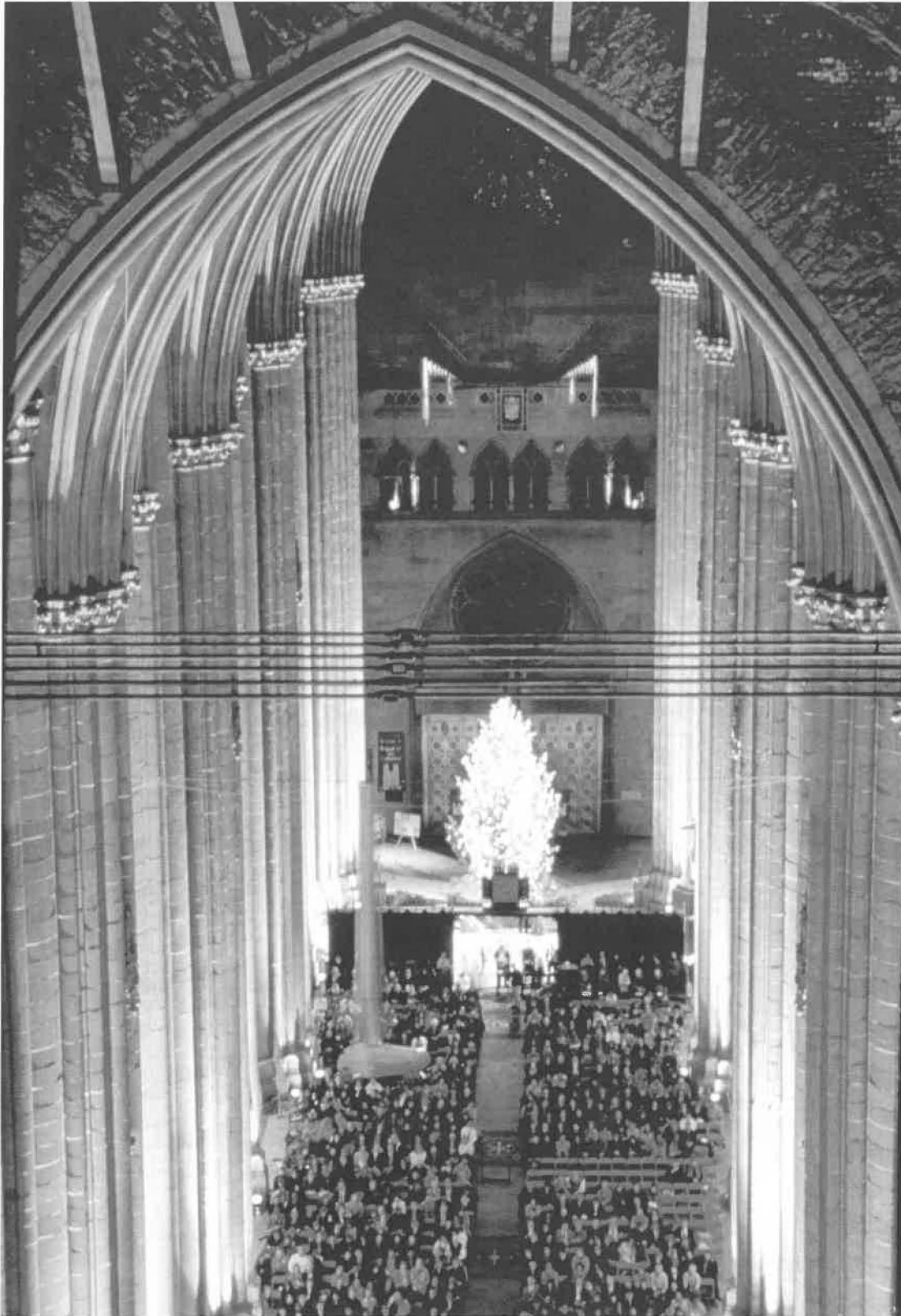


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The Cover

A 20-year New York City Christmas tradition at the Cathedral of St. John the Divine takes on added meaning in the aftermath of the Sept. 11 terrorist attacks. Cathedral School children, parents, teachers and others from the community dedicated the Peace Tree at an interfaith service Dec. 21. The tree, erected on a special platform above the narthex, contains 1,000 handmade origami peace cranes.

Photo by Mark R. Crosby

THE LIVING CHURCH

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SUNDAY'S READINGS

The Light of the World

'And the Word became flesh and lived among us...'

(John 1:14)

The First Sunday after Christmas Day, Dec. 30, 2001

Isaiah 61:1-10-62:3; Psalm 147 (or 147:13-21); Gal. 3:23-25; 4:4-7; John 1:1-18

Today's gospel reading is the magnificent prologue to John, which sets the focus for all of John's writing about the Savior.

We are taught here that Jesus is no mere "prophet," chosen by God as his representative on account of holiness of life or purity of doctrine. Jesus the *Logos* (literally the "Word") truly is God, even as he was with God from the beginning (John 1:1). Jesus alone, strictly speaking, is the only "Word of God" — the scriptures are words which point to and reveal the Word. Jesus as well is the light offered to all people everywhere — the light which shines forth in the darkness and which darkness of sin and despair can never extinguish (1:4-5). The Word, moreover, promises to all who accept and believe in him to give "power to become children of God," and therefore his own siblings (1:12). Ultimately, it is only through his power and mercy that we are able to receive "grace upon grace" (1:16). What greater reassurance for living could we possibly receive than from this, one of the most profound of all the passages of the scriptures?

For all who seek to follow Christ it is obvious that the author of the second part of the Book of Isaiah sees the min-

istry of Jesus Christ as heralding the coming of God's kingdom. "[You] shall be called priests of the Lord, you shall be named ministers of our God" (Isaiah 61:6). "The nations shall see your vindication," he continues, "and all the kings your glory; and you shall be called by a new name which the mouth of the Lord will give" (62:2). That new name given to the redeemed, to our understanding, is "Christian."

Today's theme of redemption through Christ continues. Paul sums up the coming of the *Logos*, the Word, God Incarnate, into the world in a simple and straightforward way. Prior to the coming of the Lord Jesus, he writes, "we were imprisoned and guarded under the law until faith should be revealed" (Gal. 3:23). "But when the fullness of time had come," he concludes, "God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children" (4:4-5). And thus we come full circle back to John's contention that believers are sisters and brothers of Christ.

Jesus is the light of the world, the Word of God, and salvation of all who believe. May God "grant that this light, enkindled in our hearts, may shine forth in our lives" (BCP, p. 213).

Look It Up

Virtually every major world religion identifies the divine presence with the appearance of light. Where in the scriptures is God likened to the shining of light in the midst of darkness (e.g., Gen. 1:3)? Where in our popular culture is the imminence of God portrayed as overwhelming brightness (consider recent books of "near-death" experiences)?

Think About It

Most of us are fairly certain that Episcopalians are hardly "fundamentalists," but few of us are able to articulate what we do believe about the Bible. Is the idea that Jesus is God's Word and the scriptures are words which identify and explain him the least bit helpful in our conversations with other Christians?

Next Sunday

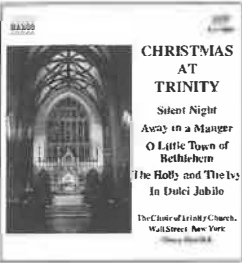
The Epiphany

Isaiah 60:1-6, 9; Psalm 72 (or 72:1-2, 10-17); Eph. 3:1-12; Matt. 2:1-12.

