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*'They shall plant vineyards and eat their fruit.'*

*Isaiah 65:21*

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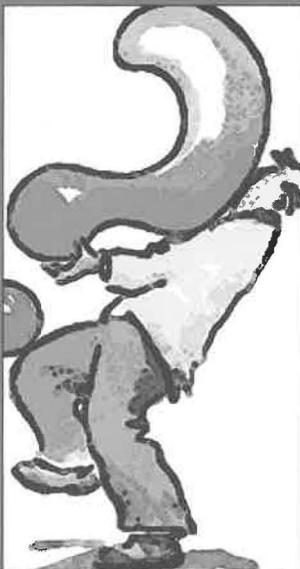
## THIS WEEK



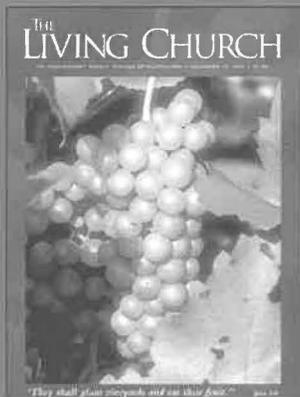
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**SUNDAY'S READINGS**

**Revival**

*'For behold, I create new heavens and a new earth ...'*  
*(Isaiah 65:17)*

**The Third Sunday of Advent, Dec. 15, 2002**

Isaiah 65:17-25; Psalm 126 or Canticle 3 or Canticle 15; 1 Thess. 5 (12-15)16-28; John 1:6-8, 19-28 or John 3:23-30

Reading Sunday's lessons, one is reminded that revival in the church is far more than a Faith Alive Weekend or a series, as valuable as they are, or of weekday services, as is the tradition in some churches. It is God's sovereign work to bring life to fallen humanity. This theme is struck first in Psalm 126: "Restore our fortunes, O Lord, like streams in the Negeb." Most of the time there are only dry wadis in the Negeb; it takes divine intervention to bring water to the Negeb and to bring new life to sinful humanity. That does not mean we have nothing to do ourselves, for "He who goes out weeping, bearing the seed for sowing, shall come home with shouts of joy, bringing his sheaves with him" (Psalm 126:6). We "sow the seed" (vs. 5) and we are "bearing the seed for sowing" but it is the Lord who brings life.

The contrast between our work in revival and God's work is also brought out in today's gospel reading in which John the Baptist contrasts his work with that of the Lord's. Although John was a man "sent from God" (John 1:6), he was "not the light, but came to bear witness about the light" (vs. 8). His role is to prepare the way for the Lord, but look at what John says of himself. "I am not the Christ," "I am not," "No."

**Look It Up**

Whereas revival, in the theological sense, depends on God's initiative, is there anything we can do to hasten it? Look at Isaiah 57:15. Are these "conditions" for revival or behavior consistent with revival?

**Think About It**

What can my church do to see God's new life poured out; and how as an individual can I "sow" that God might bring new life?

**Next Sunday**

**The Fourth Sunday of Advent, Dec. 22, 2002**

2 Sam. 7:4, 8-16; Psalm 132 or 132:8-15; Rom. 16:25-27; Luke 1:26-38

## A New Christianity for a New World

By John Shelby Spong  
HarperSanFrancisco. Pp. 276. \$13.95.  
ISBN 0-06-067063-0

Bishop Spong is right. The Christian Church, as well as our own Episcopal Church, needs a renewed theological vision. This vision must be deeper than methods to gain more members and to generate more money.

The major problem with this book, and with some of his other books, is that Bishop Spong condemns theologues and attitudes which most of us do not hold anyway. For example, he condemns the concept of a "theistic God," which he defines as "a being, supernatural in power, dwelling outside of this world and invading the world periodically to accomplish the divine will." This often recurring theistic God is no more than a straw god easily demolished by Bishop Spong's rhetoric. He also uses the definition of this theistic God to poke fun at such teachings as the incarnation, the ascension, baptism, and the Eucharist.

Most of the book is spent speaking against what Bishop Spong sees as traditional Christianity, which includes these principles:

1. All people are born in sin and are condemned to eternal damnation.
2. A patriarchal God sent his Son into the world by means of a miraculous birth.
3. The patriarchal God demanded the death of his Son in order to pay the penalty for human sins.
4. Those who accept Jesus as their personal Savior have their sins forgiven, rise after death as Jesus did, and go to heaven.
5. We know these things are true because they come from a literally inspired Bible.

Bishop Spong is correct when he realizes that a good many people do believe in a Christianity founded on such principles. These are not the principles of traditional Christianity. They are the principles of a modern, simplistic, popular, American, revivalist, evangelical Christianity.

He tries to build a new Christianity. Some of its principles are good. His



ideas, for example, about original sin are most welcome. His social positions have long been accepted by most churches: civil rights, equality of women, etc.

However, Bishop Spong misunderstands the inner meaning of such doctrines as the incarnation, by which the Creator unites himself to us through

Jesus Christ. He misunderstands the sacrifice of Christ, by which Christ, in union with humanity, offers that humanity in himself to the Father through his life, death, resurrection, and ascension.

The book is valuable not for what it proposes but in that it may inspire dialogue and help the rest of us to renew the truly traditional Christian faith.

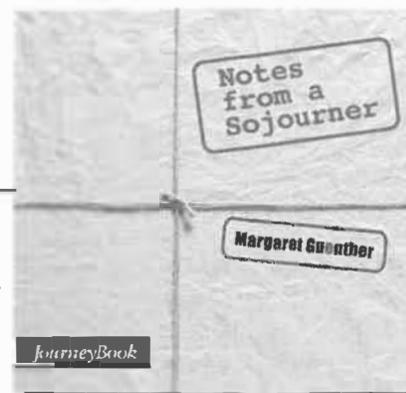
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Margaret Guenther

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In *Notes from a Sojourner*, Margaret Guenther reflects on the many passages of life, moments treasured for their very transience, experience viewed from the vantage point of eight decades of travel and prayer. She shares her journey—rich with childhood memories (Are onion sandwiches really curative?), tales of friendship, (What does Betty Friedan have in common with Mary and Elizabeth?) and personal readings of familiar scripture (What is a busy housewife's perspective on the feeding of the multitudes?). Whatever the topic, these stories are told with a rich humor, fearless humanity, and above all, a deep faith.

