural uniformity or leave us in mutual isolation," he wrote.

There seems to be little chance of otherwise reconciling the liberal wing of the American church with the majority of the Anglican Communion. On Aug. 19, the Presiding Bishop, the Most Rev. Frank Griswold, wrote to his fellow primates stating that he believed the Holy Spirit was at work in the election process of Gene Robinson, a sentiment several overseas church leaders termed "repugnant."

On Sept. 1, the Church of Uganda formally severed relations with the Diocese of New Hampshire, joining the Anglican Church of Kenya, which released a statement denouncing the election of Bishop-elect Robinson following a meeting of its House of Bishops in Mombassa last week, and a majority of the African provinces in condemning the election as being contrary to the doctrine and disciplines of the catholic church.

Conservative primates from Asia, Africa and South America have warned Archbishop Williams that unless he disciplines the American church over its election of the first openly non-celibate homosexual person to the episcopate, they will take steps to expel it from the Anglican Communion.

What steps the primates will take at their October meeting in London, is unclear, although Archbishop Williams suggested in his essay "that those who speak of new alignments and new patterns, of the weakening of territorial jurisdiction and the like, are seeing the situation pretty accurately." His two immediate predecessors, Archbishops Carey and Runcie, both intervened in the internal affairs of Anglican provinces in Africa. It is not known how these precedents might be invoked against a "recalcitrant" American church.

(The Rev.) George Conger

Florida Priest Killed by Pickup Truck

A priest who was attempting to help heal the wounds caused by a divisive congregational split was killed a few hundred feet from the church he worked to reinvigorate.

The Rev. Donald L. Cramer was the interim rector at St. Andrew's Church, Destin, Fla. He was struck a few minutes after 1 p.m. Sept. 2 by a pickup truck that was being driven on the north side of U.S. Highway 98.

According to a report in *The Destin Log*, the 69-year-old clergyman was walking from the church to a nearby bank to cash a few traveler's checks he had left from a recent trip to Europe.

"There was some road work being done, and he had to walk around a truck that was parked on the side of the road," the director of the summer youth program at St. Andrew's,

Duane St. John, told the *Log*. As Fr. Cramer apparently tried to walk around the closed portion of the sidewalk, he was struck by the west-bound pickup truck.

Fr. Cramer, a licensed psychotherapist with specialties in family and marriage counseling, came to St. Andrew's in the fall of 2000, shortly after the original congregation voted unanimously to leave the Episcopal Church and affiliate with the Anglican Mission in America (AMiA). After the previous congregation vacated the building, the Diocese of the Central Gulf Coast made a commitment to support the creation of a new one and appointed Fr. Cramer to help guide the new congregation back to a sound pastoral and financial footing.

Fr. Cramer was born in Porterville, Calif., and ordained in 1973 after graduating from Virginia Theological Seminary. Previously he served at parishes in Arizona and Georgia before moving to Florida in 1983. He leaves behind two children.



Fr. Cramer



Retired priest the Rev. Glen Wilcox, 75, drives a 1947 International Harvester tractor past St. Matthew's Church, Fairbanks, Alaska, as part of "Golden Days," a week-long celebration of the 1902 discovery of gold in the area. Each year St. Matthew's raises funds selling bowls of booyah, "a sort of Midwest harvest stew ... containing darn near everything ... cooked for 24 hours in a steel pot on the church lawn," says the Rev. Scott Fisher, rector.

Mabel Wukaszuk photo

God Answered My Prayer

By Brock Baker

'Let the church rise up again, on broken wings to You ...'

The words of this praise song sent a shiver down my spine. Why? Then I remembered: It was exactly what I had felt — I mean the broken wing part — when a few years ago, at around 9 o'clock on an already steamy, mid-summer morning, my wife and I were riding in a taxi over the pot-holed surface of 10th Avenue and the pain from my kidney stone was at its height.

Kidney stones result from a malfunction in the body's absorption of calcium. Hard fragments build up and get stuck in the pencil-thin ureter between the kidney and the bladder. As the body convulsively attempts to eject them, they inch along this tiny duct causing excruciating bouts of pain. The pain ceases only when they are finally expelled through the urine. An operation to remove them may be necessary; or in the latest technique called "lithotripsy," "externally generated shock waves" will "blast" them into smaller fragments while still in the body, and then these can be expelled in the urine.

Unusually, my first kidney stone developed when I was only 19. It is much more common in men after 40. During that attack, when I was forced to stay in a hospital for several days, I was a little surprised by the ready sympathy of the nurses. Surely these old hands had observed a great variety of pain. At one point I was thrashing about on the hospital bed during a period when the effect of the pain killer had worn off and a new dose was not authorized for another hour. Later, perhaps to help me feel less ashamed of my inability to control myself, the attending nurse offered an analogy: "It's the worst pain there is," she said, as she laid a wet washcloth on my head. "It's as bad as the pain of giving birth."

Every few years since I have had another "incident," so I knew what to expect when I was awakened early that summer morning by a persistent pain in the left side of my lower back. I also knew what I had to do to take care of myself. I called my doctor and told him the symptoms. He advised me to take whatever pain killers I had in the house, and unless the pain diminished, prepare to meet him at the hospital, where he would oversee my care and arrange to admit me if necessary.

I swallowed the pills I had in my possession, then when the pain did not get better but worse, dressed quickly and headed out the door for the hospital, my wife accompanying me. So far, so good. We were already on the way and the pain may have increased but was still a dull ache, not a full-pitched blast. I thought out what would come next: Emergency Room, diagnosis — more rapid than

usual because I would pinpoint the cause — distribution of painkillers, a short pause, then relief. (After that I might stay overnight in the hospital as I had the first few times, or, as I had the last two, remain in the Emergency Room until either I passed the stone or an x-ray indicated it had broken up on its own.)

I could only hope for the best. Two blocks from my apartment, the pain ratcheted higher and my hope was gone.

My wife's loving concern for me reminded me of a loving promise of God: "I will never fail you nor forsake you." For the first time that morning, I am a little ashamed to say, I thought about the Lord, and it was only when the science of medicine had nothing to offer me; in other words, when I was utterly and completely desperate, it was only then I prayed to him for help.

"I can't take this anymore, Lord. Not for another half-hour, not for another second. You know how much it hurts! You're my only hope, right now, right here. Please help me!"

Suddenly a warm rush of relief spread from the small of my back up and down my body. It bore some resemblance to the effect of Demerol, the narcotic I was usually given once a kidney stone had been diagnosed. But unlike the drug, which takes 15 to 20 minutes to kick in, this pain killer went to work immediately. It also left me clear-headed and mobile, which Demerol does not. God had simply and directly answered my prayer. There was no other explanation. Saying silent words of gratitude, I told my amazed wife the pain was gone and sat back against the greasy seat, relaxing my body for the first time that morning.

I remained within this warm envelope of relief not only for the rest of the taxi ride, but also after I got to the hospital, where I sat in the Emergency Room waiting area for 20 minutes, then waited another half an hour sitting on a curtained-off bed while a doctor asked me questions, gave me a few tests and at last diagnosed my condition, quickly followed by a nurse coming around with the Demerol. The relief God had sent me only noticeably began to diminish when the nurse handed me the pills, and remained in place long enough for a smooth transfer to take place from divine to chemical intervention. Soon after I fell asleep.

Belatedly, it is true, I had declared to God that morning that he was my all in all. The continuing pain had finally broken my usual reliance on my own self-discipline and the boasts of solely human medicine. From his swift, sure answer to my prayer, I learned that when with humility, even if it is arrived at by the dubious route I have sketched out, we hold out our broken wings to our Father in heaven, he will surely lift us up, healing us, both body and soul. □

Brock Baker is a writer who resides in New York City and is a member of St. George's Church, Manhattan.



Above: Behind the church, along the New River, is a great expanse of lawn, where dog walking is encouraged.

Steve Vinuk photos

Pets Are Welcome

Alternative worship at All Saints' Church, Fort Lauderdale, is drawing a new crowd.

By Vanessa Frost

In the 10 months since the Rev. Roger Allee arrived as priest associate at All Saints' Church in Fort Lauderdale, he has been shaking things up. Thanks to Fr. Allee, the church is getting some enthusiastic visitors. However, they won't be able to say "Amen" after prayers — they'll have to bark their response instead. Animals are being welcomed into the church in the hopes of bringing in more parishioners.

Fr. Allee began working at All Saints' last October and was put in charge of the 6 p.m. Sunday services. The services had been traditional liturgies which were attended by only a handful of people.

"When I came here," Fr. Allee says, "one of the charges I was given was, 'Grow the 6 o'clock.'"

