

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ OCTOBER 7, 2001 ♦ \$2.00



September 11, 2001

- **The Light of Christ at Ground Zero**
- **Reports from New York and Washington**
- **Statements from Bishops**



A Synthesis of Sacred Tunes and Texts

NEW from the creators of *Synthesis*...

Worship on-the-go

...in the Episcopal Tradition!

Brian McLeod's artful piano arrangements of best-loved hymns and songs of praise provide a satisfying counterpoint to Scripture readings, prayers of the Church, and quotes from the saints... narrated by H. King Oehmig and Isabel Anders.



Soul Openings is designed to satisfy our contemporary need to take our prayers with us on-the-go...

- to focus our minds on God in the midst of life's complexity
- to allow us quiet moments to bask in "the beauty of holiness"
- to share our worship tradition with extended family, the elderly, shut-ins, and the unchurched.

Features favorite tunes such as *Morning Has Broken*, *Seek Ye First*, *Be Thou My Vision* and more!

Available in CD or cassette

\$16.50 + S&H

Call toll-free 1-800-722-4124
or visit www.souloopenings.com

"Soul Openings is an astonishing piece of work! I was overtaken by the profound contentment it brought me. Thank you!"

— an unchurched person in Tennessee

"I loved Soul Openings! It created a prayerful, worshipful spirit in me. I want 20 copies to give away as soon as possible."

— a Presbyterian in Georgia

"What a blessing Soul Openings has been to me! The music and texts nourished and calmed my soul. I am ordering a bunch of them right now as Christmas presents!"

— the Episcopal Senior Warden of
St. John's Cathedral, Knoxville, TN

Playing time: Approx. 40 minutes
© 2001 Soul Moments, Chattanooga, TN

David A. Kalvelage
Executive Editor
Betty Glatzel
General Manager
John Schuessler
Managing Editor
Steve Waring
News Editor
Patricia C. Nakamura
Book and Music Editor
Amy Grau
Graphic Artist
Tom Parker
Advertising Manager
Barbara A. Pizzino
Circulation Manager
Genee Weber
Marketing/Promotion Director

BOARD OF DIRECTORS
The Rt. Rev. Donald M. Hultstrand
Alexandria, Minn. (President)
Miss Augusta D. Roddis
Marshfield, Wis. (Vice President)
The Rev. Jeffrey Steenson
Albuquerque, N.M. (Secretary)
Howard M. Tischler
Albuquerque, N.M. (Treasurer)
Leonard Campbell, Jr.
Milwaukee, Wis.
The Rev. Thomas A. Fraser III
Riverside, Ill.
Mrs. John Hayden
La Crosse, Wis.
Thomas Riley
Vienna, Va.
Miriam K. Stauff
Wauwatosa, Wis.

Editorial and Business offices:
316 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

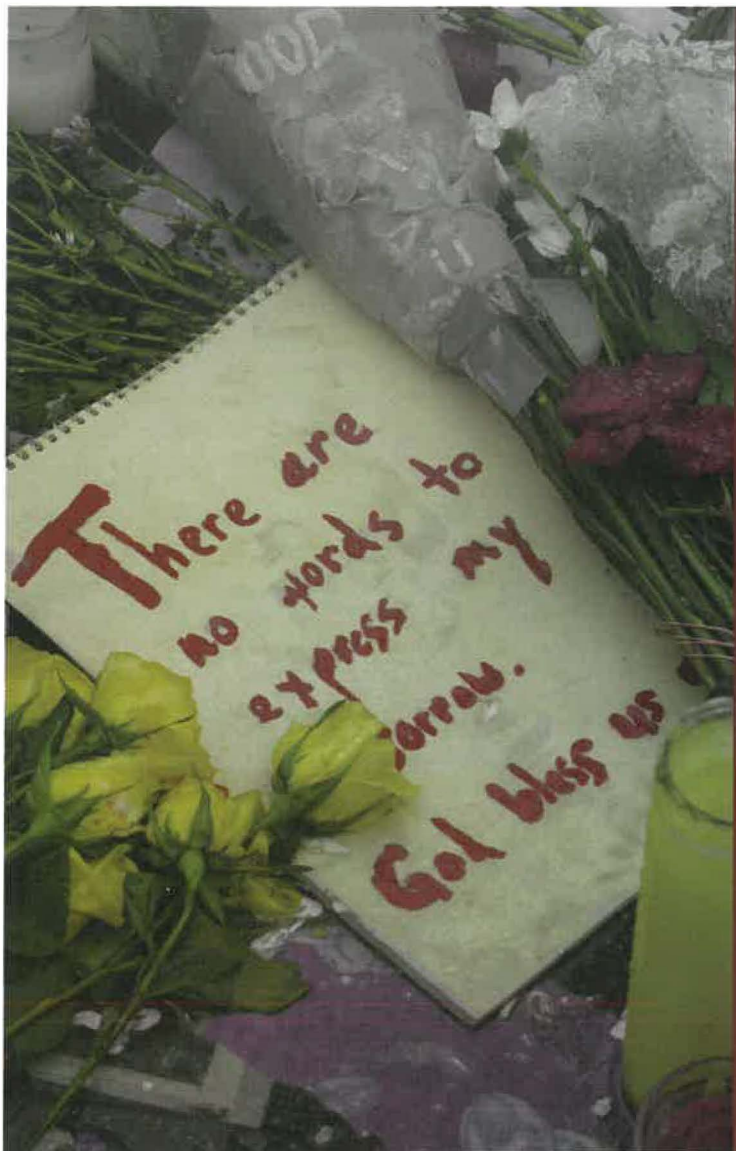
MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.
THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.08 Canadian per year. All other foreign, \$24.96 per year.
POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax deductible.

©2001 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Volume 223 Number 16



September 11, 2001

A Nation Mourns
Pages 10-16

Above: Scottie Jenkins watches rescue personnel returning from "ground zero."

On the cover (inset) and left: Mourners gather and leave messages at a memorial in New York's Union Square.

Rick Wood photos

Features

17 B.I. Bell
A Courageous Voice in Uncertain Times
BY ERWIN KITZROW

Opinion

19 Editor's Choice
The Roamin' Reader
20 Editorials
A Time to Choose
21 Viewpoint
The Homosexuality Debate
BY DANIEL MUTH
23 Letters
Historic Succession

Other Departments

4 Sunday's Readings
5 Books
27 Short & Sharp
37 People & Places

SOLID OAK CHOIR CHAIR



with:

FIBRE RUSH SEAT or
UPHOLSTERED SEAT

Pews•Chairs•Pew Refinishing•Cushions

R. Geissler Inc.

Since 1877

P.O. Box 432, Old Greenwich, CT 06870
Phone: (203) 637-5115

EPISCOPAL SOFTWARE LIBRARY

Canonical Parish Registry
1979 & 1928 Book of Common Prayer
NIV, NRSV, RSV Eucharistic Lectionary Texts
Revised Common Lectionary
Christian Education
Book of Occasional Services
Lesser Feasts and Fasts
Spanish & French Resources
Membership & Contributions
Palm/Handheld/PocketPC Software
— and more —

For Windows and Macintosh

SOFTWARE SHARING MINISTRIES
PO BOX 32059
Juneau, Alaska 99803
907-790-4585
Email: ssministry@aol.com
Website: <http://members.aol.com/ssministry>

The Episcopal
Network for
Stewardship

**Stewardship
Resources**

3750 East Douglas Avenue + Wichita, Kansas 67208
Phone: 316-686-0470 + Toll-free: 800-699-2669
Fax: 316-686-9102 + email: TENS@TENS.org
Website: <http://TENS.org>

SUNDAY'S READINGS

To Think About Faith

'If you had faith the size of a mustard seed...'
(Luke 17:6)

Eighteenth Sunday After Pentecost, Oct. 7, 2001

Hab. 1:1-6 (7-11) 12-13; 2:1-4; Psalm 37:1-18 or 37 3-10; 2 Tim. 1:(1-5) 6-14;
Luke 17:5-10

Nearly every normal human being, religious or not, leads a life which is based upon faith. In our own culture, by the simple act of driving or riding in a car, we literally trust our lives to strangers who built or maintained it. We have faith that when we invest in our future, the money will be there when we need it. Nearly all of us trust that when we leave for work in the morning that our locked houses will be safe and secure when we return in the evening. People who are engaged in relationships with family and friends need to trust that those people will act predictably, being kind and compassionate and understanding. Indeed, most people could probably not get through a single day without depending on faith in any number of things.

The trouble with unconscious, everyday faith, though, is that it can let us down when we least expect it. Carmakers (and tiremakers) can err, and the results can be devastating. Banks can fail, the stock market can crash, pension funds can be looted, and houses can be broken into. Marriages can come to stormy ends and friendships can be transformed into mutual animosity when one or the other in the relationship proves to be

unfaithful or untrustworthy.

Our readings this Sunday remind us that, as Christians, our faith in God must be of an infinitely higher order than that by which most people live day by day. The prophet Habakkuk insists that, in spite of all evidence to the contrary, faith in God's goodness and mercy will never let anyone down. Even though times might seem bad, God's ultimate victory is assured. Timothy, a young Christian leader, is encouraged to live out his faith in the Lord through evangelizing, preaching and teaching. The worst that can happen as a result is imprisonment and ultimately martyrdom — but these bring the kingdom close at hand. Is that really so bad? And in the gospel according to Luke, Jesus teaches the apostles that one hardly needs to be an Atlas in faith for its results to be made manifest in the world.

Faith in people and places is undoubtedly necessary to the successful living of our everyday lives, but when this faith lets us down the results can be horrendous. Our faith in God's promises, however, must be totally unconditional and absolutely certain. Our gracious Lord will never let us down.

Look It Up

St. James insists that faith not expressed in works of mercy and charity are worth nothing (James 2:14-17). What are some of the "good works" which naturally result from our faith in God?

Think About It

What is the difference between our "everyday" faith and the faith which leads to eternal life?

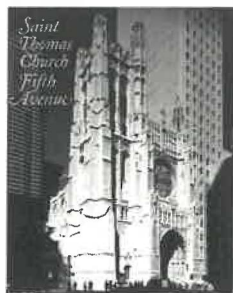
Next Sunday

Nineteenth Sunday after Pentecost

Ruth 1:(1-7) 8-19a; Psalm 113; 2 Tim. (3-7) 8-15; Luke 17:1-19

**Saint Thomas Church
Fifth Avenue**

By J. Robert Wright
Eerdmans. Pp. 313. \$65.



With a sure hand, Fr. Wright covers the loss of two earlier churches to fire and other landmark events in

The magnificent structure and soaring reredos of St. Thomas' Church, Fifth Avenue, New York City, consecrated in 1913, is beautifully presented in a fine new book, *Saint Thomas Church Fifth Avenue*, by the historiographer of the Episcopal Church and, since 1971, St Mark's Professor of Ecclesiastical History at General Theological Seminary.

You can bet your best biretta that Fr. Wright succeeds brilliantly in placing a dozen distinguished rectors in the context of the history of the Diocese of New York, the national church and the worldwide Anglican Communion.

the reigns of a dozen markedly different rectors — bearded, bald, or mutton-chopped, plain-spoken or silver-tongued, homely or handsome, three bespectacled, one a future bishop, two British born.

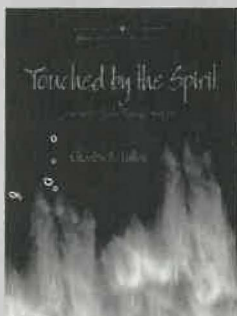
St. Thomas', in its early years, sometime seemed "high church," although most "novelties" of the budding Oxford Movement were not allowed. As time passed, churchmanship sank and rose, climbed and receded to "lower than a snake's belly."

Such was the somewhat stilted

scene into which the 11th rector, the Rev. John Andrew, who came from Yorkshire in 1972, introduced truly catholic worship, revived color, perfected liturgy, packed in worshipers, began three daily services, and provided speakers of international note. He led a distinctive music program to higher heights, and built a superb new building to house the lads of the last residential choir school in the United States.

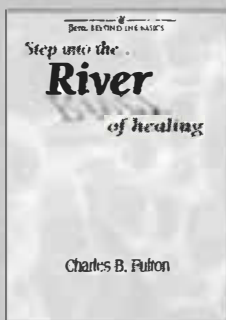
If the book seems sanitized, it is only because much remains unspoken or confidential, including the proceedings of an executive committee that doesn't keep minutes on formulating its reports to the vestry. Other facts unavailable concern incidents in which St. Thomas' was only marginally involved. These include

ΒΕΤΑ...
BEYOND THE BASICS
BOOKS TO ENCOURAGE
CONFERENCES TO EQUIP



Touched By the Spirit
Encounter God's Transforming Fire

Whatever happened to the renewal movement? Hear from those who ought to know.



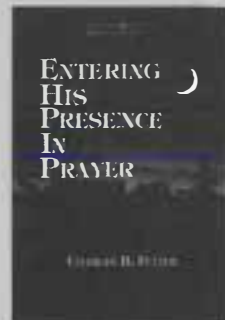
Step Into the River of Healing

Learn about the dynamics of healing — body, mind and spirit.



10 Commandments for Church Building

Uncover keys to taking your church beyond the vision and into explosive growth. available January 2002



Entering His Presence in Prayer

Discover how to pray and move mountains in your life. available February 2002

TAKE YOUR FAITH BEYOND THE BASICS WITH ACTS 29 MINISTRIES.
FOR MORE INFORMATION OR TO PLACE YOUR ORDER, PLEASE CALL:
800-299-6324

**Live national telecast
and audio webcast**

Monday, October 22, 2001, 3:00 pm–9:00 pm ET
What Does It Mean to be Human?

Presented by

**The Episcopal Cathedral
Teleconferencing Network**
A Television and Internet Initiative
of Trinity Church Wall Street



Dr. Jane Goodall
Jane Goodall Institute



Dr. Paul Davies
Imperial College London and
the University of Queensland

**What Does It Mean
to be Human?**

**Explore the interface between contemporary
science and the great religious and spiritual
traditions with leading scientists.**

Science and the Spiritual Quest Boston Conference
The Quest for Knowledge, Truth, and Values in Science & Religion

Conference Dates: October 21–23, 2001
The Memorial Church of Harvard University
Cambridge, Massachusetts



Conference Presented By
Science and the Spiritual Quest
A Program of the Center for
Theology and the Natural Sciences



In Partnership With
Dialogue on Science, Ethics, and Religion
A Program of the American Association
for the Advancement of Science

Co-Presented By
Episcopal Cathedral Teleconferencing Network
Episcopal Church Foundation
Center for the Study of World Religions
Harvard University Divinity School

For information on viewing the telecast or
webcast, please call ECTN at **1-800-559-3286**
or visit **www.ectn.org** for more information.



Dr. William Newsome
Stanford University



Dr. Manuela M. Veloso
Carnegie Mellon University



Dr. Terrence Deacon
Boston University



Dr. Thomas Odhiambo
African Academy of Sciences

vague charges of “acts of immorality” against a mid-19th-century Bishop of New York, the Rt. Rev. Benjamin T. Onderdonk, and the subsequent election of a “provisional bishop”; the more recent role of a grandson of the eighth rector, the Rev. Ernest Milmore Stires, on passing over U.S. priests to call the 11th rector from the Church of England; the brief term of service rendered by the parish’s only ordained woman; a bishop’s permission to skip the usually mandatory interim rector and self-study; and the election of the present rector, the Rev Andrew Mead from Boston’s troubled Church of the Advent, with the understanding that he supports only an all-male priesthood; and an anti-discrimination suit against the choir school.

All in all, it appears that at least a few cogent, fascinating facts were swept under exquisite Oriental rugs. But it isn’t the author’s fault and the saga of 177 years still offers myriad lessons and resolve to “read, study, and inwardly digest.” This Thomas never doubts nor hesitates to lavish more than \$100,000 on its parish history, a stellar production much like what God would have done if he’d had the money.

(The Rev.) James B. Simpson
Washington, D.C.

The Israelites

By B.S.J. Isserlin
Fortress. Pp 304. \$23 paper. B/W photos, illustrations, maps and select bibliography.

Originally published in 1998 and now reissued in paperback, *The Israelites* by Prof. Isserlin formerly of Leeds University (England), attempts to present a meticulous portrait of ancient Israel from the late 13th century B.C.E. — when Israel initially appears on the historical stage up to the fall of the Kingdom of Judah in 586 B.C.E. Isserlin examines the geography and history of ancient Israel as well as its material culture and spiritual world based on recent archaeological discoveries. The result is a concise yet careful study by an eminent scholar of ancient Israel which gave rise to the three great Abrahamic creeds — Judaism,

Christianity and Islam.

In one chapter, Isserlin traces the growth and development of Israelite religion by comparing biblical record with the current archaeological and epigraphical (inscriptional) evidence. He concludes that "Israelite religion had, from beginning to end, much in common with Canaanite religion or even depended on Canaanite models." In another chapter, the author examines the history of ancient Israel from the period of the Judges (circa 11th century B.C.E.) until the defeat of the southern Kingdom of Judah by the Babylonians in 587 B.C.E. and the destruction of Solomon's Temple in Jerusalem. Isserlin describes the United Monarchy (1020 - 922 B.C.E.), its subsequent division into the northern kingdom of Israel and the southern kingdom of Judah and the decline and fall of both of these kingdoms. And in so doing, Isserlin

addresses the archaeological evidence in support of biblical events.

Isserlin also delves into the evolution of Hebrew, which belongs to the Northwest Semitic language group. After studying the Hebrew language, writing and texts, Isserlin finds that "the spread of Judaism and Christianity [which] made the best of Israelite literature available to the wider world, is not the least contribution which this small nation made to world civilization." In *The Israelites*, Prof. Isserlin has himself made a notable contribution to this area of study.