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## \$25 Million Proposed as Cap on Canadian School Lawsuits

The Anglican Church of Canada and the Canadian federal government have tentatively approved an agreement which would place a \$25 million cap on church liability arising from its administration of Indian residential schools.

The agreement requires the approval of all 30 dioceses, each of which would be expected over a five-year period to contribute the same amount of their budget to the abuse fund that they now contribute to the General Synod for a total of \$22 million. The proposed formula represents a significant change from the previous position that only dioceses named in litigation were liable. Under the new proposal, the Diocese of Toronto, which was not named in previous suits, would contribute roughly 20 percent of the total settlement figure. General Synod also would contribute an additional \$3 million.

The amount far exceeds the assets of the church, but with the litigation and uncertainty behind it, it is anticipated the church should be able to move for-

ward. The plan met with a favorable response when it was presented to the House of Bishops in October, according to Archbishop Michael Peers.

"We are more than simply legal entities," he said. "We are a church. The idea that some entities would stand by and see others fold is not who we are as a church. If we had had any response that this is a hopeless commitment we wouldn't be making it."

From the 1930s until the mid 1990s about 100,000 native Canadian children were sent to live at residential schools run for the state by four denominations: Anglican, Presbyterian, Roman Catholic and United Methodist. In most schools the children were deprived of their native language and culture and a number of former students also claim to have suffered physical and sexual abuse.

The proposal with the Anglican Church is the first settlement and does not provide relief for loss of language and culture.

### GTS Prepares for New Tenants

The General Theological Seminary has taken a number of preparatory administrative steps necessary to relocate the Episcopal Church Center headquarters to the grounds of the campus.

Shortly after Executive Council approved the national church moving forward [TLC, Nov. 3], the seminary trustees affirmed their commitment to the redevelopment of Chelsea Square and the hiring of new staff.

Maureen Burnley, former chief operating officer of Family Justice, Inc., has been appointed vice president for finance and operations. And last month J. Frederick Rogers became vice president for institutional advancement and alumni relations. Until recently he was vice president for development and communications at the YMCA of Greater New York.



ENS photo

The Rt. Rev. George Packard, Bishop of the Armed Services, Healthcare and Prison Ministries, spent three weeks recently touring Guam, Japan, Korea and Kuwait as part of his responsibility to support the work of Episcopal chaplains and conduct confirmations.

### Archbishop Williams Favors Change in the Power Structure in the Church of England

The Church of England must cast off its cultish fascination with the trappings of power and, according to the next Archbishop of Canterbury, it ought also to reconsider its opposition to the ordination of sexually active homosexual persons.

The Most Rev. Rowan Williams outlined a radical plan for reform of Anglicanism during a documentary titled "An Archbishop Like This," which was broadcast by BBC2-TV on Dec. 1.

The church has "bought very deeply" into an anti-Christian cult of status in which people are more concerned with titles and power than they are with the gospel, he said. Moving to a more egalitarian ecclesial structure also might begin a serious discussion to untangle the Church of England from its formal ties to the British government. If disestablishment were to occur, the Church of England would have the Church in Wales to look to for an example of how it can be managed successfully, Archbishop Williams said.

Describing himself as a "gloomy Celt," Archbishop Williams also said the condition of the worldwide Anglican Communion was fragile and could fragment over issues such as ordination of women and sexually active homosexual persons.

The Bible is very clear, according to Archbishop Williams, in condemning a heterosexual person who engages in homosexual acts, but he said he was less certain what to tell those who with prayer and thought and seriousness of adulthood claim never to have known any other form of physical intimacy.

Archbishop Williams stopped short of favoring homosexual marriage, but said a case could be made for acknowledging faithful same-sex relationships.

# Festival Service Marks 75 Years for RSCM

It was a day of celebration. From 24 states choristers and their choirmasters came to sing in Washington National Cathedral in the nation's capital in honor of the 75th anniversary of the Royal School of Church Music (RSCM) and the 20th anniversary of its American branch. Six-hundred-fifty musicians, from the tiniest red-haired cherub in the front row of trebles to significantly larger and vastly more experienced basses in the back, sang with spirit and emotion, care and precision at the Nov. 23 service.

Participants in the Washington celebration came not only from Episcopal congregations but Roman Catholic, Methodist and Lutheran as well. Although there are many different styles of worship represented by members, they hold in common a belief that good music, used effectively, greatly enriches Christian worship.

With the singers massed in the cathedral crossing, the music filled the stony spaces of the nave. The service was a type of lessons and carols, drawn from the resource book *The Light of Life*, compiled by John Harper, general director, and published by RSCM for this year when festival services are taking place around the world. The music ranged from Dan Locklair's dissonances in the *Nunc Dimittis*, the ringing open fifths of "Loving Father, hear our prayer" set to a Chinese folk melody, portions of a South African setting of the Lord's prayer, to the deceptively simple "Christ has no body now but yours," the words of St. Teresa of Avila set to music by David Ogden, with flute obbligato and final, affirming G major chord.

The congregation joined with the choir for six hymns. The opening hymn, initiating A Gathering, was Fred Pratt Green's "God is here," to *Abbott's Leigh*. As part of Awaiting Christ in Majesty, choir and congregation sang the American folk hymn "What wondrous love is this." The final hymn, with a double layer of descant augmented by brass, was the triumphal "Lift high the cross," to the tune *Crucifer*, composed by RSCM founder, Sydney H. Nicholson.