SHARPS, FLATS & NATURALS

Christmas at Trinity

The Choir of Trinity Church, Wall Street, New York
Owen Burdick, Organist and Director of Music
Naxos (www.naxos.com)



Trinity Church, Wall Street, holds a special place in our hearts this Christmas. And many of the selections on this recording do as well, the achingly familiar songs we

know in our bones: *O Come, All Ye Faithful*; *I Wonder as I Wander*; *Silent Night*. Interspersed are a few that may be less frequently heard: *Sans Day Carol*, with "words collated by Percy Dearmer" to a "Cornish traditional carol arranged by John Rutter"; *Resonet in Laudibus*, a macaronic carol from the 15th-century Jacob Handl adapted by Philip Ledger. My personal favorite on this collection is the exquisite *I Sing of a Maiden*, the traditional English poem in a setting by Patrick Hadley.

This choir's diction and phrasing are precise and elegant; the texts are well served and clear within the music. If there is the least little nit to pick, it is that the bright tone occasionally edges close to harshness.

From the shy fluting voice telling of the amazing events that occurred *Once in royal David's city* to the triumphal five-octave *Glory to the newborn King!* this recording is a beautiful Christmas gift to us all.

Although the disc was "in the pipeline" well before the calamitous events, recorded in February of 2001 for release this Christmas, Naxos is donating all proceeds from it to the United Way Sept. 11th Fund.

Patricia Nakamura

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(Continued on page 17)

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It is possible that Sept 11, 2001 will take its place in the list of great moments in history when change occurred of such magnitude that its full meaning takes time to be revealed. Whatever comes of that event, it is likely that it will change many aspects of the relationship between Christian faith and western culture.



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FaithLinks Website Debuts at www.faithlinks.org

The Living Church Foundation's new Internet website, www.faithlinks.org, makes its debut Jan. 1 with feature articles covering a wide range of topics of interest to Christian adults.

Articles about married life, single living, divorce and separation, raising children, healing and recovery, and relationships with aging parents are featured on the site, and will be updated weekly.

"Thanks to the efforts and input of dozens of people, *FaithLinks* is now an exciting part of the foundation's ministry," said Michael O'Loughlin, *FaithLinks*' director. "All of us who have been working on the project are happy to celebrate this new beginning, and look forward to watching *FaithLinks* grow."

The site can be accessed from any computer that is connected to the Internet, and will be available 24 hours a day. Visitors to the site will be able to read the feature articles, learn about Christian education resources, purchase books on the topics featured, and do further study through links to other resources.

They can choose to register, for free, to participate in discussions with other visitors through the site's bulletin boards and chatroom. The site also will offer registered members a free email address.

"We are confident that visitors will enjoy the opportunity to share their ideas on the bulletin boards and chatroom, as well as see what other people have to say," Mr. O'Loughlin said. "We're hoping people who have read the articles will continue the conversation with each other, and with us. That will make the information on the site even more valuable to everyone."

Articles featured on the site as it makes its debut include:

- Helping children cope with complex global issues
- Participating in a couples' retreat

- Finding quiet time around the holiday season
- How God reaches the developmentally challenged
- Being alone without being lonely
- Starting a new relationship without being burdened by the past.

The site is designed and maintained by the foundation's webmaster, Carmelyne Bentain. She has worked on numerous previous website projects for clients in the movie, television, and game industries.



"I've really enjoyed working on *FaithLinks* because of the spiritual aspect of the project," Ms. Bentain said. "It's great to develop a website that will connect with people who are looking for information and new ideas. I have tried to make the site easy to use so that visitors can quickly find what they are looking for."

Part of the site's spiritual content will be a prayer center, where visitors can write and request the spiritual support of others.

"We hope that people will visit the site soon and that it will be a valuable tool in their spiritual growth," Mr. O'Loughlin said. "There will be something new every day, so we would like them to make visiting the site part of their everyday routine."

"We're enthusiastic about being involved in something completely new," said David Kalvelage, executive editor of the foundation. "After many months of research and development, we're anxious to be able to serve a different audience."

He said the site should have particular appeal to younger adults.

The Living Church Foundation publishes *THE LIVING CHURCH* magazine, the *Episcopal Musician's Handbook*, and *Illuminations*.

Priest Arrested for Solicitation After Being Convicted on Similar Charges

An HIV-positive priest from the Diocese of Southern Ohio has been indicted on felony charges after he allegedly offered money for sex with a male undercover police officer. The Rev. John C. Cochrane, 53, pleaded not guilty and remains in Montgomery County jail. Bail has been set at \$5,000.

In Ohio, solicitation is generally a misdemeanor. An exception is made when the individual is aware of an

HIV positive test result. Fr. Cochrane knew he was HIV positive because he was arrested on similar charges last July.

At that time, he entered a guilty plea to a misdemeanor and received probation and a mandatory AIDS test. After violating his parole, Fr. Cochrane served 45 days in jail.

Upon his conviction last July, the Diocese of Southern Ohio removed Fr. Cochrane from the parish where

he was serving as interim, and inhibited him from performing priestly functions. After he was found guilty of violating his parole agreement, the diocese initiated canonical deposition proceedings.

"The bishop and other members of the church are deeply saddened by this situation and continue to pray for John Cochrane," said the Rev. Canon Stephen D. Muncie, a diocesan spokesperson.

AROUND THE DIOCESES

Shepherd's Heart

The clergy and lay delegates attending the 136th convention of the **Diocese of Pittsburgh** Nov. 2 witnessed an unusual sight — a procession of homeless people and recovering addicts accompanied by the clergy of Shepherd's Heart Fellowship.

The diocese's newest congregation was formally recognized during convention held in Washington, Pa., Nov. 2-3.

Shepherd's Heart, a ministry for the homeless and addicted, began in the summer of 1993 as a missionary outpost without a parish home. The Rev. Mike Wurschmidt, then a seminarian at Trinity Episcopal School for Ministry, began walking the streets of Pittsburgh's Oakland district in search of the homeless and needy, bringing along food, coffee, blankets and clothing.

"As we continued to visit and pray with the homeless, they began asking about coming to a church service," Fr. Wurschmidt said. "We knew that



Members and supporters of Shepherd's Heart, a new ministry for homeless and addicted persons in Pittsburgh.

Ronda Carman photo

many of our members would not be able to wake up in time for a traditional Sunday morning service, so God led us to begin Sunday night services."

With many feeding programs closed on Sundays, Shepherd's Heart decided to offer a hot meal following the service. The initial congregation of seven quickly grew, as word spread of a service being held in the evening, accessible to homeless and addicted that served a free meal after worship. Worship is informal, with

Holy Eucharist being celebrated once a month.

"Many of our members have been addicts for so long that they can't process a lengthy sermon or liturgy. We sing contemporary worship songs and deliver a very simple message telling them of God's love and salvation in Jesus Christ," Fr. Wurschmidt explained.

In 1999, Shepherd's Heart moved to its current location, a former Roman Catholic church. With the growth of Shepherd's Heart has come the growth of the leadership team. Shepherd's Heart offers training opportunities in urban theology and ministry for both lay people and clergy.

In other news, the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh, and diocesan council proposed that congregations which, because of conscience, feel they cannot contribute to general operating expenses of the national Episcopal Church, should instead send their funds to Episcopal Relief and Development rather than unspecified missionary causes as has been the practice in the past. Contributing to ERD, Bishop Duncan said in his address, would enable the diocese to share more fully in a common national effort among Episcopalians.

A budget of \$1.5 million for 2002 year was approved.

Ronda Carman

Navajoland Provides Year of Renewal for Bishop Kimsey

Last fall, the Rt. Rev. Rustin Kimsey tried a different approach as a missionary guest to Navajoland.

Like many, he celebrated the Eucharist and taught an inquirers' class, but he also went to listen and learn from the people located within the semi-circular area where Utah, Arizona and New Mexico come together.