He says many of those who attended on Sunday nights were interested in having a different kind of service. "Some people wanted a healing service, and then there were those who wanted something a bit more contemporary," he says. "That's how the AWE service came to be."

The Alternative Worship Experience was created in February and meets the third Sunday of every month. Before the pet-friendly services began in May, about 30 people were attending on average.

"It's a very free-flowing service," he says. "We use guitars and flutes instead of the organ and the

Eucharist isn't very structured. We try to make it as user-friendly as possible."

Though the non-traditional service was satisfying the regular worshippers, Fr. Allee still wanted to attract more members. He noticed a group of people who walked their dogs in the church's neighborhood along the New River every day. In February, the dog-walkers took up a collection among themselves and donated the money for altar flowers at All Saints' to thank the church for letting them use the parking area behind the building for their dogs to play.

"We lovingly called them 'The Dog People' because we didn't know who they were," Fr. Allee says, "but we wanted them to come to church. We thought, 'If they can bring their animals, they may come.'"

Since the AWE service usually had a theme, Fr. Allee labeled May's service "God's Creatures." He put a sign outside the church inviting visitors to bring their pets with them.

"It worked," Fr. Allee says. "We had the biggest crowd yet. There were 46 people, and well over 20 cats and dogs."

Aware of the unpredictable nature of animals, Fr. Allee tried to settle the pet-owners' nerves at the beginning of the service. "I told them I didn't want anyone being up tight about their animals," he says. "If they start getting noisy, don't worry about it. That's just their way of praising God."



Left: Elaine Henrich and Sam, her Samoyed, greet everyone coming into the church. Right: Pets and people join in singing praise to God. Below: Cheekie and Junior join Helena and her mother at the AWE service.

Fr. Allee says the animals have been very well behaved, but he's prepared for accidents and injuries in the future. "We're heavily insured, and we put a bucket, a mop, and a roll of paper towels in the corner," he says. "Fortunately, everything in the church is tiled."

The AWE's regulars responded warmly to their furry visitors. "Some of them said, 'Oh, I wish I'd have known; I would have brought my dog'," Fr. Allee says. "And people who usually attend the Sunday morning services came back with their animals for the 6 o'clock one."

Though the church has held the animal service just a few times, it has been so well received that Fr. Allee decided all future AWE services were going to be pet-friendly. And people have been spreading the word about All Saints'. August's service was attended by a television news crew and about 80 people and 25 animals. A barbecue dinner now follows the services.

Fr. Allee's main goal with the pet-friendly AWE services is expansion. "I want to find ways to attract young people — what psychologists are calling the Gen-X crowd," he says. "A lot of those people have never been to church, and then there are those who have been but they really just aren't turned on by the traditional style. I think it is our job as a church to try to meet as many people's needs as possible, and if that means we get rid of the organ and bring in drums and guitars, then we'll do it."

"My ultimate dream, if we can attract enough people, is that we have AWE every Sunday — not just once a month."

The rector of All Saints', the Rev. Sherod Mallow, is supportive of the Sunday evening event.

"Over the centuries the church has always

'I told them I didn't want anyone being up tight about their animals. If they start getting noisy, don't worry about it. That's just their way of praising God.' — Fr. Allee

adopted the vernacular of those different from itself to which it ought to speak," he said. "In the case of white, middle-class animal lovers, this is a fairly simple stretch. In the case of others, whose cultural and lifestyle experience is more foreign to us, the task is more difficult, but we feel God's call to make the effort. This simple success is showing us the way."

Since his arrival, Fr. Allee has transformed the 6 p.m. services into personal, customized experiences. Besides the AWE service, one Sunday each month is devoted to Taize prayer, another is for healing and the laying on of hands, and the last week remains a traditional Holy Eucharist.

He continues to search for new church members and feels the addition of an animal-friendly service is a step in the right direction.

"If you're looking for a different kind of spiritual experience," he says, "just come to All Saints'." □



Vanessa Frost is a student at Florida Atlantic University who attends St. Gregory's Church in Boca Raton, Fla.

Some In-House Business

On occasion, it is helpful to offer an explanation about something that appears in the magazine. A particular cover [TLC, Aug. 31] is a good example.

That cover showed an unidentified young woman, obviously upset, walking out of the House of Deputies at the 74th General Convention in Minneapolis. On page 3 of that issue, we offered, as we often do, an explanation of what was on the cover. It read: "A participant in the House of Deputies, one of a number to walk out of the house Aug. 6 after a statement was read to disassociate from the vote giving consent to the Rev. Canon Gene Robinson."

A clarification is in order. One could deduce that the woman was leaving the House of Deputies to disassociate from the vote. Actually, it was just the opposite. She was upset that some of the deputies were walking out of the house in protest.

The woman in the photo is Jessica Wilkerson, a deputy from the Diocese of Montana. She was unidentified in our issue because two persons in our office were unable to identify her after spending the better part of two days making telephone calls and sending emails. Ms. Wilkerson voted in favor of giving consent to Canon Robinson.

*

We are not accustomed to self-aggrandizement, but we've had so many comments and inquiries about our Aug. 24 issue that an explanation might be helpful. How, people have asked, did you get that issue out so quickly?

The issue contained the results of the bishops' vote on consents for Canon Robinson, which took place on Tuesday, Oct. 5. We were supposed to go to press that day at 6 p.m., but when that hour arrived, the bishops had not voted. Several phone calls from Minneapolis to Milwaukee, and from our Milwaukee office to our printer's plant allowed us to hold the issue. It really was an instance where the old movie line, "Hold the presses!" could be used.

We decided to put two-thirds of the magazine on press while we waited to complete the final pages. Our reporters had written their stories, and we held back the headline on page 9. At 7:05 p.m.

CDT, the House of Bishops' vote total was announced. A quick phone call to Milwaukee revealed the 62-45 vote that was announced. Unfortunately, it was learned later that the totals weren't entirely accurate. The real total was 62 yes, 43 no, and two abstentions. By the time we learned that, it was too late. The issue had gone to press.

Many persons were surprised when they saw that issue at the convention the next morning. It was accomplished largely by the heroics of managing editor John Schuessler, who spent considerable time at the printing establishment and finally received 400 copies of the magazine as soon as it came off the press. At 3 a.m. he drove the magazines about 20 miles to a suburban location, where he handed them over to general manager Betty Glatzel. She also provided heroics by driving about 300 miles to Minneapolis. She delivered the magazines to the Minneapolis Convention Center by 9 a.m., then worked in our booth in the exhibit hall most of the day. The magazines were distributed free of charge and didn't last long.

*

Now that I've finished patting us on the back, here's an embarrassing incident that needs to be reported. An undetermined number of our Parish Administration issue [TLC, Sept. 7] contained 16 pages that were duplicated and 16 other pages that were omitted. The problem occurred while the magazine was being printed, and while it appears as though the number of flawed copies is small, we're not sure yet how widespread the problem might be.

If you received one of the copies of this less-than-perfect issue, please call our subscription department toll free at 1-877-822-8228 to arrange for another to be sent to you promptly.

David Kalvelage, executive editor

Did You Know...

Shannon Ledbetter, a former James Bond girl and model, was ordained in the Church of England June 29 at Liverpool Cathedral. She is vicar of St. Mark's Church, Knowsley.

Quote of the Week

Boston Globe reporter Michael Paulson on the General Convention after hearing the president of the House of Deputies explain how a walkout by dissenting deputies would unfold: "I've never seen an organization than plans chaos so well."



Bishop's Faithful Example

The Rt. Rev. John M. Burgess, who died last month at 94 [TLC, Sept. 14], was ahead of his time. While the Episcopal Church was talking about becoming more inclusive, Bishop Burgess was already making sure that the church was welcoming to all people. During his 13 years as bishop suffragan, then coadjutor, and finally diocesan in Massachusetts, he continued the urban ministry he had begun as archdeacon, and it became a model for similar endeavors elsewhere. Long after his retirement, Bishop Burgess, the first African American diocesan bishop in the Episcopal Church, was still a champion for human rights. In an interview in 2000, the bishop said, "I would hope that our congregations would feel responsible toward inviting people of all kinds into their membership and not feel that certain people are our kind. Our kind must be all people." His kind was our kind — faithful, committed and undaunted.

Denial of the Sacred

As one might expect, there are countless documents in circulation written in reaction to the events of General Convention. Bishops have written pastoral letters to their people, rectors have commented in parish newsletters, deans of seminaries and cathedrals have issued statements. Many of those reactions have mentioned the guidance of the Holy Spirit in the decisions of the church's highest legislative body. People on both sides of the sexuality issues mentioned the role of the Holy Spirit in voting.

