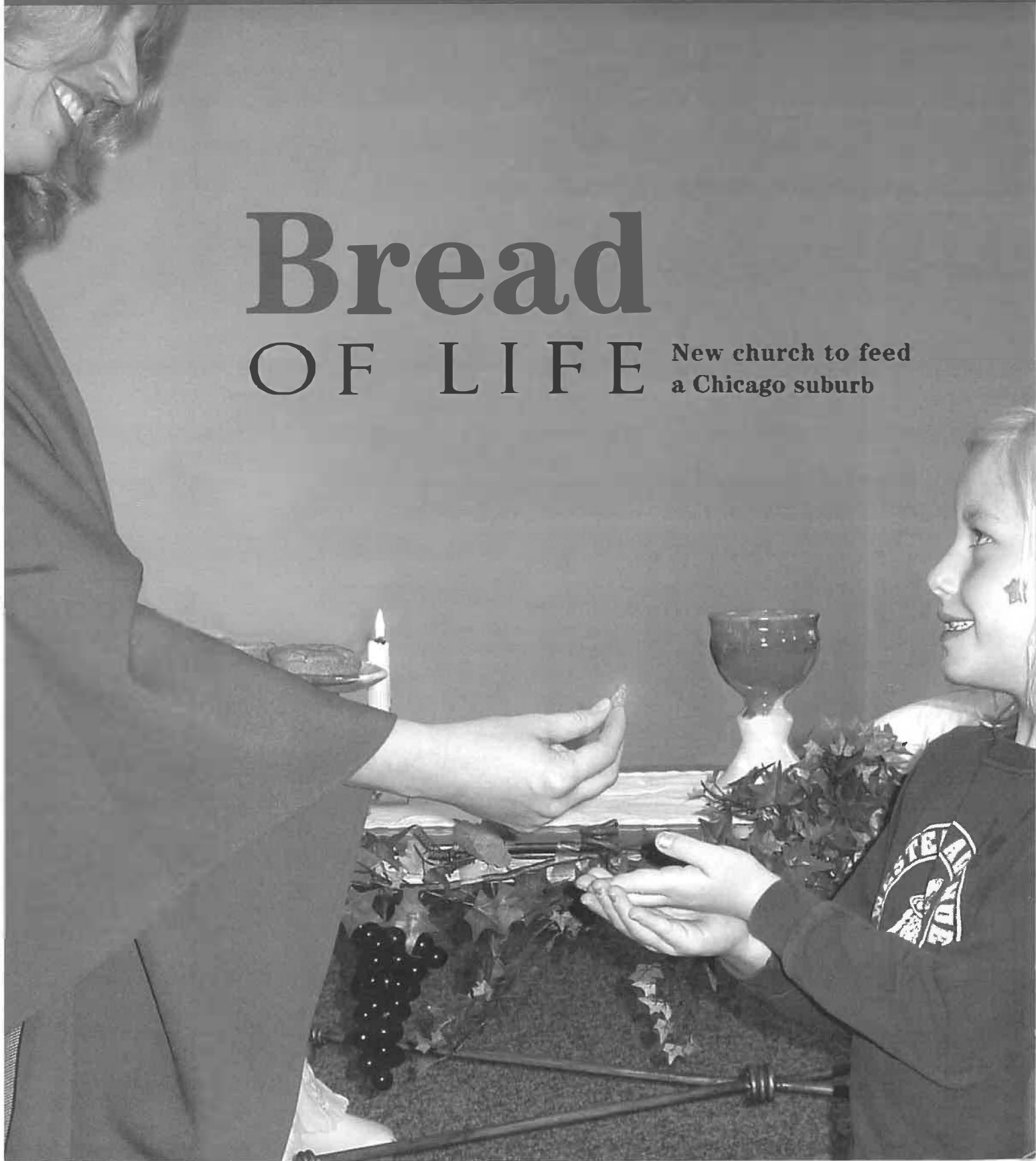


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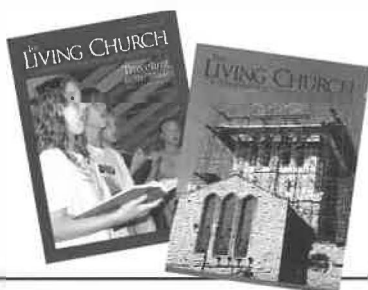
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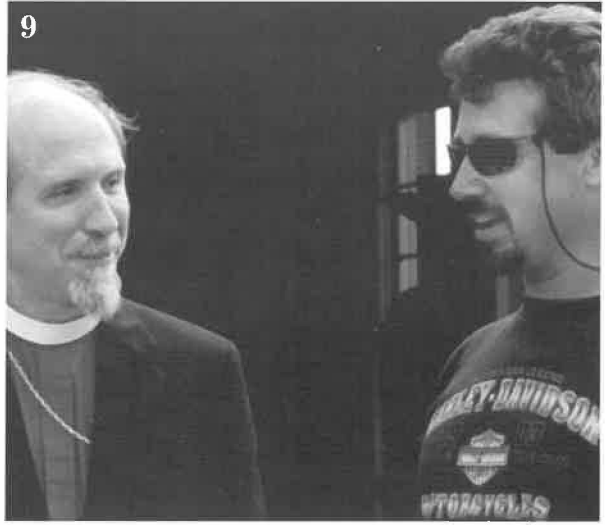
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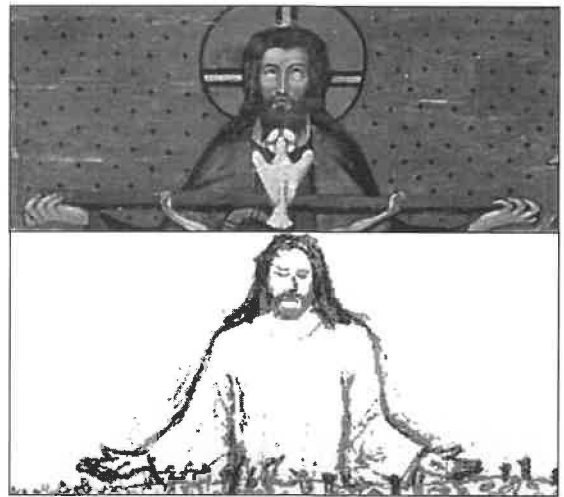
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Andrew Wright photo

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## SUNDAY'S READINGS

# Overcoming Spiritual Arrogance

*'God, be merciful to me, a sinner'* (Luke 18:13b).

**The 21st Sunday after Pentecost, October 28, 2001**

Jer. 14:(1-6) 7-10, 19-22; Psalm 84 (or Psalm 84:1-6); 2 Tim. 4:6-8, 16-18; Luke 18:9-14

Many of us who seek to follow the Lord and who have taken on the name of "Christian" are unfortunately easy prey for the sort of spiritual arrogance which is unbecoming to our calling. We might go to church every Sunday and once or twice during the week and receive communion regularly, all the while looking down our noses at those who find no value in such things. We take great pride in giving 10 (or whatever) percent of our income to the church and to various charities, conveniently forgetting that most working Americans donate nearly 16 percent of their income to the medical care and financial support of the elderly who live among us. We might well be proud of our praying every day and even impressed by the self-evaluated sincerity of our supplications, totally oblivious to the fact that the majority of our prayers are for ourselves, for our own well being, and to get us out of scrapes for which we ourselves are responsible. It is easy for most of us to connect with and to own the words of the Pharisee in this Sunday's gospel: "God, I thank you that I am not like other people; thieves, rogues, adulterers, or even like this tax collector. I fast twice a week, and give a tenth of all my income" (Luke 11b-12).

Our readings this Sunday remind us clearly that the spiritual arrogance to which we can easily fall victim is in itself a serious sin in the eyes of almighty God. The prophet Jeremiah rightly tells us that all of us are sinners and therefore in need of constant repentance and forgiveness.

Jesus, whose words are recorded in the

gospel according to Luke, reminds us that owning up to our sinfulness and earnestly striving to live better and more fruitful lives is the key which brings us close to heaven. "God, be merciful to me, a sinner" (Luke 18:13b) and "Forgive us our trespasses, as we forgive those who trespass against us" — [F]orgive us our sins, for we ourselves forgive everyone indebted to us — or to put it most bluntly and accurately, "Lord, use the same standards in your judgment of me that I use in judging those who sin against me" (Luke 11:4a), are the only prayers which are ultimately acceptable to God. Their results include forgiveness of sin and an invitation to the everlasting kingdom.

These prayers, of course, must be expressed in action, for "just as the body without the spirit is dead, so faith without works is also dead." "Show me your faith apart from your works, and I by my works will show you my faith" (James 2:18b; 26). When we accept the new life of faith which our Lord so freely offers, we cannot but help to lead lives which embody our faith.

In the end, the choice is ours. We can take comfort in our outward religiosity, which in most cases gives rise to spiritual arrogance and self-righteousness, and therefore to serious sin. Or we can acknowledge our own personal unworthiness, daily praying for forgiveness and the gift of new life, living out that new life day by day insofar as it is humanly possible.

It is that latter, of course, which feeds our hope of entrance into the kingdom of heaven and our inheritance of everlasting glory.

### Look It Up

Once we have accepted Christ as our Savior, what, if anything, can separate us from the love and favor of God? (Rom. 8:35-39).

### Think About It

Honest repentance is always acceptable in God's sight, while merely going through the motions is an abomination. How many of us have the spiritual fortitude to repent of our sins on a daily basis?