Patricia Colby Nakamura



Patricia Nakamura photo

Choristers at the RSCM festival were led by a number of directors at different parts of the Nov. 23 service: Carol Foster, music director at Epiphany, Oak Park, Calif.; Gerre Hancock, St. Thomas', New York; Benjamin Hutto, National Cathedral schools; James Litton, director emeritus of the American Boychoir and interim choirmaster at the cathedral; Bruce Neswick, founder of the Cathedral Girls' Choir, now canon musician of St. Philip's Cathedral, Atlanta; and Richard Webster, St. Luke's, Evanston, Ill. Jeffrey Smith, St. Paul's, K Street, Washington, was organist, with Mr. Hancock playing the closing improvisation on *Crucifer*.

## Royal School of Church Music: *Psallam Spiritu et Mente*

In 1927, Sir Sydney Nicholson left his post as organist at Westminster Abbey to pursue his mission "to promote high standards of church music among amateur choirs throughout the English-speaking world." The result is the Royal School of Church Music, which now has branches in several denominations. The website ([www.rscm.com](http://www.rscm.com)) lists long-term challenges:

- Enabling suitably trained and experienced musicians to lead and inspire;

- Reversing the present decline in singing in and out of church;

- Understanding the nature and use of music in worship.

In America, as well as other countries, the organization sponsors summer courses for girls, boys and adults, to further their training in the art and science of singing and in exposure to great choral literature.

Friends of RSCM are individual members; churches, schools, and com-

munity choruses join as affiliates. All receive various publications including *Church Music Quarterly* and the *RSCM Handbook*, and may purchase music at a discount.

*Voice for Life* is the choral training method used to develop dedicated singers. Affiliated groups have access to continuing advice and support from district representatives. United States advisors can be contacted through the website [www.rscmamerica.com](http://www.rscmamerica.com).

## Marriage for Divorcees Approved in England

Despite the absence of an Archbishop of Canterbury to preside, the Church of England Synod dispatched Nov. 11-15 with a large legislative agenda which included final approval for clergy to preside at a church wedding for divorcees, and a requirement that all future candidates for the office of bishop will be required to pass an exam on ecclesiastical history.

Proponents who sought to overturn the ancient prohibition on a church wedding for divorcees said it was a pastoral and human rights necessity.

A proposal which would have relaxed the dress code for clergy presiding at the Eucharist was defeated on a divided vote. In order to be considered further, the canonical change would have needed majorities in all three houses. It failed 7-24 in the House of Bishops and 69-118 in the House of Clergy, but the House of Laity passed the measure 98-92.



Jill Helton photo

The Rev. Frank Logue, rector of King of Peace Church in Kingsland, Ga., supervises the ground-breaking for a new 7,650-square-foot building. Begun in 2000 inside a residential house, the congregation has undertaken several renovations of that structure as it has grown. The new building will be located on the same lot and when complete will house the worship area and a pre-school.

## Mexican Church Recovers Title to Properties

The Episcopal members of a partnership committee have reported that the Anglican Church of Mexico is proceeding responsibly and competently to prosecute two bishops and recover the funds they are alleged to have stolen.

The Episcopal Church in the United States of America and the Iglesia Anglicana de Mexico (IAM) met in San Antonio Nov. 19-20 to re-examine the covenant relationship between the two provinces in the aftermath of revelations that the bishops of Northern Mexico and Western Mexico had diverted to themselves and their families money which was meant for the diocese. Until recently the IAM was part of the Episcopal Church. The committee is responsible for making recommendations about the covenant to their respective primates. The Rt. Rev. James E. Folts, Bishop of West

Texas, served as chair of the Episcopal delegation. The Most Rev. Martiniano Garcia, interim primate, chaired the IAM one.

Both parties agreed that the covenant document between the two provinces is worth retaining, but will need to be revised. The changes involve procedural and management practices by both parties.

Bishop Garcia reported that he has liquidated the jobs of the former primate and the treasurer for the Diocese of Northern Mexico. Mexican criminal and employment laws are complex and occasionally contradictory, Bishop Garcia told the committee. Even though evidence exists which appears to implicate the former treasurer, under employment law she probably would be eligible for benefits. Rather than risk an employment hearing it would almost certainly lose, the church came to an

agreement to pay her a lump sum. They will still press criminal charges against her.

Until recently Mexican law prohibited churches from holding title to real estate. After the law was changed, the former primate and Bishop of Western Mexico, the Rt. Rev. Samuel Espinoza, failed to transfer title to 22 diocesan properties. Under the law he could have been convicted. However, his sentence would likely be only a few years and upon his release he would have clear title to the property. In exchange for his agreement to transfer the property, the church, Bishop Garcia said, agreed not to press charges arising from the property, but it will continue to press him for other alleged offenses which include kickbacks and money laundering. Return of the property has reduced the total estimated losses to about \$1.4 million.

## Support for Outreach

Even the normal business of the convention of the Diocese of **Dallas** Oct. 18-19 reflected the convention theme, "One Mission, Many Missionaries."

Delegates approved a \$4 million budget, after making line item changes pertaining to outreach. Last year the nine outreach agencies of the diocese were supported with a total of \$324,000. The finance committee proposed to cut that total to \$256,160 for 2003. The rectors of the three largest churches in the diocese — St. Michael and All Angels, Dallas, Incarnation, Dallas, and Christ Church, Plano — opposed the move.

"This has been a very difficult year for many parishioners and churches due to the economy, but not apparently for the diocese," said the Rev. Mark Anschutz, rector of St. Michael and All Angels. "The diocesan budget is expanding from \$3.4 million to more than \$4 million yet cutting outreach."

Fr. Anschutz noted that much of the increase comes from two new line items — \$300,000 for land acquisition and \$265,000 for new church plants. His amendment, adopted by a voice vote, redirected \$68,000 from these two new line items and put the funds back into outreach, bringing its budget back to the \$324,160 level.

In another budget debate, delegates voted to continue to send \$511,344 or 75 percent of the funds asked of the diocese, to the national church.

This debate was spurred by a resolution brought by Dick Kerner of Transfiguration, Dallas, who said the diocese should fully support the ministries of the Episcopal Church even if it disagrees with some of its policies.