Thanks to the leadership of the two houses of General Convention, there was time before the important votes to seek the guidance of the Spirit. Many persons no doubt sought divine assistance in reaching their decisions, yet one side lost. Faithful, prayerful people on both sides of the contentious matter of whether to consent to the consecration of Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire claimed the Holy Spirit was on their side, but one side lost.

Perhaps it would be unwise to claim divine guidance for our particular causes. After all, it is possible that the Holy Spirit is not as concerned with winning as we are. And it would seem that what is right for one body of people may not be right for another group. There is a possibility that the Spirit could be speaking to us in a still, small voice which we fail to hear.

During the past year many persons have mentioned in our pages that it is unfortunate that issues such as same-sex blessings be decided by legislative vote. The thinking is that putting something up for a vote may be denying its sacred character. We hope that in the future our leaders be more sensitive to the sacred in important matters. Many persons were attracted to the Episcopal Church because of its emphasis on the sacred. A loss of that sense may lead people elsewhere.

'I would hope that
our congregations
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Our kind must be
all people.'

— *The Rt. Rev. John M. Burgess*



The Miracle Stairway, Santa Fe, N.M.

Jamit Publishing & Photography

The articles that appear on this page do not necessarily represent the editorial opinion of The Living Church or its board of directors.

that it has no center or exterior support whatsoever — just a serpentine stairway rising gracefully toward the choir loft.

There is a background tape that runs continuously in the church for the benefit of visitors — lots of creamy sacred music with a narrator whose sonorous voice tells you what you're looking at. This was a convent chapel, the voice explains, and the nuns used to climb a ladder to access the choir loft, but when the nuns got a little older, they prayed for someone to construct a stairway that would allow them greater ease in getting to the loft.

Then, one day (as all good stories say), a man appeared at the convent asking for food and lodging. The nuns greeted him hospitably, and spoke with him, casually mentioning their need for a staircase.

The man stayed six months, and with the simplest of tools (hammer, saw, etc.) constructed the "miracle" stairway. As soon as it was finished, he disappeared, not even staying long enough to accept payment for his labor.

Architects, builders, and engineers have all come to marvel at the staircase in the intervening century, proclaiming its very existence as functionality impossible. The balustrade, added much later for the safety of elderly nuns, tends to draw your attention away slightly from the incredible grace and beauty of the staircase, but it doesn't reduce the sense of wonder in the least.

It's little miracles such as this one that keep me going. While I was sitting in the chapel, the Episcopal Church was preparing for its triennial convention in Minneapolis. Conventions, on the whole, are pretty boring things — like all oversized objects, they tend to be slow and lumbering, remarkably resistant to inspiration. But this year's convention, faced with potentially church-breaking issues, seemed weightier than most. I entered this sabbatical leave very much aware that when I returned to my cure in September, the church in which I am ordained, and in fact the parish I serve, might be very different places.

Like many Episcopalians, I'm pretty tired of crises. The great church scholar

Why We Need Miracles

By Douglas G. Scott

If the chapel hadn't been next to a gallery I visited, I would never have known about it. "See the Miracle Stairway," the signs outside said. "... as seen on TV," no less.

Well, I don't watch much TV, save for baseball and movies, and I have to admit I had never heard of the miracle stairway. When I discovered that it cost \$4 to gain entrance to the chapel and see it with my own eyes, I almost deferred, thinking that four bucks would buy two bottles of overpriced

lemonade on a hot day. But the earnest look of the gatekeeper's eye, as well as the crowd behind me that I would have to back through compelled me forward.

It's an unimposing little place, nothing particularly remarkable about it as chapels go — certainly not as pretty as Saint Martin's, the church I serve in Radnor, Pa. Until you turn around.

Three quarters of the way down the nave on the epistle side, there's a circular stairway that extends from the floor of the nave to the balcony. It's said to be something of an architectural miracle in



The stairway is inside Loretto Chapel.

John Booty, in a book published 10 years ago titled *The Episcopal Church in Crisis*, insisted that the preceding four decades presented the Episcopal Church with as much upheaval as most denominations face in as many centuries. We have

all endured the results of that crisis — declining membership and revenue, internal struggle, increased tension and strife between clergy and congregants. I entered ordained life at the dawn of that time, pretty much convinced that I had chosen a path that was as stable and predictable as any career track in corporate America. I wound up in the Hot Zone.

Bill Cosby, in one of the funniest pieces of film ever recorded titled *Himself*, rehearses the anguish of raising children. “We didn’t sign on for this,” he said. “We just wanted to have some kids we could send to college.” That’s much the way I feel about ministry sometimes. I didn’t enter ordained life to be a lightning rod for the anger of good people caught in a tidal wave of change. I just wanted to talk about Jesus. I didn’t steer my little boat toward the whirlpool — it went there all by itself.

And at times, the gap between where I was and where I wanted to be seemed at least as great as the distance between the floor of a small chapel in Santa Fe and the choir loft above it.

But we do the best we can in the times we are given, and in truth, I can say that while I haven’t always been right, haven’t always been successful, and have often failed, I have always given my highest and best, inadequate as it might have been. This whirligig of a stairway reminds me once again that the future and ultimate victory of the church is vested in God’s ability to use what humble offerings we have, not on the wisdom or rightness of our actions, and that gaps between where we are and where we need to be will ultimately be filled by God’s sufficiency.

So I have begun to pray for a Carpenter who will revisit the church with simple tools but ultimate skill and use the materials on hand to get us where we long to be. □

The Rev. Douglas G. Scott is the rector of St. Martin’s Church, Radnor, Pa.

LETTERS TO THE EDITOR

A Matter of Choice

While I have no doubt about the intentions of Canon V. Gene Robinson to be a good bishop for all, there are reasons to be skeptical. Anglicans maintain apostolic succession in the ordination of bishops. It is incumbent upon all bishops to recognize this and to act in accordance. In return, church members look toward the bishop to be a role model and teacher.

Canon Robinson fathered two children, and later left his wife and children and eventually lived with another male. Clearly this was not a matter of just genes; there was a choice involved — a choice that others may now follow as a sign that this type of life is not only approved by the church but desirable. Young people who like to experiment, and others, may find consolation or enjoyment in same-sex living.

Is the next step to be same-sex “marriages” in the church? I am not a biblical scholar but I know of nothing in the scriptures or in 2,000 years of church history that would condone this. The church should be bold in preserving marriage as a covenant between male and female, who are physically endowed as to join their bodies in wedlock and give birth to children if they are able and so desire.

I regret to see the Episcopal Church following our national administration in boldly and egotistically declaring that we are wiser than all others, and we don’t care what other nations, or in our case, other parts of the Anglican Communion, believe, and we will do what we want in our own way. We are tossing aside the beliefs that strengthened us in the past and we are floundering by following whatever is popular in current society.

*Alvin Brandt
Wharton, N.J.*

While I am distressed by the General Convention vote giving consent to the election of Canon Robinson, I am even more distressed by those who have given up and are leaving the Episcopal Church. It appears to me that this is exactly the action which the “progressive” elements want us “traditionals” to take, thus allowing our beloved church to continue to move further and further to the left. Rather than leaving, I suggest that we “put on the whole armor of God ... and stand against the powers, against the world rulers of this present darkness.” “They who wait for the Lord shall renew their strength, they shall mount up with wings like eagles.”

*(The Rev.) Charles R. Floyd
Laguna Beach, Fla.*

When I was a young boy in a church school, the annual visitation of the bishop was an event we looked forward to because we thought of the bishop as the living symbol of all that the church stood for. As the successor to the apostles it was a real comfort to know that he was the person, perhaps more than any other, to whom we would be able to go with our problems and receive the solution which would come as close as possible to that which Jesus Christ himself would give. In the best sense of the word the bishop was a father to us.

I am sure that Canon V. Gene Robinson is a nice man, a good preacher,

administrator and money raiser, but those are not the qualities we should look for in a man who is to be consecrated as a successor to the apostles. I don't see how a man could go to him for sound counsel on how to get a rocky marriage back on track. I should think that Canon Robinson would have to say that when his marriage had difficulty because he had attractions to men, what he did was to set aside his lifelong marriage vows and get a divorce. This may be a solution, but it is hardly the Christian one.