"Our application of the gospel needs to fit where people are and the people need to have a say in that," said Bishop Kimsey, who retired last year as Bishop of Eastern Oregon. "People need to be in charge of their lives. That's gospel stuff."

Meeting with and listening to many Navajo people, including the elders, helped Bishop Kimsey renew his own Christian commitment.

"I came away from there having been fed," he said.

One of his most memorable moments was taking the sacrament to a 93-year-old man at his home. The man could hardly get out of bed, but he wore a pair of impressive high-top work boots for the occasion.

Bishop Kimsey said he hopes the Navajo people will become more active in sharing their own sense of spirituality and their vision of the future with the larger church, and he is encouraged for the future of the Episcopal Church under the leadership of the Rt. Rev. Steven T. Plummer, Bishop of the Navajoland Area Mission, who now has a full contingent of clergy within his diocese.

Richard Snyder

New York Cathedral Dean Will Be Thinking 'Big'

Upon seeing the Cathedral Church of St. John the Divine in New York City for the first time, its dean-elect was impressed by its enormity. Shortly thereafter the Rev. James A. Kowalski noticed that the massive stone and brick structure was unfinished. Fr. Kowalski, a Connecticut native with impressive stewardship and church-growth credentials, was approved by the cathedral board of trustees in November. He begins March 1.

Why did the cathedral choose someone the *New York Times* described as a low-profile rector for a prosperous, suburban parish?

Fr. Kowalski, who did not dispute the *Times*' description of him, said he believes St. John the Divine is most in need of someone capable of balance, someone who can help the cathedral to reclaim its original purpose while at the same time move it beyond a hand-to-mouth existence.



Fr. Kowalski

"We need places this big if we're talking about God and Jesus' gift of the Holy Spirit," he said. "This was meant to be the Episcopal Church's most international cathedral. The creation of the United Nations and its location in New York City was no accident. This is the world's most international city. This cathedral was built for the world, to inspire and bring together people of different faiths."

Historically, outside events have often overshadowed milestones at the cathedral, notes Fr. Kowalski. Construction was begun shortly after Ellis Island opened as an immigration processing center. It was largely stopped soon after the Japanese attack on Pearl Harbor in 1941. Fr. Kowalski, who turned 50 on Sept. 11, believes the terrorist attack may be as significant for the cathedral as it was for the city and country, but he is cautious about any construction plans beyond preservation work at this time.

"I'm not even there yet," he said. "How can I talk about restarting construction?"

Accokeek Vestry Likely to Stay in Place Through Appeal of Lawsuit

Following a series of meetings at which the Rt. Rev. Jane Holmes Dixon presided, the current vestry at Christ Church in Accokeek, Md., is likely to remain in office for the duration of its legal dispute with the bishop *pro tempore* of Washington.

Vestry members approved a series of changes to the church bylaws on Dec. 5 that will among other things extend vestry terms from the current two years to three and change the date of the annual meeting from Feb-

ruary to October. The changes must be approved by eligible voting members of the parish and a special meeting has been scheduled for Dec. 27. By October of next year, it is likely that the legal appeal filed on behalf of the vestry and the Rev. Samuel Edwards will be decided.

While the appeal of the call of Fr. Edwards to be rector moves forward, the Rev. Stephen Arpee will serve as interim rector. The vestry voted to call Fr. Arpee in November and on

Dec. 11 Bishop Dixon signed a letter of agreement approving the call. Under terms of the agreement, Bishop Dixon will send her own representative once a month to preach, so that the parish has the opportunity to hear the Gospel preached from more than one perspective. Bishop Dixon has also assembled a diocesan task force, composed primarily of members from the Standing Committee and Diocesan Council, to visit the parish and make periodic reports.

The choice of Fr. Arpee has met with approval from members of St. John's Chapel in nearby Pomonkey. Members from the small congregation stayed away from services at which Fr. Edwards presided. Eventually worship services were suspended, but are expected to resume soon under Fr. Arpee. St. John's is a mission of Christ Church.

Should the appeals court decision uphold Bishop Dixon's right to reject Fr. Edwards, Bishop Dixon acknowledged it is likely that the parish will choose as its next rector someone who would be more conservative than most priests in the diocese and she would be prepared to accept that person.

BRIEFLY...

A new working group of **Anglicans and Roman Catholics** will begin to translate the spiritual communion that already has been achieved into practical outcomes. The International Anglican-Roman Catholic Commission for Unity and Mission met in London and Rome Nov. 20-24 and included conversations with both the Most Rev. George L. Carey, Archbishop of Canterbury, and Pope John Paul II.

Leaders of the **Church of England** hope that release of records detailing how its 113 bishops compiled

expenses totaling approximately \$14 million will satisfy critics who believe the spending reflects profligacy. The wide disparities among bishops reflect different responsibilities and the different sizes of dioceses, according to church spokespersons.

The Most Rev. **Frank T. Griswold**, Presiding Bishop, in an Associated Press Radio interview Dec. 12, stressed the need to acknowledge grief in the midst of Christmas celebrations, and to reach out to those affected by the Sept. 11 tragedy.



2001: Year in Review

The Courts Have Stayed Busy

A review of the top news events in the Episcopal Church during 2001 can be summed up easily by one word: Litigation. Lawsuits seemed to be everywhere, with dioceses suing parishes, clergy suing the church and each other, and churches and clergy suing dioceses.

Litigation kept civil and ecclesiastical courts busy, especially those involving a small parish in the Diocese of Washington. **Christ Church, Accokeek, Md.**, and its associated chapel, St. John's, Pomomkey, attracted national and international interest in its dispute with the Diocese of Washington and its bishop.

The story of the little Maryland parish's call of the Rev. **Samuel Edwards** as its rector continued throughout 2001, and was not totally settled as the year came to a close. The dispute actually began in 2000, when Christ Church called Fr. Edwards on Dec. 13. It wound up being a battleground for a clash between persons who uphold a male-only priesthood and a female bishop.

The Rt. Rev. **Jane Holmes Dixon**, Bishop *Pro Tempore* of Washington, told the Christ Church vestry on March 8 that she would not approve of the call of Fr. Edwards after reflecting on the "spiritual needs of Christ Church, as well as its harmonious, religious communion with other parishes." In a letter to the vestry, Bishop Dixon listed 12 specific considerations in rejecting the call. Among them were the fact that Fr. Edwards does not accept the ordination of women, that he would not guarantee he wouldn't lead Christ Church out of the Episcopal Church, and that he had written articles criticizing the Episcopal Church.

Charles Nalls, a lawyer representing the vestry of Christ Church and Fr. Edwards, claimed Bishop Dixon's decision was not valid because it came later than the 30 days allowed by canon law for a bishop to respond when a call is made. He also challenged Bishop Dixon's rejection of the call because Anglican primates had said divergent views on ordination of women should not be the basis for adverse action by the church.

As the year unfolded, a series of legal and ecclesiastical events kept Christ Church in the

news. Bishop Dixon went to Christ Church on a Sunday morning and was told she was not welcome to celebrate the Eucharist. She and a number of followers then left the church and held an impromptu Eucharist on a nearby basketball court. Through the summer until October, members of the parish met on Sundays in two locations — supporters of Fr. Edwards at the church and followers of Bishop Dixon in another location. The latter group called itself Christ Church in Exile.

In May, the Rt. Rev. **Jack L. Iker**, Bishop of Fort Worth, the diocese where Fr. Edwards is canonically resident, said he had agreed to a plea from the rector, wardens and vestry to place the congregation under his episcopal oversight and protection.

Later in the summer, presentment charges were made against both Bishop Dixon and Fr. Edwards. A review committee appointed by the Presiding Bishop quickly dismissed charges against Bishop Dixon, and allegations against Fr.