*Jim Goodson*

## How to Increase Revenue

Clergy and lay deputies to diocesan convention meeting Oct. 18-19 in the see city of the Diocese of **Fond du Lac** approved an extensive structural study of finances to determine if there are better ways to accomplish common goals. Convention also approved

a directive calling for the executive council to ensure that the \$600,000 budget does not require reserve funds in order to balance.

Currently the constitution and canons of the diocese do not include a provision for parish assessments. A series of "fair-share" apportionments exist and each congregation is asked to make a pledge based on its assessed amount. Some congregations are unable or unwilling to pledge the full amount and because of that overall diocesan revenue is at least 25 percent below its potential. This constrains the ability of the diocese to take advantage of new mission opportunities, such as youth outreach.

The Rt. Rev. Russell E. Jacobus, Bishop of Fond du Lac, announced that an all-member survey will be distributed and the Commission on Congregational Relations will incorporate those results in its recommendations. The bishop is also forming a task force, tentatively named the "Loggia Commission," in order to assist him in looking at several aspects of the diocese from "an unattached perspective." The first item to be examined will be the financial future of the diocese. According to the bishop, "Between this commission and the Committee on Congregational Relations, I hope to bring all congregations into their 'fair share' level of support for diocesan programming," he said.

## BRIEFLY...

The Rt. Rev. **Charles F. Duvall**, retired Bishop of the Central Gulf Coast, has been elected chairman of the board of the Episcopal Media Center, an independent, nationwide, not-for profit organization serving Episcopalians and parishes. Bishop Duvall, who now resides in Columbia, S.C., was elected unanimously by the board.

Historic **St. Paul's Church** in Richmond, Va., sustained significant vandalism damage to its \$1 million pipe organ recently. Police said a number of pipes are dented and the tops of some pipes were bent. Damage is estimated at more than \$10,000.

## Wary of Stagnation

Delegates to the convention of the Diocese of **Southwest Florida** got the message from their bishop, the Rt. Rev. John Lipscomb: It's time to get to work.



Bishop Lipscomb

At the diocese's convention Oct. 12, Bishop Lipscomb recalled that in 1997 the diocese adopted the great commission as its mission statement. Five years of discovery and discernment have followed. "That period is over," he said. "The time has come, my sisters and brothers, when we must stop talking about it . . . and do it."

He had some suggestions on where to start: The diocese must plant more new congregations, improve the existing ones, and expand involvement overseas.

He said he has seen what he called "a dangerous sense of satisfaction" within congregations during his visitations. "I believe we must be cautious. Satisfaction is often a byword for stagnation in ministry and mission," he said.

Bishop Lipscomb noted that new church starts have not kept up with population expansion in Florida. "We have made some strides but we are still far behind where we should be, given the growth of the communities we serve," he said.

In other matters, delegates approved a \$2.7 million budget for next year and voiced support for a resolution to the 2003 General Convention to adopt the tithe as the standard apportionment for the national church. The deputation from Southwest Florida offered a similar resolution at the 2000 General Convention (C005), where it was soundly defeated. The diocese adopted the tithe as its own standard of apportionment in 1999.

*Jim DeLa*

**Correction:** The Did You Know item on the Rev. Joan Anders [TLC, Dec. 1] contained incorrect information. She is the rector-elect of Christ Church, Toms River, N.J. Her grandfather was the rector there from 1933 to 1946.

# When the Church Lacks Vision

Whenever my family moved to a new residence, my father's first family chore was finding a new Episcopal church for my mother and four older sisters and me. When I was 7 years old, we joined the first church I can remember. It was just a few blocks outside the New York City borough of the Bronx, and directly across the street from government-built high-rise apartment buildings that we called "the projects."

The little church was a beautifully crafted leftover from a distant time when its neighbors had all been single-family homes. Anchored on a corner, it was constructed of huge cut stones formed into Gothic arches filled with brilliant stained glass. A set of red doors guarded the entrance. The dark wooden pews creaked and offered the faint aroma of years of polish massaged in by countless white-gloved Altar Guild hands. The deep red cushions at the altar rail were scored with indentations from supporting thousands of knees.

It was the parish hall that held the magic for me. It was really a four-story building adjoined to the church. The basement that my parents called "the undercroft" housed my Sunday school room. The middle floors were a collection of offices and meeting spaces. However, the top floor was a mystical spot. It was a gymnasium with golden hardwood floors, gymnastic mats and equipment, and a full-sized basketball court.

It was off limits to all.

Kept behind locked doors, the gym was never used. The gymnast bars and horse were layered with dust. The basketballs were all flat. The court floor was not a gathering place for teams. It was the gathering place for mountains of cast-off furniture, clothing and assorted junk awaiting the annual rummage sale.

I was a latchkey kid in New York City. Both of my parents worked long days, miles away from our seventh-floor apartment. My sisters, all much older than I, had moved to apartments of their own. So, quite often alone, I spent hours each day in my playground of city streets, but not one hour in the church gym.

At my young age, that dusty gym caused me

to begin to question the church's relevance to my life.

Now, almost 40 years later, my concern for the Episcopal Church has matured. Today, from the vantage point of a priest, I sense a pervasive lack of vision in many congregations and dioceses and in their leaders. All too often, it seems as though priests have become curators of museums rather than

heralds of a living gospel. Frequently, our leadership has chosen to focus on maintenance rather than mission, on correctness within the church rather than connection with the community. As a result, many leaders have effectively lost touch with the world beyond the churchyard, and their message has become irrelevant.

It is my belief that the church is in a progressive state of losing its vision. Denominationally directed Decades of

Evangelism and 20/20-vision correction campaigns have not checked the degeneration of sight. Clearly, only empowered leaders with a focused view of the past, the present and the future will be able to guide the church in service to God and the world.

When I was a young boy on the streets of New York, my church failed to recognize and respond to my need. It was not that the church was unable. It was that the church did not see.

Certainly, today I am keenly aware of the multitude of societal issues that plead for the church to take notice. Personally, I am especially concerned about issues of poverty and prejudice, the care and education of children, and humanity's tremendous need to be in relationship with God. Nonetheless, while much has changed since I first peeked into that dusty church gymnasium, one thing remains constant. It is the fact that the church has been entrusted with Christ's gospel message that the world is dying to hear. Unless other church leaders and I see with a Christian vision that connects with the concerns of the world, the message will go unheard.