*(The Rev. Canon) Robert S.S. Whitman
Guilford, Conn.*

"Where Do We Go From Here?" [TLC, Aug. 31]. Answer: On forward with the other 98 percent of the tasks of the faith community including, but not confined to:

Responding to the spiritual hunger of our times in ways which make clear the gospel; responding to the spiritual needs of our teenagers as they enter adult life; exercising our dual citizenship (St. Augustine) both in the secular city and in the kingdom of God; ministering to world poverty; teaching and practicing good stewardship of the Creation; supporting sustainability as a goal of commerce and industry; seeking morality and ethical goals in international affairs; ministering to the ethical questions in health care and in medicine; opposing and ministering to the decaffeinated cults in our culture; seeking understanding and constructive answers to the worldwide shortage of water; taking responsibility for the safety of the "safety net"; supporting true justice in the administration of law and justice; seeking peace; protecting the concept of "the Commons" in its expression of biblical stewardship; ministering to a world in which modern technology may have forced many into unemployment; giving a Christian definition to "cost effectiveness" — not only at what cost but "to whom"; defining the "national interest" as centered on the compassion rather than on creed. After all that, turn to the prayer "For the Cities" on p. 825 of the prayer book.

*(The Rev. Canon) Ward McCabe
San Jose, Calif.*

As a lay person, I am growing more and more perplexed by the letters, columns and statements by bishops and priests about the "witness of scripture" in our church.

Scripture is routinely cited (occasionally — and helpfully — even quoted) to bolster one's point of view. Invariably, rebuttals cite other scripture passages which refute or call into question God's word on the issue at hand.

I have a modest proposal: TLC could devote a cover story to the issue of what scripture has to say about a

**Where Do We Go
From Here?
Answer: On forward
with the other 98
percent of the tasks
of the faith
community ...**

host of social issues that have at various times divided our Communion:

- homosexuality
- marriage
- divorce
- slavery
- racism
- women's roles in the church

A conservative and a liberal Episcopal clergyperson could be asked to craft a cogent paragraph on how (or how not) this passage applies to today's church. TLC could supply the passage citations; readers could supply their Bibles.

Admittedly, this would consume some space, but the lay persons among your readership — and, I dare say, even a few clergy — might benefit from the exchange.

*Keith Fontaine
Norwich, Conn.*

There have been so many eloquent and angry letters from the clergy in regard to Canon Robinson that I wonder if there might be a little corner of your fine publication for the voices of

the laity who plan to stay in the church, continue to pledge, and continue to hope that unity will prevail.

I can't believe that one sour note could drown out our great symphony, nor that one priest from New Hampshire could overturn our Communion. Lest we forget, church history includes some megawatt rules breakers, scene shifters and stormers of the barricades — and, guess what? Here we are today. I plan to stay, along with the rest of our little mission congregation. Quitting may look great on TV and in the press, but remaining in place — though scarcely spectacular — is what matters. At first, I didn't want women as vicars and didn't like the 1979 BCP either, but I stuck around anyway and am grateful for every year's worth of spiritual growth that happened afterwards. Just color me in as an adhesive Anglican from Arkansas.

*Elizabeth K. Harris
Cherokee Village, Ark.*

More Than Legalism

David Kalvelage pretends to find no moral difference between a bishop who has an affair with a former parishioner and a bishop-elect who lives in committed relationship with another man [TLC, Aug. 31], since both are "involved in a sexual relationship outside of marriage."

This would make sense if the heart of marriage were a mere legalism and not the grace of covenantal fidelity, the grace we pray for when we solemnize a marriage — and when we bless a same-sex union.

*(The Rev.) Steven Bonsey
Church of the Redeemer
Chestnut Hill, Mass.*

The argument presented by David Kalvelage in his column, "Waiting for What Comes Next" [TLC, Aug. 31] rests on an unfair comparison of the actions of former Bishop Charles Jones III and Bishop Coadjutor-elect V. Gene Robinson. He contends that Bishop Jones' "affair" with a woman in 1982 is analogous to Bishop-elect Robinson's committed relationship

with a male partner. Such an assertion is debatable, at best, but since the charges against Bishop Jones were not simply that he had an affair, the argument loses even that degree of credibility.

Bishop Jones was tried for the sexually exploitive nature of the "affair." In a press release dated Feb. 15, 2001, "The Court noted the serious nature of the sexual exploitation and abuse of power and trust that underlie the Offenses Bishop Jones committed. The Court found that Bishop Jones has not demonstrated an understanding of or a genuine repentance for the Offenses committed ..." In fact, the woman that he had the affair with was both a parishioner and employee of the church where Bishop Jones was rector at the time. This is quite different from Canon Robinson's situation.

*(The Rev.) Rex Fliess
Mineral Point, Wis.*

Strong Laity Needed

When I read "Another Layer of Hierarchy," by Anne Rowthorn [TLC, July 27], my first reaction was, what planet does she come from? Her comment, "the emphasis on the diaconate has weakened lay ministry," prompts the question, on social justice and advocate ministry how much weaker could it get?

I put it out of my mind until I read the letter from the Rev. Stephen Secaur [TLC, Aug. 17]. He writes, "I don't understand why she feels she needs to bash deacons and the ancient order of the diaconate in order to make her point about the importance of lay ministry."

There can be no question of the power that lay ministry can bring to the church, if and when lay persons are led to understand that "righteousness" means much more than being in church on Sunday morning, and that the good news of the gospel is far more than a message of personal salvation. There is, however, the question of who is going to furnish the trained leadership to enhance, encourage, empower and educate the "99 percent who are lay."

When the laity learn that justice is

God's No. 1 priority and that holding the church's feet to the fires of justice is top priority for deacons, then will the church become relevant to the world and our chances of success at the 20/20 adventure become possible.

*(The Rev.) Carl W. Rehling, deacon
Diocesan liaison
for justice and peace
Diocese of Maryland
Baltimore, Md.*

Keep on File

Let me express my appreciation for the Aug. 31 issue of TLC. There are too many excellent articles for comment. I will say a special "thank you" for the editorials. This will be an issue to keep on file as we look to the future with hope for a new province in the U.S.

*(The Rev.) Tracy Lamar
Blowing Rock, N.C.*

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E-mail: deansadmin@sjc-den.org.**

PEOPLE & PLACES

Appointments

The Rev. **Susan Copley** is assistant at St. John's, 100 W Queens Way, Hampton, VA 23669.

The Rev. **David Copley** is assistant at St. John's, 100 W Queens Way, Hampton, VA 23669.

The Rev. **Keith A. Gentry** is rector of St. Luke's, 4106 John F. Kennedy Blvd., North Little Rock, AR 72116.

The Rev. **Connie Jones** is assistant at Christ and St. Luke's, 560 W Olney Rd., Norfolk, VA 23507-2135.

The Rev. **Albertine Rouse** is assistant at Good Shepherd, 3303 W Vernon Ave., Los Angeles, CA 90008.

The Rev. **Don Sax** is priest-in-charge of St. Agnes', PO Box 126, Banning, CA 92220.

The Rev. **Jane Shipp** is priest-in-charge of St. James', Box 1374, Dillon, MT 59725.

The Rev. **Rose Ann Smith** is deacon at St. Peter's, PO Box 3751, Amarillo, TX 79116.

The Rev. **Stewart Tabb** is rector of St. Julian's, 5400 Stewart Mill Rd., Douglasville, GA 30135-2545.

The Rev. **Ruth Newman Tate** is deacon-in-charge of St. Mary's, 608 Rawls St., Montezuma, GA 31063.

The Rev. **Donald Tate** is rector of St. Andrew's, PO Box 308, Fort Valley, GA 31030.

Ordinations

Priests

Milwaukee — **Theodore Edward Michael Parks**, assistant, St. Peter's, 7929 W Lincoln Ave., West Allis, WI 53219.

North Dakota — **Ann Anderson**, Gethsemane Cathedral, 3600 25th St. S, Fargo, ND 58106; **Linnæe Grabner-Hegg**, Gethsemane Cathedral, 3600 25th St. S, Fargo, ND 58106; **Duffy Williams**, Gethsemane Cathedral, 3600 25th St. S, Fargo, ND 58106.

Deacons

Atlanta — **Bill Combs**, St. Thomas', 2100 Hilton Ave., Columbus, GA 31906; **Josh Condon**, Grace, 431 Washington St., NE, Gainesville, GA 30501; **Hendree Harrison, Jr.**, St. Mark's, PO Box 852, Dalton, GA 30720; **Anne Maxwell**, St. Dunstan's, 4393 Garmon Rd. NW, Atlanta, GA 30327-3831.

North Dakota — **Neil Two Bears**.

Resignations

The Rev. **John Austin**, as priest-in-charge of St. John's, Petersburg, VA.

Retirements

The Rev. **Edwin L. Bishop**, as interim rector of All Saints', Southern Shores, NC; add: 130 Gables Way, Kitty Hawk, NC 27949.