### Next Sunday

**The 22nd Sunday after Pentecost**

Isaiah 1:10-20; Psalm 32 (or Psalm 32:1-8); 2 Thess. 1:1-5(6-10)11-12; Luke 19:1-10

# ELCA Installs Presiding Bishop Hanson

The installation of the Rev. Mark Hanson as the next Presiding Bishop of the Evangelical Lutheran Church in America (ELCA) on Oct. 6 marked another milestone in the full communion agreement between the ELCA and Episcopal Church.

Called to Common Mission, inaugurated on the Feast of Epiphany last January at Washington National Cathedral, calls for bishops in the historic episcopate to participate in all future installations of ELCA bishops, including its presiding bishop.

In keeping with this provision, the Most Rev. Frank T. Griswold Jr., Presiding Bishop of the Episcopal Church, joined five Lutheran bishops, the presiding bishop of the Moravian Church and leaders of the Reformed churches in the laying on of hands during the installation rite, the first time an ELCA presiding bishop has been installed into the historic episcopate.

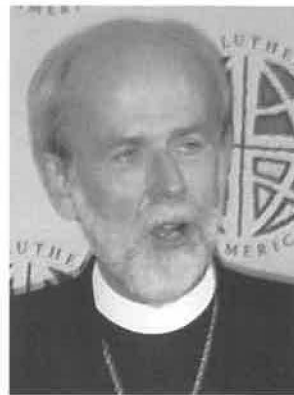
The festive and historic liturgy was held in the soaring Gothic space of Rockefeller Memorial Chapel at the University of Chicago before a congregation of 1,600. Bishop Hanson succeeds Bishop George Anderson, who retires Oct. 31.

## ELCA Unity

At a press conference Oct. 5 at the Episcopal Church Center in Chicago, Bishop Hanson acknowledged the tension created last August by the ELCA's approval of an exception to the full communion agreement's requirement that bishops preside at all ordinations of Lutheran pastors. Following the vote last summer, Bishop Griswold said the action appeared to be "a unilateral alteration" of the mutual commitment made by both churches in entering into full communion.

The bylaw, said Bishop Hanson, has helped preserve the unity of the ELCA, though it has raised concerns

(Continued on page 7)



**Clockwise from top:** A packed Rockefeller Memorial chapel; Bishop Hanson; Bishop Griswold lays hands on his Lutheran counterpart.  
David Skidmore photos

## Camp Will Honor Bishop Harris

Otter Lake, on the site of the future Barbara C. Harris Camp and Conference Center in Greenfield, N.H., provided the backdrop on Sept. 30 for approximately 260 Massachusetts Episcopalians and their friends and families to reflect, to listen, to learn, and to play.

For the last two years volunteers, committees and staff members from the Diocese of Massachusetts have been developing plans for the Barbara C. Harris Camp and Conference Center, named for the diocese's bishop suffragan, the Rt. Rev. Barbara C. Harris, the first woman to become a bishop in the Anglican Communion. She plans to retire next year.

The new facility is intended to be a place for the Diocese of Massachusetts to extend hospitality and to offer programs to nurture and deepen Christian faith and discipleship for children, youth and adults in the diocese and beyond. Efforts are ongoing to develop financial resources and program coordination and for



Mark Ostow photo

Members and guests of the Diocese of Massachusetts admire the view from the shore of Otter Lake in Greenfield, N.H., site of the future camp and conference center.

expanded youth ministry in the diocese.

The youth and families day was among the first opportunities people have had to visit the 326-acre lakeside property, purchased by the diocese last year.

The Rev. Jane Bearden, a deacon serving at St. Stephen's, Lynn, had a more pointed purpose in mind: "I wanted to envision how programs might be run for all kinds of people, particularly those with disabilities,

and I could not do that without seeing the grounds."

A group of women from St. Mark's, Dorchester, named a different reason for making this particular day trip. Lovinia deCoteau commented, "We wanted to show our support of Barbara Harris' time as bishop suffragan. She is a living example of where women can reach by working very hard. The best part of the day has been just being here."

*Ann Bonner*

## Pitt Lecture Explores the Liturgical Movement

As liturgy in the Episcopal Church has moved to become more eucharistic-centered, it has unintentionally become more exclusive in a manner in which Morning Prayer or a more word-centered church is not.

The Rev. Bryan Spinks delivered the Pitt Lecture titled "Berkeley Liturgical Scholars and the Liturgical Movement" Oct. 3 as part of a fall convocation to celebrate 300 years of theological education at Yale University. Prof. Spinks teaches liturgical studies at Berkeley Divinity School at Yale, an Episcopal seminary which entered into an affiliation agreement with Yale in 1971.

In 1854, the Rt. Rev. John Williams, Bishop of Connecticut, saw the need for a new seminary to bring unity to an Episcopal Church polarized between an Anglo-Catholic party, represented

at that time by the General Theological Seminary in New York City, and an evangelical party, centered at Virginia Theological Seminary. Bishop Williams founded Berkeley Divinity School in Middletown, Conn. He envisioned a place where students from the various streams of Anglicanism could learn, worship, live and minister alongside one another.

In 1928, William Palmer Ladd became dean. A pioneer of the liturgical movement in the Episcopal Church, Dean Ladd envisioned a vibrant sacramental life nourishing an ongoing commitment to social justice, a vision that continues to shape Berkeley's mission to this day. Liturgy, Dean Ladd believed, needs to link with social service and mission. This liturgical concept has been to some degree lost over time,

according to Prof. Spinks.

Although the scholars involved in the 1979 prayer book were, as individuals, passionate about social justice, and as members of Associated Parishes wanted a modern, contemporary liturgy, they chose to base the liturgy in what they perceived to be the tradition of the early church, Prof. Spinks said. The removal of liturgical rites developed after the so-called Apostolic Church has, according to Prof. Spinks, produced complaints that today's liturgy is focused inward and therefore lacks transcendence and mystery.

"The gain in becoming a eucharistic church brings losses," he noted. "The self-consciousness of the church being the body of Christ can produce a ghetto-type ecclesiology."

## \$11 Million Goal

Clergy and lay delegates from the **Diocese of Maryland** overwhelmingly approved a three-phase capital campaign with a potential goal of \$11 million at a special convention held near Baltimore Oct. 6.

The largest proposed fund drive in the history of the diocese, the capital campaign will finance major construction and improvements to the Bishop Claggett Center — the diocese's camp and conference facility near Frederick — and facilities for the five new church starts the diocese plans over the next five years. The campaign is a direct reflection of the diocese's goal to move "from maintenance to mission."

The plan calls for: Phase One — to raise \$4 million over a minimum of 18 months; Phase Two — to raise an additional \$2.5 million over 12 months; and Phase Three — to raise \$4.5 million,

which may be undertaken upon the successful completion of the first two phases.

The campaign was initially proposed in January as a \$12 million effort to be conducted over several years. The Oct. 6 convention came after completion of a 10-month discernment process and formal feasibility study during which the diocese sought input from a broad cross section of laity and clergy.

Diocesan leaders revised the plan, breaking it into three distinct phases and decreasing the total to \$11 million, in response to the current uncertain economic climate and after learning through the discernment process that many churches in the 118-parish diocese — including 19 of its 23 largest congregations — were finishing, beginning or planning their own capital drives.

*Patricia A. Rouzer*

## Missouri Announces Bishop Nominees

The committee for the election of a bishop coadjutor in the Diocese of Missouri has released a slate of four persons.

They are: the Rev. Andrew J. MacBeth, rector of Eastern Shore Chapel in Virginia Beach, Va.; the Rt. Rev. Rodney R. Michel, Bishop Suffragan of Long Island; the Rev. G. Wayne Smith, rector

of St. Andrew's, Des Moines, Iowa; and the Rev. W. Raymond Webster, Jr., rector of St. Chrysostom's, Chicago.

The election is scheduled for Nov. 3 at Christ Church Cathedral in St. Louis. A consecration date of March 2 has been announced. The person elected will succeed the Rt. Rev. Hays Rockwell as Bishop of Missouri.

## ELCA Installs Presiding Bishop Hanson

(Continued from page 5)

among the ELCA's ecumenical partners. "I know it has created stress for some of our Episcopal sisters and brothers. It has raised the question 'Can the ELCA be trusted in the integrity of its commitment to these agreements?'" he acknowledged.

But the ELCA will be better partners because of that vote, he stressed.

Any additional changes are unlikely, he added.

Bishop Hanson also expressed his appreciation for the Episcopal Church's patience during the debate within the ELCA and now as the church lives into full communion. "We are very committed to this relationship and I hope the Episcopal Church hears that," he said.

*David Skidmore*



Patti Kratochvil photo  
Children provide entertainment during the South Dakota convention.

## Learning Center

The **Diocese of South Dakota** will be involved in funding and ministry options for its share of an innovative ecumenical arrangement with the Roman Catholic Diocese of Eastern South Dakota.

Meeting in Brookings Sept. 28-29, convention delegates approved a memorial to diocesan council calling for proposals on how to make better use of a church building tentatively named Blessed Kateri/St. Michael's.

The new building replaced the Pierre Indian Learning Center which was owned by the diocese and was in need of extensive renovation. The two dioceses shared the \$100,000 construction cost of the new building. A United Thank Offering grant covered the majority of the Episcopal share of the construction cost.

Under the two-year-old partnership, the two churches share space which can be used for worship and a learning center. The Roman Catholic diocese has installed a priest and begun conducting services designed to meet the needs of local Native Americans. The Rt. Rev. Creighton L. Robertson, Bishop of South Dakota, said the Episcopal diocese is eager to obtain a priest of its own for similar purposes.