Fr. Edwards (left), senior warden Barbara Sturman and junior warden Frank McDonough outside the nearly empty Christ Church rectory on moving day. Auburn Traycik

Edwards had not been settled by early December.

Finally, on Oct. 29, Judge **Peter J. Messitte** of the U.S. District Court in Greenbelt, Md., ruled that the decision as to who will be rector of Christ Church is up to the bishop. In his ruling, Judge Messitte said Fr. Edwards must vacate the rectory owned by the parish within 10 days. An appeal

filed on behalf of Fr. Edwards meant he had until Nov. 30 to leave the premises.

Another suit which attracted considerable attention involved the Rt. Rev. **Charles I. Jones III**. Bishop Jones resigned as Bishop of Montana after the Court for the Trial of a Bishop voted 7-2 in favor of a sentence of deposition. In 2000 the court had found Bishop Jones guilty of "conduct unbecoming a member of the clergy and immorality" with a woman parishioner and member of the church when the bishop was a vicar in the Diocese of Kentucky from 1977 to 1985. It was the third time Bishop Jones had been punished for this offense. In June Bishop Jones filed a notice of appeal of his sentence of deposition.

Property Disputes

As always, there were various lawsuits involving church properties and church officials. In the Diocese of East Carolina, a lawsuit filed by the diocese to recover the property of **St. Andrew's Church, Morehead City, N.C.**, which had dissociated itself from the Episcopal Church and left for the Anglican Mission in America (AMiA), ended in a mistrial. And in Mobile, Ala., an out-of-court settlement was reached between **Christ Church, Mobile**, and the Diocese of the Central Gulf Coast. Earlier, the clergy and most members of the parish left the Episcopal Church for the AMiA, but under the settlement the AMiA congregation gave up its claims to the church property. Another suit seems likely in the Diocese of Pennsylvania, where **St. James the Less, Philadelphia**, which already had declared itself independent, sought to keep its building. And a complicated case in the Diocese of Massachusetts, involving **St. Paul's, Brockton**, remained unsolved after several years of legal wrangling.

Among the many examples of litigation in 2001, two lawsuits involving church leaders have reached the \$5 million range.

Consent Withdrawn

Among the litigation involving church leaders were two lawsuits in the \$5 million range. The Rev. **Robert Trache**, who had been elected Bishop of Atlanta, then had his consent withdrawn, sued the Episcopal Church, Bishop Griswold, and the director of the Office of Pastoral Development, the Rt. Rev. F. Clayton Matthews. A priest in the Diocese of New York, the Rev. **Janet B. Kraft**, filed a civil complaint for breach of contract, wrongful discharge, wrongful denial of employment, and defamation. The Rt. Rev. **Richard F. Grein**, who retired in October as Bishop of New York, was named in the suit.

Litigation was prominent to the north as well, as the **Anglican Church of Canada** continued to deal with charges made by former students at schools run by the church in conjunction with the government 30-40 years ago. Because of the cost of the lawsuits the Diocese of Cariboo was to close permanently at the end of 2001, and Canada's General Synod faced major financial problems.

Four More AMiA Bishops



David Zalubowski photo

Bishops Johnston (left), Greene and Barnum, three of the four new AMiA bishops.

A non-litigious event of importance took place June 24 in Denver when the **Anglican Mission in America** consecrated four more bishops to join the two originally consecrated in Singapore. Anglican primates of South East Asia and Rwanda were among those who consecrated the former Episcopal priests. Bishops **Thaddeus R. Barnum**, Pawleys Island, S.C.; **Alexander (Sandy) Greene**, Denver; **Thomas W. Johnston**, Little Rock, Ark.; and **Douglas B. Weiss**, Campbell, Calif., joined Bishops Charles Murphy and John Rodgers as leaders in the AMiA.

Forward in Faith North America (FIFNA), an organization of traditionalists which does not accept the ordination of women, announced in October that it would consecrate its own bishop in 2002. The organization said a bishop to be elected will provide pastoral care for parishes and individuals both within and outside the Episcopal Church. It is anticipated that one or more Anglican primates will be the consecrating bishops. The announcement came a few months after FIFNA's leaders met with Presiding Bishop **Frank T. Griswold**. Several items were discussed at that meeting, including the establishment of alternative episcopal oversight.

The 2020 Plan

The church's plan to double attendance by 2020 underwent some changes when it was addressed by the national **Executive Council** in October. A task force appointed to develop a plan reported to the council at its meeting in Jacksonville, Fla., and the larger body referred it back to the Standing Com-

mission on Domestic Mission, the group which had first dealt with the matter after it was adopted by General Convention in 2000. A new strategy group was formed to implement the plan, and it will be assisted by planning teams.

Executive Council also approved moving church headquarters from the Episcopal Church Center, 815 Second Ave., New York City, to the General Theological Seminary, also in Manhattan.

Primates of the 38 churches of the Anglican Communion came to the United States in March for their annual meeting, held at Kanuga Conference Center in North Carolina. Meeting amid tight security, the primates developed a plan for increased accountability among the various provinces. The primates also emphasized the importance of unity and committed themselves "to seek for ways to secure sustained pastoral care for all in our Communion."

The Episcopal Church's **House of Bishops** met twice during 2001, gathering at Kanuga in March and in Vermont in September. Archbishop of Canterbury George

Carey met with the American bishops in March. The archbishop spoke of the need to live with disagreements within the Anglican Communion. "How do we care for minorities within the family?" he asked. At their September meeting, the bishops discussed the impact and implications of globalization and issued a pastoral statement.

September 11, 2001

The Episcopal Church and its members all over the country were involved in relief efforts following the terrorist attacks on New York City and near Washington, D.C., Sept. 11. The clergy and members of several New York City parishes provided a variety of services, and St. Paul's Chapel of Trinity Church, Wall Street, served as a focal point for caregivers.

A few days after the tragic events, many church members observed the 25th anniversary of the approval of the ordination of women, although observances in some places were postponed because of the terrorist attacks.

The long-awaited celebration of the Episcopal Church's new relationship of full communion with the Evangelical Lutheran Church in America (ELCA) took place Jan. 6 in Washington National Cathedral. Presiding Bishops of both churches and a large congregation celebrated the official

beginning of implementation of the document *Called to Common Mission*.

Several months later, the ELCA amended the CCM document by allowing pastors to perform ordinations in special circumstances.

The Rev. **John Danforth**, Episcopal priest and former senator from Missouri, was named special peace envoy to Sudan by President George Bush. He made his first visit to the war-torn African country in November.

The **Diocese of Delaware** and its bishop, the Rt. Rev. **Wayne Wright**, made news in October by issuing guidelines for the blessing of same-sex relationships. While the diocese was not the first to do so, it is believed to be the first time the bishop and standing committee gave such public approval.

Appointments and Retirements

Among the prominent appointments during 2001, the Rt. Rev. C. Christopher Epting was named deputy for Ecumenical and Interfaith Relations for the Episcopal Church. The Very Rev. Robert S. Munday became dean and president of Nashotah House seminary, and the Rev. James Kowalski was named dean of the Cathedral of St. John the Divine in New York City. Stephen Duggan retired as treasurer of the Episcopal Church, succeeded by Ralph L. O'Hare.

Elections

As usual, there was considerable change in the episcopate. The following bishops were elected and consecrated during 2001: Gladstone B. Adams, Central New York; Philip Duncan II, Central Gulf Coast; J. Neil Alexander, Atlanta; Don E. Johnson, West Tennessee; Pierre Whalon, Convocation of American Churches in Europe; Francisco Duque, Colombia; and Lloyd E. Allen, Honduras. Consecrated during 2001 after being elected in 2000 were Bishops Katharine Jefferts Schori, Nevada; Roy F. Cederholm, Jr., suffragan, Massachusetts; and Thomas C. Ely, Vermont. Elected in 2001 but not yet consecrated were: the Rev. James M. Adams, Western Kansas; the Rev. Mark H. Andrus, suffragan, Alabama; the Rev. Carol Gallagher, Southern Virginia; the Very Rev. Robert Gepert, Western Michigan; and the Rev. G. Wayne Smith, Missouri.