Reading Biblical Narratives

*Literary Criticism
and the Hebrew Bible*

By Yairah Amit. Translated from the Hebrew
by Yael Lotan
Fortress. Pp 188. \$20 paper.

This book serves as an introduction to biblical narratives or stories in the

Hebrew Bible. In it, Yairah Amit, a professor of biblical studies of Tel Aviv University, Israel, examines biblical narratives both critically and contextually in order to reveal hidden layers of meaning and thus to enhance their significance. Prof. Amit explains her theories and literary techniques lucidly and then proceeds to apply them to the biblical text by using many different stories from the Bible. In so doing, she reveals the intricate texture and the subtle nuances of these stories. She is both sensitive to the text and deft in analyzing biblical stories to expose their complex structure. Thanks to her, the reader gains considerable insight into the nature, structure and the purpose of biblical narratives which are enhanced by Prof. Amit's interpretations.

The author aptly concludes "that reading a biblical story is like observing a polished gem, and the more you examine it from various angles, the

© 2001 Church Mutual Insurance Company



Churches Are What We Do, And We Do The Most.

For more than 100 years, Church Mutual has been dedicated to protecting churches. As churches have grown, with more complex facilities and social activities, Church Mutual has grown, with more comprehensive property and liability coverage. Today, we insure more congregations than any other insurance company in America. Find out why. Call for a free, no-obligation insurance needs analysis: 1-800-554-2642. Or visit our Web site at www.churchmutual.com/needs/



**Church
Mutual**
THE SPECIALIST

www.churchmutual.com • Church Mutual Insurance Company • 3000 Schuster Lane • P.O. Box 357 • Merrill, WI • 54452

BOOKS

more you are captivated by the many facets of its brilliance." Prof. Amit has a jeweler's eye indeed.

Z. Peter Tokatlian
Riverside, Ill.

Beyond Colonial Anglicanism

*The Anglican Communion
in the Twenty-First Century*

Edited by Ian T. Douglas and Kwok Pui-Lan.
Church Publishing. Pp. 376. \$23.95 paper.

A good recommendation for reading this book is that it was at the top of the list that Presiding Bishop Frank Griswold sent to the House of Bishops as their reading list for last month's House of Bishops' meeting. It is a new and challenging book on an old subject that many Episcopalians have dismissed because they think they know all about it — global mission.

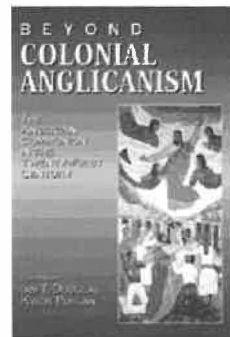
The book is the outgrowth of a

consultation on "Anglicanism in a Post Colonial World" that was held at the Episcopal Divinity School in 1998. At the heart of this collection of papers are those prepared for that occasion, revised in the light of serious discussion there on the overall subject. Additional papers were then requested to "broaden and deepen the discussion" as the two editors said in the introduction. It consists of 15 chapters divided into three sections: Colonialism and the Anglican Communion, Challenges of the Present World, and Visions for the Future Church.

One of the most arresting features of these essays is the diversity of authors, half of whom were at the receiving end of "Colonial Anglicanism." Authors such as African primates Chiwanga and Ndungane write from the perspectives of cultures that were raped by the heavy hand of colonial imperialism. They know the hegemony — the oppressive weight — of Western, male-dominated, culturally insensitive missionaries who brought Anglican Christianity to their people. They are grateful for the gospel but conscious of the price that was paid by their countries under Euro-centric imperialism.

These, along with the other writers, with more recognizably Anglo-Saxon names, agree that the mission mindset of the church in the last 150 years must change radically if the church is to proclaim the gospel faithfully in the post-colonial 21st century.

This is not an easy book to read. For the most part, it was written by scholars who are drawing on resources unfamiliar to the average Episcopalian. It is challenging to long-held beliefs about the church, ultimate truth, order, and the way things obviously "ought to be." Some of these writers were thinking "out of the box," and presented new concepts and ways of looking at reality that were challenging. Some assumptions and conclusions I simply could

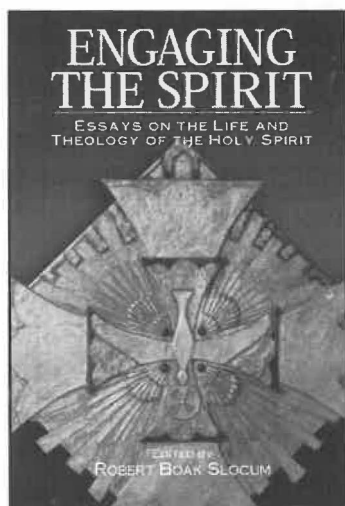


EMPOWER YOUR PRAYERS AND LITURGIES

Engaging the Spirit

Essays on the Life and Theology of the Holy Spirit

Robert Boak Slocum, ed.



"For too long the Holy Spirit has tended to be either disregarded or the object of fanatical exclamation in the life of the church, especially in western Christianity," writes general editor Robert Slocum in his introduction to this stimulating collection of 18 essays from a broad spectrum of noted authors. "The essays in this collection give attention to many ways of the Spirit's life and activity—for salvation and healing, for making Christ present in our lives

and in the church, for empowering our prayers and liturgies, for our inspiration and gifting, for transformation of the way we live, for the redemption of the world and the ultimate coming of God's kingdom, for the unity of our relationships with each other and God."

Contributors: Alan Jones, Louis Weil, Ruth Meyers, Reginald Fuller, J. Robert Wright, Alexander Golitzin, Paul Zahl, Wanda Zemler-Cizewski, and others.

366-7 Paper 6 x 8 250 pp \$23.95

TO ORDER: WWW.CHURCHPUBLISHING.ORG
PH 800-242-1918 FAX 212-779-3392



CHURCH

Church Publishing Incorporated
445 Fifth Avenue, New York, NY 10016

not agree with. However difficult it might have been to read every word, I consider the book pivotal for a church that needs to make some radical changes if it is to faithfully present the gospel of Jesus Christ.

(The Rt. Rev.) David B. Reed
Louisville, Ky.

Guides for Pilgrims

Pilgrimage guides to sites in the Holy Land (and their modern inhabitants) range from the academic to the illiterate, from the technical to the evocative. Students of scripture can find themselves trailing Abraham, Moses, Jesus or Paul with commentaries from feminist, Zionist, communist, conspiracy-theorist, fundamentalist or skeptical authors. Here are some of the more interesting efforts of the year:

Where Jesus Walked

A Spiritual Journey

Through the Holy Land

By R. Wayne Stacy
Judson. Pp. 191. \$16.

Prof. Stacy, an ordained Baptist minister and dean of New Testament and preaching at the M. Christopher White School of Divinity in Boiling Springs, N.C., has crafted a beautiful little book, part travelogue and part

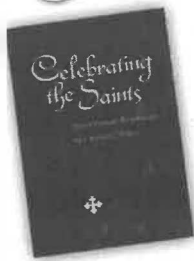
devotional, with great photographs enlivening each chapter heading. Obviously a gifted preacher and story teller, Stacy brings to each of the several geographical chapters in Christ's life and ministry a warm, personal touch. His vignettes are thought-provoking, sometimes poignant, occasionally even uncomfortable in the immediacy with which they thrust the story of the gospel into everyday life. At the end of each chapter, there's a short list of discussion questions geared to elicit responses to the question, "So, what does this have to do with me, sitting here in 21st-century Missouri?"

Despite some occasional unfortunate lapses of fact, especially when
(Continued on page 30)

MOREHOUSE PUBLISHING

Spiritual Wisdom

Old & New



Celebrating the Saints

Devotional Readings for Saints' Days

compiled by Robert Atwell and Christopher L. Webber

Devotional readings from hymns, sermons, treatises, letters, journals, prayers, and poems written by the saint, or writing about individuals on the saint's day calendars of the Church of England and the Episcopal Church.

\$34.95 hardcover w/ribbon



The Creative Spirit

Harmonious Living with Hildegard of Bingen

June Boyce-Tillman

Her incredible spiritual insights as riveting today as when she first wrote them in the twelfth century, Hildegard of Bingen speaks through the ages in this introduction to her life and thought. Includes exercises and study questions for reading groups.

\$15.95 paperback

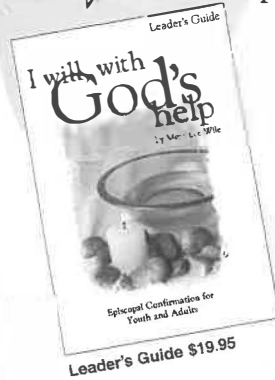
Available at your local bookstore or call 800-877-0012.

www.morehousepublishing.com



I will, with God's help

Episcopal Confirmation for Youth and Adults



Leader's Guide \$19.95

This brand-new confirmation program is designed for those seeking to renew their Baptismal Covenant in the Episcopal Church. The program offers meditative, prayerful sessions that invite learners/seekers to share their own faith journeys in the light of Episcopal tradition. Program materials include the *Leader's Guide* and journals for youth (grades 6-12) and adults.

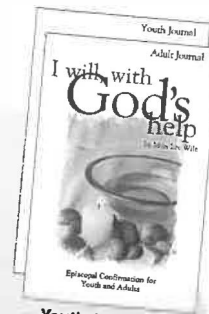
"In this program, Mary Lee Wile brings together the vital themes of belonging, community, prayer, repentance, Scripture, service, story and worship. Her suggested activities foster simple, profound experiences of the holy."

—The Rt. Rev. Chilton Knudsen, Bishop of Maine

To order call

1-800-824-1813

(Please mention offer #LC18)



Youth Journal: \$5.95
Adult Journal: \$5.95



Living the Good News

The Nation Mourns

Bishops Stress Need for Prayer and Concern for Welfare of Arab-Americans

Concerns about the desire for revenge and the possibility of harassment against Arab-Americans were frequent messages from Episcopal and other Anglican bishops in the wake of the Sept. 11 tragedies at the World Trade Center, the Pentagon, and in Pennsylvania. Church leaders spoke frequently about the need for Christians to be cautious in their response to the horrific events.

"Many are speaking of revenge," Presiding Bishop Frank T. Griswold noted. "Never has it been clearer to me than in this moment that people of faith, in virtue of the gospel and the mission of the church, are called to be about peace and the transformation of the human heart, beginning with our own. I am not immune to emotions of rage and revenge, but I know that acting on them only perpetuates the very violence I pray will be dissipated and overcome."

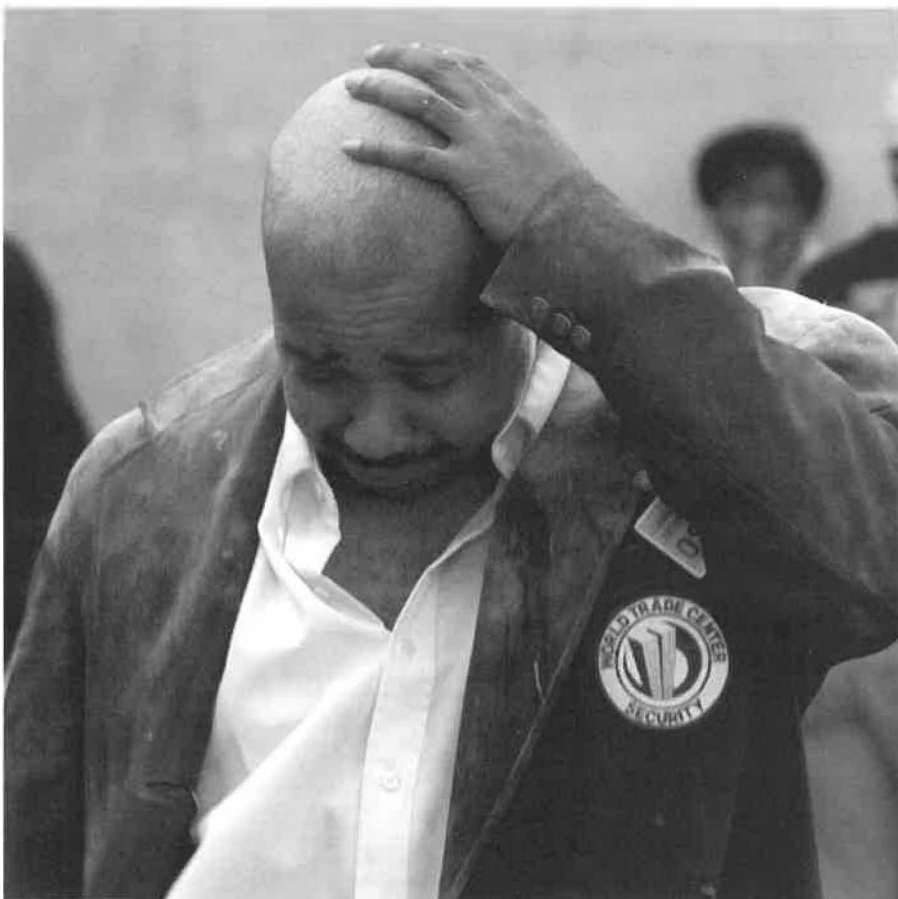
Bishop Griswold reminded people that the passionate desire of God is for the well being and flourishing of all people.

"Yes, those responsible must be found and punished for their evil and disregard for human life, but through the heart of this violence we are called to another way," he said. "May our response be to engage with all our hearts and minds and strength in God's project of transforming the world into a garden, a place of peace where swords can become plowshares and spears are changed into pruning hooks."

The Rt. Rev. Riah Abu al-Assal, Bishop of Jerusalem, a man who is familiar with reacting to violence, spoke of the church's struggle.

"We as the church are called upon to struggle against evil in the world," he said, "provided that our struggling does not resort to the means of the evildoers."

The Archbishop of Sydney, the



Rick Wood photo

A security guard moves away from the World Trade Center.

Most Rev. Peter Jensen, urged Anglicans to turn to God. "This is not the time for any racist attitudes that attribute blame to new communities in our midst, especially the Islamic people who have come to share their lives with us," he said.

A similar message was issued by the Bishop of Chicago, the Rt. Rev. William D. Persell. "We must avoid the temptation to hold particular groups of people or religious groups responsible for the actions of a few," he warned. "The Christian's best response to both the potential and the danger inherent in our world today is to pray and act that our inter-

connection may, through compassion, become unity."

A sampling of reactions from other Episcopalians and Anglicans:

The Rt. Rev. Jubal Neves, Bishop of Southwestern Brazil: "Facing the terrorist attack to the people of North America, we understand better where the ambition (the core of sin) may lead the human being"

The Rt. Rev. John P. Croneberger, Bishop of Newark: "We ask that the Lord guide us away from hatred and bigotry in the face of hatred and bigotry."

The Most Rev. Michael Peers, Pri-
(Continued on next page)

(Bishops - Continued from previous page)

mate of the Anglican Church of Canada: "We can be certain that God meets us in prayer and shares in both our horror and our hope."

The Rt. Rev. Claude E. Payne, Bishop of Texas: "Hate creates the fertile ground for evil to flourish, and the bombings in New York and Washington are a clear demonstration of the power of that evil."

The Most Rev. Livingston Nkoyoyo, Archbishop of Uganda: "The Christians here stand shoulder to shoulder with your people as they grieve and struggle to come to terms with the terrible tragedy which has befallen your country and the whole world."

The Rt. Rev. Jane Holmes Dixon, Bishop of Washington *pro tempore*: "In response, let us turn to the God who loves us, and in quiet strength to one another, as we seek solace in the face of unimaginable tragedy."

The Rt. Rev. Leo Frade, Bishop of Southeast Florida: "My call to all Episcopalians in Southeast Florida is for us to be patient as the authorities investigate the source of the evil acts our country has experienced."

The Rt. Rev. Vincent Warner, Bishop of Olympia: "These attacks are assaults on all of our humanity, leaving us speechless and dumbfounded."

The Rt. Rev. Mark Sisk, Bishop of New York: "This emphatically has nothing to do with religion and everything to do with people overcome by the venom of hatred."

The Rt. Rev. J. Jon Bruno, Bishop Coadjutor of Los Angeles: "Even through these horrible events, obviously the worst assault on this nation since Pearl Harbor, God is our strength and our refuge."

The Rt. Rev. Herbert Thompson, Jr., Bishop of Southern Ohio: "It is a different world today because it is a world where our need for God's love and mercy has been more clearly revealed."

Episcopal News Service and Anglican Communion News Service contributed to this article.

An Ordinary Day Had Begun at Trinity, a Few Blocks Down Church Street ...

For Episcopalians in the New York metropolitan area who weren't eyewitnesses on Sept. 11, the tragedy may not have had a human face until the following Sunday when some pews were empty.

Many Episcopalians, however, were eyewitnesses to the horror as it swept uptown from "ground zero" shortly after two hijacked commercial jet airliners smashed into the twin World Trade Center Towers.

When the first aircraft hit during the morning rush hour, young children were arriving at Trinity Church, Wall Street's pre-school, staff were on the streets around the center, and Archbishop Rowan Williams of Wales was preparing for a day's videotaping with Trinity Television, according to John Allen, communications director at Trinity.

Members of the staff later told Mr. Allen they heard what to some sounded like military jets carrying out a low flyby, followed by an explosion. Within minutes, pieces of paper were raining from the sky onto the church, the churchyard and the surrounding streets.

The Rev. Douglas Brown, OHC, prior of Holy Cross Monastery in West Park, N.Y., was part of the crew filming at Trinity Broadcasting when he saw the shower of paper from the attack on the first tower. The second plane hit a tower much closer to Trinity and "the sound was unearthly," he said.