## BRIEFLY....

The Rt. Rev. **Arthur E. Walmsley**, retired Bishop of Connecticut, has agreed to serve through March as coordinator of the House of Bishops' reconciliation initiative which was developed in response to the terrorist attacks on Sept. 11. The Most Rev. Frank T. Griswold Jr., Presiding Bishop, made the announcement in a pastoral letter to the House of Bishops on Oct. 8.

The Rt. Rev. **James E. Krotz**, Bishop of Nebraska, has announced his intention to retire in September of 2003. In his regular column in the diocesan newspaper, *The Nebraska Episcopalian*, Bishop Krotz, who turned 53 last month, said he wanted to make the change while both he and the diocese were strong and healthy.

The functions and structure of the **Vatican** hierarchy should be decentralized, according to Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith. Cardinal Ratzinger, generally regarded as one of the church's more conservative leaders, told *The Times* of London that Pope John Paul II was overburdened. His comments came

during a press conference to launch publication of his new book, *God and the World*. Cardinal Ratzinger also said he intends to ask the pope for permission to retire next year.

The disclosure that the Most Rev. **George L. Carey**, Archbishop of Canterbury, has already begun preparing his autobiography is fueling fresh speculation that he intends to retire next year after participating in Queen Elizabeth's golden jubilee celebrations. Quoting an unnamed senior cleric, *The Telegraph* of Great Britain reported that Archbishop Carey wants to allow his successor plenty of time to prepare for the 2008 Lambeth Conference.

A bishop of the **Anglican Church of Kenya** led a procession of mourners to a local police station in September and left the body of a murder victim, according to *The Nation*, a daily newspaper in Nairobi. The Rt. Rev. Peter Njenga, Bishop of Mount Kenya South, said the act was meant to express anger at the inability or unwillingness of local law enforcement to stop a recent wave of crime and lawlessness that includes nine

unsolved murder cases in less than a year.

The 2001 Raabe Prize in Composition, given by the Association of Lutheran Church Musicians, has been awarded to **Richard Proulx** for his *a cappella motet* for mixed voices, "We Adore You, O Christ." The work was premiered July 12 by the Kansas City Chorale at Grace and Holy Trinity Cathedral, Kansas City, Mo. Mr. Proulx is represented in *The Hymnal 1982* in his Community Mass and plainsong settings and his arrangement of the Schubert Deutsche Messe as well several hymns.

The director of public health in Tasmania has warned church administrators that the use of a **communal cup** during the Eucharist may spread meningococcus bacteria. Three people diagnosed with meningitis have died recently in the city of Hobart. Parishioners of Anglican churches in the Diocese of Tasmania will have the option of using a second cup for intinction, the practice of dipping the host into the wine.

In a speech before the House of Lords recently, the Pakistani-born Bishop of Rochester, the Rt. Rev. **Michael Nazir-Ali**, returned to a theme he first proposed several years ago: an interfaith exploration of the Islamic concept of jihad, or holy war, and the Christian concept of the "just" war. Bishop Nazir-Ali suggested that such discussion could lead to a wider international consensus on when the use of armed forces can be justified.

The Diocese of **El Camino Real** recently received a renewable-for-three-years anonymous gift of \$50,000 for purpose of developing a new Latino ministry in San Luis Obispo County. A diocesan planning committee has identified this area as holding great promise for congregational development, particularly outreach to Spanish-speaking Christians.



James Rosenthal photo

Worshippers gather in the crypt of Canterbury Cathedral Oct. 5 for prayer led by Archbishop of Canterbury George Carey "at this time of uncertainty, in this holy place."



# New Church in the Diocese of Chicago



David Skidmore photos

The Rev. Robyn Hoffman and a young parishioner (above) and the Rt. Rev. William Persell, Bishop of Chicago (right), visit neighbors and distribute information about the new church in Orland Park, Ill.

By Steve Waring

In lieu of a personal gift following his 1997 election as Presiding Bishop, the Most Rev. Frank T. Griswold, Jr. asked the Diocese of Chicago to establish an endowment for use in planting churches.

Four years, 20,000 mailings, 5,000 person-to-person contacts and \$600,000 later, Bread of Life, the diocese's first new congregation in more than 20 years, held its inaugural serv-



ice Sept. 23 at Century School in Orland Park.

"The light of God lives," said Bread of Life's missionary, the Rev. Robyn Hoffman, during her sermon. "God's hope for the world is here right now. Let's share it."

## 5,000 Homes

Over the course of the past year and a half, Ms. Hoffman has been sharing God's love with many of the 47,000 residents of Orland Park, located about 30 miles southwest of downtown Chicago. She estimates that in that time she has visited about 5,000 homes and sent out 20,000 pieces of mail. Residents also have been hearing about the new church arrival in a series of innovative, paid advertisements that run as previews in the local movie theater.

"Boot camp was nothing compared to the creation," Ms. Hoffman said at the conclusion of the opening service.

The "boot camp" to which she

Ms. Hoffman gives the sermon at the first service. In leading Bread of Life, she is drawing on her experience from forming youth groups in East Tennessee and Western Louisiana.

Steve Waring photo



referred is an intensive church planting seminar offered by Church Multiplication Resources, one of several firms in a relatively new branch of the Christian mission field.

Although specific details may differ between congregational development consultants, most agree on a number of broad guidelines. Perhaps the most important is to find a good field for planting. The diocese studied the demographics of the Orland Park area and concluded that it contained a number of unchurched people who might be receptive to the Episcopal Church.

With available property sites succumbing to development, the diocese decided to purchase a five-acre parcel now that could be used later as the site for a new church building. Most church growth consultants recommend waiting to build until a congregation is well established.

Early on in the development process, the diocese agreed to fund the salary of a church planter as well as some promotional expenses for the first three years, so that the congregation could develop without having to devote all its attention to remaining financially solvent.

"We felt very called to support this mission," said Colin R. Silvester, a diocesan trustee and member of Church of the Holy Spirit in Lake Forest, who chaired the effort to create the Griswold endowment fund. "We just weren't sure what form that would take at first."

Starting a congregation from scratch requires a priest with a unique blend of pastoral and entrepreneurial skills. Initially, Ms. Hoffman said, the diocese was not sure that she was the right person. She

eventually won them over with enthusiasm and persistence.

"One thing you'll learn about me is

The liturgy was largely taken from Rite II of the Book of Common Prayer. One notable exception was

## The diocese concluded that Orland Park had a number of unchurched people who might be receptive to the Episcopal Church.

that I'm not shy," she said.

Persistence and enthusiasm would be two qualities Ms. Hoffman would need in abundance as she began introducing herself and telling residents about the new church that would soon be in the area. She drew on skills she had developed forming youth groups in the dioceses of East Tennessee and Western Louisiana.

"Many of those churches had only a few kids in them when we started," she explained, "so it was sort of like starting a new church."

Both young people and newcomers to church feel more at ease when they don't "stand out," according to congregational development experts. In order to help supplement the local turnout, the diocese encouraged members of existing Episcopal churches in the area to support Bread of Life. They also made attendance relatively easy by scheduling services on Sunday evening.

that much of it was projected onto a screen set up in front near the altar. The music was somewhat different as well in that all of the selections were of an easy-to-sing, contemporary, folk style and accompanied by a full band.

"I really liked the music. It's more inspiring and you don't need to be a 'musical god' in order to sing it," said Jeff Allen, a member of St. Benedict's in nearby Bolingbrook.

The inclusion of the announcements and the passing of the Peace at the end of the service comprised the other significant departure from tradition.

For the opening service, Bread of Life – the name was chosen by Ms. Hoffman both for its association with nurturing and the Eucharist – drew 157 worshipers. Thirty-one of those signed a guest register expressing interest in learning more about becoming members. □

# Waging Reconciliation

I am not too proud to admit that I can remember when occasional pastoral letters from the House of Bishops were read in every church. Following meetings of the house at which important matters were discussed, our episcopal leaders sometimes commented on things we needed to know. When they were issued, most Episcopalians sat up and took notice. No nodding off during sermon time, for if the bishops were releasing a statement or a pastoral letter, they must have something important to say. These communiqués were usually clear, often theological and sometimes prophetic.

And so with that recollection in the back of my mind, I read the statement on waging reconciliation issued by the bishops following their meeting in Vermont [TLC, Oct. 21]. In fact, I have read it three times and I'm still not sure what they're trying to say. Indeed, even the title, "On Waging Reconciliation," is confusing and even misleading. How does one wage reconciliation?

In the weeks following the terrorist attacks, Episcopalians seem to be no different than other Americans. They are frightened, confused, grieving, hurt and angered. They have turned to their churches for leadership, heal-

## I have read it three times and I'm still not sure what they're trying to say.

ing, comfort and hope, so it is reasonable to expect that the bishops would be able to provide at least some of those properties. Instead we have been given a statement so predictable it could have been written prior to the bishops' gathering in Vermont, perhaps even before the tragedies of Sept. 11.

The statement notes that the bishops grieve with those who have lost companions and loved ones and that they pray for those who died. They pray for the leaders of this nation, for military chaplains, for our enemies and for those we have injured or offended. They give thanks for rescue workers and volunteers

*"Let us therefore wage reconciliation ... Let us offer our gifts for the carrying out of God's ongoing work of reconciliation, healing and making all things new. To this we pledge ourselves and call our church."*

and for "all those who are reaching out to our Muslim brothers and sisters."

And for those who turn to the bishops for guidance? "We are called to self-examination and repentance: the willingness to change direction, to open our hearts and give room to God's compassion as it seeks to bind up, to heal, and to make all things new and whole."