An American, the Rt. Rev. Frank Lyons, was consecrated as Bishop of Bolivia.

The church mourned the deaths of three retired bishops: John F. Ashby, Western Kansas; Gerald Francis Burrill, Chicago; and David Cochran, Alaska.



Rick Wood photo
A mourner in New York City after Sept. 11.



Richard Kim photo

Security personnel stand guard at Kanuga Conference Center during the meeting of Anglican primates in March.

Linking Together in Faith, Online

"We need not create a demand for religious experiences within people," writes Bishop Claude Payne of Texas in his book, *Reclaiming the Great Commission*. "We need only address and effectively satisfy the demand that already exists."

With this in mind, on Jan. 1, the Living Church Foundation's *FaithLinks* website becomes a reality on the Internet. Having worked on the project for the past three years, it is personally gratifying that, at last, we are throwing the switch and watching this labor of love come to life at www.faithlinks.org.

When people have asked what FaithLinks will be, one way I've described it is an online publication. Given the Living Church Foundation's 123 years as a publisher, this is a logical starting point for how we are undertaking this expansion of the foundation's ministry.

The idea of an online publication is nothing new, of course. Most secular and religious magazines have some type of online component where visitors can read some or all of the content on their computer screens.

As with a growing number of websites, however, FaithLinks will not have a printed-on-paper counterpart. The stories will appear and be updated weekly on the Internet, with a design and editorial framework best suited for online reading. Articles will be brief and to the point. Links will be provided to other websites so that people interested in further study can quickly find more resources. And feedback will be instant. Visitors can post their own ideas in the online forums, in the chatroom, and through e-mail directly to our staff and editors.

Since its inception, the Living Church Foundation has sought to share, in an objective way, the historic Christian faith as the Anglican tradition understands it. FaithLinks will join the foundation's other publications in continuing this mission.

We welcome the participation of all people in our website, but young adult seekers (that is, 25- to 45-year-olds) are the primary

audience for FaithLinks' ministry. The topics we will discuss and the stories we will share will be of greatest interest to adults who are finishing school, developing adult relationships, encountering pressures in their careers, facing the pain of separation and loss, experiencing the joys and frustrations of raising children, and wrestling with changes in relationships with their own aging parents. And, while all these things are going on in their lives, they are seeking a greater knowledge and love of Jesus Christ.

From the earliest stages of developing the FaithLinks website, our staff and board of directors have sought the opinions of hundreds of people, lay and ordained, about what the Living Church Foundation can and should do to

expand its ministry. A clear directive emerged: Provide something that clergy and laity could wholeheartedly endorse as a way of sharing the gospel with adults who are visiting, inquiring, questioning, and seeking a spiritual home. FaithLinks will undertake this challenge each week with stories that we hope will inspire our visitors to develop a closer relationship with Jesus, to participate in a Christian community in their neighborhoods, and to live out the gospel.

All of us at the Living Church Foundation invite you to visit www.faithlinks.org soon. We hope it is a resource that you will com-



All of us at the Living Church Foundation invite you to visit our new online publication at www.faithlinks.org.

mend to friends, family, and fellow parishioners. And as we strive to support you in your God-given vocations, we ask that you join us in praying that FaithLinks will support the church's mission of restoring all people to unity with God and each other in Christ.

Our guest columnist is Michael O'Loughlin, director of FaithLinks.

Did You Know...

Following the tradition of the first Bishop of Ohio, Philander Chase, each new Bishop of Southern Ohio visits St. James' Church, Zanesville, Ohio, first.

Quote of the Week

The Rev. Canon David Anderson, rector of St. James' Church, Newport Beach, Calif., quoted by Reuters on the Harry Potter craze: "There's something wonderful about childhood fantasy and that's something you really don't want to take away from children, but at the same time when witchcraft is put in a favorable light, that's of concern."

Heroic Teachers

By now we know well that heroes come in all sizes and shapes and colors and wear various uniforms – chaplains’ jackets, police caps, firefighters’ boots, blue jeans and business suits, even clerical collars. But stories emerge from the “other side,” from the blasted cities of Afghanistan, about amazing, everyday courage, nearly invisible, quiet and hidden.

A story by Paul Watson of the *Los Angeles Times* tells of two middle-aged sisters in Kabul who refused to allow ignorance to swallow young lives, or to let the arrogance of the rulers destroy the entire next generation. Jamila and Najia ran a school for girls. The rulers had decreed that young women were not to be taught to read and write, to calculate, to discover the world outside their own walls. So the windows of the schoolhouse were double curtained; the supplies and texts homemade or scavenged. Students, mostly but not entirely girls, were cautioned to drift in, one by one, hiding their books – perhaps one positive use for the tent-like burqa. Sometimes the teachers, one single, the other widowed, had to plead poverty and lack of male support, as well as deny the presence of female students, when authorities became suspicious.

But the students prospered, even with classes as brief as 10 minutes to make room for more. Students had lots of homework and they probably asked for more! When Kabul was overthrown, the sisters had 170 students in grades 1-8.

Many such secret schools are coming to light, operated at great risk to students, teachers, parents, neighbors; all in the name of keeping alive the minds of the young women and men who will someday lead the battered nation.

Perhaps we can find ways to support these heroic teachers and students, with prayers, surely, with concrete donations, even with direct action. Our country, and our church, have a strong and persevering tradition of advancing the rights and equality of women. Imagine delegations of women deacons, priests, and bishops, teachers, writers, musicians, nurses and doctors, plumbers and engineers, forming work parties to Afghanistan, in the model used in Central and South America for post-hurricane rebuilding. Once there, these adventurers would enlist the local girls and women in creating schools and clinics, communications, houses, whatever is needed to bring that country back from the rubble. Educated Afghani women and men would be encouraged to return from their exile, self-imposed or otherwise.

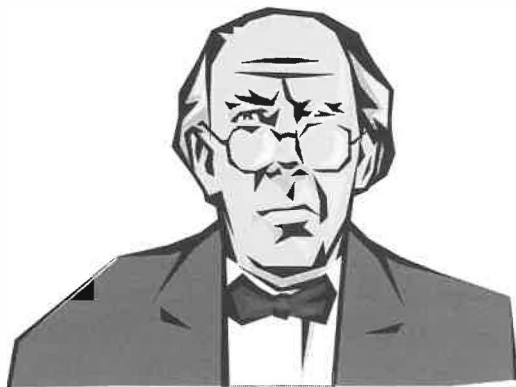
Without preaching a single word, such works would be a living demonstration of powerful Christian love, evangelism in action. And perhaps these stories of perseverance and desire for learning will serve as shining examples for some of our own less-than-eager scholars.



Two sisters in Kabul refused to allow ignorance to swallow young lives, or to let the arrogance of the rulers destroy the entire next generation.

Planning for the New Year

We join with others in wishing to our readers a happy New Year. We hope that 2002 will be a good year also for our church and for our nation, particularly in light of the tragic events of Sept. 11, 2001. This is a particularly good time to note the importance of planning for the future, for good things rarely happen unless we plan for them. We are hopeful that 2002 will be a time when this publication can serve an increasing number of readers. Among our plans for 2002 will be to make improvements to the magazine and to provide the most efficient customer service we can manage. We hope the next year will be one of hope for you and those you love.