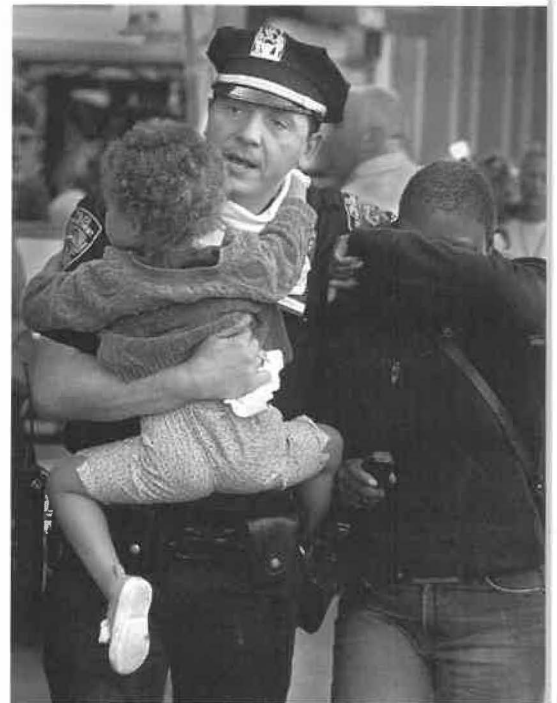
After about 45 minutes, Fr. Brown reported there was a terrible rumble and many threw themselves to the floor. The tower hit by the first plane had collapsed.

Staff who tried to leave the building found the lobby filled with dust, and were forced to return to upper floors to breathe. Outside, the pall of dust that had settled over the financial district with the tower's collapse had made it dark as night, according

to Mr. Allen. When the smoke finally cleared, the group was taken outside.

"It was eerily quiet and we were the only people," Fr. Brown said. "I can only say it was like those movies that depict a 'nuclear winter' following a nuclear apocalypse."

The ground was covered with at



Rick Wood photo

A New York police officer assists a woman and child.

least three inches of ash mixed with assorted office supplies and personal effects. Another eyewitness would later say that it was a sobering moment for him to realize that the white powder covering most of lower Manhattan was not entirely concrete dust but actually contained the remains of those who had perished in the searing fires.

Then came the worst moment for the Trinity staff.

"The ground started rumbling and there began the most unearthly sound

(Continued on page 16)

The color guard passes President Bush and his predecessors at the service in Washington National Cathedral.

Donovan Marks photo



National Cathedral: America's Central Altar for Prayer

A service of prayer and remembrance at Washington National Cathedral for the victims of the Sept. 11 terrorist attacks was televised live on network television Sept. 14.

President George W. Bush was joined by former Presidents George H. W. Bush, Jimmy Carter, Bill Clinton and Gerald R. Ford, and virtually every member of the federal government except Vice President Dick Cheney, who was in another location as a security precaution.

"If there was a central altar for a day that the American government had set aside for prayer and remembrance," wrote Dan Barry in the *New York Times*, "it was Washington National Cathedral, where President Bush and other leaders gathered in funeral assembly."

The Rev. Billy Graham, now 82 and using a cane to get around, had been invited by President Bush to be the preacher. Dr. Graham called the nation to repentance, meditation, amendment, resolve and thanksgiving with the same vigor that has marked a lifetime of crusades for Christ. He moved through a prepared text rapidly while the congregation seemed to hang on his words. At his conclusion the congregation rose as one to its feet and applauded.

President Bush spoke briefly and movingly and then it was over. A crashing organ moved into the "Battle Hymn of the Republic" for the closing hymn. At the crossing, the Very Rev. Nathan Baxter, dean, voiced a closing prayer and the Rt. Rev. Jane Holmes Dixon, Bishop *pro tempore* of Washington, gave the blessing and dismissal. There was the retirement of the colors and a silent recession as an estimated 3,500 congregants departed silently, leaving behind few of the programs or red, white and blue lapel ribbons of the day.

(*The Rev.*) James B. Simpson

Other Side of the Atlantic

St. Paul's Cathedral in London withstood the bombings of World War II, but an involuntary shudder seemed to pass through the rafters when Queen Elizabeth II displayed a rarely seen show of public emotion during a Sept. 14 service of remembrance for those killed in terror attacks on the United States Sept. 11.

The queen was joined by her husband, Prince Philip, son Charles, Prince of Wales, Prime Minister Tony Blair and the American ambassador, William Farish. Every seat was filled and a crowd estimated at 8,000-

10,000 stretched for blocks outside.

The Most Rev. George L. Carey, Archbishop of Canterbury, assured the many Americans in the congregation that Great Britain was with America, but cautioned against rash action.

"Yes, those responsible for such barbaric acts must be held to account," Archbishop Carey said. "But we must be guided by higher goals than mere revenge. As we battle with evil, our goal must be a world where such violence is a thing of the past." Following his message, the congregation within and without the cathedral sang "The Battle Hymn of the Republic."

The service closed with "God Save the Queen" and it was then, as she walked down the aisle past rows of distressed members of the public, that the queen appeared to lose her composure momentarily.

Following the service, members of the royal family and the prime minister reached out to Americans in the crowd waiting outside the cathedral. They repeated the archbishop's words that Great Britain would stand by its American ally.

The Anglican Communion News Service and the Telegraph of Great Britain contributed to this report.

The Light of Christ at Ground Zero

By Joseph E. Griesedieck III

Ground zero. We have heard a lot about ground zero lately. It is a very low place to be. Many of us are there right now. It is a place where we are all leveled, a place where there is only one way to look, and that place is up. The absence of any structure above symbolizes the absence of the answers we are looking for in this time.

During a recent week, I have had the privilege, as well as the horror, of being at ground zero. I am speaking figuratively, for my emotions, perhaps like yours, have been dragged down. But I am also speaking literally, for one evening, shortly after the terrorist attack on our city, I made a visit to the site of the World Trade Center wreckage known as ground zero.

I simply showed up, having grabbed a taxi after the evening service at my parish. Once I was received through the first of many police barricades, I was told to follow the bright light ahead, which seemed a cruel but accurate method of getting me to my destination. For beneath that overpowering light sheer darkness awaited me.

Like an old movie reel running through my head I see it, and I am there right now: Zombie-like firemen weave back and forth under the weight of their soot-covered gear in search of a resting place, a place where they can put the anguish behind them for a little while. Stone-faced police officers brace themselves against the threat of tears.

As I get closer, a nurse hands me a gas mask, a utility

worker throws me a hard hat, a soldier says, "I.D., Father." Unimpeded, I now make my way toward ground zero. Something catches my eye to the left: It is a crumpled and filthy sign on a building that reads

Brooks Brothers. Beneath it in red spray paint is a crudely written sign — "*Morgue*." A spray-painted arrow shows the way.

Beneath the screams of buzzsaws against steel, the beating of helicopter wings, and the menacing scrapes of a crane swiveling my way, I make my way to the edge of the mess. I am beholding a monster, hideous in deformity, unyielding in strength. Within it fires rage, sparks fly, toxic smoke spews forth. Like tiny ants, the rescue workers cover the mound of rusty steel, in search of life.

Suddenly I am asked by a worker to climb up the dangerous heap with him. I find myself climbing, slipping occasionally in my black wingtip shoes, wondering what in the world I think I am doing. With each slip I am propped up by a burly worker or two. With each step I am closer to our destination: a dozen firemen in a huddle digging for one of their own. I dig with them for three hours as they frantically work a camera on a snake-like

cable down into the void beneath the wreckage.

They find a helmet, but suddenly a horn blasts and there are screams from a crane operator below: "Get out of there now! It's unstable!" We move over 50 feet or so and begin another rescue attempt, which is becoming more like an archeological dig. I am wondering about



Rick Wood photo

The remains of the World Trade Center viewed down Church Street.

The Light of Christ at Ground Zero

As I tried to find my footing again and again on the bent and burning beams, those words kept rolling over me: 'No one has greater love than this, to lay down one's life for one's friends.'

the owner of the fire helmet, but for now, we cannot go back.

I watch in silence. I ask the workers how they are doing. Some want to talk. Some clearly don't. I dodge sparks, I pass on water



Rick Wood photo

Military personnel direct rescue and clean-up vehicles

bottles, and I bless the buckets being passed by containing the unspeakable.

"How did I get all the way up here?" I ask myself, as I look back down at the 100 feet or so of rubble separating me from the edge of the crumbled giant. The crew seems glad to have me on their little piece of hell on earth, and so I stay here throughout the night and into the early morning, moving from dig to dig, knowing that ground zero has already changed me forever.

A gas explosion above from a blowtorch finally sends us back down to the edge, where I decide it is time to go home to my wife and children, whom I am quite desper-

ate to embrace at this point. As I hail a cab and ride home through the dark and barren streets, a conviction settles upon me much like the smoky ash clinging to my clothes.

Life goes on, even in the midst of death, and it has little to do with us. Resurrection follows crucifixion. And God's peace can be found somewhere in between. I have been searching for this peace, but I am struggling.

To reflect theologically, ground zero has reintroduced me to the full humanity of Jesus. In the tears of every rescue worker who lost a comrade, I saw Jesus weeping at the grave of his friend Lazarus. With every crag a fireman crawled onto, I saw the Good Shepherd risking his life for the lost sheep. As I tried to find my footing again and again on the bent and burning beams, those words kept rolling over me: "No one has greater love than this, to lay down one's life for one's friends" (John 15:13). My fellow New Yorkers are strengthening my faith in God.

The sacrificial love we see in the midst of evil is a beacon of hope reminding us that God's goodness remains with us, so often made manifest in one another. We need one

another now more than ever. So much of what is occurring is beyond our control, and it is frightening.

From ground zero I am having trouble seeing it, but I believe that there is another light to follow. This light is Christ, and we are told that in him there is no darkness at all. I am putting my feeble trust in him, for this is all I can do as one so powerless and vulnerable in this city. Let us pray for one another, and may God bless and keep us, come what may. □

The Rev. Joseph E. Griesedieck III is curate at St. Thomas' Church, New York City.

'I Was Struck by a Horrific Reality'

Reactions in and Around Washington, D.C., to the Pentagon Disaster

Church of the Epiphany, Washington, D.C., has daily Eucharists and Tuesday concerts at 12:10 p.m. But on Tuesday, Sept. 11, a prayer service was held instead, and the church stayed open until most people had left the city.

"Many came by to pray and to cry," said the Rev. Randolph Charles, rector. On Wednesday, when it was "still bizarre," and Thursday, when the city was "sort of back to work," large crowds attended the services. "People were asking for ways to gather, to talk, to make sense out of it, to find peace." Sunday, he said, the themes of the week, death, conflict, and hope, would continue. We must be honest about our fear, he said, but we can be instruments of peace too.

Fr. Charles said Wednesday morning, when he opened the front door of his house, a mile from the Pentagon, and smelled smoke, "I was struck by the horrific reality. We hear war planes, and I feel my own fear." His wife had been driving on the highway that runs past the building. He, like many others, needed to talk about "close calls, not being at work that day, or being in another part of the building."

Next Wednesday a more elaborate Eucharist was to take place especially for one of "our three congregations" particularly, the downtown workers.

"We walk through the church periodically, and people come in to just talk informally. That seems to be what people need."

No Eucharist at Pentagon

Across the Potomac in Arlington, Va., the Rev. Randolph Bragg, rector of St. Andrew's, is one of a group of Episcopal clergy who rotates duties for Wednesday noon Eucharist for the Episcopal community at the Pentagon. "There are five or six clergy; perhaps 10 to 20 people attend, whoever is there and can make it. Today

was my day, the second Wednesday." He could not hold the service. Only essential people were allowed into the damaged building.

Fr. Bragg said he senses a feeling of deep anger, a "serious, sober, resolute" mood, but not despair or hopelessness. "This is not just about hurt," he said. "This is wrong." Two members of the parish "might have been in the building, but they weren't; they're OK. Now we're concerned about friends who've lost friends."

His wife, he said, found herself in highway gridlock. But no one was outraged. Everyone was just listening and gesturing to each other. "Already here people have shifted sympathy. 'Yes, it was awful here,' people are saying, 'but oh, those poor people in New York!' We know it was worse there."

View from a Pre-School

Trinity Church, Arlington, is about six blocks from the Pentagon. About 9 a.m. on Tuesday, many of the 70 children who attend the church's preschool were outside when "a big plane" flew over, very low and very fast, the Rev. Richard Banks, interim rector, said. Then they heard the sound, and felt the shock waves that rattled the doors.

"We brought the children inside, and I went and sat in one of those teeny chairs to talk with them. They said, 'Guess what? A plane crashed!' That's what they were thinking of. The teachers were thinking about loss of life, and about friends."

Later, when the children had been sent home, Fr. Banks stood in front of the church, in clericals, speaking to people who were walking from the Pentagon — "28,000 people work there. They were walking in groups of three or four. Few people spoke, even to each other. There was a pall over everyone. Nobody knew how to

act. I just nodded, smiled tightly, and spoke to anyone who made eye contact.

"Wednesday night, my wife and I drove to the Pentagon. The fire that had raged for 30-some hours was out.



Donovan Marks photo

The Pentagon, as seen from the National Cathedral.

There were lights everywhere, and television trucks. We could see the damage; it was almost anti-climactic, after seeing all the pictures."

Arlington schools stayed in session almost all day, he said, rather than clog streets further with school buses. "Sirens screamed constantly for three or four hours. Fire crews came from all over."

The church's Wednesday evening service usually draws 10 or 12 people. "Last night we had 75."

Fr. Banks' sermon that night spoke of grief, of hope, and of challenge.

"The valley of the shadow of death is right here, and we do walk in it." It is true that "in the midst of life, we are in death," although most of us do not live that way. That way of life is a way of life for others, not us. Until now. And it is true and not overly-dramatic to say that we as a people, as a nation, as people of faith, as Christians, are changed forever by yesterday's terrorist attacks...

"May we, messengers of hope, proclaim that message in unity even as

(Continued on page 35)

Committee Says Bishop Dixon Acted Reasonably

The Rt. Rev. Jane Holmes Dixon, Bishop *pro tempore* of Washington, applied a reasonable interpretation to canon law in her disputed rejection of the Rev. Samuel Edwards as rector of Christ Church in Accokeek, Md., according to members of a Title IV Review Committee who determined that Bishop Dixon committed no offense under the canons.

The committee met Aug. 20 and 21 and again Sept. 5 to consider two sets of presentment charges which accused the bishop of violating canon law by waiting more than 30 days to reject Fr. Edwards. A national church canon requires a bishop to "communicate" with a church vestry within 30 days of being notified that the call of a rector has been made.

"From the complaints and supporting documents and affidavits, it is neither evident that the bishop did not 'communicate' with the vestry that a valid and effective election was held following a meeting called for the purpose of considering the communication," said the report which was signed by the Rt. Rev. Charles Keyser, president.

In a press release, Bishop Dixon noted: "In upholding my actions, the review committee affirmed not only that I acted in accordance with the laws of the Episcopal Church, but also that those laws continue to guide our church."

Within 24 hours after the review committee finding was made public, on Sept. 12, the diocese notified Judge

Peter J. Messitte of the U.S. District Court of Maryland's southern division in Greenbelt that court-mandated mediation talks with the vestry of Christ Church had reached an impasse.

Judge Messitte must now decide whether to rule in favor of the diocese, proceed to trial, or dismiss the suit filed by Bishop Dixon.

"We are very sorry that Bishop Dixon has decided that we could not come to a mutually acceptable settlement in this matter without involving the court," said Fr. Edwards in a press release, "and we note with interest that the bishop, who several times has indicated that the matter is not about the property, in the end cites the property matter as the reason for the impasse."

A Shield Around Trinity Church, Wall Street

(Continued from page 11)

I have ever heard. It was the collapse of the second tower and I was sure we were all going to die. This was the moment of pure terror," Fr. Brown said. "It was like thunder that just wouldn't stop. It went on and on."

Fortunately, the building collapsed in an accordion-like manner and the group was shielded from the debris by juxtaposed buildings. Shortly after it was safe to begin evacuation, the group reached the ferry terminal where some escaped across New York harbor and others were evacuated by buses up the east side.

Meanwhile along with debris and ash from the collapsed towers, a steady stream of pedestrians began to make a hasty procession uptown.

Debra Wagner, director of communications at the Seamen's Church Institute, said, "I watched out my window as the first building collapsed with a loud rumble. It was only then that the people on the street started to run and panic could be seen on everyone's faces. The sky grew grayish white as a snow-like



Pictures of missing persons on a wall near Grace Church, New York City.

dust began to fall. The building staff turned off the air conditioning so that the dust would not get in the air system. We still had telephone and internet access. We had electricity. We

decided it was safer to stay in our building."

People began stopping to ask for a drink of water or to use the telephone. Soon thereafter, staff members began to set up a cafeteria to give away whatever food and drink the institute had on hand. Eventually electricity and phone systems failed. The available food and drink began to run low. Unable to contact other Episcopal institutions by more conventional means, the staff made up fliers asking for donations and delivered them by messenger.

Further uptown near Ninth Avenue, Kevin Mahoney, communications director at Grace Church, assumed the church would be closed. It was open when he arrived. Members attempted to give comfront and liquids, and exhausted droves of people continued rushing up Broadway to get away from the disaster. Many other Episcopal churches provided similar aid and comfort.

Episcopal News Service contributed to this report



B. I. Bell

A Courageous Voice in Uncertain Times

By Erwin Kitzrow

It was December 1943. The war in Europe and the Pacific was being waged with ferocity. The fate of civilization hung in the balance. Totalitarianism had shocked the world, with its cruel pagan ideologies and its brutal policies. I was a freshman at the University of Wisconsin, not yet in the Army or Navy only because I was just 17.