In order that we do not take the statement out of context, it is helpful to understand the environment in which it was written. At their meeting in Vermont, the bishops had a theme of globalization. They heard presentations by theologians, a psychologist, an economist, seminary professors, and a priest who has a MBA from Harvard and "now uses Vipassana meditation from the Buddhist tradition as his contemplative prayer method of choice."

I understand, too, that the House of Bishops operates differently now than it did in the past. Ever since the ill-fated Phoenix General Convention of 1991, when the bishops had to close their meeting because some of them were having trouble getting along, it has not been business as usual, and that's a good thing. They don't issue as many letters or statements as they used to, and they spend large amounts of time in the study of scripture, which is also a worthy endeavor. But is a bland message emphasizing reconciliation and being nice while not mentioning sin and barely alluding to evil what is called for at this time?

I share the bishops' conviction that reconciliation and peace, not aggressive military action, are the most desirable outcomes of the war against terrorism. I applaud them for issuing a statement, and I admire that they are "grounded in hope" at a difficult time for all of us. I just wish they had gone about this differently.

*David Kalvelage, executive editor*

## *Did You Know...*

**Church of the Holy Cross, Pine Ridge, S.D., was used as a hospital during the Battle of Wounded Knee.**

## *Quote of the Week*

**Becky Wihoite, a member of St. James the Less Church, Philadelphia, on learning that the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, had filed a lawsuit to evict the congregation from its property, currently under dispute: "It is most regrettable when one whose duty is to care for the sheep tries instead to devour them."**

**If we consider  
that everything  
we have comes  
from God,  
the tithe seems  
a faithful and  
appropriate  
response  
in thanksgiving  
to his love for us.**

## Proportionate Giving

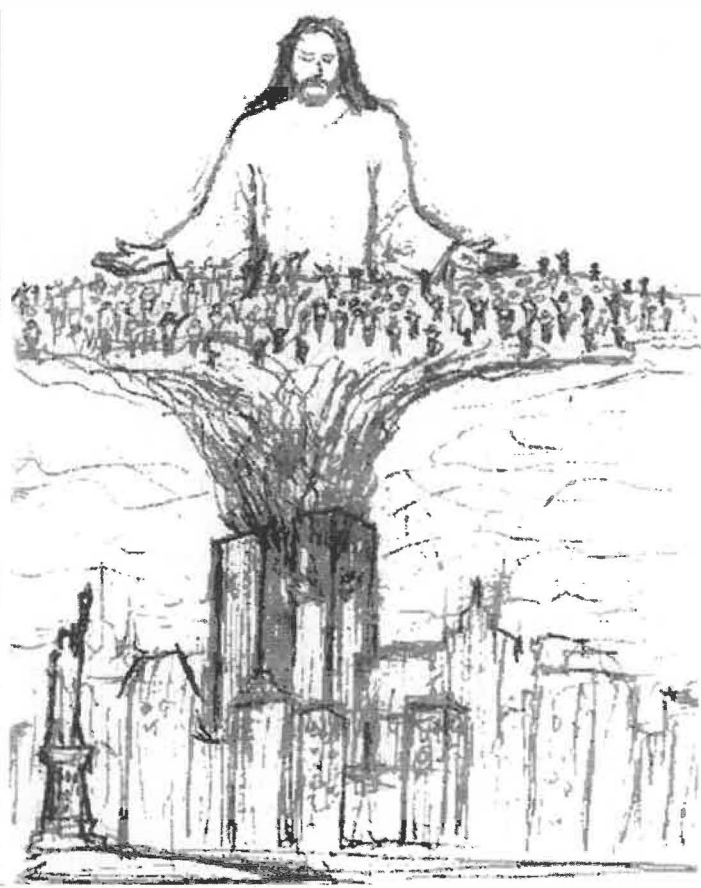
At this time of year, many of us are being asked to focus on stewardship in our parish churches. Every-member canvasses, stewardship campaigns and other means of developing good stewardship usually take place during the last quarter of the year in order that the vestry or bishop's committee can develop a budget for next year. In most places, we will hear the word "tithe" mentioned often. We will be asked to give 10 percent of our time, talent and treasure to God. The tithe is considered the Christian standard of giving, and several General Conventions have reaffirmed that it is the minimum standard of giving for Episcopalians. Many persons believe tithing to be an impossibility, but if we consider that everything we have comes from God, then the tithe seems like a faithful and appropriate response in thanksgiving to his love for us.

For those who may have difficult reaching the tithe, it is appropriate to considerate proportionate giving for starters. Begin by designating perhaps 2 or 3 percent of your income as a gift to God, then work toward the tithe by increasing that amount by 1 or 2 percent each year. Most persons who tithe find they don't miss the extra amount they give, and they don't run out of money. The tithe is mentioned in both the Old and New Testaments as the standard for giving. It is worth our prayers, thoughts and considerations.

## A Zeal for Prayer

It may have been difficult in the days following the terrorist attacks to see God at work, but the enormous numbers of people who went to churches is a vivid illustration of God reaching out to people. They attended special services to pray for the victims of the tragedy, they turned out for regularly scheduled services on the Sunday following the attacks, and they arrived at all hours of the day to pray or to sit in solitude in the presence of God.

Such experiences are encouraging signs in the midst of mourning and grief. While it may be tempting to wonder why it takes such a calamity to stir people to seek God, we can be thankful that so many did. Many were frightened, confused or angered, and sought peace, comfort and companionship in the presence of God. The words of Psalm 46 ring particularly true in such times: "God is our refuge and strength, a very present help in trouble." Many of those who flocked to churches probably had a marginal faith, but they may have remembered teaching from a religious past, and sought the hope and healing churches can provide. Let us hope that this zeal for prayer will lead many into a closer relationship with God.



Left: 11th-century fresco shows how God relates to suffering. Right: A child's drawing of the September 11th attack.

## GROUNDING IN VOICES AND IMAGES FROM THE PAST

By Ann Rose

Forty years ago, in the fall of 1961, I walked from my new home, my dormitory room at Duke University, to a little Presbyterian church close to campus, where I found a church home for my four years of undergraduate life.

Probably that first Sunday morning I heard the hymn we sang so often there, an old hymn I haven't seen or heard in decades now, but one that made an indelible impression in my mind. Whenever things have been sad or scary or confusing in my adult life, I have found myself humming this hymn, almost unconsciously, and thinking the few words that I remember from it. Verse after verse, the first line begins, "I know not why ..." and then continues with one of life's mysteries. Verse after verse, the refrain begins, "But I know whom I have believed, and am persuaded, that He is able..." The hymn is a response to the question *Why?* and points to what we do know in times of fear and chaos—we do not have any rational answers to suffering, but we do have the assurance of God's love and presence.

Another hymn that keeps running through my head these days is one I heard two years ago at Evensong in York Minster in northern England. That evening it was packed to overflowing because the Archdeacon of York was retiring. In addition to the regular service, there were several hymns that had been chosen by the honored retiree, and one was obviously a favorite of everyone. That hymn, to the tune of *Londonderry Air*, or *Danny Boy*, has four verses, each

of which begins, "I cannot tell why ..." or "I cannot tell how ..." I do have those words now, because I took the bulletin from that service and stuck it in my prayer book. The third verse begins, "I cannot tell how he will win the nations." The fourth verse ponders,

*"I cannot tell how all the lands shall worship,  
when at his bidding every storm is stilled,  
or who can say how great the jubilation  
when all the hearts of men with love are filled."*

The response, or refrain with variations, is a resounding, "But this I know..." Thinking the tune of *Danny Boy*, imagine the voices lifting up in unison, not with answers to unanswerable questions, but with the confidence that our faith does claim:

Verse 2: "But this I know, he heals the broken-hearted..."

Verse 3: "But this I know, all flesh shall see his glory..."

We cannot help but ask *Why?* when horrible things happen, but it seems unhelpful for most of us, clergy

**... we do not have any rational answers to suffering, but we do have the assurance of God's love and presence.**

or lay people, to try to supply answers to the questions that have basically been unanswerable ever since Job and people before him starting asking them—Why do good people suffer? Why does God allow suffering? Most serious, responsible theological "answers" end

## VIEWPOINT

with a sense of the mystery of suffering but the reaffirmation of God's love in the midst of terrible suffering and fear. Perhaps the Christian community needs to be intentional about connecting with those voices from the past that express in hymns or writings or artworks, that very message.

Some images from medieval Christian art that address suffering are profound, and more relevant to our times than we might imagine. One that I particularly love and have in our liv-

**Questions like "If God can hold the suffering and be present, why doesn't he stop it?" are absorbed in the greater sense that the most important thing to know is that God is holding the one suffering. The sufferer has not been abandoned.**

ing room as well as in my office was sent to me by a friend as a postcard several years ago from Bayeux, France. This 11th-century fresco in Bayeux Cathedral is a huge visual statement of how God relates to those who suffer. The top third of the picture is the starry sky—gold stars on a dark blue background. The lower part of the picture is a massive throne, which looks like a cross section of the interior of a church, and God is sitting on the throne. God is very large, and his bare feet stick out from under his robes rather primitively. What is not primitive is the message in the fresco. In his lap, God holds the cross, on which is hanging the crucified Jesus. Jesus' hair and beard and facial features are the same as God's, except that his eyes are closed while God's are open. The sameness of features makes it very clear that Jesus is God's child, and that Jesus' pain is God's pain—there is absolute identity. But Jesus is very small in proportion to God, and

appears vulnerable, frail, and dependent — like us — while God appears strong, stable and secure. Better than words can express, the picture shows the mystery of the vast, almighty God holding the suffering Jesus, holding him intimately on his lap, being absolutely present in the suffering and experiencing it as his own. The picture captures the paradox that the all-powerful God and the human suffering that he grieves over are co-existent. It is all taking place in his arms. Questions like "If God can hold the suffering and be present, why doesn't he stop it?" are absorbed in the greater sense that the most important thing to know is that God is holding the one suffering. The sufferer has not been abandoned.