No Complaints

By Richard J. Mammama, Jr.

Last summer, the Rev. John Heidt asked the question, "Where have all the Catholics gone?" [TLC, July 1]. In response, Mary Therese Scott-Hamblen replied with an insightful answer: "we are alive and well, sitting in the trenches with our tin helmets on, desperately trying not to draw enemy fire" [TLC, Oct. 21]. She went on to articulate a vision of the Episcopal Church in which true inclusiveness—rather than a rigid liberalism, intolerant of traditional Anglican attitudes, practices and opinions—would be possible and indeed healthy.

If I can add my voice as another "young fogey" to Mrs. Scott-Hamblen's, I'd like to suggest something of a diagnosis (and a self-implicating one) of the Anglo-Catholic response to perceived threats from the ecclesiastical establishment: We complain. And herein lies the root of our problems, real and imagined, parochial and diocesan, personal and communal. A moratorium on complaining ought to be at the heart of the "adjustment on both sides" Mrs. Scott-Hamblen recommends as necessary "for the Episcopal Church to regain her Catholic identity."

Just imagine the differences such a fundamental change would make in the life of the Episcopal Church. Anglo-Catholics couldn't (at least with plain justification) be known as the stodgy, old, complaining wing of the church. Visitors would find joy in our parishes, and be drawn to join, rather than affiliate with the trendy parish down the street. It's up to us to make sure that Cranmer's English (and theology) don't go hand in hand with cranky people in the pews.

Anglo-Catholicism can expect a drawn-out, steady decline in the next several decades if its adherents continue, "in splendid isolation, veiled from the rest of the church by an impenetrable cloud of incense" to use Mrs. Scott-Hamblen's memorable phrase. But the fault will not be that of a hierarchy indifferent to traditional religion, or even a secular society with little patience for hard work in prayer, and growth in Christ. The fault will be the fault of Anglo-Catholics themselves for having allowed so much of their energy and mission to be sapped by infighting, complaints and whatever else can reasonably pass as "re-arranging deck chairs on the Titanic."

After all, what reason have members of other schools of the Episcopal Church to believe or trust Anglo-Catholics when they see a movement of people who don't, frankly, often practice what they preach? In how many parishes are there lines of penitents before Easter or Christmas? How many of us lament the ambiguity of the national church on the role and ministry of women in Christianity, but wouldn't dream of praying the Rosary on the subway or the bus to work? How many of us complain vociferously about the national church's acquiescence to abortion, but wouldn't imagine fasting one day a week at lunch, and donating the money we would have spent to a shelter for single mothers? We groan about the supposed lack of distinctively Anglican theological study in seminaries, but how many self-identifying Anglo-Catholics can claim that they have read a single work of Richard

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Not Our Business

Hooker, John Mason Neale, James DeKoven or Lancelot Andrewes, let alone Michael Ramsey, Austin Farrer or A.M. Allchin?

There is no need to give answers to these questions because every one knows the answers. In the face of a staggering lack of authenticity and dedication in Anglo-Catholicism today, perhaps a renewal of the church can begin with personal rededication to lives of penance and fasting, prayer and service, joy and Christian love. And perhaps this can happen as it has always happened: in small groups—like the men who wrote the tracts at Oxford, or the women who banded together to become the Community of St. Mary in New York City in the 1860s. In small groups with singleness of mind, with eyes focused on the cross, and hearts gathered at the empty tomb, a revolution can begin.

And then, when our knees have become worn out by prayer (I don't say too much prayer) and our church buildings worn out in worship and service to the poor—when our lives have been rooted through the sacraments in the life of the Trinity, then we can begin to complain . . . but only because we don't know what to do with all the people whom God has sent us to care for and minister to.

No bishops can keep us from this; no canons can distract us from this. Inhospitable canons and diocesans were the bane of the Oxford Movement, but it flourished, moved beyond its academic origins into the slums of London, across oceans, into orphanages, parishes, homes and monasteries. The Oxford Fathers, and their successors as Anglo-Catholics, could carry the fullness of their faith in Christ to the ends of the earth because a moratorium on complaint was ingrained in their souls.

And until we make one ourselves, Anglo-Catholic gatherings will continue to be plagued by petty disagreements about the filioque and birettas, bickering about bishops, and complaints about "how bad it is in St. X's parish." As long as the Episcopal Church, and Anglo-Catholics in particular, continue to allow themselves to be absorbed with "issues" and controversies, we will continue to allow ourselves to be ineffectual in communicat-

The title of the editorial, "Wrong Way to Bring Change" [TLC Nov. 25], implies that "change" is the desirable result, but that the Delaware action in sanctioning the blessing of same-gender unions is the wrong way to go about it. As a matter of polity, I cannot disagree with that, yet the text condemns the "change" in strongest terms. That brings me up short, especially this morning after Thanksgiving as I am reminded of yesterday's blessing of the hounds by the rector of St. James' Church, Monkton, a prelude to traditional fox hunting over the beautiful Maryland countryside known as My Lady's Manor.

Surely if it is acceptable to bless hound dogs, why is it improper to bless two people, whether both male or female, who have promised to love and to cherish each other until death do them part? We bless battleships at launchings and even household pets on special days, yet we have a hang-up in blessing two individuals who choose to live together.

In years past, it was not uncommon for unmarried female schoolteachers to share a common household — old maids or spinsters we called them — but today eyebrows would be raised and they would be dubbed "lesbians." It takes no argument to conclude which attitude is the more Christian. What business is it of ours to speculate whether they share a bed and, if so, what they do while in it?

The premature ordination of women was once deplored as the wrong way to bring about change, yet we know from 20 years of continued opposition that the argument was really a rear guard action designed to postpone the advent of change in the proper canonical way. So it is with the blessing of same-gender unions. The change will come about, the only question being how soon.

Arthur W. Machen, Jr.
Towson, Md.

We bless battleships and household pets on special days, yet we have a hang-up in blessing two individuals who choose to live together.

A Bad Relationship

I am glad to read sanity in your pages regarding the Episcopal Church's relationship with the Evangelical Lutheran Church in America (ELCA). The relationship seems nothing more than smoke and mirrors. The article by David Veal [TLC, Nov. 11] makes very good points and should be posted on the front doors of "815" in the example of Martin Luther himself. Truly the ELCA does not seek a relationship of mutual respect and cooperation with the Episcopal Church or it would not continue revising the covenant document *Called to Common Mission* without at least inviting us into the process.

How can it be that a church (ELCA) already in full communion with non-catholic bodies, denominations that reject the tenets of apostolic succession and holy orders, would choose to break faith in those relationships in order to embrace the catholic faith with Episcopalians? Why are we, as Episcopalians, willing to suspend

ing the gospel of Jesus Christ to a world hungry for blessing and love.

Richard M. Mammanna, Jr. is a student at Columbia University and a member of the Church of the Resurrection, New York City.

faith and practice for so tentative a relationship?

Perhaps this COCU-esque scheme is really calculated to take our minds from our failure in the realm of evangelism by pretending to bring together large bodies of Christians and thereby seem, at least, to be taken seriously by some group anyway. One would think it enough to acknowledge and love each other as Christians without trying to be one another. Perhaps we, as Episcopalians, have lost the sense of our uniqueness, or just want to meld into the scenery as a "polite" way to end our mission and purpose, that of maintaining the Anglican witness in this country, and proclaiming the faith of our Lord and Savior Jesus Christ.

The relationship between the Epis-

The ELCA may file "church-harassment" charges against us with the NCC, or worse yet accuse us of stalking them.

copal Church and the ELCA is embarrassing, but I suppose we have become accustomed to such buffoonery. It is as though our leadership has placed us in the position of an unwanted suitor that the Lutherans are trying to let down gently. However, as our forays into feminist and sexuality studies should have taught us, we must be careful, or the ELCA may file "church-harassment" charges against us with the NCC, or worse yet accuse us of stalking them.