At Christmas, a high school classmate and friend, who lived at St Francis' House, the Episcopal Center for students at the university, gave me a small red book titled *Beyond Agnosticism*. It was by Bernard Iddings Bell. Fr. Bell, I learned, was something of a public figure in the Episcopal and Anglican churches, well known as a writer and preacher on both sides of the Atlantic.

Later that year, before I went into the service, I got to see and hear Fr. Bell, when he came to St. Francis' House to preach a mission. In appearance he was a formidable man, with what some reporters called a bulldog look. Others described him as owlish. He was clearly a man of powerful intellect and strong convictions. At St. Francis' House, he spoke gravely of the

He brought alive the age-old Christian message of man's sinfulness and redemption by God . . . the hope that this offered in the midst of our present trials.

world crisis of our time, placing it in the historical perspective of a cosmic struggle between good and evil that had ranged for centuries in people's hearts and in the universe. He brought alive the age-old Christian message of man's sinfulness and redemption by God, through his Son and the Holy Spirit, the hope that this offered in the midst of our present trials.

Five years later, my military service completed, I entered the University of Chicago to continue my studies. There, to my surprise and delight, I found that Fr. Bell, now Canon Bell, was pastor to Episcopal students at the university, and advisor to Brent House, a residence house for foreign and American students named for the great Missionary

Bishop to the Philippines, Charles Henry Brent. During the next six years, it was my good fortune to know and work closely with Fr. Bell. During those years, he brought many distinguished clergy and lay persons to our services and meetings, including Bishop Stephen Bayne, Bishop James Pike, and T.S. Eliot, a personal friend of B.I.

As I did my graduate studies in history, Fr. Bell was my mentor, my confessor, and my friend. He and his wife, Betty, were kind to me and to my wife. He presented us for confirmation and reception into the Episcopal Church, he performed our marriage, and he baptized our first child. In 1954, we left Chicago and the Bells, for my first teaching job. By then Fr. Bell was suffering from rapidly advancing glaucoma, and soon thereafter lost his eyesight completely. He seemed to have a presentiment of his death. One of the last times we saw him, he said, "I will see you in heaven." He died in 1958.

Who was this man, Bernard Iddings Bell? What impact and role did he have in the church and in his times? What made him well known, in England and in the United States? He was born in Dayton, Ohio, in 1886. In 1907, he graduated from the University of Chicago, a school once described as, "A Baptist institution, where Jewish professors teach Catholic doctrines to atheistic students."

After a brief stint as a newspaper reporter, he entered Western (now Seabury-Western) Theological Seminary, and was ordained deacon and priest in 1910. In 1913 he became dean of St. Paul's Cathedral, Fond du Lac, Wis. In 1919 he was called to be warden of St Stephen's College on the Hudson, an adjunct of Columbia University. He remained there until 1933, serving also as professor of religion at Columbia, 1930-1935. In 1946, Fr. Bell was named canon and consultant on religion and education at St. James' Cathedral, Chicago.

As early as 1918, the young priest and educator published his first book,

Erwin Kitzrow is an educator who lives in Ballston Lake, N.Y.

Right and Wrong After the War. The next book was *Post-Modernism and Other Essays* (1925), and *Common Sense in Education* (1928). These were succeeded by 15 more books, including perhaps his best known, *A Catholic Looks at His World* (1936), *The Church in Disrepute* (1943), *The Altar and the World* (1944), and *God Is Not Dead* (1945). These books made B.I. widely known, and much in demand as a preacher and lecturer.

In England, where he was known as Iddings-Bell, he spoke and preached at the great universities and cathedrals from the leading pulpits. During England's darkest hours, when bombs rained down on London, he preached at St. Paul's, London, St. Martin-in-the-Fields, and Westminster Abbey. What was his message and his appeal? He grew up in what were late Victorian times, in America the Gilded Age, a time of great fortunes and abject poverty. Workers and farmers felt cheated and exploited. Political and social unrest mounted. There were other signs that an orderly society was in danger of breaking down. Darwin, Marx and Freud cast doubt on the established views of the nature of man and the meaning of life itself.

In *Beyond Agnosticism*, Fr. Bell described spiritual and intellectual crises he experienced when he arrived at college: "By the time I was through my freshman year, my evangelical, fundamentalist religion had been demolished. I searched about for a sane theory of life. At one time I rested content with scientific mechanism for a few weeks. But even my adolescent mind was able to see that the inevitable end of that is despair."

He was in near despair intellectually. He hit bottom. Then an unexpected thing happened.

"About that time I came to know a quiet priest of God in a parish near my university. He was an Anglo-Catholic. He wore clothes strange to me, did things I failed to understand. But he had a winsomeness about him that came from inner peace. He did not argue with me. He understood that my legalistic protestantism had to go. He himself had listened to the patter of the mechanists, and was not afraid. He loved, and understood, and said his

prayers. He was a humble man. I do not think he ever knew how much he helped me."

Through the humble Anglo-Catholic priest, B.I. Bell recovered, or discovered, his faith. But no sooner had he completed seminary and been ordained, than all the societal tensions he had grown up with exploded, in rapid succession. First, the Great War, with its terrible carnage and disillusionment. Then, bloody revolution and counterrevolution in Russia, and a worldwide economic breakdown, the Great Depression.

Fr. Bell did not shrink from these disasters, but met them head on. Widening his fundamental commitment as a priest at the altar and a man of God, from World War I through World War II, Bernard Iddings Bell became a leader and a voice in the

From WWI
through WWII,
B.I Bell became
a leader
and a voice
in the church
at large and
in our society.



church at large and in our society. Exhorting men and women to stand fast, through all the calamities and uncertainties of the time, he was quoted regularly in the press, and he appeared on the cover of *Time*.

Through all of this he was a strong and unwavering voice for social and economic justice. He was a strong advocate of a Christian way of life rooted in sacramentalism and moral theology, committed to the social good. In doing so he built on the ideas and labors of church leaders who had gone before him. In the Anglican Communion, a succession of churchmen, mostly Anglo-Catholic, some calling

(Continued on page 36)

The Roamin' Reader

I have a hard time sitting still. After a half hour or so, I need to get up and move around, stretch the joints, meditate in motion. But I love to read, and reading while strolling tends to invite abrupt contact with doors, trees, steps.

My favorite place to read — to do as many things as possible — is outdoors. My special spot at home is the deck; inside, a chair facing windows north and west.

The retreat center in the lovely English village of Pleshey is surrounded by fragrant green and flowery gardens. There are chairs and benches everywhere, some on the wide

location for more pages.

I find this method works well back in the States, too. After days of cabin fever induced by a wicked Midwest heat wave, the soft bark paths of a nearby nature center were most inviting. I hiked halfway round the lake to a comfortable park bench, a much-appreciated memorial to a woman I never knew but would have liked a great deal. She would have enjoyed, I'm certain, the cozy Scottish mystery I carried that day. On the far side of the pond, in a little waterfall overview, was another quiet spot for a few more chapters — clues, suspects, not quite "whodunit" yet — before quitting the woods for more Saturday chores.

Urban settings lend themselves to this pastime as well. Our city is polishing up its Riverwalk, with quite artistic perching places and blocks and blocks to walk and look at the other sides of buildings. Not quite "the Backs" of Cambridge, but interesting nonetheless. Around TLC's offices are several churches with gardens and seats, pleasant spots to pass a few pages. Even malls have resting places. In awful weather, or dubious neighborhoods, "mall walkers" are welcome. Why not "mall readers"? The booksellers would be overjoyed.

Obviously some books are better suited to this sort of meandering. Paperbacks, most likely, just because they weigh less. Books with short chapters or sections? Meditations with prayers, but not those that require a Bible to hand. Poetry is grand, of course. I favor concise poems, the kind that embody Archibald MacLeish's dictum: "For all the history of grief, an empty doorway and a maple leaf." And I feel more comfortable with my own books, rather than loaned or library, just in case I should drop a tome into the creek, or leave it behind on a tree stump. (Truthfully, I am always more comfortable with my own books, which predilection tends to make my suitcases very heavy.)

A special volume makes a delightful companion on a walk through the crunchy leaves in chill-tinged golden October. Perhaps one from these very pages will prove the perfect Roamin' Read.

*Patricia Nakamura,
book and music editor*

Did You Know...

The Rt. Rev. Joseph C. Talbot, Bishop of the Northwest during the 1860s and '70s, called himself "Bishop of All Outdoors."

Quote of the Week

The Rt. Rev. Gregory Venables, Bishop Coadjutor of Argentina, on the election of the Rt. Rev. Frank R. Lyons as Bishop of Bolivia: "I'd like to thank the Lord that it was easier to elect a North American bishop than a North American president."



A reader in the garden at Pleshey.

Eileen Harakal photo

lawn looking down to the medieval moat, some in secret nooks, under trellises, one "so secret very few people find it." And here I discovered, or invented, a wonderful way to read. Not while walking, but *between* walking, if you will.

I took my book-of-the-moment out to a sunny spot and read a chapter or two, with British birds for accompaniment. Then shade beckoned, a path that led around a copse and out of sight. Book in hand, I followed it, past a black and white cat watching silently from a fat branch, to a secluded bench in a rose arbor. A few more chapters, and I craved a longer walk. I wandered down The Street, admiring the pink and cream and yellow stuccoed cottages, with their trim, thatched roofs and vibrant flowers, to the village park. Beside the still moat, in the company of ducks who quacked away in disgust at this treatless tourist to visit more provident village children. A cool stone bench provided a fresh

No doubt God is suffering along with those whose lives were shattered by the events in New York, Arlington and Pennsylvania.



Rick Wood photo

A Bible is among other items found at Union Square in New York City.

A Time to Choose

It is an ironic fact that nothing seems to unite Americans like a tragedy. From Pearl Harbor to the assassination of President John F. Kennedy to the horrific events of Sept. 11, Americans have shown a remarkable ability to achieve oneness. The sights and sounds from the days following the tragedies have become etched in our memories: Flags displayed on homes, businesses and automobiles, churches full of people earnest to pray for our country and its leaders, members of Congress, usually at odds with those from the rival political party, singing “God Bless America” on the steps of the Capitol. The attack by terrorists, aimed at producing weakness, has shaped a new strength.

While shocked and numbed in our mourning, we have heard eloquent words from political and religious leaders. Experts have tried to make sense of the attacks on our nation, and authorities have attempted to guess what might be next. All of us have fumbled for words to express our thoughts and feelings, but as we struggle, we have been able to discern one thing above all else — how fragile and transitory are our lives.

Many have responded with a simple question: How can God permit such evil to happen? No doubt God is suffering along with those whose lives were shattered by the events in New York, Arlington and Pennsylvania. The image of Jesus on the cross is the most vivid example that God embraces our pain and suffers with us. The shocking events of Sept. 11 are a consequence of one of God’s gifts to us — our free will. In our freedom, we can choose to exercise compassion and love toward others. We can choose to hate or to show great cruelty toward humanity. We can choose to follow, or to reject, the saving love of Jesus Christ. In our human nature, we continue to sin, and to misuse the freedom given to us by God. When that happens, chances are suffering will result, often to innocent victims.

Amid the wreckage of the World Trade Center and the Pentagon, we can find hope in the risen Christ and his presence among us. May his love for us give us the strength and comfort to carry on in the difficult days ahead, and may his grace sustain the loved ones of those who perished at the hands of the terrorists. Words repeated frequently during the days after the disaster are more than a cliché. They ring true for all: Our lives will never be the same.

Quality Reading

This special Fall Book Issue is the first one produced under the leadership of our new book editor. Patricia Nakamura, known to readers of this magazine as music editor and reporter, now adds the chores of book editor to her duties. Ms. Nakamura replaces the Rev. Travis Du Priest, Jr., who has been book editor for the past 15 years. After spending the summer away, Fr. Du Priest decided to resign in order to devote more time to his role as director of the DeKoven Center, in Racine, Wis. His writing will appear on these pages from time to time.

This issue is one of four we publish each year emphasizing quality reading. Many people involved with churches tend to be voracious readers. Books, magazines and other reading material can provide church members valuable information about faith, church history, or other aspects of church life. We hope the book reviews and advertisements from publishers will be helpful as readers search for something new.

The Homosexuality Debate:



No Secondary Concern

By Daniel Muth

In a Viewpoint article, the Rev. Marek P. Zabriskie argued that the Episcopal Church is squandering limited resources on relatively unimportant matters such as “trying to appease those who struggle with ordination of women or argue about gays and lesbians as their primary agenda” [TLC, July 29]. He argues that Episcopalians should spend more energy addressing the pressing political topics of the day.

Issue can be taken with various points of Fr. Zabriskie’s piece. Personally, I found his politics shallow and his apparent tendency to allow the secular world to decide what the church should think important alarming. The important activities he lists (worship, mission, breaking bread, etc.) appear to these eyes to get plenty of focus both in these pages and elsewhere.

It is with his apparent dismissiveness with regard to the homosexuality debate — with which the editors, in an accompanying editorial, apparently concur — that I take greatest issue. I believe this debate to be of profound importance to the Episcopal Church. If many of us are bored with it, I can understand and sympathize. But then, I suspect that Athanasius would rather have talked about something other than Arianism, Augustinian Pelagianism, and Ignatian Gnosticism. Faithful acceptance of the battles we have been given to fight is as important to godly life as ignoring them is perilous.

The homosexuality debate is important because it strikes at the heart of what even Fr. Zabriskie considers central to our identity as Anglicans: shared prayer. The avatars of homosexual rights are pressing for liturgies for the blessing of “same-sex unions” with the rather clear intent that these unions be understood as similar to marriage. Many of us, for good reason, cannot accept these as valid liturgies. We cannot in good conscience participate in them, even tacitly, by allowing them entrance into the *Book of Occasional Services* or any other prayer book, where their presence gives them official status as representing that which holds us together as Anglicans. I am convinced that “same-sex-union” liturgies, having no godly imprimatur via scripture and no basis in recognizable Christian thought, are thus invalid.

Surely, some will no doubt suspect, I am ignorant both of what science

The homosexuality debate is important because it strikes at the heart of what even Fr. Zabriskie considers central to our identity as Anglicans: shared prayer.



has to say and of what modern scholarship has found regarding scripture. I would argue, as a nuclear engineer, that it is precisely because I am not ignorant of science that I can safely ignore it in the case of determining the rightness or wrongness of what is rather euphemistically called “homosexual activity” in a Christian context. At its most basic, all science does is describe the knowable universe in particular terms. In my business, we understand what causes big atoms to turn into little atoms, at what rate, and how much heat energy is released, enabling us to boil water, spin a magnet in a copper coil, and thereby make electricity. Science describes these processes sufficiently for us to control and perform them. It doesn’t tell us whether we should be doing any of this or what it means or whether we are somehow sinning against God or the planet or anything else. In the same way, science may be able to tell you what your sexual proclivities are. It cannot tell you what they mean or how you should express them or whether they are or should be central to your self-understanding. Science has, frankly, nothing to say to us as Christians regarding the proper understanding of homosexuality and the church.

So far as modern biblical scholarship is concerned, I have generally found it interesting and somewhat helpful, but hardly compelling. No one, so far as I know, has ever come into a saving relationship with the living God through knowing how many authors there were of Isaiah, or what the “Q” document might actually contain, or how the Essene community viewed the coming of the Messiah. As far as the various scriptural texts treating homosexuality, it is true that what they mean by the term (sexual acts themselves) and what moderns mean (sexual orientation as a defining human characteristic) are different. The biblical understanding, however, is still legitimate and understandable and worthy of being dealt with on its own terms.

It is often pointed out that the Pen-

I am convinced that “same-sex-union” liturgies, having no godly imprimatur via scripture and no basis in recognizable Christian thought, are thus invalid.



tateuch condemns eating shrimp as heartily as it condemns “lying with another man.” Since the former command is no longer considered applicable, the latter, it is claimed, may likewise be dispensed with. The rather obvious shallowness of this position comes clear when it is also noted that the command to love our neighbors as ourselves occurs in the same portion of scripture, and surely this command is not invalid. I would argue that the Levitical law in which all three commands appear can be categorized in three parts: moral laws (the decalogue, etc.), theocratic laws (concerning the governing of ancient Israel) and cultic laws (concerning religious ceremonies in ancient Israel). Unlike the other two, the moral laws were not rescinded by the coming of Christ. I would further argue that the prohibition against sodomy is part of these moral laws and therefore still valid, making what St. Paul has to say on the matter a good deal clearer.

Finally, there is the matter alluded to earlier of our modern perception of sexual orientation as a defining human characteristic. As noted above, this is not a scientific notion and has no basis in scripture or precedent in God’s leadership of his church over the last 2,000 years. Its roots go only as far back as 19th-century ideology and even then can be shown to have no basis in Christian belief or practice. It is utterly alien to Christianity. Ultimately, the homosexuality debate comes down to how such alien notions (there are many

regnant in the world and they will increase as “post-Christian” ideology is increasingly ascendant in our culture) should be handled by Christians and the church.

Fr. Zabriskie and the editors are right that there are many other things for Episcopalians to discuss these days (I would top the political list with the gross injustice of our government’s refusal to protect by law the lives of unborn children). However, for us as a particular Christian institution, few are more important than the homosexuality debate, which concerns the liturgies that hold us together in our time, the traditions and beliefs that bind us in continuity with Christians across time and space, the historical and continuing leadership of the immortal Christ over his church, and our shared understanding of the world we inhabit — particularly our responsibility to see it as God does and not as it sees itself. Much of this conversation has been wasteful, of course, filled with the shallowness, invective, and even truculence that is the lot of sinful man. We can do better — not so much by changing the topic, but by being grownups; by exploring more deeply and realistically the gifts we have received and the challenges we currently face, with our eyes on and our knees bent toward that Truth who will, in his time, set us all free. □

Daniel Muth in a frequent contributor to TLC who lives in Port Frederick, Md.