Isn't this the message that we all think we believe as Christians, no matter what political or theological niche we individually gravitate to? But I imagine that the message in the fresco is one that we lose touch with and need to be reminded of when our lives feel surrounded by darkness, either by personal tragedy or by tragedy by extension: the message that God is much larger than we are, that we are secure in his arms even when things do not seem that way, that God has not abandoned our suffering, and that indeed, our suffering is God's suffering.

A picture I received recently as an e-mail circulation shows a child's drawing of smoke billowing out of the World Trade Center towers and people on the top of the clouds of smoke finding themselves in the lap of Jesus. It is not that far from the image in the 11th-century fresco in Bayeux Cathedral. As the voices of faith from the past mingle with the voices of faith in the present, it is a moment of grace if we listen. We don't have answers, but we do have assurances. □

*Ann Rose is a frequent contributor to TLC. She is a member of St. Thomas' Church, Coral Gables, Fla.*

## LETTERS TO THE EDITOR

# Moral Laws Rescinded

Daniel Muth is correct in saying that the issues of sex and sexuality are of primary importance to the church at this time [TLC, Oct. 7]. No "secondary matters" can account for the heated debates and the threatened divisions that are now occurring in the life of this bzzody.

Having said this, I disagree with his conclusions. For example, he writes, "... moral laws were not rescinded by the coming of Christ." Was that not happening, in fact, when Jesus said of several established moral laws, "You have heard it said of old that ... but I say unto you ..."? I see Jesus as having rescinded more than a few moral laws, but as completely revolutionizing, for his followers, their overall religious and moral outlook upon the ways of their world and the ways of their religious establishment; and further that, as the risen Christ, he continues to revolutionize our moral outlook today.

Mr. Muth's arguments, as indeed are most arguments against new and further understandings of sex and sexuality, are based upon the assumed surety of the historical practice of patriarchy, as if it were the rock upon which civilization depends.

I believe we should consider the probability that both Jesus and St. Paul are, even now, trying to wean us away from the anthropological heresy of patriarchy, which sinful practice we continue to share with most other world religions. Jesus says, "Call no man father." St. Paul says, "In Christ there is neither male nor female."

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

## P.R. Stereotypes

Hurrah for Daniel Muth's viewpoint article. His arguments defy the public relations stereotypes that supporters of the homosexual rights agenda would like to impose upon those who adhere to historic Christian views.

First, they would like to frame the

debate in terms of “educated vs. non-educated.” Their p.r. goal is to portray supporters of the homosexual agenda as more educated than those who oppose it — wanting everyone to think that if we just read enough books on science, theology and biblical criticism, then the error of our ways would suddenly dawn upon us.

Their second p.r. goal is to equate opposition to the homosexual rights agenda to hatred for homosexuals — wanting everyone to think that a “loving conservative” is an oxymoron. Opposing liturgical blessings or ordination does not mean we don’t welcome homosexuals as Christian brothers and sisters. I am friends with several homosexual persons just as I am friends with Muslims, Roman Catholics, libertarians, and more who hold differing views.

Their third p.r. goal is to undermine the credibility of opposing arguments by attaching labels to those who make them: “homophobes,” “right-wing bigots,” “fundamentalists,” or “biblical literalists.” I was delighted to see Mr. Muth stick to the issues and not use a label in criticizing his opponents.

Intelligent and loving conservatives who remain in the Episcopal Church should courageously write and speak out about what they believe. We can’t wander to the back of the church and remain silent any longer.

*David E. Sumner  
Anderson, Ind.*

### Balance Needed

I applaud the Viewpoint article by the Rev. Patrick Barker [TLC, Sept. 16]. If there is truth in the doctrine of “justification by faith alone,” then we certainly ought not to assess worth by success in “growing a church.” The Reformers used the teaching of “justification by faith alone” to combat the idea that people could obtain salvation by performing religious works, such as fastings, vows, or buying indulgences. “Growing a church” could be added to this list.

But, as many theologians have pointed out, the doctrine of “justification by faith alone” may have a dark side. (What I now say has nothing to do with Fr. Barker’s article.) Consider this

dialogue:

Proposition: A person is justified by faith alone and not by works.

Objection: But isn’t faith itself a religious work?

Answer: No. Faith is solely a gift from God.

Objection: Then Why do I have faith and my neighbor does not?

Answer: Because you have been



## The Reformers used the teaching of “justification by faith alone” to combat the idea that people could obtain salvation by performing religious works ... “Growing a church” could be added to this list.

elected to receive eternal salvation and your neighbor has not been so elected.

Objection: That’s not fair.

Answer: Yes it is fair. Because of original sin and total depravity, your neighbor deserved to be eternally damned anyway.

This sort of caricature can be made from any doctrine which is pushed to its logical extreme without reference to other teachings which are equally valid. And this doctrine has often been pushed to its logical and erroneous extreme. Here are some other deformities which have occurred: “If I am saved only because of my personal faith in Jesus, then why do I need the church? If I am saved only because of my faith in Jesus, then why do I need sacraments?”

The doctrine of “justification by faith alone” is important, but it needs always to be balanced by other equally important teachings.

*(The Rev.) M. Fred Himmerich  
Watertown, Wis.*

### The Right Blend

In Michael Simon’s Viewpoint article, “One is Enough” [TLC, Aug. 26], the writer states “...over the 10-year period from 1988 to 1997, only 69 percent of Episcopal priests were educated for three years in an accredited Episcopal

seminary.” Although it is not so stated, this presumably refers to those newly ordained to the priesthood during the decade.

The thrust of the article at this point is to suggest that the percentage should be higher. I am certainly in favor of Canon 7 priests receiving three years of seminary training, if feasible, and I am a strong supporter of our Episcopal sem-

inaries, but I suggest that there is much to be said for blending those who have studied for three years in such institutions with others who have taken a different path. Such seminaries as Fuller, Union, and Pacific School of Religion (to name but three) have their own merits, and it is usual (in our diocese, and presumably in others) for the bishop to require at least one year of Anglican studies at an accredited Episcopal seminary. Then there are many former Roman Catholics with strong theological grounding, often as members of teaching orders. In future years, we may see more who have attended ELCA seminaries.

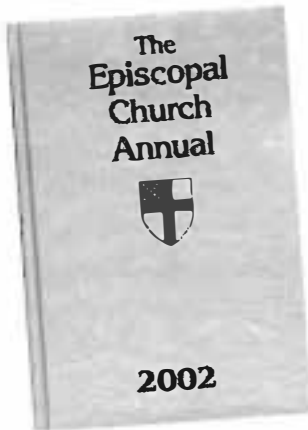
Rather than restrict our priesthood by arbitrary educational requirements, I would advocate that we leave it to the discretion of our bishops, aided by commissions on ministry, standing committees, and the use of appropriate examinations, to maintain a healthy mix of doctrinally “sound” candidates for ordination.

*Nigel A. Renton  
Berkeley, Calif.*

### Another First

With reference to the article, “The Spirit of Missions” [TLC, July 22], it might be important to note that the first

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## LETTERS TO THE EDITOR

congregation of the Protestant Episcopal Church in Illinois was organized upon the initiative of laity.

On Aug. 11, 1832, a group of laymen met and organized the Trinity Society of Jacksonville. Under the leadership and inspiration of Major Ignatius Simms, a sometime Roman Catholic seminarian in Maryland, who had left that communion for the Anglican Church or, as it was sometimes called, the Protestant-Catholic Church, this group was dedicated to the establishment of a non-Latin, non-papal, "parish that should hold fast to the old Religion of Jesus Christ adapted for the people of our times," and "a part of Christ's Church, that had come down the ages that combined Evangelical Faith and Apostolic Order, and was, historically, the Church in this broad land."

Upon the recommendation of the site by the Rev. Mr. Corson of the Domestic and Foreign Missionary Society, who had visited Jacksonville in 1831, support was agreed upon, and the first rector came from Connecticut to begin his ministrations in June of 1833. For the holding of property and other legal purposes a legal entity entitled "The Trustees of Trinity Church" had been organized, coextensive with the wardens and vestrymen of Trinity Church. On June 9 of that year, a cornerstone was laid by the Rt. Rev. Benjamin Bosworth Smith, Bishop of Kentucky.

The parish played a major role in the founding of the Diocese of Illinois in 1835, and on Jan. 9, 1836, the building, being completed, was consecrated by the Rt. Rev. Jackson Kemper.

*(The Rev.) W.N. Malottke  
Jacksonville, Ill.*

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## A Model Christian

I am grateful for the guest column by David Funkhouser about his kidney donation experience [TLC, Sept. 23]. David is a model Christian. His work in the inner city and his knowledge and participation internationally are inspiring. His life is a window, and through it people get clear on what is meant by "keep the faith."

*David A. Crump  
Redwood City, Calif.*



**Appointments**

The Rev. **Rhoda Baker** is rector of Grace, PO Box 698, Goochland, VA 23233.

The Rev. **Ann B. Barker** is rector of St. John's, 415 S Lexington St., Arlington, VA 22204.

The Rt. Rev. **Maurice M. Benitez** is bishop-in-residence at St. John the Divine, 2450 River Oaks Blvd., Houston, TX 77019-5898.