The Rev. **Nelson B. Hodgkins**, as interim rector of Trinity, Mount Airy, NC; add: PO

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Website: canterbury.fellowship@nau.edu
Th 5:30 Eu, Dinner

COLORADO

COLORADO SCHOOL OF MINES Golden
CALVARY CHURCH 14th & Arapahoe
E-Mail: coloradocathy@earthlink.net
The Rev. Cathy Cook, campus minister,
The Rev. John Weingrovius, r
(303) 279-2188
Sun 8 (said), 9 Fam Eu, 10:30 Adult Edu. Sat H Eu 5

UNIVERSITY OF COLORADO Boulder
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

CONNECTICUT

UNIVERSITY OF CONNECTICUT Storrs
ST. MARK'S CHAPEL 42 N. Eagleville Rd.
Website: www.stmarkstorrns.org
The Rev. Amy Fallon, univ. vicar
The Rev. Nancy Cox, r (860) 429-2647
Sun H Eu 7:45, 10:45, Stud. Eu 7, Wed H Eu 5:30

DELAWARE

UNIVERSITY OF DELAWARE Newark
ST. THOMAS'S PARISH
276 S. College Ave., 19711 (302) 368-4644
<http://copland.udel.edu/stu-org/ecm>
The Rev. Thom Jensen, r
The Rev. Jay Angerer, campus minister
Sun H Eu 8, 10:30, 5:30 (with supper follow-
ing); Wed. H Eu 12:10, University Fellowship
8:30, Compline 9:30

FLORIDA

PALM BEACH ATLANTIC UNIVERSITY
HOLY TRINITY West Palm Beach
211 Trinity Place (Downtown)
www.holytrinitywpb.org (561) 655-8650
On the Intracoastal Waterway since 1896
The Rev. W. Frisby Hendricks III, r, the Rev.
Thomas A. Bruttell, c; the Rev. John W. Tucker,
the Rev. Howarth L. Lewis, Jr., the Rev. Grant
R. Sherk, 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

COLLEGE SERVICES



FLORIDA (Cont'd)

UNIVERSITY OF MIAMI Coral Gables
CHAPEL OF THE VENERABLE BEDE
Episcopal Church Center on campus
E-mail: fcorbishley@miami.edu
The Rev. Frank J. Corbishley, chap
Sun H Eu 8, 10, Stud. Meal 5:30, Stud. Eu 6; Tu H
Eu 12

ILLINOIS

NORTHERN ILLINOIS UNIVERSITY DeKalb
CANTERBURY EPISCOPAL CENTER/WESLEY
FOUNDATION
UNITED CAMPUS MINISTRIES 633 W. Locust
DeKalb, IL 60115 (815) 758-8176
The Rev. Wendy Witt, chaplain
Website: www.gbgn-umc.org/ucmwesley
Wed. 9:15 Worship

ST. PAUL'S EPISCOPAL CHURCH
900 Normal Rd. DeKalb, IL 60115
Website: www.stpaulsdekab.org
The Rev. Mark Geisler, r (815) 756-4888
Sun 8, 10:30 H Eu, 9:30 Christ. Edu.; Tues. 7 H Eu

INDIANA

PURDUE UNIVERSITY West Lafayette
CHAPEL OF THE GOOD SHEPHERD
545 Hayes St., 47906-2947
The Rev. Peter J. Bunder, chaplain
E-mail: sheep@goodshep.org
Website: <http://www.goodshep.org>
Sun H Eu 10, 7 w/meal, Mon Discussion Group
w/meal 7

UNIVERSITY OF NOTRE DAME South Bend
IUSB - INDIANA UNIVERSITY
EPISCOPAL CATHEDRAL OF ST. JAMES
117 N. Lafayette Blvd. (574) 232-4837
The Very Rev. Frederick Mann, r
Sun 8, 10:15 & 6 Wed & Fri 12:05

LOUISIANA

LOUISIANA STATE UNIVERSITY Baton Rouge
ST. ALBAN'S CHAPEL Highland & Dalrymple
Website: www.stalban.org (225) 343-2070
The Rev. Patrick Smith, chaplain
Sun H Eu 10:30, 6 w/ Student Meal @ 7; Wed 7 Stu-
dent Meal w/discussion, M-F MP 8

MASSACHUSETTS

MASS. INSTITUTE OF TECHNOLOGY Cambridge
EPISCOPAL MINISTRY AT MIT MIT Chapel
The Rev. Amy McCreath, chaplain
E-mail: mccreath@mit.edu
Wed Joint Eu w/ ELCA 5:15, dinner & discussion
following

MICHIGAN

UNIVERSITY OF MICHIGAN Ann Arbor
CANTERBURY HOUSE (734) 665-0606
Episcopal-Anglican Campus Ministry
721 E. Huron, Ann Arbor, MI 48104
The Rev. D. Rebecca Deinsen, r
Sun 5 Service with Dinner

MINNESOTA

UNIVERSITY OF MINNESOTA Mpls/St. Paul
UNIVERSITY EPISCOPAL CENTER
331 17th Ave. S.E., Minneapolis 55414
Website: www.uec-mn.org (612) 331-3552
E-mail: chaplain@uec-mn.org
The Rev. Neil Elliot, Ph. D., chaplain
Sun Eve Eu 6, w/ Dinner following, M-F MP 9:15,
Wed prayer & lunch 12:00, Thurs Eve Taize wor-
ship 7:30 (Service at Grace Lutheran Church
@ U of M)
Come worship with us at our new building!
Special events include monthly "Spiritual Survival
in Academia" teas, Buddhist meditations for
Christians, and other occasional events.

MONTANA

MONTANA STATE UNIVERSITY Bozeman
ST. JAMES' 5 West Olive Street
(406) 586-9093
Website: Office5westolive@yahoo.com
The Rev. Dr. Clark M. Sherman, r
E-mail: prn@imt.net

CANTERBURY HOUSE
209 South Tracy Ave (406) 582-9499
Website: www.stjamesecf.homestead.com
Eugenie Drayton, lay chaplain
E-mail: matt_4-19@ycsi.net
Sun Worship: Trad Eu 8, Renewal Eu 9:15, Choral
Eu 10:30, Wed Eu 10; Adult Ed, College fellowship
mtgs - HS 2nd Tues

NEBRASKA

HASTINGS COLLEGE Hastings
ST. MARK'S PRO-CATHEDRAL
422 North Burlington (402) 462-4126
The Very Rev. Richard J. Martindale, dean
Su Eu 8, 10; Wed 10

UNIVERSITY OF NEBRASKA Lincoln
ST. MARK'S ON THE CAMPUS 1309 R. St.
Website: www.stmarks-episcopal.org
The Rev. Dr. Don Hanway, r (402) 474-1979
Sun Eu 8:30, 10:30, 5; Tue 12:30

NEW HAMPSHIRE

DARTMOUTH COLLEGE Hanover
THE EDGE-EPISCOPAL CAMPUS MINISTRY
Edgerton House Student Center
14 School St., 03755 (603) 643-0164
Website: www.dartmouth.edu/~edgerton
E-mail: The.Edge@Dartmouth.EDU
Erik Turnburg, Campus Minister

KEENE STATE COLLEGE (UNH) Keene
ST. JAMES 44 West St. (603) 352-1019
Website: www.stjameskeene.org
The Rev. Peter R. Coffin, r

PLYMOUTH STATE COLLEGE (UNH) Plymouth
CHURCH OF THE HOLY SPIRIT
170 Main Street (Main & Pearl Streets)
(603) 536-1321
Website: www.plymouthinteract.com
E-mail: churchhs@worldpath.net
The Rev. Susan Ackley, r

NEW HAMPSHIRE (Cont'd)

UNIV. OF NEW HAMPSHIRE (UNH) Durham
ST. GEORGE'S CHURCH (603) 868-2785
One Park Court (at 16 Main St.)
Website: www.stgeorgesdurham.org
The Rev. Michael L. Bradley, r & chap

NEW JERSEY

PRINCETON UNIVERSITY Princeton
THE EPISCOPAL CHURCH AT PRINCETON UNIVERSITY (609) 252-9469
The Rev. Dr. Stephen L. White, chaplain
E-mail: swhite@princeton.edu
Website: www.Princeton.edu/~ecp
Sun 10 H Eu; Wed 5:30 H Eu, dinner, fellowship

RUTGERS UNIVERSITY Piscataway
ST. MICHAEL'S CHAPEL (732) 445-3218
THE EPISCOPAL CAMPUS MINISTRY
40 Davidson Rd, Piscataway, N.J. 08854
Website: <http://stmichaels.rutgers.edu/>
The Rev. Karl F. Morrison, priest-in-charge
Sun H Eu 10:30

OHIO

YOUNGSTOWN STATE UNIV. Youngstown
ST. JOHN'S 323 Wick Ave. (330) 743-3175
The Rev. John Horner, r,
The Rev. Larry Motz, asst. r
E-mail: stjohn@cboss.com
Sun H Eu 8 & 10:30

PENNSYLVANIA

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

LEHIGH UNIVERSITY Bethlehem
MORAVIAN COLLEGE
CANTERBURY ASSOCIATION
CATHEDRAL CHURCH OF THE NATIVITY
321 Wyandotte Street (610) 865-0727
Website: www.nativitycathedral.org
Sun 8 & 10:30; Wed 9 Sat 5.