Historic Succession

While I am in substantial agreement with the editorial, "Agreement Has Changed" [TLC, Sept. 9]," I need to correct one point. The editorial states that "... many Lutherans objected to the fact that when full communion was achieved, bishops in historic succession (Episcopalians) would be required in ordination of pastors."

In fact, *Called to Common Mission* requires three bishops in the historic succession to preside at all installations of new bishops (thus assuring that the new Lutheran bishops enter the succession), but those bishops can either be Episcopalians or bishops from other branches of world Lutheranism which have retained the historic succession. A bishop or bishops from the Episcopal Church would be invited to participate in the same way as a symbol of the communion now shared.

The point was not that Lutheran bishops would be installed through prayer and the laying on of hands by Episcopal bishops, but that they be installed through prayer and the laying on of hands by bishops in historic succession.

It is then to be the case that a bishop would regularly preside and participate in the laying on of hands at the ordination of all clergy.

It remains true that, as the editorial states, "many Lutherans objected to the fact that ... bishops in historic succession ... would be required in ordinations of pastors." Hence the by-law adopted by the Churchwide Assembly. I would also agree that "what this alteration means for the Episcopal Church has not been determined" but that "the frequency of 'ordination in unusual circumstances' may determine how the church responds."

That official response could only come after our next General Convention in the summer of 2003.

(The Rt. Rev.) C. Christopher Epting
Deputy for Ecumenical and
Interfaith Relations
New York, N.Y.

When the first attempt to achieve full communion was not accepted by ELCA, the leadership of the Episcopal Church was willing to compromise and suspend even more of Anglican (and ancient catholic) tradition and belief to accept *Called to Common Mission* (CCM).

The ELCA and the Episcopal Church do not hold the same beliefs on orders, ordination, and to some extent, even sacraments. The members of ELCA were willing to challenge their leadership and to make some provision for belief in a single order of ministry. Unfortunately, the membership of the Episcopal Church has not been able to make a successful challenge to our leadership getting us into CCM and several other things contrary to Anglican (and ancient catholic) belief and tradition. The Episcopal Church should withdraw from CCM and return to Anglican beliefs on orders and ordination. Our ecumenical efforts would be better directed toward affirming Anglican tradition and improving our relationship with other Anglican churches, Roman Catholics and Eastern Orthodox churches.

Michael Richerson
Wichita, Kan.

I read with interest the article concerning the recent action of the Lutheran Church in unilaterally amending the CCM. I particularly noticed the language of the article, speaking of "narrowly" adopting the amendment, i.e., only slightly more than 2/3 of those voting.

If the Lutheran assembly is as "representative" of its constituency as we claim that the General Convention is of ours, this means that the number of those voting for the amendment is larger than the entire membership of the Episcopal Church. It is also interesting to speak of slightly more than 2/3 as a narrow margin when some very controversial issues have been adopted by our General Convention by slightly more than half of those vot-

The Third Annual
Virginia Theological Seminary
John Hines
Preaching Award



John Hines

*The recipient of the John Hines
Preaching Award will receive
\$2,000.00.*

Virginia Theological Seminary invites all preachers—bishops, priests, deacons, and laypersons—to submit one sermon for the John Hines Preaching Award. The sermon must have been delivered in the Episcopal Church to a congregation between I Advent 2000 and the last Sunday after Pentecost 2001. The prophetic voice that characterized Presiding Bishop John Hines' own ministry should be central within the sermon. The sermon must be received by the John Hines Preaching Award Committee by December 31, 2001. The name of the award recipient will be announced in Spring 2002.

*If you need further information,
write or call the Rev. Robert Burch,
Director of
Development and
Church Relations,
Virginia Theological
Seminary,*



*3737 Seminary Road, Alexandria,
VA 22304 1-800-941-0083
Email: BBurch@vts.edu*

LETTERS TO THE EDITOR

ing — and supporters of those controversial issues have said that this is the clear will of God for the church. Is that true for the Lutherans who are not so enamored of the “gift of the episcopate” from the junior partner in this pact?

It is interesting to look back at the controversial Jerusalem bishopric scheme between the Church of England and the Prussian Lutherans, a scheme strongly opposed by the Tractarians and a factor in the loss of some of them. It was “from the top down” as are many ecclesiastical schemes. Set up in 1841, it died within 25 years.

*(The Rev.) J. Raymond Lord
Owensboro, Ky.*

An editorial quotes Presiding Bishop Frank Griswold as saying the frequency of “ordination in unusual circumstances” may determine how the Episcopal Church responds to

the action of the Evangelical Lutheran Church in America. The implication of this statement is that “frequency” not fact will determine whether or not the agreement is seen to be broken.

The Lutherans claim that they voted to allow presbyteral ordination to keep the unity of their church. That, unfortunately, breaks the agreement. Now what? Does the Episcopal Church respond with suspending the agreement, or does another theology of orders emerge? And where will be the consistency in this matter? Had the Lutherans truly wanted the historic episcopate, they need only to have appealed to their Lutheran Church in Sweden.

We all want the unity of the church. Is not the only basis for unity the truth in essentials, which comes to us from the undivided church of the first millennium? Anything other

than that may be building on shifting sand.

*(The Very Rev.) Anthony J. Bondi, Jr.
St. Ambrose Orthodox Church
Putnam Valley, N.Y.*

An editorial noted that the Evangelical Lutheran Church in America (ELCA) has “changed its bylaws to permit ordinations to take place without the participation of a bishop.” Now that full communion has been achieved with the Episcopal Church, bishops in apostolic succession must not seem so needed.

All of this reminds me of how Arizona became a state. In 1910, the Arizona Constitution Convention approved a provision for the recall of judges. President Taft opposed this provision and refused to sign the document, already passed by the U.S. Senate, granting statehood to Arizona. Another election was held in



A Generation is Rising...

**A Life Changing Gathering of
Jr. & Sr. High Students
Youth Leaders
Adult Leaders**

YOUTH

quake

awaken

January 18-20, 2002

**Ridgecrest Conference Center
Ridgecrest, NC
\$99 includes conference, 2 nights
lodging and meals**



The Rev. Cn.
Charles B. Fulton



Jeffrey B. Scott
Worship Leader



Ben & Azron
Drama



Eric Moulton

Check your Pulse

Contact ACTS 29 Ministries @ 1.800.299.6324 or visit us on the web at www.a29.com

the Territory of Arizona which removed the power of the people to recall judges. With this removal, President Taft allowed Arizona to be admitted to the Union as a state, and it was on Feb. 14, 1912. Soon after that, the offending provision, empowering the voters to recall judges, was placed back in the Arizona Constitution. There was nothing President Taft could do about it. Sounds familiar, doesn't it?

(The Rev.) Donald H. Langlois
Chandler, Ariz.

Examine With Care

In his interesting and generous review of my book, *Escaping God's Closet* [TLC, Sept. 2], Fr. Cromey correctly describes me as being somehow "stuck in an intellectual process."

Despite his generous agreement with the conclusions which that most useful (and inescapable) process has enabled me to reach, he himself seems to put more trust than would I in the romantic imagination or what he describes as the "mythological and emotional dimensions of Christianity." But he must surely admit that the "sense of awe" which music and liturgy can inspire must be examined with care. It may also mislead us, as it did me, into accepting teachings which are mistaken, if not actually fraudulent. Missionaries, like televangelists and even politicians, are notorious for employing such arts to ensnare millions.

Fr. Cromey also finds that my assessment of the true nature of Existence lacks a "sense of community" and even a ministry to the sick and dying, but, as I try to show, the all-encompassing unity of Existence to which we all belong clearly enfolds us all eternally, a fact which can give us enormous comfort not only in the course of our lives but also, and perhaps most importantly, in the extremities of pain and death. There is no doubt that the key to any future for Christianity must surely be the love and kindness which it calls us to have for each other, and though the founding of a service for suicidal people and of The Parsonage, as well as of National Public Radio, when taken in that light, may not seem to some to be

religious or devotional undertakings, they appear to have been worthwhile, perhaps more so than are many Sunday services.

(The Rev.) Bernard Duncan Mayes
Washington, D.C.

Alive and Well

Returning home from an overseas missionary trip, I sat down to read a month's worth of TLC. Imagine my sur-

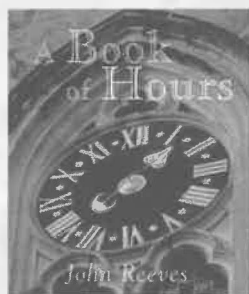
prise to read the editor's query:

"Whatever became of the North American Missionary Society?" [TLC, July 29].

I am pleased to report that NAMS is alive and well, and serving the gospel of Jesus Christ in North America, Europe, Asia and Oceania. We have assisted in the formation of more than 60 new Anglican and Episcopal congregations (in the United States alone) since our

A Book of Hours

John Reeves



This inspiring book by author and composer John Reeves invites readers into a rich but neglected devotional tradition. Following the style of the exquisite, medieval prayer books called Books of Hours, Reeves here offers a cycle of spirit-nourishing poems about the life of Christ.

While purposely reflecting the design of ancient prayer books, *A Book of Hours* speaks directly to life in the modern world. Reeves is a contemporary poet writing in the language of our own time. His stirring poems speak of Christianity as a current reality — not just a legacy from the past — powerfully connecting the abiding message of the gospel with the challenges of faith today.

ISBN 0-8028-4907-5 • \$16.00



Also by John Reeves

THE ST. MATTHEW PASSION

A Text for Voices

"Reeves' meditations disclose a new access not only into Bach's *St. Matthew Passion* but also behind it to the Passion of Jesus of Nazareth, in which we can discover the suffering of all

humans through the ages. A profound and inspiring piece of religious poetry for our times."

— HANS KÜNG

ISBN 0-8028-3900-2 • \$16.00

At your bookstore,
or call 800-253-7521
Fax: 616-459-6540
www.eerdmans.com

1071
WM. B. EERDMANS
PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MI 49503

Meet the Challenges of Congregational Life with New Fall Books for Clergy

Alban's First Hardcover

Celebrating 10 best-selling years!

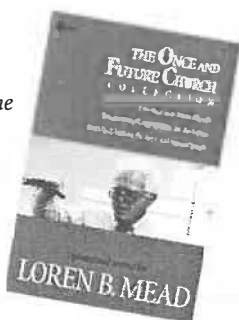
The Once and Future Church

by Alban Institute founder Loren B. Mead...

created an instant sensation in congregational circles. Two subsequent titles, *Transforming Congregations for the Future* and *Five Challenges for the Once and Future Church*, ex-tended Mead's original vision with similar success.

Now in celebration of the tenth anniversary of *The Once and Future Church*, Alban is proud to publish all three of these books as a single, special edition.

AL239 \$45.00



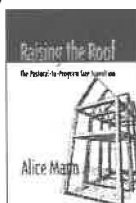
5 Steps to organizing growth

Raising the Roof

The Pastoral-to-Program Size Transition

By Alice Mann
AL243

\$15.00



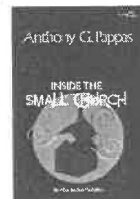
Keeping it simple

Not Trying Too Hard

New Basics for Sustainable Congregations

By Bob Sitze
AL245

\$25.00



Collected big ideas

Inside the Small Church

By Anthony G. Pappas, Editor
AL242 \$20.00



"But why won't you change?"

Welcoming Resistance

A Path to Faithful Ministry

By William Chris Hobgood
AL241 \$17.00

A manual on faith and social action

Community Ministry
New Challenges, Proven Steps to Faith-Based Initiatives

By Carl S. Dudley
AL246

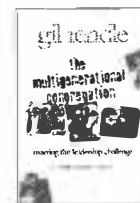
\$19.00



Exploring unique legacies

Spiritual Family Trees
Finding Your Faith Community's Roots

By Barbara Wendland and Larry W. Easterling
AL240 \$12.00



Overcoming us/them talk

The Multigenerational Congregation

Meeting the Leadership Challenge

By Gil Rendle
AL244 \$18.00

Discussing the neighbors' faiths

America's New Religious Landscape

From PBS' Religion & Ethics NewsWeekly:

Presented by Bob Abernathy
No. REN1(video) \$15.00

Establishing "mutual ministry"

Why You Should Develop a Pastor-Parish Relations Committee

Presented by Roy Oswald
No. AL247(video) \$29.00



Now...Buy and Browse Today! Visit the complete Alban Bookstore online www.alban.org or call 1-800-486-1318

LETTERS TO THE EDITOR

founding in 1994, and believe our most faithful and productive days lie ahead of us.

NAMS has refined its ministry focus over the last two years, however. We now put all our resources to work in serving "pioneering leaders who are building and serving new apostolic networks." This focus on multiplying church planting movements better expresses our founding vision than did our efforts to serve one new work at a time.

(The Rev.) Jon C. Shuler
General Secretary, NAMS
Charlotte, N.C.

Editorial Bias

The editorial, "Many Opinions" [TLC, Sept. 2], rings hollow. Every publication, from the *New York Times* to the *Wall Street Journal*, from the *National Review* to the *Nation*, from *The Witness* to *THE LIVING CHURCH*, has an editorial bias that bleeds through its pages and affects all its coverage, including objective news stories. Even with broad coverage of issues before the church, and Viewpoint articles that represent different ecclesial and political positions, the traditionalist, conservative and non-progressive bias of TLC shines through in every issue. Can't you just own up to it, like all publications of integrity do?

(The Rev.) Timothy Safford
Christ Church
Philadelphia, Pa.

'Unflinching'

What is the purpose behind choosing Susan Hogan Albach's comments for the Quote of the Week? [TLC, Sept. 2]. Is it to assist her in the slander of Bishop Iker or of Rush Limbaugh? I know neither man, but to suggest that their sincerely held opinions, because they are not our opinions, are necessarily therefore "unflinching," "anti-women," and monarchial is adolescent, at best. This is the kind of attitude that is responsible for the sorry state of discourse, both political and religious, so evident in our country and church today. Where, oh where, has the capacity for respectful disagreement gone?

(The Rev.) Matthew G. B. Weiler
Church of St. Mary the Virgin
New York, N.Y.

The Love of Learning and Living By Travis Du Priest

LEARNING TO LOVE. By Martin Israel with Neil Broadbent. Continuum. Pp.128. \$21.95 paper.

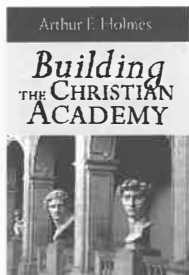
A British pathologist who, after his conversion, became a Church of England priest, Martin Israel writes on the mystery of love, in particular the difficult subject of loving one's neighbor. The author says this is "the purpose of this life . . . (to) grow in love and usefulness to our neighbor."



W.H. AUDEN: Lectures on Shakespeare. Edited by Arthur Kirsch. Princeton. Pp. 398. \$29.95.

In 1946 W. H. Auden, one of Anglicanism's most beloved poets, gave a

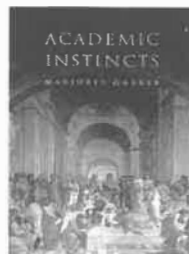
course on Shakespeare's plays at the New School for Social Research in New York. His lectures are here reconstructed from notes of students by an emeritus professor of English from the University of Virginia. Numerous references to other writers and to Shakespeare's sonnets. A unique and most welcomed publication.



BUILDING THE CHRISTIAN ACADEMY. By Arthur F. Holmes. Eerdmans. Pp. 122. \$12 paper.

A historical survey of the church and its role in education, from St.

Augustine and the monastery and cathedral schools of the Middle Ages to Francis Bacon and Newman and into the 20th century. Strong plea to return to the liberal arts.



ACADEMIC INSTINCTS. By Marjorie Garber. Princeton. Pp. 187. \$19.95.

Want to delve even more into the subject? The director of Harvard's Humanities Center discusses the tension between amateurs and professionals, the relation of disciplines (something Newman looked at in the 19th century) and the topic of jargon and plain language. Shows how these debates foster the intellectual life.



APOSTOLIC WITNESS IN A POST-CHRISTIAN AGE

An Ecumenical International SEAD Conference
January 10 - 12, 2002

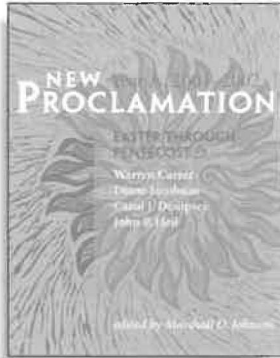
Just how religiously odd is the larger world in which the Christian Gospel is preached today? And is the Church of the apostles equipped for a faithful witness in the midst of this culture? This conference explores some of the challenges these questions raise, touching on matters of doctrine, worship, philosophy, formation, culture and evangelism.

Presenters include Rodney Clapp (Episcopal, USA), Robert Louis Wilken (Roman Catholic, USA), Rusty Reno (Episcopal, USA), Marva Dawn (Lutheran, USA), Tom Smail (Anglican, UK), George Sumner (Anglican, Canada), Nick Healy (Roman Catholic, USA), Elaine Storkey (Anglican, UK), Francis Kline (Roman Catholic, USA).

VISIT OUR NEW WEBSITE: seadinternational.com

The Cathedral Church of St. Luke and St. Paul
126 Coming Street, Charleston, South Carolina 29403
stlukeandstpaul.org
Phone: (843) 722-7345

NEW PREACHING RESOURCES



WARREN CARTER, DIANE JACOBSON,
CAROL J. DEMPSEY and JOHN P. HEIL

NEW PROCLAMATION

Year A, 2002, Easter—Pentecost

Edited by Marshall D. Johnson

This essential pastoral companion offers creative links to literature, spirituality, and the sociocultural scene in addition to historical and interpretive reflections on all the biblical texts. For the Revised Common Lectionary, the Roman Catholic and the Episcopal lectionaries. Workbook design, lay-flat binding.