The Very Rev. **Ralph Blackman** is dean of St. James' Cathedral, 65 E Huron St., Chicago, IL 60611.

The Rev. **Thomas Brackett** is associate at St. James by-the-Sea, 743 Prospect St., La Jolla, CA 92037.

The Rev. **Ed Busch** is vicar of St. Columba's, 9720 Cuyamaca St., Santee, CA 92071.

The Rev. **Alexandra K. Conrads** is assistant at Truro, 10520 Main St., Fairfax, VA 22030.

The Rev. **Dana Colley Corsello** is associate at St. James', 1205 W Franklin St., Richmond, VA 23220.

The Rev. **Robert Crafts** is vicar of St. Elizabeth's, 2825 Merton Ave., San Diego, CA 92111.

The Rev. **Bev Dexter** is assistant at St. Bartholomew's, 16275 Pomerado Rd., Poway, CA 92064-1826.

The Rev. **Christopher Ditzenberger** is assistant at Christ Church, 10 N Church St., Greenville, SC 29601.

The Rev. **Bill Dunn** is rector of Christ the King, Atascocia, TX.

The Rev. **Kurt Gerhard** is chaplain of St. Andrew's Lower and Middle Schools, Austin, TX.

The Rev. **Carmen Gomes** is Hispanic pastor at St. Paul's Cathedral, 2728 Sixth Ave., San Diego, CA 92103-6397.

The Rev. **Ed Gomez** is associate at Palmer Memorial, 6221 Main St., Houston, TX 77030.

The Rev. **Christopher Jubinski** is rector of St. Paul's, 117 N 7th St., Santa Paula, CA 93060-2615.

**Joseph Liro** is director of admissions at the Episcopal Theological Seminary of the Southwest, Box 2247, Austin, TX 78768-2247.

The Rev. **Michael J. Malone** is priest-in-charge of St. John's, Warsaw, and North Farnham, Farnham, VA.

The Rev. **Kathy McNellis** is vicar of Incarnation, 14999 Darrington Rd., Horizon City, TX 79927.

The Rev. **Nick Novak** is rector of Trinity, 2701 W Main St., Baytown, TX 77520.

The Rev. **Todd Ousley** is missionary for congregational development in the Diocese of Eastern Michigan, 924 N Niagara St., Saginaw, MI 48602.

The Rev. **Joan L. Peacock-Clark** is rector of Holy Cross, 2455 Gallows Rd., Dunn Loring, VA 22027.

The Rev. **Stephen Pope** is rector of Trinity, 1501 N Glass St., Victoria, TX 77901.

The Rev. **Joseph Rees** is rector of All Saints', 651 Eucalyptus Ave. NE, Vista, CA 92084.

The Rev. **Carolyn Richardson** is assistant at St. Bartholomew's, 16275 Pomerado Rd., Poway, CA 92064-1826.

The Rev. **Don Roberts** is director of spiritual life/chaplain at St. Timothy's-Hale School, Raleigh, NC.

The Rev. **Matthew Rowe** is rector of St. Patrick's, PO Box 208, Zachary, LA 70791.

The Rev. **Kathryn Ryan** is rector of St. Luke's, 7050 McNutt Rd., La Union, NM 88021.

**Ordinations**

*Priests*

**Louisiana** — **Robert Odom**, curate at Christ Church, 120 S New Hampshire St., Covington, LA 70433.

**Resignations**

The Rev. **Edward Richmond**, as vicar of Holy Spirit, Gallup, NM.

**Retirements**

The Rev. **Susan M. Clark**, as rector of St. Paul's, St. Clair, MI; add. 3340 Whiting Ave. 26A, Stevens Point, WI 54481.

The Rev. **H. Ralph McCune**, as rector of Holy Trinity, Garland, TX.

The Rev. **Philip Parham**, as vicar of Incarnation, Horizon City, TX.

The Rev. **Petroula Ruehlen**, as rector of Trinity, Port Neches, TX.

The Rev. **George Udell**, as priest-in-charge of Christ Church, Jefferson, TX.

The Rev. **George Walker, Jr.**, as rector of St. John's, Thibodaux, LA.

**Theological Seminaries**

**Berkeley Divinity School at Yale** — Honorary degrees were presented to: the Rev. Canon **John Andrew**, **Caroline Bynum**, the Rt. Rev. **Michael Curry**, the Rev. **Martha Overall**.

**Deaths**

The Rev. **Joseph W. Elliott**, 82, retired priest of the Diocese of Northern California, died Aug. 20 at his home in Klispan Beach, WA.

Fr. Elliott was a native of Roanoke, VA. Following graduation from Church Divinity School of the Pacific, he was ordained deacon in 1970 and priest the following year. He assisted at St. Paul's, Tucson, AZ, 1970-71, and Grace Church, Tucson, 1971-73. He was chaplain at Eskaton Hospital, Colusa, CA, 1974-78, and rector of St. Stephen's, Colusa, 1974-80. From 1984 to 1987, he was vicar of St. Christopher's, Westport, WA. He was an interim priest at St. Peter's, Seaview, WA, from 1989 until 1990, when he retired. Fr. Elliott is survived by his wife, Lois, and a brother, Harry, of Tonowanda, NY.

**Next week...**

**Righteous Anger**

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# CLASSIFIEDS

## POSITIONS OFFERED

**ASSOCIATE FOR EVANGELISM AND YOUTH** for historic parish in upstate New York. Full-time position for 2002 seminary graduate, priest or lay person with skills, interest, and ability to help strengthen our evangelism ministry. Must be able to initiate and implement innovative worship for an alternative weekly celebration, being familiar with electronic media and contemporary Christian music. Approximately 20% of your time will be supporting youth ministry. We anticipate the development of additional small groups for learning and spiritual growth: you will be encouraged to be self-motivated in discerning areas of interest for these groups and to facilitate their development. We are looking for a person who can think "outside the box" for the future ministry of a traditional parish in a stable community with a declining Episcopal population. We have a large parish house with gymnasium and theater. Salary and benefits competitive. Please send resume and CDO Profile (if applicable) to: **The Very Rev'd Donald Turner, Trinity Episcopal Church, 227 Sherman St., Watertown, NY, 13601.** E-mail [frldt@gisco.net](mailto:frldt@gisco.net) Website: [www.gisco.net/trinity](http://www.gisco.net/trinity)

**PART-TIME VICAR: Retired? Retiring? Semi-retired? Bi-vocational?** We are looking for a priest to become part-time vicar of St. Matthew's, Bogalusa, LA, a pretty, rural community north of New Orleans and within an hour of the Mississippi Gulf Coast. Housing and some stipend. Plenty of great people who are looking for a good, energetic, pastoral leader to help them grow and reach out to the expanding community. We are a community in mission, not interested in maintenance style of ministry. There is plenty of hope in this area that was once quite depressed. Inquiries to: **Canon Ronald Clingen peel, 1623 Seventh Street, New Orleans, LA 70115-4411** or [clingenpeel@mind-spring.com](mailto:clingenpeel@mind-spring.com)

**RECTOR:** Medium sized midwest parish is seeking a full time, Christ-centered rector. This caring congregation is looking for an enthusiastic leader, capable of guiding them in a revitalization process through preaching, scriptural teaching, outreach, pastoral care, music and youth ministry. Send resume and CDO profile to **Bob Hannah, Search Committee Chair, 2319 Timberbrook Trl, Fort Wayne, IN 46845**, or e-mail to [bobhannah@worldnet.att.net](mailto:bobhannah@worldnet.att.net)

**RECTOR:** St. George's Episcopal Church, located in Germantown, Tennessee (population 37,000+, in suburban Memphis), is seeking an experienced, energetic spiritual leader to shepherd 1,100 parishioners of ethnic, generational, theological and financial diversity. The 19-acre site on which the church is situated includes a parish hall, Christian education building, Original Mission Chapel, St. Clare's Chapel (outdoor), bell tower, library, Labyrinth, early childhood center, EYC Teen House, Bookshoppe, and columbarium. Also sharing the site is a highly regarded day school (pk-7). We seek an inspiring preacher, counselor and pastoral care giver with good interpersonal skills and a strong interest in Christian education and youth ministry to lead St. George's in fulfilling its mission to empower a living faith, to grow through the teachings of Jesus Christ, and to follow the doctrines of the Episcopal Church by worshiping, praying, teaching, evangelizing and caring. If you believe that you may have been called to lead us in fulfilling this mission, please contact: **Ken Roberts, Chairman, Rector Search Committee, at [kr Roberts@vanguard-door.com](mailto:kr Roberts@vanguard-door.com), (901) 795-3667, ext. 1203**, or mail to: **Search Committee, St. George's Episcopal Church, P.O. Box 38447, Germantown, TN 38183-0447.**

**PRIEST:** Respectable Episcopal parish, established in 1853, located in vibrant university community and blessed with active, talented, yet modest members; striving to be a program-centered parish; eager to meet deeply spiritual priest for long-term relationship. If you share our vision that includes working collaboratively to enhance participation and ministry for all of our flock, please contact: **Jean Lloyd-Jones, Trinity Episcopal Church, 320 E. College, Iowa City, IA 52240** or check our web page at [www.trinityic.org](http://www.trinityic.org) to explore the possibilities.