TRINITY EPISCOPAL CHURCH
44 E. Market St. (610) 867-4741
Website: www.trinitybeth.org
Sun 8 & 10:30, Wed 9:30 & Sat 5

DREXEL UNIVERSITY Philadelphia
UNIVERSITY OF PENNSYLVANIA
UNIVERSITY OF THE SCIENCES
IN PHILADELPHIA
ST. MARY'S CHURCH, HAMILTON VILLAGE,
THE EPISCOPAL CHURCH AT PENN
www.stmarysatpenn.org (215) 386-3916
E-mail: st.marys@verizon.net
3916 Locust Walk, Philadelphia, PA 19104
The Rev. James H. Littrell, r & chaplain
Sun H Eu 11, Canterbury 6:30; Mon-Fri Evening Prayer 6

RHODE ISLAND

BROWN UNIVERSITY Providence
RHODE ISLAND SCHOOL OF DESIGN
S. STEPHEN'S 114 George St.
www.sstephens.org (401) 421-6702
The Rev. John D. Alexander, r

RHODE ISLAND (Cont'd)

Sun Mass 8, 10 (Sol), 5:30, Daily as posted
JOHNSON & WALES UNIVERSITY Providence
GRACE CHURCH 175 Mathewson St.
revbobbrooks@aol.com (401) 331-3225
The Rev. Robert T. Brooks, r
Website: www.gracechurchprovidence.org
Sun 8 & 10, Wed 12

TENNESSEE

UNIVERSITY OF MEMPHIS Memphis
RHODES COLLEGE
CHRISTIAN BROTHERS UNIVERSITY
LEMOYNE COLLEGE
BARTH HOUSE EPISCOPAL (901) 327-8943
409 Patterson St., Memphis, TN 38111
The Rev. Dr. Samson N. Gitau, Ph.D., chaplain
E-mail: sgitau@memphis.edu
Website: <http://www.epista.org/barthouse.html>
PROGRAMS: U of M: Tues-Fri MP 8, Bible Study
Thur 7, Wed. H Eu & lunch 11:30, Sun Eu & dinner
6, Rhodes College: Wed H Eu 6, Sun Compline
8:30, CBU: Th Noon Prayer 11:30, LeMoyné-
Owen: Fri Bible Study 12

EAST TENN. STATE UNIV. Johnson City
Chris Harpster, chap (423) 817-3147
E-Mail: harpsec@aol.com
Wed 7 Various locations around campus

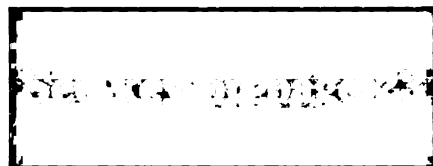
UNIV. OF TENNESSEE Chattanooga
UNIVERSITY CENTER (423) 265-2658
615 McCallie Ave. 37403
The Rev. Matilda Dunn, chaplain
E-Mail: em4me@hotmail.com
Wed. 6:30; Sun. 5 EP&H Eu, Open daily and by
appointment

UNIV. OF TENNESSEE Knoxville
TYSON HOUSE EPISCOPAL CENTER
824 Melrose Place 37916 (865) 637-2031
Website: www.tysonhouse.org
The Rev. Canon Christopher Chase, chap
E-mail: cgchase@etdiocese.net
Open daily 8am-6pm.

TEXAS

RICE UNIVERSITY Houston
THE SCHOOLS OF MEDICINE
AT TEXAS MEDICAL CENTER
PALMER MEMORIAL CHURCH
The Rev. Sam Todd, asst.
Sun H Eu 5, St. Bede's Chapel w/Student Meal 6.

TEXAS A & M UNIVERSITY College Station
EPISCOPAL/ANGLICAN COLLEGE MINISTRY
902 George Bush Dr., (979) 693-4245
College Station, TX 77840
The Rev. Sandi Mizirl, campus missionary
amcanterbury@episcopalcollegeministry.org
www.txam.episcopalcollegeministry.org
Sun H Eu 8, 9, 11:15; Wed H Eu 6, Dinner 7, Thurs
H Eu 12:15



VIRGINIA

THE COLLEGE OF WILLIAM AND MARY
BRUTON PARISH CHURCH Williamsburg
331 Duke of Gloucester (757) 229-2891
Williamsburg, VA 23185
The Rev. Sandy Key
Website: skey@brutonparish.org
Bruton Parish: Sun 7:30, 9, 11:15 & 5:30 (followed
by dinner) Wed "Popcorn Theology" 6 (Canterbury
Room-Bruton Parish), Wren Chapel: Tues 5

HAMPDEN-SYDNEY COLLEGE
LONGWOOD UNIVERSITY Farmville
JOHNS MEMORIAL CHURCH
400 High St. (434) 392-5695
The Rev. Edward Tracy, r, the Rev. Dr. William
Blottner, chaplain
Sun H Eu 10:30

MARY WASHINGTON COLLEGE Fredericksburg
TRINITY EPISCOPAL CHURCH
CANTERBURY CLUB 825 College Ave.
The Rev. Kent D. Rahm, r, the Rev. Wendy K.
Abrahamson, asst. r & canterbury chaplain
Sun H Eu 8, 9:15, 11:00, Canterbury H Eu and fel-
lowship 6; Wed H Eu 12 (540) 373-2996

RANDOLPH-MACON WOMAN'S COLLEGE
ST. JOHN'S CHURCH Lynchburg
CANTERBURY COMMUNITY (434) 528-1138
E-mail: alice@stjohnslynchburg.org
The Rev. Frank Dunn, r,
Alice Haynes, campus missionary
Sun H Eu 8 & 10:30, Canterbury 7, Wed 9:30 (on
campus)

UNIVERSITY OF VIRGINIA Charlottesville
ST. PAUL'S MEMORIAL CHURCH
1700 University Ave. (434) 295-2156
Website: www.cstone.net/~stpaul
E-mail: chaplain@cstone.net or
stpaul@cstone.net
The Rev. David Poist, the Rev. Paula Ket-
tlewell, the Rev. Jonathon Voorhees, chaplain
Sun H Eu 8, 10 & 5:30 (Student Service); Wed
Canterbury Fellowship at Canterbury Episcopal
House, 5

VIRGINIA TECH Blacksburg
EPISCOPAL CAMPUS MINISTRY AT VT
CHRIST CHURCH (540) 552-2411
120 Church St.
E-mail: canterburyvt@yahoo.com
Website: www.christchurchblacksburg.org
The Rev. Clare Fischer-Davies, r & assoc. cam-
pus minister; The Rev. Scott Russell, campus
minister & assoc. r
Sun H Eu 8:30 & 10:30; Wed Canterbury 5:30

WASHINGTON

UNIVERSITY OF WASHINGTON Seattle
CHRIST CHURCH (206) 633-1611
4548 Brooklyn Ave. N.E., Seattle, WA 98105
E-mail: ceceattle@earthlink.net
Website: www.christchurchseattle.org
The Rev. Stephen Garratt, r
Sun H Eu 8 & 10, Tues Contemplative H Eu 6,
Wed H Eu & Healing Prayers 11:30

UNIVERSITY OF WASHINGTON Seattle
CANTERBURY CAMPUS MINISTRIES
Covenant House 4525 19th Ave, NE
Seattle, WA 98105 (206) 524-7900 ext. 19
The Rev. Mary Shehane
E-mail: shehane@drizzle.com
Wed 6 H Eu w/ Dinner Programing

The Sisters of St. Margaret

As part of our on-going vocations program, we invite women ages 21-43 who are interested in the religious life to come and experience our life.

**An Invitation to Explore
October 9 - 13, 2003**

For more information and a brochure please contact us:

Society of St. Margaret
17 Highland Park Street
Boston, MA 02119
617-445-8961
info@ssmbos.com
www.ssmbos.com



Everything for God alone.

All Saints Church HANOVER, PENNSYLVANIA

FULL-TIME RECTOR



All Saints Episcopal Church is a pastoral-sized parish in its 53rd year, in the historic community

of Hanover, South Central Pennsylvania. We're a friendly, mission-oriented congregation of faithful Christians who come from varied backgrounds and circumstances. We are looking for a full-time rector who will minister to all age groups, a leader to help us stimulate increased membership and guide us on our path of spiritual growth and outreach.