*Our guest columnist is the Rev. John C.N. Hall, rector of St. Matthew's Church, Chandler, Ariz.*

## *Did You Know...*

**Both sides in the Revolutionary War used St. Peter's Church, Perth Amboy, N.J., as a barracks.**

## *Quote of the Week*

**The Rt. Rev. Carolyn Tanner Irish, Bishop of Utah, on allegations that the Mormon Church wields undue influence in Utah secular government: "Periodically we do feel powerless, like we don't have a voice. Decisions are made you have no part of."**

## Help for the Hungry

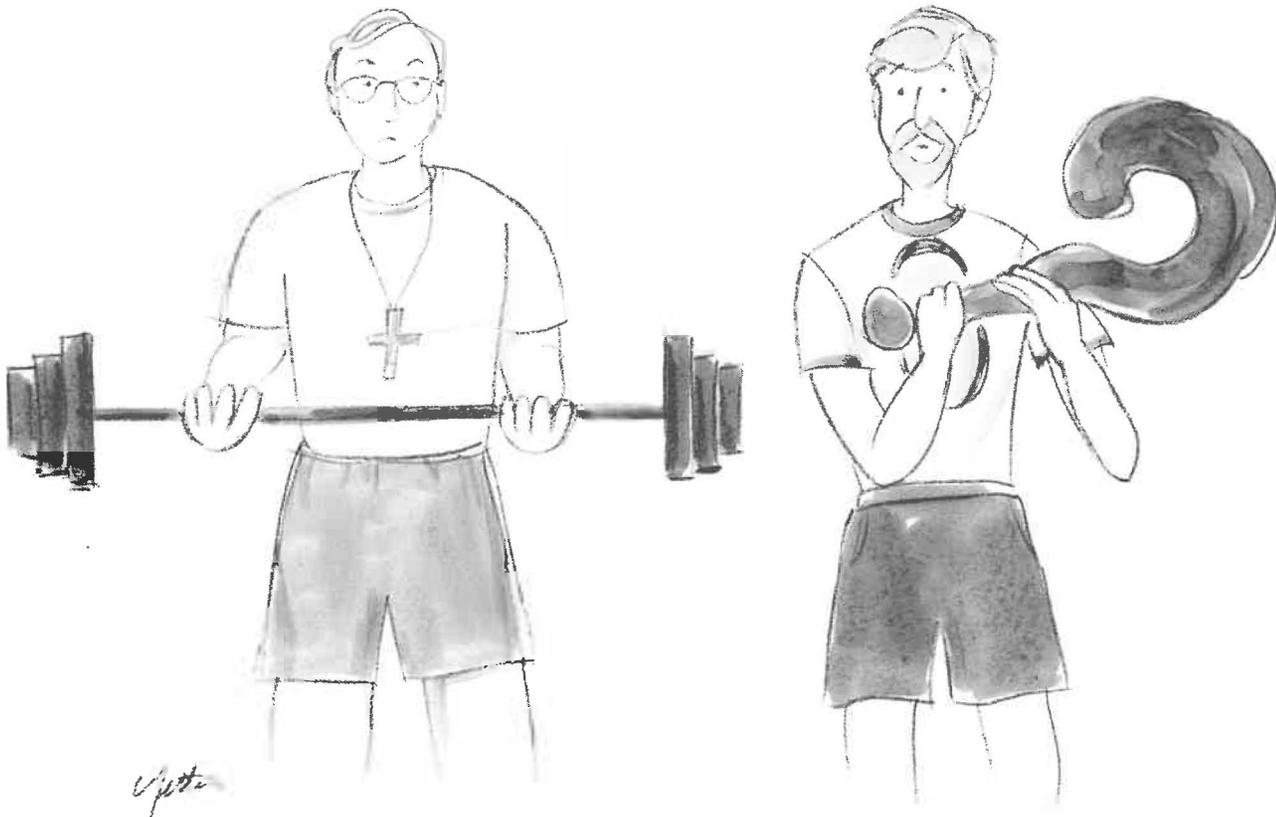
In a recent Sunday newspaper there appeared one of those serendipitous juxtapositions that tells the story more clearly than any words. On the left-hand page was an article about people starving to death in North Korea. Another article told of hunger in Zambia. On the right-hand page was a glorious feast. It was the holiday advertisement of a large supermarket chain, displaying turkeys, ham, carrots and cranberries, bread and pumpkin pie — enough to feed an entire village in North Korea or Zambia.

What can we do? We can give the price of a feast to international agencies such as Episcopal Relief and Development, to CARE, or to other worthy groups. We can fill the baskets in our churches with food and funds for the emptying pantries in our own cities, where Second Harvest and the Hunger Task Force warn of greater needs this year. And we can go and feed them, at the pantries and at the meal programs. We could even invite some who are hungry into our own houses, to share in the bounty on our own tables at Christmastide.

## Light of the World

Among the themes of Advent is light, an appropriate subject for these often dark days, the shortest of the year. Light is a prominent symbol in the New Testament, a symbol of God, particularly the glory of his love as revealed in Jesus Christ. We do not have to look far these days to find light. Advent wreaths shine in our churches and homes, progressing little by little from darkness at the beginning of the season until Christ is born among all the illumination of Christmas. Stores and malls are filled with light long before the coming of the Light of the world.

In last Sunday's gospel we were introduced to John the Baptist, the odd character who is such a symbolic figure of Advent. We hear more about John in this week's gospel. He says he is sent "to bear witness to the light so that all might believe through him." John's remark helps to identify him and his relationship to Jesus. It is Jesus who is the Light of the world. May this light help a world struggling in darkness to see the truth, and may it show us the way to point others to the light.