**YOUTH MINISTER:** Established program with strong parish support seeks full-time youth minister. Send resumes to St. Francis Episcopal Church, 3506 Lawndale Drive, Greensboro, NC 27408 or [StFrancisRector@aol.com](mailto:StFrancisRector@aol.com)

## POSITIONS OFFERED

**FULL-TIME DIRECTOR OF RELIGIOUS EDUCATION:** St. Paul's Episcopal Church in Minneapolis, Minnesota, is a growing urban/suburban program church. We seek a Christ-centered person with experience in intergenerational faith formation. Major focus on faith creation of adult education programming and expansion of programming for youth. Supervision of Sunday school also required. Preference given to those with three or more years experience as DRE. Salary and benefits negotiable. For informational packet and job application, contact **Sandy Hay (Sandra@williehoohoo.com) 612-377-5538** or **Carol Nulsen (carolmarieb@mn.rr.com) 952-925-0482.** Open until position filled.

**FULL-TIME RECTOR:** St. Mary's Episcopal Church, Mitchell, South Dakota: We are a small congregation in a progressive, growing community of diverse businesses and manufacturing, several tourist attractions, Dakota Wesleyan University and Mitchell Technical Institute. We are seeking an energetic, effective, spiritual leader and preacher with demonstrated leadership and pastoral care who will develop and strengthen youth and adult education programs and promote church growth. Our strengths include an active lay ministry and joyful fellowship. Full compensation package offered. Interested persons should send resumes and personal profiles to: **St. Mary's Search Committee, P.O. Box 866, Mitchell, SD 57301** or e-mail: [dstokes@santelnet](mailto:dstokes@santelnet)

**PART-TIME PRIEST NEEDED:** Small historic church, Christ Episcopal Church, Sidney, Nebraska. Close to Denver, Cheyenne and mountains. Home of good, friendly people and local community college. For more information contact: **M.D. Harlan, Phone 308-254-2925** or mail resume to **M.D. Harlan - 1615 Maple Street, Sidney, NE 69162** e-mail: [trowbrid@wncc.net](mailto:trowbrid@wncc.net)

**DIRECTOR OF CHRISTIAN FORMATION:** Christ Church Christiana Hundred, Greenville, Delaware. Christ Church is in search of a Director of Christian Formation to begin in spring of 2002 when our Director of Christian Education retires after eight years. We are a corporate-size parish in a campus setting near Wilmington, DE, between Philadelphia, PA, and Baltimore, MD. We see ourselves as a church where tradition and contemporary life meet in worship, study and service. We have three clergy on staff working with a paid staff of eight and four adjunct clergy. The church school has more than 300 students in grade level classes. We seek someone with a lively personal faith in Jesus Christ and experience in children's and adult education. Our Director of Christian Formation would ideally bring to this parish family leadership, knowledge and energy. For more information, see description on our website <http://www.christchurchde.org> or contact **Kay Keenan** at **302-777-7969** or [ConsultKeenan@cs.com](mailto:ConsultKeenan@cs.com).

**MINISTER, FULL OR PART-TIME: SEEKING A FISHER OF MEN** (and big Walleye). St. Paul's Episcopal Church, Bellevue, Ohio, is seeking a full-time or part-time minister to help guide us on our spiritual journey. Situated in the heart of the Midwest's vacationland and near the walleye fishing capital of the world, the city of Bellevue is a small community with good people, great kids, good schools and industry, and the very best of all seasons. We offer the ideal setting and perfect opportunity for a minister just starting a career or one looking forward to retirement. We offer a salary commensurate with experience and full benefit package. For more information, contact our search committee by calling (toll free): **(877) 385-1895**, or write us at: **St. Paul's Episcopal Church, West Main Street and Atwood Terrace, P.O. Box 372, Bellevue, Ohio 44811**

**MINISTER/VICAR:** Christ Episcopal Church in historic Jefferson, Texas, is seeking a conservative and dedicated leader as our minister/vicar. This beautiful church recently celebrated its 150th anniversary. We are located in a small East Texas town on the banks of Big Cypress Bayou, 50 miles west of Shreveport, LA; near Caddo Lake and Lake O' the Pines. The rectory is a modern three-bedroom, 2 1/2 bath near church in a prestigious neighborhood. This lovely church includes an office, secretary, verger, lay readers, organist and choir. Send resumes to: **Juanita W. Chitwood, Senior Warden, P.O. Box 307, Jefferson, TX 75657**, email: [jconcierge@aol.com](mailto:jconcierge@aol.com)

## POSITIONS OFFERED

**FULL TIME YOUTH MINISTER:** Active Episcopal church is seeking a full-time youth minister. Qualifications include a bachelor's degree, a sense of call to work with youth, and an ability to organize youth and adults. Interested persons should send resume to **The Episcopal Church of the Resurrection, 251 E Lake Brantley Dr, Longwood, FL 32779; 407-788-3704; fax 407-788-1714, [jsitts@sea-kindzone.org](mailto:jsitts@sea-kindzone.org).**

**FULL-TIME RECTOR:** St. James' West Bend, WI, is a small to mid-sized, historic parish in the state's fastest growing county (45 minutes from Milwaukee). We seek liturgically centered rector to work with us in ministering to each other and the community. Preaching, pastoral care and Christian education for all ages are important. We value active lay ministries and joyful fellowship. Send resume and CDO profile to **Leslie Bruss, Search Committee, St. James' 148 S. 8<sup>th</sup> Ave, West Bend, WI 53095.** Visit [www.stjameswb.org](http://www.stjameswb.org), e-mail: [office@stjameswb.org](mailto:office@stjameswb.org)

**FULL-TIME RECTOR:** Our charming lakefront church in the western mountains of Maine is seeking a rector to lead our caring community of year-round and seasonal members. Good Shepherd is a mid-sized, financially solid parish with effective lay leadership. Church facilities include a quiet, attractive office overlooking Rangeley Lake and a brand new 4-bedroom rectory. Our community offers a K-12 school; health, rehab and fitness center; three other churches and 4-season resort activities. Good Shepherd is a key factor in community life and is the site of many community spiritual and cultural events. If Christ-centered worship, preaching, and nurturing growth for older and younger members are important in your ministry, we'd like to hear from you. Contact: **The Rev. Linton Studdiford, Deployment Officer, Episcopal Diocese of Maine, 143 State Street, Portland, Maine 04101.**

## 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.**

## SERVICES OFFERED

**LEATHER BOUND BIBLES:** Have your Bible hand covered with leather at Old Leather Books. <http://www.oldleather.com> (617)489-1528

## TRAVEL/TOURS

**ATTENTION CLERGY:** Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave, New York, NY 10018: (800) 486-8359** or FAX (212) 736-8959. E-mail: [holytours@worldnet.att.net](mailto:holytours@worldnet.att.net) Web site: [journeys-unlimited.com](http://journeys-unlimited.com)

**WORLDWIDE PILGRIMAGE MINISTRIES** arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Ireland and South Africa. Contact Worldwide, a mission creation of FRESH-MINISTRIES, for information and to inquire about clergy and youth leader familiarization trips. Ph: **800-260-5104**; email: [wwpil1@aol.com](mailto:wwpil1@aol.com) — website: [www.wwpilgrimages.org](http://www.wwpilgrimages.org)

## VOCATIONS

**GOD IS CALLING MANY!** Could He be calling you? Explore the possibility with a new Order of Lay Brothers, not living in community. Open to Episcopal Laymen, both single and married. For more information write: **The Order of St. Joseph, 604 Orleans Street, Natchez, MS 39120**

## WANTED

Yale Professor of Liturgy seeks good copy of M.Burson, *Worship Points the Way*. Contact [bryan.spinks@yale.edu](mailto:bryan.spinks@yale.edu), 203-432-5186.

# CHURCH DIRECTORY

## AVERY, CA

ST. CLARE OF ASSISI (Calaveras Big Trees) Hwy. 4  
The Rev. Marlin L. Bowman, v 209-795-5970  
Sun Mass 9 (Sung)

## CARLSBAD, CA

ST. MICHAEL'S-BY-THE-SEA 2775 Carlsbad Blvd.  
The Rev. W. Neal Moquin, SSC r  
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

## SAN ANDREAS, CA

ST. MATTHEW'S CHURCH Oak and Mariposa Sts. 209-754-3878  
The Rev. Fr. John H. Shumaker, r  
Sun 8 Low Mass, 10 Sung Mass

## ASPEN, CO

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

## HARTFORD, CT

CHRIST CHURCH CATHEDRAL  
Corner of Church & Main Sts. (860) 527-7231  
http://www.cccathedral.org  
The Very Rev. Richard H. Mansfield, D.D., Dean; the Rev. Wilborne A. Austin, Canon; the Rev. Annika L. Warren, Canon; the Rev. David A. Owen; the Rev. Linda M. Spiers, c; James R. Barry, Canon Precentor  
Sun Eu 8, 10. Daily Eu 12 noon

## WILMINGTON, DE

CATHEDRAL CHURCH OF ST. JOHN  
http://www.cathedralsaintjohn.org  
10 Concord Ave. at Market St. 19802 (302) 654-6279  
The Very Rev. Peggy Patterson, D.Min., Dean; the Rev. David Sheehan, the Rev. Peter Huiner, ass'ts; the Rev. Margaret Sterchi, deacon, Canon Darryl Roland, D.M.A., Matthew Boatman, organists  
Sun Eu 7:30, 10:30 (Choral), Tues Eu 12:10. (H/A)

## 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  
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. MARY'S, Foggy Bottom

728 23rd St., NW 1 block south Foggy Bottom/GWU Metro  
The Rev. Kirtley Yearwood, M.D., r (202) 333-3985  
Sun H Eu 8, Cho Eu 11; Wed HU 12:10; Confessions by appt

## ST. PAUL'S, K Street

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

## STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, Assoc r; the Rev. Beverly Ramsey, d Youth & Christian Ed; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir  
Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10. Sat Eu 5