0-8006-4246-5 224 pp paper
\$25.00 (\$37.50 in Canada)

BONNIE BOWMAN THURSTON

PREACHING MARK

Fortress Resources for Preaching

How Mark's Gospel offers a wealth of materials for Christian life and reflection. 0-8006-3428-4 160 pp paper
\$18.00 (\$27.00 in Canada)

JAMES R. NIEMAN
and THOMAS G. ROGERS

PREACHING TO EVERY PEW

Cross Cultural Strategies

Practical ways for preaching to a congregation with a wide variety of cultural backgrounds.

0-8006-3243-5 160 pp paper
\$16.00 (\$24.00 in Canada)

THOMAS G. LONG

PREACHING AND THE LITERARY FORMS OF THE BIBLE

Sermon preparation for preaching on psalms, proverbs, narratives, parables, and epistles.

0-8006-2313-4 144 pp paperback
\$15.00 (\$22.50 in Canada)

At bookstores or call 1-800-328-4648

FORTRESS PRESS

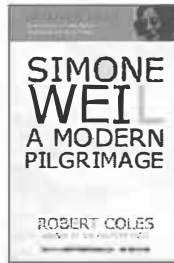
Augsburg Fortress, Publishers
www.fortresspress.com



SHORT & SHARP

INTRODUCING THE REFORMED FAITH: Biblical Revelation, Christian Tradition, Contemporary Significance. By Donald K. McKim. Westminster John Knox. Pp. 261. \$27.95 paper.

The ins and outs of the Reformed tradition? All are covered in Westminster's Reference Book editor's new book. Topics such as Scripture, Providence, Sin, Holy Spirit, the Lord's Supper. Includes a section on frequently asked questions. One passing reference to the Episcopal Church in the section on Baptism.



SIMONE WEIL: A Modern Pilgrimage. By Robert Coles. SkyLight Press. Pp. 177. \$16.95 paper.

A 1987 book freshened up with a

new foreword by Robert Coles, the widely published author, on one of the most unusual and powerful spiritual writers of the 20th century. Weil on working people: "Conceivably a plant or factory could fill the soul through a powerful awareness by collective ... life."



SPIRITUAL QUESTIONS FOR THE TWENTY-FIRST CENTURY: Essays in Honor of Joan D. Chittister. Edited by Mary Hembrow Snyder. Orbis. Pp. 192. \$18 paper.

Speaking of women and Christianity. Certainly Sister Joan Chittister ranks high in the 20th and 21st centuries. This festschrift covers a multitude of subjects on contemporary spirituality by the likes of Daniel

COWLEY PUBLICATIONS

Solitude

A Neglected
Path to God

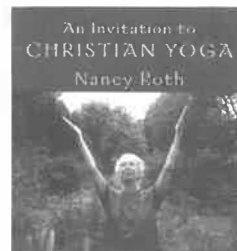
Christopher C. Moore

SOLITUDE

A Neglected Path to God



Christopher C. Moore



An Invitation to
Christian Yoga
Nancy Roth

Getting Involved
With God

Rediscovering the
Old Testament
Ellen F. Davis



GETTING
INVOLVED
WITH GOD



Ellen F. Davis

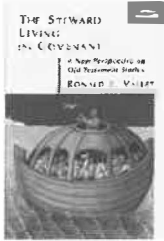
COWLEY PUBLICATIONS

phone: 1-800-225-1534

cowley@cowley.org

www.cowley.org

Berrigan, Martin Marty, Richard Rohr, Matthew Fox and Elaine Wainwright.



THE STEWARD LIVING IN COVENANT: A New Perspective on Old Testament Stories. By Ronald E. Vallet. Eerdmans. Pp. 251. \$20 paper.

An American Baptist minister examines stories from the Hebrew Bible from the perspective of stewardship: "Though there is an abundance in the economy of God, our culture ... conditions us to believe that scarcity is the reality."

WOMEN & CHRISTIANITY: The First Thousand Years. Vol. 1. By Mary T. Malone. Orbis. Pp. 276. \$20 paper.

An exciting book surveying a thousand years of women's voices and roles in Christianity. Chapters included "Women Disciples," "Women Martyrs," "Deaconesses, Widows and Virgins" and "Abbesses." Selected Bibliography and Index of People and Places.

ZEN EFFECTS THE LIFE OF ALAN WATTS. By Monica Furlong. SkyLights. Pp. 235. \$16.95 paper.

Another older (1986) book with a new foreword by author Monica Furlong, herself a prolific writer, as was her subject, sometime Episcopal priest and Northwestern chaplain, Alan Watts, who was one of the first to introduce us Westerners to Eastern philosophy and religion. Remember "The Wisdom of Insecurity"?

SALVATION: Scenes from the Life of St. Francis. By Valerie Martin. Knopf. Pp. 268. \$24.

Novelist (*Italian Fever* and *The Great Divorce*) Valerie Martin verbally "paints" an imaginative portrait of Christianity's most ecumenical and beloved saint through

"panels" inspired by fresco cycles depicting Francis's life. Beautifully written.

WIPPELL'S

SPECIAL OFFER - 20% DISCOUNT CEMETERY CLOAK

Prepare for Winter by ordering a Wippell Cloak early, at a special price.

- Choice of heavy or medium weight all wool English Melton cloth.
- Choice of two styles. Standard cloak or extra full Cappa Nigra with cowl.
- Comfort, convenience and warmth, in a quality Wippell Tailored garment.
- Metal clasp and chain fastening. • Two concealed pockets.
- Arm slits, if required, at no extra cost.

Special Prices for 4 Weeks Only

(Offer ends October 31, 2001)

	Cloak	Cappa Nigra
Medium Weight	\$307.00	\$348.00
Heavy Weight	\$348.00	\$388.00

Plus Shipping

Detachable Hood (for Cloak Only) add \$46.00

Give height and chest size with order.

CALL TODAY! Visa, Discover, MasterCard & American Express charge cards accepted!

J. WIPPELL & COMPANY LTD.
visit our web site at www.wippell.com

1 Mill St. (PO Box 468) • Branchville, NJ 07826
Toll Free Phone: 1-877-WIPPELL
(1-877-947-7355)
Toll Free Fax: 1-800-5CLERGY
(1-800-525-3749)

Is your church in the lurch?

WITH GENEROUS HEARTS

How to Raise Capital Funds

CHURCH, CHURCH SCHOOL, CHURCH AGENCY,
OR REGIONAL CHURCH BODY

Written by Barbara and Glenn Holliman, *With Generous Hearts* provides field-tested insights to point your church fundraising efforts in the right direction. For capital campaign management, call Holliman Associates at 1-800-516-8322 or visit us online: www.hollimanassociates.com. To order the book, call Morehouse Publishing: 1-800-877-0012.

**HOLLIMAN
associates**
FUND RAISING CONSULTANTS

At Kanuga this fall...

REMEMBERING TERRY, November 4-7 - For all touched by the ministry and works of the late Urban T. Holmes III.

TRANSFORMATION AND RENEWAL II: *Models and Resources for Black Congregational Development in the Episcopal Church*, November 11-16 - Keynoter: Bishop Michael Curry. For clergy-lay teams.

RECONCILIATION: *Christianity and Islam - Is There a Way Forward?*, December 2-5 - co-sponsor, the Community of the Cross of Nails.

CONGREGATIONAL OUTREACH CONFERENCE, *Fulfilling the Great Commandment and the Great Commission*, December 3-6
Keynoter: Bishop Claude Payne. For all churches, all settings...experienced leaders offer practical approaches for beginning or next level...partnering across racial, denominational lines...using National Church resources... medical care as ministry...Habitat for Humanity...feeding the hungry... involving youth, young adults...housing the homeless and working poor.

Kanuga Conferences, Post Office Box 250
Hendersonville, NC 28793
Telephone 828-692-9136 • Fax 828-696-3589
Email: info@kanuga.org • Web: www.kanuga.org



BOOKS

(Continued from page 9)

it comes to Muslim history, this is a great little book for the pilgrim leader, the sort of devotional guide which would come in handy on the ground, where the eras and dynasties of unfamiliar history too often obscure rather than enlighten the first-time visitor. If I had to pack only one book published this year for a parish pilgrimage to the Holy Land, this little gem would be it.

Jesus

A Colloquium in the Holy Land

Edited by Doris Donnelly
Continuum. Pp. 166. \$19.95 paper.

The scholarly, yet accessible, essays in this volume are not to be sneezed at. With such big names as Elizabeth Johnson and John Meier on the title page, one expects (and is not disappointed) serious scholarship.

The articles on the development of messianic theory and the much-vexed question of oral vs. written tradition are not likely to challenge any of the current shibboleths in biblical studies. They are, however, excellent, lucid introductions for the non-specialist into some of the most important, but most jargon-ridden, questions of theology to have developed in recent decades.

All of the articles attempt in some way to answer the questions implied in the last of the series, which deals with the theological value of the quest for the historical Jesus. Looking through the prisms of Roman/Herodian government, economics, and what is known of Galilean Judaism, Sanders concludes that Jesus' Nazareth, Sepphoris and Bethsaida were overwhelmingly orthodox, typical Jewish areas. Jesus as wandering Cynic philosopher with an eye on Aeschylus and Oedipus, a model so beloved by some scholars, seems to have more in common with modern visions than with historical data.

Coming from a non-conservative, non-fundamentalist perspective, Sanders politely points out that Crossan, Downing, Meier and others may have overemphasized the imaginative side of the historian's craft at the expense of "just the facts, ma'am" accuracy.

THE LIVING CHURCH

www.livingchurch.org

Shrine of Our Lady of
Clemency

Continuous Novena
Write for Information
S. Clement's Church

2013 Appletree Street, Phila., Pa. 19103



The Sunday readings

at your fingertips anytime, day or night

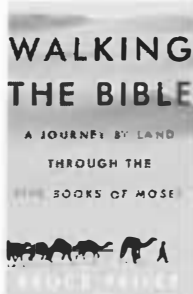
ON YOUR CHURCH WEBSITE

For a sample and easy sign up,
visit

www.preparingforsunday.com

Walking the Bible

By Bruce Feiler
William Morrow. Pp. 464. \$ 26 paper.



From an entirely different perspective, this work by a secular American Southern Jew is an attempt to "feel" the personality of the characters of Torah — including, interestingly, the character of the Almighty and Everlasting, blessed be

he. Reading at times like a Southern-fried cousin of William Dalrymple's 1999 *From the Holy Mountain*, this is a splendid piece. The author sets out, in the company of noted archaeologist Atvner Goren and with a backpack full of culinary metaphors (geographic locales look like rancid hamburger, melting Life-savers, chocolate, apricots, butter, burnt sugar and spinach souflees, among others, and sunrise through the mist is compared to a plate of grits — is it coincidental that one of his chapters deals directly with the thirst and hunger of being in the Sinai for weeks on end?), to find his connection to the Bible, a book which he's hardly bothered to open since childhood. And just coincidentally, along the way, he finds a re-connection to the land, to himself, and to God.

For those who prize easy answers and straightforward assertions, this will be a difficult book. Feiler concludes the Bible is true, even though it may be horribly inaccurate in places: The stories of Torah, from Noah on through Moses, are true to the spirit of their time, and true far more importantly, to the nature of the human/divine relationship. God is a difficult lover, in Feiler's view, both destructive and creative, and in that way the desert wanderings of Abraham and Moses reflect divine truth.

Clearly, this book is not written from a Christian perspective, which may explain why it was so hard to find in my local Christian bookstores. But rest assured, it's worth the search. With a sweep from Turkey to the Nile, the Sinai uplands to the Jordan's jungle, with broad

Educating Women and Men for Lay and Ordained Ministries

Located at the heart of a great academic center in Cambridge, Massachusetts, Episcopal Divinity School has been a leader in theological education for more than 100 years.

EDS offers degree programs—Master of Divinity, Master of Arts in Theological Studies, and Doctor of Ministry—as well as other opportunities for lifelong learning and ministry development.

For more information, contact the Admissions Office toll free at 1-866-433-7669. Visit our website at www.episdvnschool.edu.



EPISCOPAL DIVINITY SCHOOL

99 BRATTLE STREET
CAMBRIDGE, MA 02138



"EDS dares to dream that this learning, worshipping, and caring community can help build the larger community that is the kingdom of God."

—Thomas Eoyang, M.Div.

ORTHODOX EPISCOPALIANS

Get all the news of interest to you nationally and internationally from the magazine that has tracked Anglican events from the orthodox viewpoint for 34 years—*THE CHRISTIAN CHALLENGE*. For a full year (nine issues) at our special introductory rate, send check or money order for \$20, or VISA or MASTERCARD information, with your name and address to:

TCC, 1215 Independence Ave SE, Dept L
Washington, DC 20003; fax (202) 543-8704

CHURCH DIRECTORY PAGE 39

CHURCH CUSHIONS

custom-made yet competitively priced! On your next seating, kneeling, or needlepoint cushion project, contact *Waggoners*, the cushion specialists!

NATIONWIDE 1-800-396-7555

Waggoners, Inc.

www.pewcushions.com



THE FINEST QUALITY INCENSE FOR CHURCH AND HOME

Sampler Pack: 1 1/2 oz. of each of our four blends—\$12.95 + 4.00 shipping (prepaid only)

HOLY CROSS INCENSE

P.O. Box 99 • West Park • N.Y. 12493
(845) 384-6660

Let the Children Come

Come and Worship :
a Complete Sunday Program
for a Children's Liturgy of the Word

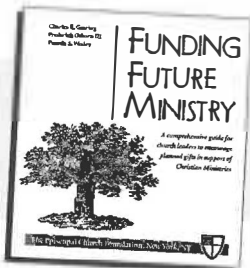
- ◆ *Opening Collect*
- ◆ *Two Scripture lessons*
based on the Episcopal Lectionary
newly worded for children ages 3-12
- ◆ *Responsive Psalm*
- ◆ *Homily suggestions*



Years A, B and C now available. \$37.95 each, plus \$7.00 shipping.
Children's Worship Publications, Holy Trinity Parish, 193 Old Greenville Hwy., Clemson, SC 29631. For more information call 864-654-5071.

A Comprehensive guide to encourage planned gifts in support of Christian ministry.

For churches, dioceses, charities, schools, chaplaincies, camps and conference centers, and other charitable agencies and organizations.



CAN BE USED BY ALL CHURCHES, NOT JUST EPISCOPAL CHURCHES.

- 210 pp notebook with tabs
- \$40.00 for the notebook
- \$30.00 each for orders of 10 or more
- \$20.00 for the CD
- \$50.00 for the notebook and CD

New CD Format

New—Available in CD format (either PC or Macintosh) by early September. You can download the useful forms with blanks, to be filled in later, or fill in the blanks on the computer and print out a completed form. An extended table of contents will link you directly to a chapter or subject category.

Comprehensive

Presents both an overview of gift-planning ministry and the tools you need to start one in your organization.

Pragmatic

Contains sample resolutions, policies, letters, newsletter articles, medical directives, funeral plans, sample forms of bequests, and more.

Resourceful

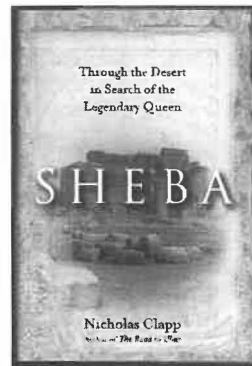
Assembles resources such as a Wills Awareness Kit, a Legacy Society sampler, and Investment Management Services Section.

For more information please contact the Episcopal Church Foundation at (800) 697-2858 or visit our website at www.EpiscopalFoundation.org. To order a copy, please call Morehouse Publishing at (800) 877-0012 or Episcopal Parish Services at (800) 903-5544.

BOOKS

examinations of geology, history, linguistics, current events, camel zoology and Arab hospitality, this book rewards the reader with careful prose, clever insights, and the picture of a man finding his faith without losing his mind through his contact with the texts of scripture.

*(The Rev.) Steven Wilson
Carthage, Mo.*



Sheba

Through the Desert in Search of the Legendary Queen

By Nicholas Clapp
Houghton Mifflin. Pp. 372. \$26.

I read this book as a lay person totally untrained in archaeology but intrigued with a near-mythical Old Testament woman, and I was fascinated. As a combination treasure hunt and travel adventure, it was one that kept me up nights. I spoke by phone with the author, who described the lure of the Queen of Sheba, that made him follow her often-dim trail through deserts and mountains, in countries most of us will never visit, in situations often

I recommend Sheba for long winter nights.

dicey, sometimes downright perilous. (But then, he enjoys this sort of thing: His first book was *The Road to Ubar*.) I recommend *Sheba* for long winter nights. But before you saddle the camels, read the vastly more educated reviews of professors of Old Testament at General Theological Seminary and Nashotah House.

*Patricia Nakamura
Book and Music Editor*



The Spirit of Anglicanism

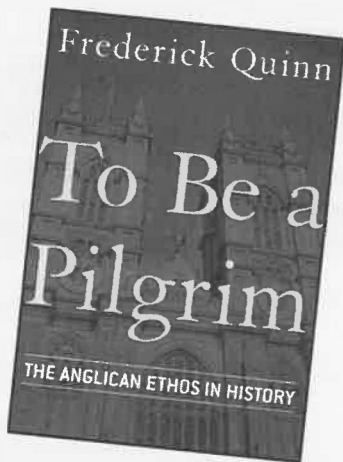
Frederick Quinn

TO BE A PILGRIM

The Anglican Ethos in History

Rev. Frederick Quinn, chaplain at Washington National Cathedral and former head of the Anglican congregations in Warsaw and Prague, examines the flesh and bones of Anglicanism. From St. Patrick to Julian of Norwich; from Thomas Cranmer to John Donne; from John Wesley to John Henry Newman; from C.S. Lewis to T.S. Lewis; *To Be a Pilgrim* is an intellectual and spiritual odyssey of great breadth and depth that highlights the special contributions of Anglicans to the whole world. Included are primary sources from the key writers, poets and theologians.