*Muscular Christianity meets the Alpha Course.*

# Letter to an Alpha Friend

## *A Skeptical Priest Looks at the Alpha Course*

By Matthew Lawrence

*Dear K:*

This morning the Holy Spirit visited me in the form of a lovely dream, and then woke me at precisely 5 a.m. so that I would write this letter to you. I tell you this at the outset because I want to assure you that I, too, believe in the living presence of the Holy Spirit, as I also believe in the resurrected Christ. After hearing what I have to say about the Alpha course, you may doubt this, so I state it upfront.

I also believe that the Holy Spirit brought us together, and inspired you to hand me the tape of Nicky Gumbel's sermons. I found him to be a wonderfully engaging preacher who introduces the principles behind the Alpha course with clarity and humor. I was interested in listening to this tape because people whom I respect speak highly of the Alpha course. And indeed, I was impressed by Gumbel's affability, his charming manner and his light touch. But I was also disappointed by his simplistic and discredited theology. Anglicans are sometimes referred to as "catholic lite" — a term that makes me cringe — but from what I could glean from the tapes, the Alpha approach is "fundamentalist lite" — in my opinion an even more unfortunate development.



**Anglicans are sometimes referred to as "catholic lite" — a term that makes me cringe — but from what I could glean from the tapes, the Alpha approach is "fundamentalist lite" — in my opinion an even more unfortunate development.**

Listening to the tape, I once again found myself wondering if the church I love has become so intellectually flaccid that it is incapable of defending itself from this invasion by protestant evangelicalism, just as many of our churches now feature praise choruses as their artless alternative to the hymnal.

My disappointment in Nicky Gumbel became acute as he presented his "evidence" that Jesus is the Son of God. He uses the Bible as a proof text, implying biblical literalism without actually invoking it. He blithely assumes that statements attributed to Jesus in John's gospel are Jesus' own words.

He makes sweeping claims for the reliability of scripture that ignores nearly two centuries of biblical scholarship. Nothing about the great debates on the authority of scripture or the historical Jesus enters his seamless presentation. The thousands of educated lay people who have been reading the likes

of Crossan, Borg and Spong have no home in this world. His rationalist use of terms like "evidence" and "truth" commit the classic errors of evangelical theology by

reducing the ecstatic exclamations of faith to the merely descriptive language of empiricism.

Even more troubling are his claims for the superiority of Christianity — that not only are the teachings of Jesus unique, but it is only through Jesus that we can enter into a salvific relationship with God. These claims are dangerously narrow in an era when the piety of all faiths must be honored. I stand with most Episcopalians, and, indeed, the majority of Americans, who now believe that Christianity is only one of many possible paths toward God. It is important and necessary to criticize organized religions that make salvation their exclusive property. As globalism spreads and our world shrinks, our appreciation of the world's religions must expand. As the centuries attest and current events make plain, violence and warfare go hand-in-hand with religions of spiritual superiority.

Finally, Gumbel's evangelical theology of the atonement troubles me. In this cosmology, the world is apparently a dangerous place ("enemy territory," to use Gumbel's phrase) from which God rescues us by effecting a cosmic shift in the balance of powers accomplished by Jesus' death on the cross. This approach runs counter to historic Anglicanism's deep incarnational trust in the world — a world created through Christ and revealing God's love through its inherent beauty and goodness. Anglicanism's spirituality draws us into a positive and

# Stand Up and ...

loving engagement with the creation and one another, rather than a Puritan attitude of suspicion in which one is quick to mark-off forbidden territories, such as sexuality, evolutionary science, mystical spirituality, and other religions. While Gumbel's "lite" approach stops short of drawing these conclusions, they are implicit in his methodology.

Now one may argue that I am missing the point; that the Alpha course's mission is to introduce unchurched people to an elementary understanding of the Christian faith, while the level of dialogue I propose is of a more "graduate school" approach. According to this argument, we should start them off with the basics: Don't confuse them with intellectual complexity before they've had a chance to experience the power of the gospel on its most basic level. We justify a similar approach when we tell our children fables about Santa Claus. They teach an important lesson which, we believe, will survive the inevitable collapse of the story as a truth-claim. But the problem is that while Gumbel's audience may be unchurched, they are not children. The educated layperson of today has been introduced to the problems of biblical authority and postmodern truth claims, and has grown so weary of Christianity's inability to integrate these issues with a lively faith that they adopt Spong's moniker as "believers in exile." There is something deeply troubling about a religion that thinks it must indoctrinate its newest members by making simplistic arguments that lack intellectual integrity. One cannot convert people to the truth by means of lies.

John Cobb has said that the death of the "main-line" denominations is being accelerated by their inability to think. Certainly the times demand the very best thinking that our brains can muster and our souls can bear. When, instead of fresh proclamations of the faith, we trot out arguments of this sort, I fear for the future of this church I love.

I am an evangelist. I proclaim the good news of Christ with passion and conviction. I am committed to the growth of the church. This does not require that I switch off my brain. A strong faith encourages a rigorous learning and confirms a lively intelligence.

I therefore pray that you will understand, and perhaps forgive, my disinclination to offer the Alpha course at my church. I give thanks for the love of God which your efforts clearly reveal.

*Yours in Christ,*  
ML+

*The Rev. Matthew Lawrence is chaplain at Canterbury House, the Episcopal Center at the University of Michigan, and director of the Liturgy and Sacred Music Project.*

I am deeply grateful for the clearly written and well-documented article by Philip Wainwright — "Departure is Not an Option" [TLC, Nov. 10]. Although it comes last in the Great Litany — false doctrine, heresy, and schism — I have constantly believed and taught that schism is the greatest sin of all. We have always had false doctrine and heresy with us in some form through the ages, but schism, in my book, is simply the coward's way out. I have heard too often a priest or bishop say, "This is the way things are going to be here. If you don't believe in (whatever the latest fad is in doctrine or liturgy) then just get out." Schism results when evangelicals or Anglo-Catholics knuckle under to such bullying and leave.

Whatever General Convention does or doesn't do is never an excuse for schism. Agree or disagree, but in the name of all that is holy, have enough intestinal fortitude to stay and stand up for what you believe is right.

Having been a deputy to eight General Conventions, I think that I have pretty much seen it all, and I'm still here. I have no intention of going anywhere else.