## WEST PALM BEACH, FL

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On the Intracoastal Waterway since 1836 (561) 655-8650  
The Rev. W. Frisby Hendricks III r; The Rev. John W. Tucker, The Rev. Joan Lois Noetzel, The Rev. Howarth L. Lewis, Jr., The Rev. Dr. Raymond A. Liberti, The Rev. Grant R. Sherk, p-r; The Rev. John F. Magnum, p-r; Mace Graham, org-ch  
Sun Eu 8, 10; Thur H Eu/Healing Thur. 10; Fri Eu 12:10; H.D. 9:40 Mat. 10:00 H Eu

## AUGUSTA, GA

CHRIST CHURCH Eve & Greene Sts.  
The Rev. Theodore O. Atwood, Jr., r  
Sun Masses 8 & 10 (Sung), Wed 6:30 (705) 738-5165

## CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
ascensionchicago.org

Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) 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 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun Eu 8 & 10; 10 Christian Formation

## BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377  
30 Brimmer Street Email: office@theadvent.org  
Web: www.theadvent.org  
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, c; the Rev. David J. Hogarth; Jane Gerdson, Pastoral Asst for Youth Work  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, Mass 7:30; MP 9; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

## LENOX, MA

TRINITY PARISH 88 Walker St. (413) 637-0073  
The Rev. Edward Ivor Wagner, r  
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP 7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

## KANSAS CITY, MO

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

## LAS VEGAS, NV

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

## 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

HOLY FAITH (505) 982-4447 311 E. Palace  
The Rev. Canon Dale Coleman, r; the Rev. Logan Craft, assoc r; the Rev. Robert Dinegar, Ph.D., assoc.  
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## NEW YORK, NY

PARISH OF TRINITY CHURCH  
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The Rev. Samuel Johnson Howard, Vicar  
(212) 602-0800 Internet: http://www.trinitywallstreet.org

TRINITY Broadway at Wall  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S Broadway at Fulton  
Sun H Eu 8

Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

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

ST. MARY THE VIRGIN (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036-8591  
www.stmvm.org  
Sun: Mass at 9 (Low), 10 (Sung), 11 (Sol), 5 (Low), MP 8:30, EP 4:45. M-F: Mass at 12:15 & 6:20; MP 8:30, Noonday Office 12; EP 6. Sat: Mass at 12:15, Noonday Office 12; EP 5. C 11:30-12, 4-5

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

ST. THOMAS 5th Ave. & 53rd St.  
www.saintthomaschurch.org (212) 757-7013  
The Rev. Andrew C. Mead, r The Rev. Canon Harry E. Krauss, sr c; the Rev. Park McD. Bodle, c; the Rev. Joseph E. Griesedieck, 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 and Thurs Choral Ev & Eu 5:30. Choral Eu Wed 12:10. Sat Eu 10:30

## ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village)  
2 Angle St. mail@allsouls cathedral.org  
H Eu Sun 8, 9, 11:15. Wed noon, 5:45 (828) 274-2681

ST. MARY'S CHURCH (Grove Park) 828-254-5836  
337 Charlotte St. at Macon stmarysparish@main.nc.us  
The Rev. William S. Bennett  
Sun Masses 5:30 (Sat vigil) 8 (Low) & 11 (Sung), Sun MP at 7:45; Daily EP 5:15, Mass 5:30; C Sat 4, Rosary 1st Sat 4:45

## PHILADELPHIA, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.  
The Rev. David L. Hopkins r  
Sun Mass 10. Thurs 10

## SELINGROVE, PA

ALL SAINTS (717) 374-8289  
129 N. Market  
Sun Mass 9:30. Weekdays as anno

## WHITEHALL, PA

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ST. STEPHEN'S 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

## PROVIDENCE, RI

S. STEPHEN'S 114 George St.  
The Rev. John D. Alexander, r (401) 421-6702  
Sun Masses 8 (Low), 10 (Sol), MP 7:30. Daily as posted

## 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. Margarita Arroyo, c  
Sun 8, 9 & 11:15. Weekdays as anno

## DALLAS, TX

INCARNATION 3966 McKinney Ave.  
The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v; the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon  
Sun Eu 7:30, 9, 9:15, 11:15, 5. Daily Eu 7 & 12 noon. Daily MP 6:45, EP Mon-Fri 6 (214) 521-5101

## HOUSTON, TX

PALMER MEMORIAL 6221 Main Street (77030)  
Across from the Texas Medical Center and Rice University  
www.palmerchurch.org (713) 529-6196 Fax: 713-529-6178  
The Rev. James W. Nutter, r; the Rev. Samuel R. Todd; the Rev. Kenneth R. Dimmick; the Rev. Ed Gomez; the Rev. Mary A. Royes.  
Sun Eu 7:45, 9, 10:15, 11, 6; Ch S 10, 5 Contemp. Youth Serv.; Tues Noon Eu in Spanish; Wkday Services; Sat 6 Taize Eu.

## MILWAUKEE, WI

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

## SAN JUAN, PUERTO RICO

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

## PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY  
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00  
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Bernard Vignot, Francophone ministry the Rev. Nathaniel Hsieh, Taiwanese ministry; the Rev. George Hobson, canon theologian  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F; 12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

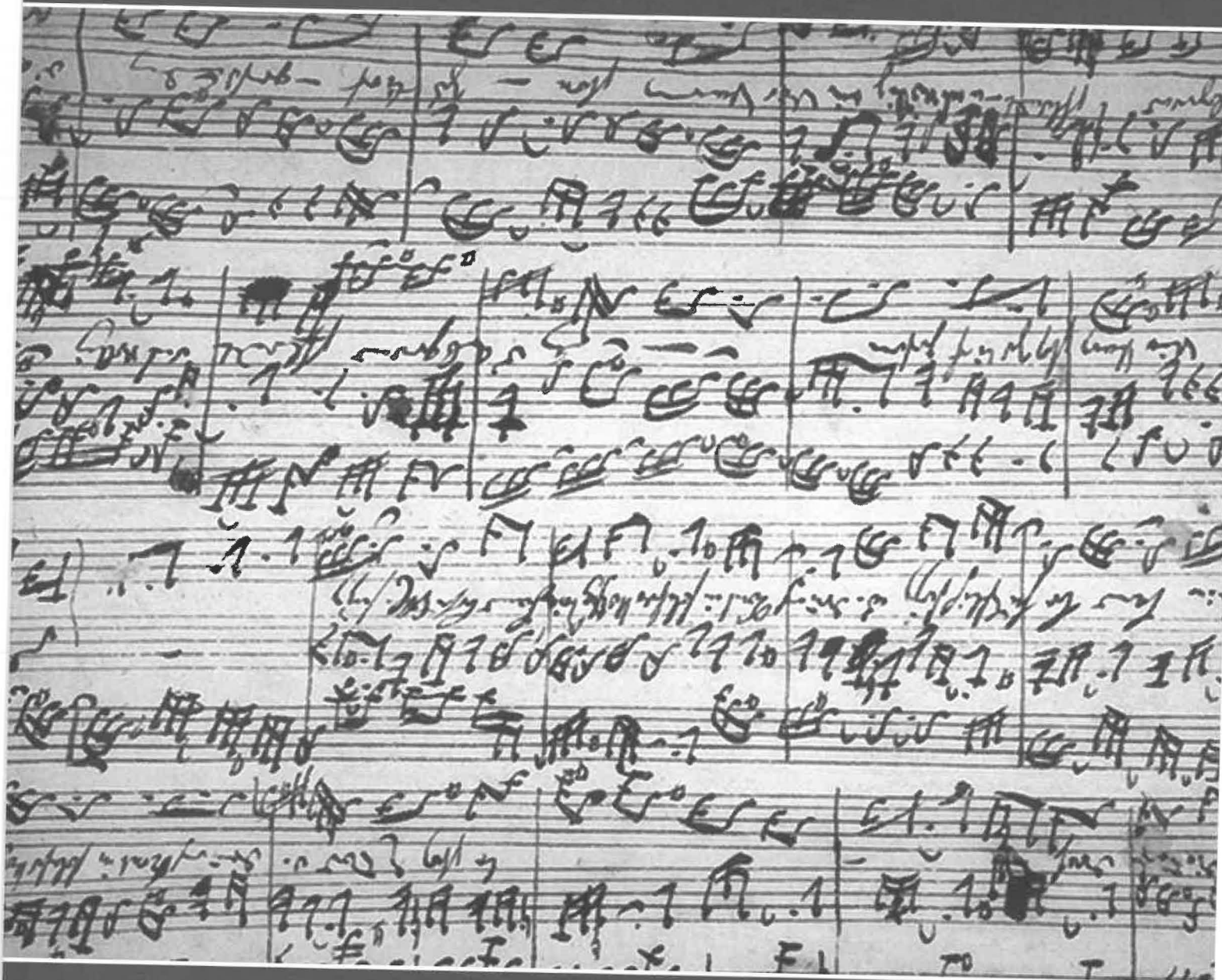
## LUTHERAN

## MOJAVE, CA

HOPE CHURCH K and Inyo Streets  
The Rev. William R. Hampton, STS  
Sun Eu 10

**KEY** — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; rem, 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.

Plan beautiful music.



The Episcopal Musician's Handbook provides all the information needed to prepare music for each liturgical service. With 10 pages of resources, event calendars, a hymn check-list, hymn selections, and weekly grids, this yearly guide is every church musician's unbeatable resource. Order yours for \$20 (add \$3.50 S/H for one book, \$5 for two or more books).

## The **E**piscopal Musician's Handbook

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