0-8245-1900-0 \$24.95 hardcover



THE CROSSROAD PUBLISHING COMPANY
481 Eighth Avenue, Suite 1550, New York, NY 10001
At your bookstore or call 1-800-395-0690.

Nicholas Clapp has produced a work that is part travel book, part a collection of traditions, and part biblical study, all organized around the search for the historical Queen of Sheba, whose visit to King Solomon is described in 1 Kings 10:1-13. It is as a travel book that this work is most successful. Clapp conveys to the

reader his enthusiasm for the places and peoples he encounters on his trips to the Holy Land, Yemen and Ethiopia.

Unfortunately, when Clapp turns his attention to biblical study, he does a very poor job. His comments in this area display both a

lack of necessary knowledge and even outright misreading of texts. More than once his statements about what the Bible says are simply wrong. For example, he lists among the enemies Solomon faced as king "the Israelite malcontents Rezon and Hadad, even his own brother Absalom" (p. 281). But Rezon was an Aramean (1 Kings 11:23), Hadad was an Edomite (1 Kings 11:14), and Absalom had been slain some years before Solomon became king (2 Sam. 18:15).

There are also logical problems with the arguments Clapp presents.

For example, he seems to accept the view that Solomon was little more than a hill-country chieftain whose capital Jerusalem was "a backwater crossroads" (p. 281), yet he also claims that the motive for the Queen of Sheba's visit was the existence of a merchant fleet established by Solomon and Hiram of Tyre at Ezion-geber on the Red Sea, something not possible unless Solomon controlled considerably more territory than his depiction as a hill-country chieftain implies.

So enjoy the travel, but read the other parts of the book with a suspicious and critical eye.

(The Rev.) Richard W. Corney
New York, N.Y.

**It is as
a travel
book that
this work
is most
successful.**



LeaderResources

Education Publisher for the Episcopal Church

DO YOU WANT YOUR CHURCH TO GROW?

Small groups
led by trained laity
grow churches
numerically and spiritually

Discipleship Groups
includes

A leadership training program

A format for group sessions

Twelve start-up sessions

On-going process

designed for use with

the New Church's Teaching Series

Call 800-941-2218

staff@LeaderResources.org

www.LeaderResources.org

Dedicated to Excellence in Stained Glass

Together, celebrating over 80 years and three generations. Our family-owned and operated Studio, along with our affiliate, George L. Payne Studios, have been creating and conserving stained glass windows worldwide.



*We Solicit
Your Inquiries*



Rohlf's Studio, Inc.

783 South 3rd Avenue
Mount Vernon, NY 10550

800-969-4106

e-mail: rohlf1@aol.com

www.rohlfstudio.com



Traditional • Contemporary • Restorations

COWLEY PUBLICATIONS

presents

SOLITUDE

A Neglected Path to God



Christopher C. Moore

In this thoughtful exploration of solitude, Christopher C. Moore offers us a vision not of loneliness and isolation, but of a path to greater understanding of ourselves and renewed closeness to God. Moore shows us practical ways to reclaim the experience of solitude as a spiritual and personal discipline, no matter how busy and demanding our lives may be.

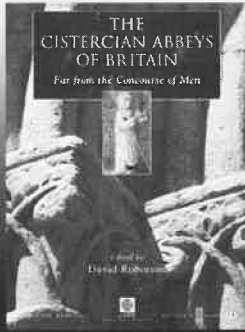


*Look for Solitude in your
local bookstore, or contact us
directly.*

**COWLEY
PUBLICATIONS**
phone: 1-800-225-1534
cowley@cowley.org
www.cowley.org

CISTERCIAN PUBLICATIONS

Texts and Studies in the Monastic Tradition



HIGH KING OF HEAVEN



ASPECTS OF EARLY ENGLISH SPIRITUALITY



The Cistercian Abbeys of Britain A lavishly illustrated history-gazetteer of the rich architectural legacy of the British Isles by the most successful of all the medieval monastic orders.

High King of Heaven A sensitive exploration by Benedicta Ward of the confluence of Celtic, Anglo-Saxon, and Mediterranean influences in a uniquely English spirituality.

The Venerable Bede 'Sr Benedicta's book presents Bede's knowledge and experience of these events with a poignant intimacy which both scholars and readers who have no previous knowledge of the period will find arresting and moving'—R. W. Southern

on the web at www.spencerabbey.org/cistpub • phone 616 387 8920 • fax 616 387 8390

CLERGY MOVING!

800-733-0930

Clergy know us for our care & concern plus great discounts

- ◆ Episcopal Clergy Discount
- ◆ Most Van Lines Available
- ◆ Several Estimates Provided
- ◆ 1,000's of satisfied clergy
- ◆ \$100/Day Delay Penalty*
- ◆ Welcome Packets



call Greg Bonaventure or John Higgins

*some restrictions

Does the word **retirement** scare you, Reverend?

Maybe you've been thinking about cutting back - taking time for life's simple pleasures. But you're not ready for the rocking chair.

Part-time and interim rectors are needed to serve in some of the most beautiful scenic communities in the country - towns nestled in majestic mountains, along sparkling rivers and the wildlife preserves of the Chesapeake Bay. We have many small, vital parishes needing experienced men and women priests.

Under CPF guidelines, you can maintain your pension and earn up to \$20,000 annually. Please contact the Rev. Tony Pompa, Diocese of Virginia, 110 W.



The Diocese of Virginia

Franklin Street,
Richmond, VA 23220,
1-800-DIOCESE, or
apomp@thedioocese.net



Relax.
This just might be fun.

BOOKS

As I tell my students, archaeology is not a search for any thing in particular. There was a day, however, when early archaeologists (some Episcopal clergy among them) were adventurers, even treasure hunters, bound for the ancient Near East. Some of them were intent on demonstrating the veracity of the Bible. Clapp's book captures this spirit by combining an interest in archaeological sites with the gusto of an adventurer and the lure of the East, making his book an enjoyable account to read. Throw in the search for the mysterious and beautiful Queen of Sheba from 1 Kings 10 and the book captures the interest of those concerned with biblical historicity.

Clapp admits from the start that the Queen of Sheba may have been imaginary; the earliest biblical character historically attested remains Omri, sixth king of Israel and nearly a century after Solomon. Clapp challenges biblical "minimalists" as he recounts his adventures in Israel, Yemen, and Ethiopia. With a critical eye toward the facts presented the reader discerns that no solid evi-

The reader should be aware that many of the seemingly logical connections are more apparent than they are likely.

dence for a historical Queen of Sheba may be marshaled at the end of the story. What Clapp has opened is the plausibility that such a person may have existed, but his case will likely not convince many biblical scholars.

Clapp's book is an enjoyable ramble through exotic locations following a biblical theme; still, the reader should be aware that many of the seemingly logical connections are more apparent than they are likely.

Steve A. Wiggins
Nashotah, Wis.

Reactions in and Around Washington

(Continued from page 15)

we ourselves mourn with so many countless thousands across our whole country and around the world whose lives are shattered and whose hearts are broken. We, people of faith, like the rest of the world now understand that we walk in the valley of the shadow of death and yet in the midst of death there is life. The valley is God's project, God's fertile ground for transformation of the human heart and will. That is our high and holy calling..."

Chapel Doors Opened

The Rev. Robin Dodge, rector of St. Mary's, Arlington, said:

"Here at St. Mary's... we are just a few blocks from the hospital where the first victims of the Pentagon attack were taken.

"When we first heard the news of the tragedy, we flung open the doors

of St. Mary's and set up signs informing passersby that our chapel was open for prayer and meditation. We rang the church bell every half hour calling people to prayer. As the streets outside the church became clogged with traffic evacuating closed buildings in downtown Washington... our entrances and bell were an actual and symbolic reminder that St. Mary's was open and ready to receive the faithful, the doubtful, the terrified, and all in-between. There was a steady stream of people who came to pray — some parishioners who worked at various government offices, neighbors, and those passing by."

On Tuesday evening the parish held a service of Evening Prayer culminating with the Great Litany and the Supplication.

On Wednesday parishioner Jaime Leonard organized a thank you letter-writing campaign for children who

were home because of all the school closures in the area. Children created thank-you cards and a banner for all the rescue workers and other emergency personnel who were working at the Pentagon.

"Wednesday evening we held a prayer vigil service and lit candles for those who had died in the tragic attacks," Fr. Dodge said. "Our prayers continue for all the victims and their families, the rescue workers and their families, those who hold positions of authority in our government, and the nation as a whole."

The Rt. Rev. Peter Lee, Bishop of Virginia, sent every parish a copy of a simple prayer service to use at their discretion, and participated in an ecumenical service at a Roman Catholic church Tuesday evening. Early on, he posted a message to the diocesan website. It reads in part:

"In a climate of fear and confusion, we are messengers of hope."

INTRODUCING A PAIR OF STUNNING NEW REFERENCE WORKS

"[This] volume will give new readers of the Bible a balanced approach to appreciating this treasured library of sacred texts."

Judith H. Newman
Associate Professor of Old Testament
General Theological Seminary, New York

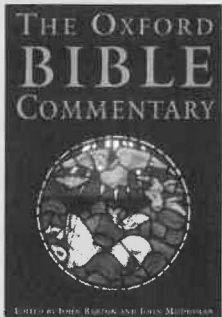
THE OXFORD BIBLE COMMENTARY

Editors: John Barton (Oriel & Laing Professor of the Interpretation of Holy Scripture at the University of Oxford) and John Muddiman (G. B. Caird Fellow in New Testament Studies at Mansfield College, Oxford)

This definitive volume features accessible, yet authoritative, non-denominational commentary written by an international team of scholars from a wide spectrum of religious traditions. The contributors examine the books of the Bible in exhaustive detail, taking an historical-critical approach that attempts to shed light on the Scriptures by placing them in the context in which their first audiences would have encountered them.

The *OBC* comes packaged with an electronic version on CD-ROM that includes the unlocked text of the chapters on Genesis and Matthew. Fully unlocking the CD (via a one-time fee of \$44.95) gives the reader access to the complete *OBC* and the text of the New Revised Standard Version Bible. The electronic *OBC* and NRSV text use the popular Logos Library System™ software and are fully compatible with all Logos products.

0-19875500-7; cloth; \$65.00
1488pp., 11 full color maps; 7 1/2 x 9 1/2"



(TLC1001)

"It should be in the library of everyone (from whatever tradition) who understands that true spirituality is compassionate and inclusive, is old and forever new, and is capable of bringing fresh vision to those on pilgrimage."

The Very Rev. Alan W. Jones
Dean, Grace Cathedral
San Francisco, California

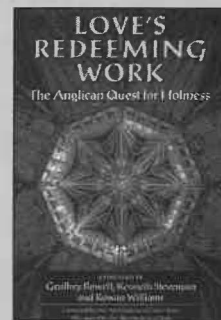
LOVE'S REDEEMING WORK

The Anglican Quest for Holiness

Compiled by: Geoffrey Rowell (Bishop of Gibraltar in Europe), Kenneth Stevenson (Bishop of Portsmouth), and Rowan Williams (Archbishop of Wales)

Love's Redeeming Work is a major new anthology of Anglican spiritual writings, containing entries that span from the Sixteenth to Twentieth Centuries compiled by a trio of the Church's most widely respected scholars. This monumental volume is perfect for introductory reading in the Anglican tradition, and it makes accessible many texts that are otherwise difficult to locate. It includes a ten-page essay that helpfully explains the nature and history of spirituality in Anglicanism, plus indexes of topics, names, and biblical citations found in the book.

0-19122476-6; cloth; \$55.00
832pp., 6 1/2 x 9 1/2"



OXFORD
UNIVERSITY PRESS

Available at Better Bookstores Everywhere

Prices, specifications, and product availability are subject to change without notice.

THE ALMY LIQUID WAX CANDLE

FREE TRIAL



Our elegant solution to the mess, hazard and expense of traditional wax candles. Almy Liquid Wax Candles are made in our own Maine shop and are the best "oil candles" you can buy.

They are also among the least expensive.

QuikShip sizes fit most candlesticks and candelabrum—custom made sizes also available.

FREE TRIAL

To try an Almy Liquid Wax Candle in your church please call us. Almy, since 1892 the nation's finest outfitter to the church and clergy.



CM ALMY

P.O. Box 2644 GREENWICH, CT 06836-2644
800.225.2569 www.almy.com

Order yours today!



The Episcopal Musician's Handbook

The 45th Edition Lectionary Year A 2001-2002

Toll-Free 1-877-822-8228

Nuclear Reduction/Disarmament Initiative

"...long-term reliance on nuclear weapons in the arsenals of the nuclear powers, and the ever-present danger of their acquisition by others, is morally untenable and militarily unjustifiable."

The Nuclear Reduction/Disarmament Initiative educational kit and video, built on these principles, are available free-of-charge. Materials are designed to help local clergy engage people of faith in contemplation, dialogue, and action. They are based on an historic statement issued by national religious leaders, and high-ranking, retired military professionals at Washington National Cathedral. Bishop Frank T. Griswold, III, of the Episcopal Church, was one of thirty-nine original signatories.



For information contact:

Wendy Starman (Mgr.), NR/DI

The Churches' Center for Theology and Public Policy
4500 Massachusetts Avenue, NW, Washington, DC 20016-5690
202/885-8684 (phone), wstarman@wesleysem.edu (E-mail)
www.nrdi.org (Web site), FAX: 202/885-8605

(Continued from page 18)

themselves Christian Socialists — from William Morris and Charles Gore to Archbishop William Temple — called Anglicans to re-examine early Christian social and economic practices that sought to apply the gospel.

The first Christians lived as one large extended family, having all things in common. In Medieval Christendom, manors, monasteries, communal cities, and guilds all lived and worked communally, putting the needs and good of the community ahead of the individual. We too, said these Anglican leaders, must invent or reinvent a more cooperative way of ordering our lives, instead of the self-centered competitive way that leads to cutthroat economic rivalry, political conflict and terrible wars, and social-economic injustice.

No Anglican or Episcopalian embraced these ideas more strongly and outspokenly than Bernard Iddings Bell. This can be seen abundantly in his 1944 book, *The Altar and the World*. In the first chapter, he wrote, "The Liturgy has social implications. Worship is corporate. This has been forgotten by modern Christians, who tend to lay exclusive emphasis on the individual. 'We who are many are one,' says St. Paul. 'We are one body in Christ, and members of one another.' This applies to our economic and political lives as well. They are all social acts. Corporateness must again be proclaimed."

This was the passion and the message of Bernard Iddings Bell, voice of courage, responsibility and love. He was a public figure most of his life. Between world calamities, in his years at St. Stephen's College and Columbia, he led a fight against Deweyism, secularism, and the absence of moral instruction in American schools, colleges and universities. He was an uncompromising commentator, sometimes scourge, on public and social issues. He could thunder, and he could bring you to listen to that still small voice within.

In the uncertain, apocalyptic times from World War I through World War II, B.I. Bell was as much a champion of survival and a symbol of courage as any British bulldog. He was as great an advocate and a witness for the sacramental life, and the brotherhood of man, as any of the saints. God is not dead, and neither is B.I. Bell. □

PEOPLE & PLACES

Appointments

The Rev. **Elizabeth Ellis-Hardy** is curate at St. Dunstan's, 28005 Robinson Canyon Rd., Carmel Valley, CA 93924.

The Rev. Canon **Mary Glasspool** is canon to the bishops in the Diocese of Maryland, 4 E University Pkwy., Baltimore, MD 21218.

Deaths

The Rev. Canon **Edward Blaine Geyer, Jr.**, former administrative assistant and canon to the Presiding Bishop, died July 24. He was 71. Canon Geyer was canon missionary to Atlantic City (NJ) Area Churches since 1988.

He was a native of New York City, a graduate of New York University and Philadelphia Divinity School. He was ordained deacon and priest in 1958 in the Diocese of New York and assisted at St. Peter's, New York City, from that year until 1960. He was rector of St. Luke's, New Haven, CT, 1960-68, rector of St. Peter's, Bennington, VT, 1968-72, and rector of Good Shepherd, Hartford, CT, 1972-80. He served under Presiding Bishop John Allin from 1980 to 1983. He was executive of National Mission Church and Society at the Episcopal Church Center, 1984-86, and chaplain and associate professor of philosophy and religion at St. Paul's (VA) College, 1986-88. At the national level, Canon Geyer was a trustee of Philadelphia Divinity School and the General Theological Seminary and a fellow of the College of Preachers. He was a two-time deputy to General Convention, a delegate to provincial synods, and was active with ecumenical organizations. He also was a past president of the Union of Black Episcopalians. He is survived by two children.

The Rev. **Margaret Faye Hardy**, 69, deacon in the Navajoland Area Mission, died Aug. 27 in an automobile accident. She was deacon at Good Shepherd Mission, Fort Defiance, AZ.

Deacon Hardy was born in Fort Defiance. She attended Cook College and Theological School, Wesley Fresdorff School of Ministry, Indigenous Theological Training Institute and Phoenix College. She began work as the secretary at Good Shepherd Mission, and in 1983 she was appointed lay pastor. She was ordained deacon during the Navajoland Convocation in 2000 by her nephew, the Rt. Rev. Steven Plummer, Bishop of Navajoland. She was active in regional and national church organizations, especially those working in behalf of young people. She is survived by her husband, Tom, sons Tim, Tommy, Wayne, Joe and Jonathan, all of Fort Defiance, Andy, of Tohatchi, AZ, and Michael, of St. Michael's, AZ; daughters LaCinda, of Mesa, AZ, Arlene, of St. Michael's, and Charlene, of Window Rock, AZ; brothers Johnston Plummer, of St. Michael's, Paul Plummer, of Coal Mine, NM, and Jimmy Reeder, of Laguna, AZ; sisters Annie Blackgoat and Nellie Plummer, both of Coal Mine; and 46 grandchildren.