*(The Very Rev.) Lloyd G. Chattin*  
*Dean Emeritus*  
*Trinity Cathedral*  
*Trenton, N.J.*

For the Rev. Philip Wainwright, "Departure is not an option." His argument: The New Testament church was full of corruption, but no one left that church because of its failings. To have done so would have meant leaving the body of Christ. Likewise, the Episcopal Church is corrupt, but evangelicals may not leave her.

The argument, while well intentioned, fails because of its implicit assumption that the Episcopal Church represents the body of Christ as extensively as did the New Testament church. In other words, one would have to argue that to leave the church is to leave the body of Christ, a premise no evangelical would accept.

In fact, evangelical ecclesiology, with its rather cavalier attitude toward episcopacy and apostolic succession, ties evangelicals rather loosely to any Anglican body. As one evangelical English bishop confided to me recently, most English evangelicals remain in the church because of the many advantages afforded by establishment.

When push comes to shove, Anglican evangelicals find it relatively easy to depart the church for more faithfully evangelical pastures. English evangelicals now threaten to leave over homosexuality and women bishops.

No, Anglican evangelicals have no obligation to remain in a church which has gone so terribly bad. They may do so for various reasons, e.g. love of Anglican liturgy or desire to turn back liberalism, but they need not.

I suggest that evangelicals serve the same function as canaries in a West Virginia coalmine. When they depart, you know that toxicity is in the air.

*(The Rev.) Douglas Grandon*  
*Christ Church*  
*Moline, Ill.*

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## LETTERS TO THE EDITOR

### Feelings, Not Faith

The Rev. Blaine Hammond [TLC, Nov. 3] clearly refers to the case of the Rev. David L. Moyer and the Rt. Rev. Charles Bennison. I wish to comment on a few of his statements:

He writes: "In my naiveté, I thought heresy was a matter for the church to decide, not individuals." Indeed, he is correct. It is a matter for the Church (capital C) to decide — which she did, centuries ago.

He writes, "I understand the frustration of those who believe their bishops to be wrong ... but isn't taking unilateral action based on such feelings the very thing they complain about when bishops do it?" The action of Fr. Moyer (or anyone else in a similar position) is not based on "feelings" but on the Revelation of God as upheld by the universal church for 2,000 years of Christianity and as far back as the Pentateuch. In addition, the bishops in question are the ones acting on their "feelings" rather than on the faith of the church.

He writes, "Doesn't the concept that a priest, acting alone, can bar the bishop from a parish in his/her own diocese threaten the whole church?" The bishop does not "own" the diocese, but instead is placed in a position of responsibility over it. The bishop has taken solemn vows to uphold the faith of the church and to "drive away all erroneous and strange doctrines." What endangers the church is the bishop's individualistic interpretations of the faith and his own unilateral actions against the decisions of the universal church.

*Canon Cris Fouse  
National Field Director, FIF/NA  
Fort Worth, Texas*

### Not Missing

In his article, "Among the Missing: Religion" [TLC, Oct. 27], the Rev. Allan Brewster King writes that as our nation observed the one-year anniversary of Sept. 11, "One participant was strangely and ominously missing: Religion, or the church(es)." He continues, "It would have been terribly easy to craft a great memorial service to be held at one of America's great houses

of worship to represent the nation at prayer." He then refers to the service at Washington National Cathedral when President Bush spoke.

Readers should be reminded of the "great memorial service" that was held at "one of America's great houses of worship" on the first anniversary. Washington National Cathedral, a house of prayer for all people and a church for national purposes, began the anniversary day at 8 a.m. with a Day of Prayer and Remembrance. A homily given by the Most Rev. Desmond Tutu, Archbishop Emeritus of Cape Town, and Nobel Laureate, was interrupted at 8:46 a.m. with the great Bourdon Bell tolling in recognition of the attack on the first World Trade Center tower.

Later in the morning the victims' names were read aloud in the cathedral followed by hourly prayers and meditations. That evening "Voices From 9/11" included rescue workers, victims' family members, clergy and others involved in post-attack activities at the three sites.

Religion was not missing on Sept. 11, 2001, and it was not missing one year later. As evidenced by the increase in church, synagogue and mosque attendance around the nation of late, religion continues to be the place our nation turns to for comfort, that port in a storm.

*Br. Christopher-John Baumann,  
CSL-Benedictine  
Washington National Cathedral  
Washington, D.C.*

## Unseemly Remarks

It saddens me to read that the Rev. H. Stewart Ross [TLC, Nov. 10] chose to make what I deem unseemly remarks about Bishop Charles Bennison's lack of New Testament scholarship when examined by the examining chaplains in the 1960s, and to offer other comments of conjecture concerning his mother's role with her bishop husband to override the chaplain's decision that he be re-examined [TLC, Sept. 1].

Prior to my retirement, I served several years as the chair of our examining chaplains in a former diocese. It was no secret that we would

never discuss the results of any candidate's performance with anyone except the bishop of the diocese. Our bishop would have been appalled if we did.

I think Fr. Ross shouldn't have revealed anything about any confidential proceedings that occurred with Charles Bennison or any others who were examined by the chaplains. Too much privacy is being breached

about too many issues and matters that should not be discussed in public forum.

*(The Rev.) Roderic Murray  
Nashville, Tenn.*

## There Were Two

Unfortunately for Bishop Bennison's "Quote of the Week" [TLC, Nov. 3], the Episcopal Church did

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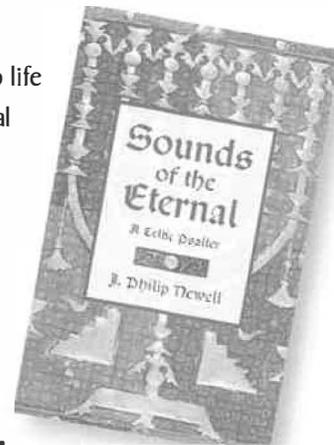
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## LETTERS TO THE EDITOR

split during the Civil War. Unlike most of the other denominational splits, our church did not split until after some states had seceded and did not explicitly split over the issue of slavery. At the end of the war, again in contrast to other denominations, the Confederate church was reunited with the rest of the Episcopalians. The reunited church even agreed to recognize Confederate consecrations and ordinations. However, for the period 1861-1865 there were two geographically distinct Episcopal churches in what is now the United States.