*(The Rev.) Walter V. Windsor
St. John's Church
Monroeville, Ala.*

Lack of Respect

I write regarding David Kalvelage's column concerning Christ Church, Accokeek, Md. [TLC, Nov. 25]. Continually I am dumbfounded by the argument for the Rev. Samuel Edwards' position under the terms of "traditional Anglicanism," when one of the most basic of Anglicanism's tenets is the position of a bishop as the spiritual leader and chief pastor of a diocese. If Fr. Edwards and "his followers" are traditionalists, then

mere respect for the office of the episcopate never would have allowed Bishop Dixon's banishment from a church within the diocese she serves. Whether the traditionalists agree or not, Bishop Dixon, as bishop *pro tempore*, is the ecclesiastical head of the Diocese of Washington. For Fr. Edwards to come into a diocese and immediately refuse to recognize the bishop's authority is about as untraditionally Anglican as it gets.

Mr. Kalvelage noted, "The federal judge's decision ... also means that Bishop Jane Holmes Dixon has access to the parish ... It means she can preside at a vestry meeting whenever she likes or celebrate the Eucharist whenever she chooses." My response, sir, is, "Of course she can. She's the bishop!" Who do Fr. Edwards and the parishioners who barred her from the church think they are? Congregationalists?

Regarding the 10 days given to Fr. Edwards to vacate the rectory as lacking compassion, I simply ask, was it not also a compassionless act for a new "rector" to fail to recognize his bishop's authority? In my opinion, he has no one to blame for this whole matter but himself.

*(The Rev.) Scott A. West
St. Mary's Whitechapel Church
Trinity Church
Lancaster, Va.*

There Is Room

I always appreciate a good pun, but I would caution David Justin Lynch about his suggestion that the low-church practice of Sunday Morning Prayer "cater[s] to the lowest common denominator" [TLC, Nov. 18].

Low churchmen and evangelicals, like high churchmen and Anglo-Catholics, are part of the rich diversity of our Anglican heritage. Mr. Lynch, with his "clenched fist," seems to want to revive the churchmanship wars of the 19th century. Or so one might conclude from his fervor to "rehabilitate [fellow Anglicans] from Morning Prayer."

Let us not say that a faithful congregation holding Morning Prayer as its main service on a Sunday is "besmirch[ing] the saints of the

Oxford Movement." Conversely, we ought not to say that a parish holding Communion as its main Sunday service is denigrating saints of low-church, evangelical persuasion like Charles Simeon, hardly anybody's lowest common denominator [TLC, Nov. 11].

Surely devout and charitable Anglican roominess can accommodate the broad range of traditional Anglican liturgical practices.

*Joseph R. Cockrell
Charleston, S.C.*

Insulting

We all recognize the potential value of published differences of opinion, clearly and strongly stated.

The Rev. David Apker [TLC, Dec. 2] is entitled to state his vehement disagreement with the statement by the House of Bishops [TLC, Oct. 28], but he is not entitled to do so insultingly: "... a double somersault in a fog of half-digested Marxist economic theory, coupled with large doses of psychobabble and unsupported statistics ... disgraceful nonsense ... flummery ... disgraceful hubris ..." His tone is snide, derogatory, demeaning and contemptuous. Apologies are in order.

The editor has the option of declining to publish an ugly diatribe, let alone highlight it as a Viewpoint. Further apologies would be appropriate.

*Gordon W. Gritter
Avila Beach, Calif.*

Open the Door and ...

The cover story on St. John's, Huntingdon Valley, Pa. [TLC, Nov. 4], brought to mind the children's rhyme, "This is the church, this is the steeple, open the door, and see all the people." The article featured an empty building — devoid of its people, devoid of its 1928 prayer books, and devoid of its former witness, simply "to know Christ and to make Him known." Let the empty building stand as a metaphor and as a monument to inclusivity in the Episcopal Church. Ichabod! The glory has departed.

*Woody and Susan Wending
Wyndmoor, Pa.*

SHARPS, FLATS & NATURALS

(Continued from page 5)

the United States. Further, the choir is conducted by Sir David Willcocks, who served as master of the choristers and cathedral organist from 1950 to 1957, just before his appointment to King's College, Cambridge. The current Worcester incumbent, Adrian Lucas, is heard in the unusual role of organ accompanist. And all of the composers were associated with Worcester in some way.

Edward Elgar was born into a Roman Catholic family just outside the City of Worcester but of course had an association with the cathedral and the musical life of the city. One of his best friends was Ivor Atkins, who served the cathedral as master of the choristers from 1897 to 1950. It is fitting that Elgar's anthem *Great is the Lord* opens the program. It's a big work with excitement and a major organ accompaniment. The reading is very good and the diction generally fine. Only the bass solo is undistinguished.

The trebles of the choir cannot be said to be the equal of what Willcocks had at King's. The total tone is sometimes not uniform and there are moments of some insecurity. Overall the effort is good.

Among the best pieces are Atkins' 1905 Edwardian *There is none that can resist thy voice*. There is some dramatic organ, a fugue, and a semi-chorus for boys who sing with a tone that you wish was present when all of the trebles are singing. Also of special interest is Atkins' *If ye then be risen with Christ*, which features the men alone at the opening, a quartet in the middle, and a conclusion with blazing organ.

Perhaps the most exciting piece of all is Willcocks' *My heart is fixed, O God*, with the text drawn from Psalm 57. Written in 1993 for Albion College in Michigan and for the 80th birthday of David Strickler, the original scoring included brass, timpani and percussion. Here Adrian Lucas makes marvelous use of the Hope-Jones reeds that survive from the 1905 organ rebuild. A very exciting work which deserves a wider audience.

William Marsh
Newtown, Pa.

PEOPLE & PLACES

Appointments

The Rev. **Roy Benjamin** is interim of St. Francis', 9220 Georgetown Pike, Great Falls, VA 22066.

The Rev. **Brian Campbell** is rector of St. Luke and St. Peter, PO Box 701056, St. Cloud, FL 34772.

The Rev. **Cathy L. Deats** is rector of St. James', 214 Washington St., Hackettstown, NJ 07840.

The Rev. **Neal Goldsborough** is rector of St. John's, 191 County Rd., Barrington, RI 02086-4501.

The Rev. **Margaret Guinness** is assistant at St. Mary's Cathedral, 692 Poplar Ave., Memphis, TN 38105.

The Rev. **Kenneth C. Guy** is rector of St. Peter's, 217 Houston St., Ripon, WI 54971, and St. Mary's Chapel, Wautoma.

The Rev. **Elizabeth Haynes** is rector of Christ Church, 205 N 7th St., Stroudsburg, PA 18360.

The Rev. **George Hemingway** is rector of St. Michael's/San Miguel, PO Box 358, Newberg, OR 97132.

The Ven. **Jeffernell Howcott** is archdeacon of the Diocese of Michigan, 4800 Woodward Ave., Detroit, MI 48201.

The Rev. **Frederick Masterman** is assistant at St. Gregory's, PO Box 1503, Boca Raton, FL 33429-1503.

The Rev. **Peter Michaelson** is executive secretary of the North American Maritime Ministry Association.

The Rev. **John M. Miller, Jr.**, is rector of Christ Church, PO Box 4, Roxbury, CT 06783.

The Rev. **Neal Platt** is rector of St. Andrew's, PO Box 590, Breckenridge, TX 76424.

The Rev. **James B. Robertson** is deacon at St. Paul's, 22 E Chestnut Hill Ave., Philadelphia, PA 19118.