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

THE HYMNARY PRESS. The Hymnary II. A Table for Service Planning \$18.50. The Psalmody: Gradual Psalms for Cantor and Congregation. James Barrett, \$26.00. Making Eucharistic Vestments on a Limited Budget. Linda Hall. \$10.50. Notes on the Celebration of the Eucharist, Bruce Ford \$7.50. 1223 Southeast Blvd., Spokane, WA 99202. Voice/FAX (509) 535-5934. E-mail: HymnaryP@aol.com

CHURCH FURNISHINGS

JULIET HEMINGRAY CHURCH TEXTILES: www.church-textiles.co.uk, English company known for stunning designs and quality. Extensive selection of custom-made stoles, copes, chasubles, altar frontals, and banners. 27 The Derwent Business Center, Clarke Street, Derby, DE1 2BU, United Kingdom, Tel: 011 44 1332 366740 Fax: 011 44 1332 292817; Em: jhet@church-textiles.co.uk

CHURCH MUSIC

COVENTRYMUSIC.COM — hymn recordings from Coventry Cathedral, harpist Carol McClure, Celtic group Kildare, Praise Symphony Project/Prague Philharmonic. Listen/order online: www.coventrymusic.com Toll-free 1-800-999-0101, X112. SPECIAL OFFER: Order any 3 Coventry recordings, receive our sampler FREE!

FUND RAISING

Church Fund Raiser: Beautiful, hand carved crosses, nativities, and birds, made by the Wichi Indians of Argentina, will be sent to you, priced and ready to sell. Keep 40% of your sales and return what doesn't sell. For more information contact: Mollie Polhemus, PO Box 549, Miles, TX 76861, Email: mollie@wcc.net, (915)468-3011. www.siwokandmore.com

NEEDLEPOINT KITS

BEAUTIFUL NEEDLEPOINT KITS: Heirloom designs for kneelers, chair cushions, altar/pulpit paraments, expertly hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (800)784-1958.

POSITIONS OFFERED

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. 8th Ave, West Bend, WI 53095. Visit www.stjameswb.org, e-mail: office@stjameswb.org

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@santel.net

DIRECTOR OF YOUTH MINISTRY — Christ Church, Raleigh, NC, seeking a Director of Youth Ministry. Website: www.christ-church-raleigh.org

POSITIONS OFFERED

FULL-TIME RECTOR: The Episcopal Church of All Saints, Indianapolis, Indiana, a small, urban, Anglo-Catholic church, is seeking an open-minded, liberal individual committed to preaching God's inclusive and unconditional love. Our parish consists of approximately 175 members from widely varying racial, socio-economic, educational and religious backgrounds and sexual orientations. We travel from a large geographical area each week to come together as a community of faith and fellowship. We look to our rector to teach and model for us God's word in our world. The greater metropolitan area of Indianapolis consists of over 1.2 million people. The city, which is vibrant and experiencing economic and cultural growth, serves as the state capital. For more information please write to: Search Committee, All Saints, 1559 Central Ave, Indianapolis, IN 46202, or email our chair Rich Franck at AuditAssociates@compuserve.com

DIRECTOR OF SCHOOL FOR MINISTRY: Diocese of Southern Virginia seeks Director of School for Ministry. Seeking lay or clergy person for this full-time job. Strong communication skills, familiarity with research and assessment methodologies, and knowledge of and implementation of fundraising are needed skills. Travel throughout the diocese is a requirement for this position, so that people may remain in their geographic area for study. Possible curriculum areas that would need to be developed for the school might include pre-seminary classes, lay leadership training, continuing education courses for lay and clergy, diaconate training. Knowledge and implementation of technology necessary for online delivery would be an essential skill needed. The position will be open for applicants September 1, 2001, through November 15, 2001. Please send your resume to: Diocese of Southern Virginia Western Office, 112 North Union Street, Petersburg, Virginia, 23803. Phone: 804-863-2095; FAX 804-863-2096.

ASSISTANT TO RECTOR: St. Margaret's Episcopal Church, Charlotte, North Carolina, has experienced 40% growth in the last two years, and needs another priest. We are dedicated to the Great Commission, Great Commandment and our core values of biblical truth, worship, transformation and service. Our Sunday services include a Rite I Eucharist, a Rite II children's Eucharist with praise band, and a Rite II Eucharist with choir. We have just completed a successful capital campaign and are drawing plans for a new facility. We are seeking an evangelical priest to assist in assimilation, Christian education, pastoral care, mission, outreach, and all liturgical duties. This priest should have strong organizational skills, a gracious orthodoxy, and a heart for seeing people come to Christ. For our file, please visit our website at: www.saintmargarets.net or contact: The Rev. Canon Filmore Strunk, St. Margaret's Episcopal Church, 5008 Pineville-Matthew's Road, Charlotte, NC 28226.

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

Rates

Classifieds

Frequency 1-2x 3-12x 13-25x 26x+

Rate per word \$0.60 \$0.55 \$0.47 \$0.44

minimum rate \$7.50

Number of words X Rate X Number of insertions

• Copy must be received at least 26 days before date of issue.

Mail

PO Box 514036, Milwaukee, WI 53203-3436

Fax 414-276-7483

Email tlc@livingchurch.org

CLASSIFIEDS

POSITIONS OFFERED

FINANCE DIRECTOR: St. David's Episcopal Church, Roswell, GA, has an opening for a full-time finance director. This is a new position reflecting the growth of the parish and the need for enhanced financial procedures and leadership. The preferred candidate will have a degree in accounting or finance, five years work experience in a church or non-profit setting, be familiar with ACS or similar accounting system, and be skilled in leading the efforts of staff and volunteers in budgeting, fund raising, stewardship, investments, and endowments. Applicants can learn more about St. David's at our website at www.stdavidchurch.org. Interested applicants should send their resume and credentials to: **Bob Bodine, Chair, Finance Committee, St. David's, 1015 Old Roswell Rd., Roswell, GA 30076.**

RECTOR: The Heathwood Hall Episcopal School community seeks a full-time rector to serve its 800 students in nursery school through grade 12. As a member of the senior administrative team, he/she will shape the religious life of the school, serve in a pastoral capacity to all members of the school's constituency, teach and be active in community outreach. We are most interested in an individual who feels called to ministering to an entire school community in its fullest and deepest sense. Please send resumes and inquiries to: **Elizabeth Clark, Heathwood Hall Episcopal School, 3000 South Beltline Blvd., Columbia, SC 29201.** Fax 803-343-0437 or clark@heathwood.org

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.

ASSOCIATE RECTOR: Holy Comforter, Vienna, VA. We are searching for a faithful priest, knowledgeable of Anglican and Christian spirituality, with at least three years of parish experience, to work with the rector in developing opportunities for Christian learning, spiritual formation and participation in mission. This position will have specific responsibility for ongoing development of adult education and Christian formation programs in support of Holy Comforter's stated purpose to help people, "Live and journey together as followers of Christ through worship, discipleship, and mission." The position includes participation in overall parish ministry with current clergy and lay staff in the context of a large and vital parish 15 miles west of Washington, D.C. Competitive salary and benefits package commensurate with experience. For more information send resume to: **Associate Rector Search, Holy Comforter, 543 Beulah Road, NE, Vienna, VA 22180.** e-mail: rlord@holycorforter.com

MISSIONER FOR CHILDREN & YOUTH: Diocese of Central Pennsylvania is looking for a full-time diocesan lay staff member. The person for this newly created position is to be a resource for the young people of the diocese during their formative years as they learn about the Christian faith and life. The person will work with both the Department of Christian Education and Youth to strategize and plan ministry with children and youth, serving as contact with parish Christian educators and youth ministry leaders, visiting parishes to support and encourage educational opportunities, overseeing the diocesan resource center and providing staff organizational support for diocesan youth gatherings/conferences. Experience in the church working with children and youth is hoped for. Please send resume to **The Rt. Rev. Michael W. Creighton, Diocese of Central Pennsylvania, P.O. Box 11937, Harrisburg, PA 17109 - 1937.**

POSITIONS OFFERED

RECTOR: Christ Church of Whitefish Bay is located on the shore of Lake Michigan in southeastern Wisconsin, a suburb of Milwaukee, and is home to a 1,000-member parish drawing from several communities. We value Eucharistic-centered worship and related traditions, Christian formation, service within our community and beyond, and welcoming new members into our parish life. We are seeking a rector who will maintain these core values, share our vision for spiritual growth, and empower our strong lay leadership in its ministries. Fellowship between clergy and parishioners is important to our parish family. We are energized by the anticipation of the spiritual leadership which only a rector can provide. Inquiries to: **Paulie McCown, 5428 West Parkview Drive, Mequon, Wisconsin 53092,** e-mail: pmcco@wi.rr.com

FULL-TIME RECTOR: Is God calling you to St. Anne's in Stockton? We are a welcoming parish in California's diverse San Joaquin Valley. Seeking an experienced priest with vision, pastoral skills, exciting liturgics, and preaching talents. Are you the one to help us grow? Send resume and CDO profile to: **Search Committee, Episcopal Church of St. Anne, 1020 W. Lincoln Rd., Stockton, CA 95207** ph 209-473-2313 fax 209-473-2314

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.

MOVING TO FLORIDA? Call, write or e-mail your request for the "Episcopal Florida Relocation Guide," featuring church locations, community profiles, cultural amenities and tips for easing your transition to life in the Sunshine State. A service of the Episcopal Diocese of Central Florida. E-mail Cfweek@aol.com; write to "Relocation" at the diocese, **1017 E. Robinson St., Orlando, FL 32801;** phone (407) 423-3567; web site: www.cfdiocese.org

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 Web site: journeys-unlimited.com

VACATION VILLAS

DISNEYWORLD VILLAS—Deluxe 2-6 BR. Full kitchen, w/d, pool, Jacuzzi, tennis, cable TV, private telephone, screened patio, BBQ. From \$99. Brochure/reservations (863) 427-0195.

VOCATIONS

COME JOIN US in serving God through serving others. We are an Episcopal community in formation of religious men, celibate and married. We take the vows of poverty, chastity, and obedience and pursue a life of prayer and service. For additional information contact: **The Director of Vocations, The Servants of God, 7 North Mast Street, Goffstown, NH 03045;** e-mail: stnattsgoff@juno.com

WANTED

CLERGY VESTMENTS: Black wool cloaks, stoles, chasubles, Holy Communion kits, altarpiece, etc. For churches in Newfoundland and Labrador. Also, clergy for short or long term assignments. Contact: **St. Paul's, 390 Main St., North Andover, MA 01845**

CHURCH DIRECTORY

PHOENIX, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave. www.allsaints.org email: cblack@allsaints.org
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Bishop Burrill, Bp-in-Res; Fr. Lierle; Canon Long; Fr. Monson; Fr. Wilson; Fr. Mitchell; T. Davidson, dcn; Dr. Plotkin, Rabbi-in-Res; S. Youngs, Dir. Mus; J. Sprague, Yth; K. Johnstone, v; E. Young, Head of School.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 T, Th, F; LOH: Sun 11:10 & Wed 7 & 10; Ev: 7 1st Sun Oct — Apr

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)

AVERY, CA

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

SAN ANDREAS, CA

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

CRIPPLE CREEK, CO

ST. ANDREW'S 367 E. Carr
The Rev. Todd Sermon (719) 689-2920
Sun H Eu 9:30

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, 10:30. 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 (202) 333-6677
Corner of 31st & O Sts., NW
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

HOLY TRINITY 2111 Trinity Place (Dwnntn)
On the Intracoastal Waterway since 1896 (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, Mace Graham, org-chn
Sun Eu 8, 10, H Eu/Healing Thur. 10, H.D. 9:40 Mat. 10:00 H Eu

AUGUSTA, GA

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

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
1 mile off Strip (702) 735-7655
H Eu Daily (ex Sat)

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.
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
The Rev. Daniel P. Matthews, D.D., Rector
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.

NEW YORK, NY

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036-8591
www.stmvmvrgin.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 (ex Sat), Noonday Office 12; EP 6. Sat: Mass at 12:15, Noonday Office 12; EP 5. C (Sat only) 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. Bodie, 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

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
The Rev. R. Trent Fraser, c
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. (June through Sept.: 8, 10 (High); Ev & Novena 5:30) Daily: Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6 & Sun 10:30, at any time on request.

Attention, Subscribers:

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).



Holy Trinity Church, West Palm Beach, Fla.

SELINGSGROVE, PA

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

WHITEHALL, PA

(NORTH OF ALLENTOWN)
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 Mary A. Royes.
Sun Eu 7:45, 9, 10:15, 11, 6; Ch S 10. Tues Noon Eu in Spanish; Wkday Services

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

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

SAN MIGUEL DE ALLENDE

37700 GTO MEXICO

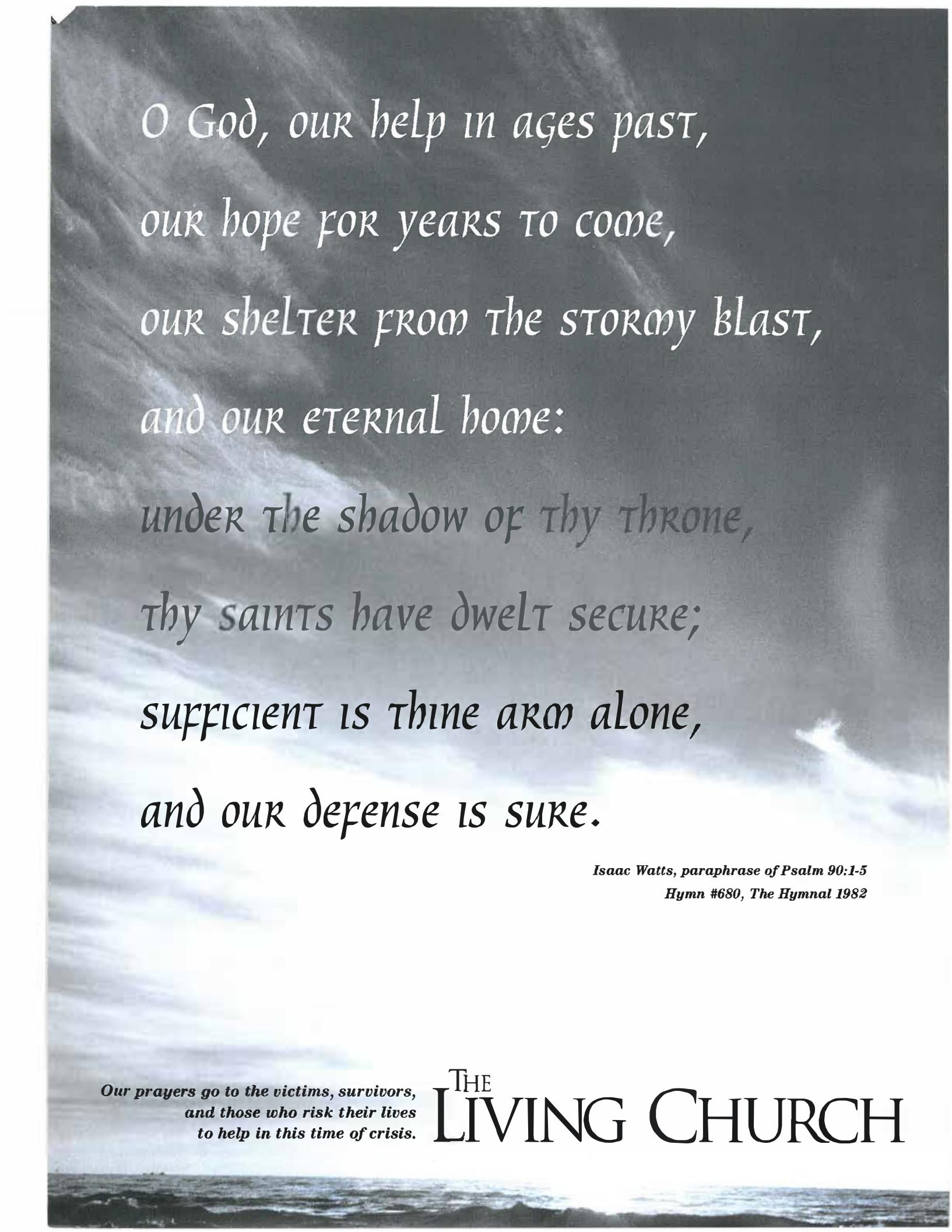
ST. PAUL'S Calle del Cardo 6
Near the Instituto Allende
Mailing address: Apartado 640
Telephones: office (415) 20387; rectory (415) 20328
The Rev. Michael R. Long, rector; the Rev. Sibylle van Dijk, d ass't; Canon Richard C. Nevius, r-em; the Rev. Dean Underwood, r em
Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30.
Spanish H Eu Sat noon

LUTHERAN

MOJAVE, CA

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

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



O God, our help in ages past,
our hope for years to come,
our shelter from the stormy blast,
and our eternal home:
under the shadow of thy throne,
thy saints have dwelt secure;
sufficient is thine arm alone,
and our defense is sure.

*Isaac Watts, paraphrase of Psalm 90:1-5
Hymn #680, The Hymnal 1982*

*Our prayers go to the victims, survivors,
and those who risk their lives
to help in this time of crisis.*

THE
LIVING CHURCH