Our church is in an attractive residential setting in this growing, small-town community, which offers easy access to metropolitan Baltimore and Washington. Our property is well-maintained with an adjacent rectory available.

If you are interested in joining us as our priest, please request a copy of our profile from the **Ven. Paul Donecker, Diocese of Central Pennsylvania, P. O. Box 11937, Harrisburg, PA 17108-1937.**

PEOPLE & PLACES

(Continued from page 18)

Box 2234, Reidsville, NC 27323.

The Rev. **Robert P.S. Kaye**, as rector of St. James', Milton-Freewater, OR; add: 1345 Monroe St., Walla Walla, WA 99362.

Deaths

The Rev. **James G. Jones, Jr.**, who founded the first halfway house for ex-convicts in the United States, died Sept. 1 in his sleep in Copper City, MI. He was 76.

Born in Oak Park, IL, Fr. Jones was a graduate of Nashotah House and received a doctorate from Lutheran Theological Seminary. He was ordained in 1953 in the Diocese of Chicago, and became city missionary and jail chaplain for the diocese. In 1954, he incorporated St. Leonard's House, which became what is believed to be the first halfway house for ex-convicts in the United States. He served as executive director there for 10 years. As head prison chaplain for Illinois, he accompanied six men to the electric chair. In 1961, Ralph Edwards surprised Fr. Jones as the guest of honor on the television program "This Is Your Life." He helped the Rev. Martin Luther King, Jr. organize his Chicago civil rights campaign in 1966, and he was a participant in the famous "summit meeting" between Dr. King and Mayor Richard J. Daley. He was executive director of Concept House, a substance abuse treatment center in Miami, FL, from 1974 to 1982. He was the author of *A Long Hot Summer in Chicago*, *Debunking Dope*, and *Advice to Parents of Addicts*. He is survived by his wife, Nancy, as well as his children, James III, John, Mary Devine, David and Stephen; four grandchildren; a sister, the Rev. Mary-Frances Jones, and a brother, the Rev. Michael S. Jones.

The Rev. Canon **Russell Harold Oechsel**, retired canon of St. Paul's Cathedral, Peoria, IL, died Aug. 7 at Rosewood Care Center in St. Charles, IL. He was 81.

Canon Oechsel was a native of Chicago and a graduate of Nashotah House. He was a decorated veteran of World War II, serving with the Army in the Philippines. He was awarded four purple hearts and a bronze star. He was ordained deacon and priest in 1973 in the Diocese of Chicago, then served several congregations in both Chicago and Quincy, including 11 years as vicar of the Church of the Good Shepherd, Momence, IL. He retired in 1989. Canon Oechsel is survived by three sons, Russell, of Houston, Donald Sofolo, of Dixon, IL, and Roger Swanson, of Florida; a daughter, Jeanne Monken, of St. Charles, and nine grandchildren.

Next week...

St. Jerome for Today

CLASSIFIEDS

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com.**

CHURCH FURNISHINGS

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

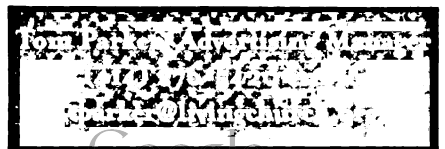
DIRECTOR OF CHRISTIAN FORMATION: St. Paul's Episcopal Church, Greenville, NC. St. Paul's is seeking a person to direct a creative, inclusive and comprehensive program of Christian Formation for all ages. This is a full time position in a parish of 1,250 persons located adjacent to East Carolina University. The Director of Christian Formation will provide visionary, strategic and operational leadership in conjunction with the rector, staff of twelve, Christian Formation Committee members, and many active volunteers. Responsibilities include equipping children, youth and families for their baptismal ministries in the world and church.

We seek a person with a strong theological background, knowledgeable about developmentally appropriate curricula, able to recruit, train and retain volunteers, foster collegiality, and is computer savvy with good technological skills. A bachelor's degree plus experience in an educational setting is required. A master's degree or above is a plus. Experience in Journey to Adulthood desirable. Contact: **The Rev. Dr. Patricia M. Thomas, St. Paul's Episcopal Church, P. O. Box 1924, Greenville, NC, 27835. E-mail: pmthomas@coastalnet.com. PH: (252) 752-3482.**

ASSOCIATE RECTOR: Saint Luke's Parish, a corporate-sized Episcopal church, is seeking two full-time Associate Rectors. A new rector is forming a clergy team with wide-open potential in a highly engaged parish. **One Associate will primarily oversee pastoral care**, coordinating multiple lay ministries. The successful candidate will love developing a community where the baptized care for one another. **The other Associate will primarily oversee children and youth ministries**, encouraging and supporting our full-time Director of Children's Ministries and full-time Director of Youth Ministries. The successful candidate will be a strong advocate for the full inclusion of young people in the life of the baptized. Both associates will offer leadership in other aspects of parish ministry—from education, and outreach to men's and women's ministries—and will share fully in the preaching and liturgical life of a vital congregation. Send your resume to: **The Rev. David R. Anderson, Saint Luke's Parish, 1864 Post Road, Darien, CT 06820 or E-mail: david.anderson@saintlukesdarien.org.**

DIRECTOR OF YOUTH MINISTRIES: St. Luke's Parish, a corporate-sized Episcopal church, is seeking a spiritually grounded, creative Youth Director to develop existing program in a vibrant youth community. Enthusiastic parent support. Full-time position with healthcare and benefits. EOE. Send your resume to: **The Rev. David R. Anderson, Saint Luke's Episcopal Church, 1864 Post Road, Darien, CT 06820, or E-mail: david.anderson@saintlukesdarien.org.**

RETIRED PRIEST: St. Bartholomew's Episcopal Church, in Granite City, IL, in the Metro East area of St. Louis, MO seeks a retired priest to lead us spiritually as we seek development and growth in our total ministry. Rectory available. Contact **St. Bartholomew's Episcopal Church, 2167 Grand Ave., Granite City, IL 62040 or E-mail: but-sie34@aol.com.**



CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME YOUTH MINISTER: Holy Spirit Episcopal Church, Houston, TX, seeks a dynamic person to further develop, enrich, and grow its youth ministry program. This charismatic individual will serve as a spiritual mentor and friend to youth from 6th through 12th grade, developing weekly programs as well as mission trips and service projects. We look for a fun-loving minister to demonstrate the joy of Christianity and create opportunities for spiritual development, service, fellowship, and evangelism.

The Holy Spirit community is located on the growing west side of Houston in one of the best school districts in the state; check us out at www.holyspirit-houston.org. Experience with youth required. Reply to holyspirit-search@sbcglobal.net.

CLERGY NEEDED

DIOCESE OF ALBANY seeks apostolic-minded, hard-working clergy leaders. Orthodox, sacramental, biblical values, renewal, Alpha, Cursillo. Focus: Disciples Making Disciples. We are a Great Commission diocese. Contact: **Canon Kay C. Hotaling, Canon for Deployment.** E-mail: kchotaling@albanydiocese.org. Mail: 68 South Swan Street, Albany, NY 12210. Phone: (518) 465-4737. Website: www.AlbanyEpiscopalDiocese.org.

DEVELOPMENT DIRECTOR: Large historic Virginia Episcopal parish seeks a Development Director with a minimum of three years relevant experience to design and implement a planned giving program and to direct the annual stewardship effort. Applicants must have a history of active lay ministry in the Episcopal Church. Respond to Chairman, Search Committee, with resume and cover letter by e-mail to jrouzie@erols.com.

CLERGY WANTED: The following positions are currently open in the *Diocese of Quincy, Illinois*:

- Rector, Christ Church, Moline
- Rector, Grace Church, Galesburg
- Canon to the Youth & Young Families, Cathedral of St. Paul

For more information, please contact: **The Rt. Rev. Keith L. Ackerman, Diocesan Office, 3601 N. North Street, Peoria, IL 61604-1599** E-mail: doq@ocslink.com.

RETIRED PRIEST TIRED OF COLD WEATHER? Dynamic, warm, welcoming parish in a vigorous upscale Sun Belt community with affordable housing and outstanding recreational facilities is seeking a part-time retired ECUSA priest to join a shared ministry. The life of this debt-free parish of 625 members is focused on Christ-centered Eucharistic worship. The laity is well educated, successful, mostly retired, and very involved in the dozens of programs offered by the church. The successful candidate will be a parish-experienced and skilled preacher, teacher, and pastoral care giver who is retired but wishes to continue his/her ministry on a half-time compensated basis. Please visit our web site at www.churchoftheadvent.net. Interested priests are asked to send a letter of interest, CDO Profile, and resume to **Fr. William King Young, Rector, Church of the Advent, Episcopal, 13150 Spanish Garden Drive, Sun City West, AZ 85375-5052**, or fax same to (623) 584-2131. E-mail address: WmKayYoung@earthlink.net. All inquiries will receive a response.