The Rev. **Dana Rumestad** (ELCA), is assistant at St. John's, 574 S Sheldon Rd., Plymouth, MI 48170.

The Rev. **Bob Sipe** is vicar of Christ Church, PO Box 478, St. Helens, OR 97051.

The Rev. **Jeremy Tyndall** is rector of St. Thomas', 1465 Coburg Rd., Eugene, OR 97401.

The Rev. **Konrad S. White** is priest-in-charge of St. Mark's, 330 E 16th St., Upland, CA 91786.

Ordinations

Deacons

Springfield — **Jon Edward Griffin**.

Priests

Central Pennsylvania — **Richard Hazzard, Chris Jillard, Lauri Kerr**.

Resignations

The Rev. **R. Trent Fraser**, as curate of St. Clement's, Philadelphia, PA.

The Rev. **Robert McLeod**, as rector of Christ the King, Orlando, FL.

Retirements

The Rev. **Roger C. Porter**, as rector of St. Paul's, Mobile, AL.

The Rev. **Derald Stump**, as priest-in-charge of St. Mark's, Lewistown, PA.

Correction

Lay Canon **Bob G. Rogers** has retired as administrator and deployment officer of the Diocese of Lexington.

Deaths

The Rev. **Robert MacBeth Bird**, 88, who served congregations in the Diocese of North Carolina for more than 50 years, died Oct. 16 in Raleigh, NC.

Fr. Bird was born in Bethel, CT; was a graduate of Duke University, and attended the General Theological Seminary. He was ordained deacon in 1937 and priest in 1938. In North Carolina, he served Trinity, Statesville; St. James', Iredell County; All Saints', Concord; Grace, Weldon; Saviour, Jackson; St. Luke's, Northampton County; and St. Alban's, Davidson. He was also associate at St. John's, Savannah, GA, 1957-58. He retired as an active priest in 1975. He was chaplain of the North Carolina Department of Corrections from 1970 to 1988. Fr. Bird is survived by his wife, Mary, and a daughter, Elizabeth Bird Givens, of Raleigh.

The Rev. **Thomas K. Chaffee, Jr.**, ObJN, retired priest of the Diocese of Springfield, died Oct. 10 in Paris, France, while on vacation. Fr. Chaffee, 86, lived in Windsor, NC.

A native of Providence, RI, he was a graduate of the Rhode Island School of Design. During World War II he served with Squadron A, 101st Cavalry Division in the South Pacific. He attended Nashotah House, then was ordained deacon and priest in 1949. He was minister-in-charge of St. Martin's, Des Plaines, and St. John's, Mt. Prospect, IL, 1949-52, and rector of St. John's from 1952 through 1955. He was rector of St. Thomas', Neenah-Menasha, WI, 1955-76, and rector of St. Alban's, Olney, IL, 1976-77. He retired in 1977. In his retirement, Fr. Chaffee served congregations in the dioceses of Chicago and Fond du Lac, and more recently in the Diocese of North Carolina. He is survived by his wife, the Rev. Barbara Chaffee; two sons, Thomas III, of Cincinnati, OH, and Joseph T. Whitaker, of Carlsbad, CA; a brother, Henry, of Vero Beach, FL; three grandchildren and one great-grandchild.

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POSITIONS OFFERED

ASSOCIATE RECTOR: Dynamic parish seeks energetic priest with management skills to be Associate Rector/Director of Programs and Ministries. See our website for complete job description for this innovative position: <http://www.churchofadvent.org/ver312/Jobdesc/Assocrect.htm>.

ASSOCIATE RECTOR: Fast-growing pastoral/program size parish in suburban Milwaukee seeks full-time priest associate to share Adult Ed/Discipleship, new program development and pastoral care of membership. St. Bart's is an Alpha parish; our mission statement is Matthew 28:18-20 (The Great Commission). We are eucharistically centered, multi-generational, traditional and contemporary in music, involved in diocesan and community ministries. Nice stipend and benefits. Check us out on the web at www.execpc.com/~stbarts. Send resume and letter of interest to **The Rev. Christopher Keough, OSF, St. Bartholomew's Episcopal Church, N27 W24000 Paul Court, Pewaukee, WI. 53072.**

DIRECTOR OF CHILDREN'S MINISTRIES: Rapidly growing parish looking for a part-time Director of Children's Ministries. Director will work with clergy and parish staff, volunteer teachers and parish families to develop and carry out the goals of the Christian education program for children (ages 4 to 11). We are looking for someone who feels called by God to care for the spiritual development of our children in a compassionate, creative, and energetic way. Please send resumes to: **The Rev. Maryetta M. Anschutz, Christ and Holy Trinity Church, 55 Myrtle Avenue, Westport, CT 06880. Phone (203) 227-0827 Fax (203) 227-2878. E-mail Maryetta@snet.net.**

YOUTH SERVICES MINISTER: St. Matthias' is looking for a youth coordinator/minister. You will be responsible for coordinating services with youth in the community and developing a network of youth service providers that utilize the 40 Developmental Assets. Minimum requirements: Associate Degree in Psychology, Human Services, Public Administration or other similar program, two to four years of experience working with youth, strong leadership and organizational skills. Send resume and salary requirements to: **Hebron House of Hospitality, Attn: Marcie, 134 W. North Street, Waukesha, WI 53188. E-mail: stmath@execpc.com**

RECTOR: Church of The Good Shepherd, Cashiers, NC. Are you the shepherd God has chosen to lead our flock? Our intimate, historic church is situated on a highland plateau in the Blue Ridge Mountains. We are a vigorous, caring parish active in outreach to community needs. We live in an area of robust growth of new mountain homes and a year round paradise of scenic splendor. To submit a resume and obtain a parish profile, contact: **Search Committee, Church of The Good Shepherd, P.O. Box 32, Cashiers, NC 28717 www.goodshepherdofcashiers.com**

RECTOR: Christ Church in Port Jefferson, NY, is seeking a rector. We are an eclectic, AAC-affiliated, traditional parish on the historic north shore of Long Island. Our members are loving, Christ-centered and enthusiastically embrace the renewal movement within the church. We are seeking a Spirit-filled pastor with a strong biblically-based theology to join our family and lead us in our relationship with Christ. Send replies to: **Search Chair, Christ Church Episcopal, 127 Barnum Ave., Port Jefferson, NY 11777 E-Mail: MRMACHINE@aol.com**

RECTOR: St. Luke's Episcopal Church, Merritt Island, Florida. We are a small suburban community in the shadow of the space center, seeking a faithful priest centered in the Anglican tradition to preach God's inclusive and unconditional love. We value eucharistic-centered worship and want to reach out to our community to share the promise of Jesus. Please send resumes and inquiries to: **The Rev. Canon Ernest Bennett, 1017 E. Robinson Street, Orlando FL 32801-2023**

POSITIONS OFFERED

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CURATE: The Church of the Transfiguration ("The Little Church Around the Corner"), New York City, wishes to appoint a curate in the first half of 2002. Interested parties should address inquiries about the particulars of this post to **The Rector's Office, 1 East 29th Street, New York, New York 10016, or call (212) 684-6770.**

DIRECTOR OF YOUTH / PARENT MINISTRY: Episcopal Church of the Ascension, Clearwater, Florida, seeking full-time, dynamic, passionate (lay or ordained) leader for relational youth/family ministry. Challenge is to create and expand ministry for spiritual development of middle/high school youth. Ideal person will have love for teenagers and be open to lead contemporary Christian music. Will also minister to parents in parish. Bachelor's degree or 3 years experience with youth required. Send resume with references to: **Talma Pilato, 3257 Nick's Place, Clearwater, FL 33761. Email: spilato1@tam-pabay.rr.com**

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