FULL-TIME RECTOR: Christ Church Episcopal, since 1857 a vital part of the community of Hudson, New York, seeks an energetic rector with excellent liturgical skills to provide educational programs and pastoral care for all ages, be active and visible in church and community affairs, and encourage the growth of this parish of 200. Located in the Hudson Valley two hours north of New York City and three hours west of Boston, Christ Church reflects the lively, diverse community of Hudson. For more information, call **Sandra Gill, Senior Warden, (518) 851-2061.** Website: www.timesunion.com/communities/ccch.

POSITIONS OFFERED

EXECUTIVE DIRECTOR: Year-round Episcopal Camp/Conference Center close to New Haven, CT, seeks executive director. Adult conferences/retreats, youth camp, nature education (on-site & in schools). Elderhostel site and Nature's Classroom site.

Experience in administration, development sought. Must be Episcopalian, lay or clergy. Competitive salary plus on-site housing. Send confidential inquiries to: **K. Yagerman, 226 E. 60th St., NY, NY 10022** Website: incarnationcenter.org E-mail inquiries to: incsearch@aol.com.

FULL-TIME RECTOR: Trinity Episcopal Parish, St. Augustine, Florida, is seeking an experienced rector to lead our corporate-sized congregation of 900. We seek with God's help:

- An articulate preacher who make's God's Word relevant in our lives
- A dynamic spiritual leader who brings us into a personal relationship with Jesus Christ
- A caring counselor who will work with the laity to promote pastoral care through our healing and visitation ministries
- A rector who will prepare our youth for a lifetime of faith and ministry
- A capable administrator who has the ability to step out in faith and lead our congregation with vision and purpose

Trinity Parish is located in the center of St. Augustine, the oldest city in the U.S., and is one of 77 congregations within the Diocese of Florida, the fastest-growing diocese in the U.S.

St. Augustine is a quaint, historic city with a bay front, miles of beautiful beaches, cobblestone streets, horse-drawn carriages and a charming shopping district. It has a large modern hospital, nearby schools, and the beautiful Flagler College one block from the church. Please send letter of application, resume and updated CDO personal profile by **20 October** to: **The Rev. Canon Lila Brown, Diocese of Florida, 325 Market Street, Jacksonville, FL 32202-2796, PH: (888) 763-2602, Ext. 12; E-mail: lbrown@diocesefl.org Website: www.oldsitcityepiscopal.org.**

FULL-TIME RECTOR: A mid-sized program parish in Louisville, KY, seeks a rector who possesses traditional values as well as someone who lives and preaches biblical, orthodox teachings. St. Peter's has members of all ages, including a large number of young couples with children. The new rector must also be committed to developing our young adult and youth programs.

An interest in continued membership growth is also important. Pastoral care, spiritual growth, and sermons that make the gospel relevant to people's lives are three major areas of concern for our parishioners. St. Peter's is a fun and energetic community with a passion for life. Home of the Kentucky Derby and the Louisville Slugger, Louisville is a great place to live and work. There are many fine restaurants and entertainment venues for one's leisure time and the Ohio River provides an excellent place for walks, boating, and community festivals. The University of Louisville and Bellarmine University offer great opportunities for higher learning.

Interested parties please send resume and cover letter to: **Tim Root, St. Peter's Search Committee, 119 W. Collins Ct. Louisville, KY 40214** or E-mail to: tim.root@LNFUCU.com.

FULL-TIME RECTOR: St. Anskar's is a mid-sized parish located in a suburban village, lake country setting. Traditional in our worship, our parish values Episcopal liturgy, music and Eucharist. We are prepared to support future growth with excellent financial condition and facilities. We seek a priest who can help us grow spiritually, increase our membership, enhance and expand our Christian education and music programs, as well as strengthen our outreach endeavors. Our website is www.anskar.org. Responses to **Search Committee Chair, St. Anskar's Episcopal Church, N48 W 31340 Hill Rd, Hartland, WI 53029.** E-mail: Cheryl@anskar.org.

POSITIONS OFFERED

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POSITIONS WANTED

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ORGANIST and CHOIRMASTER seeks corporate suburban parish, or combined program parish/prep school post, with active liturgical music program. Master's degree, 25 years experience in choir training (RSCM programs for adults, teens, children), organ, voice, conducting, service playing, school choirs, concert management, community musical outreach. Choral liturgy and parish music education primary focus, recitals secondary. Collegial, engaging working style, strong sense of vocation. Available 2004. Reply to: **c/o The Living Church, Attn: ORGANIST POSITION, Box 514036, Milwaukee, WI 53203-3436.**

RESEARCH

LOOKING FOR: Writing a book and seeking communication with Americans who were vanners on Eva Hasell's Sunday school vans. Contact: **Sharon Obuchon-Staub, 41795 Acacia Ave., Hemet, CA 92544-5001** E-mail: sharade@earthlink.net.

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(Est. 1838, erected 1859)
The Rev. Dr. Walter V.Z. Windsor, r
Sun. 8 & 10, Tues 10

HOLLYWOOD, CA

ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner)
http://www.sainthomashollywood.org (323) 876-2102
The Rev. Ian Elliot Davies, r; The Rev. Mark D. Stuart, assoc. r
Masses: Sun 8 (Low) Rosary 9:45 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, r; 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 5:45

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. Holly Ostlund, asst 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

HONOLULU, HI

ST. MARK'S (808) 732-2333
539 Kapahulu Ave. (#13 Bus end of line)
Sun Masses 7, 9 (Sung); MWF 8

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm
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ascensionchicago.org (312) 664-1271
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

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ST. PAUL'S PARISH 80 Akenside Rd.
www.stpaulsparish.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

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.

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

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.cccnola.org
The Very Rev. David duPlantier, dean
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KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0975
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) christssavior@lvcv.com

HACKENSACK, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

NEWARK, NJ

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

SANTA FE, NM

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

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www.sainthomaschurch.org (212) 757-7013
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E. Krauss, s.r.c.; The Rev. Park McD. Bodie, c; The Rev. Robert H. Stafford, asst
Sun Eu 8, 9, 11 Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30. Sat Eu 10:30

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www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

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Grove Park
337 Charlotte St. (828) 254-5836
E-mail: mail@stmarysasheville.org
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PORTLAND, OR

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1432 S.W. 13th Ave., 97201
The Rev. Lawrence Falkowski, r
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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

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The Rev. Ned F. Bowersox, r 700 S. Upper Broadway
The Rev. Frank E. Fuller, asst www.cotgs.org
The Rev. Ben Nelson, asst
Sun 8, 10:15 & 6

DALLAS, TX

INCARNATION (214) 521-5101
3966 McKinney Ave.
The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
Sun Eu 7:30, 9, 9:15, 11:15, 7. M/W/Th H Eu 12 noon. Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon, 6; Sat MP 8, 8:15 H Eu, Reconciliation of Penitents 9-10.

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The Rev. Kit Wallingford
Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 10

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The Rev. Doug Earle, r www.stpauls-satx.org
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

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LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
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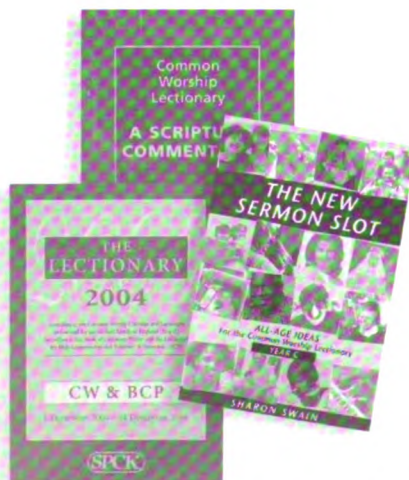
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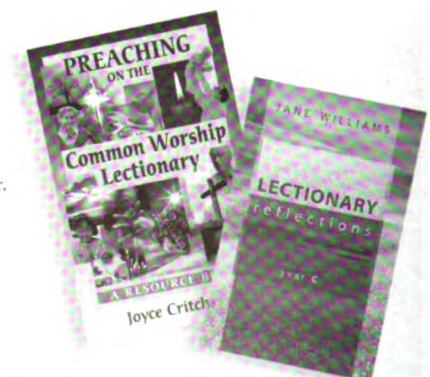
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