Jamie Adams  
Fairfax, Va.

The quotation of Bishop Bennison that "the Episcopal Church is almost unsplitable" gave me a historical impulse to search and find a book.

In 1962 the Church Historical Society published *Journals of the Protestant Episcopal Church in the Confederate States of America, Centenary Edition in Facsimile*, edited by William A. Clebsch. There indeed was a Protestant Episcopal Church in the Confederate States of America. It began July 3, 1861, in Montgomery, Ala., and had conventions in October 1861 in Columbia, S.C., and in November 1862 in Augusta, Ga., and a final General Council meeting in November 1865 in Augusta. The book makes interesting reading.

Perhaps Bishop Bennison was referring to the wonderful truth that the Protestant Episcopal Church of the United States of America, meeting in Philadelphia in 1865, after the "recent unpleasantness" was over, communicated amicably and most charitably with the Confederate Episcopal Church, resulting in the United States replacing Confederate States in Southern prayers and the unification of Episcopalians in the United States of America. Wonderful, too, that 140 years later some of the strongest Episcopal dioceses are in what were Confederate dioceses for a brief period in the 1860s. And may I say: "Thank you, Bill Clebsch!"

(The Rev.) Duncan R. McQueen  
Pittsfield, Mass.

## PEOPLE & PLACES

### Appointments

The Rev. **Pat Dunn** is priest-in-charge of Immanuel, 700 McMillan Ave., Bay Minette, AL 36507-4425.

The Rev. **Joseph A. Hagberg** is rector of St. James', 800 22nd St., Port Saint Joe, FL 32456.

The Rev. **Karen Henry** is priest-in-charge of Holy Cross, 46200 W Ten Mile Rd., Novi, MI 48376-0535.

The Rev. **Edward C. Kienzle** is rector of St. George's, 135-32 38th Ave., Flushing, NY 11354.

The Rev. **Alan R. McLean** is rector of St. Luke's, PO Box 1642, Wenatchee WA 98807-1642.

The Rev. **Al Pruitt** is rector of St. Francis', PO Box 547, Gulf Breeze, FL 32562.

The Rev. Canon **Sandra Richardson** is priest-in-charge of St. Matthew's & St. Joseph's, 8850 Woodward Ave., Detroit, MI 48202.

The Rev. **Hugh Tudor-Foley** is interim priest at Trinity, 85 West St., Rutland, VT 05701.

### Ordinations

#### Deacons

**Alabama** — **Roland Peter Ficken**, Canterbury Chapel, 812 Fifth Ave., Tuscaloosa, AL 35401-1206; **Carolyn Jean Foster**, St. Mark's, 228 Dennison Ave., SW, Birmingham, AL 35211; **Robert Henry Hart, Jr.**, Black Belt Ministries, St. Paul's, Box 539, Greensboro, AL 36744; **Katherine Phillips Jacob**, Cathedral Church of the Advent, 2017 Sixth Ave. N, Birmingham, AL 35203-2701; **Mark Edward LaGory**, **Janet Moreno Mason**, St. Matthias', 2310 Skyland Blvd. E, Tuscaloosa, AL 35405-4327; **Thomas Robert Osborne**, Trinity, Box M, Florence, AL 35631-1912; **Arthur Richard Ray**, St. Michael's, 901 Kingman Rd., Birmingham, AL 35235; **Kathryn Barr Smith**, All Saints', 110 W Hawthorne Rd., Birmingham, AL 35209-3999; **Adele Arant Stockham**, Christ Church, 4912 Richard Scrusby Pkwy., Fairfield, AL 35064-1456; **Mary Jane Hyde Taylor**, St. Matthias', 2310 Skyland Blvd. E, Tuscaloosa, AL 35404-4327; **Louise Ruprecht Thibodaux**, St. Thomas', 2870 Acton Rd., Birmingham, AL 35243.

**Northwestern Pennsylvania** — **Gail George Winslow**, Trinity, 444 Pennsylvania Ave. W, Warren, PA 16365.

**South Carolina** — **Michael E. Ridgill**, curate, Trinity, 3000 N Kings Hwy., Myrtle Beach, SC 29577.

**South Dakota** — **Craig W. Loya**, PO Box 112, Mission, SD 57555.

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**FULL-TIME DIRECTOR OF CHILDREN AND YOUTH MINISTRIES** — St. Paul's Episcopal Church, Paterson, New Jersey, seeks a person with energy and vision to provide leadership for its ministry among children and youth. Solid programming and strong volunteer leadership is already in place. St. Paul's is a diverse, ecumenical, inner city congregation in one of America's poorest small cities. For a position description and to apply, contact the **Rev. David B. Wolf, Rector, St. Paul's Episcopal Church, 451 VanHouten Street, Paterson, NJ 07501. Phone: (973) 278-7900, ext. 12** or E-mail at [rectorstpaul@aol.com](mailto:rectorstpaul@aol.com). **Application deadline is January 31, 2003.**



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# CLASSIFIEDS

## POSITIONS OFFERED

**ORGANIST-CHOIRMASTER:** (Part Time) Small, lively Episcopal parish 20 miles north of Chicago along Lake Michigan seeks musician/teacher with an appreciation for Anglican musical tradition as well as a desire to expand on that tradition in creative ways. Enthusiasm for congregational singing, a sense of joy and possibility, and a willingness to teach new music are desired qualities. We are a traditional, multi-generational parish looking to enrich and enliven our worship through music. Salary negotiable; position opens Jan. 1, 2003. 1965 Moller, 3m-23r organ, spinet piano, Orff instruments, small grand piano in choir room. Inquiries to **The Revs. Polly and Philip Kasey, St. Elisabeth's Church, 556 Vernon Ave., Glencoe IL 60022; (847) 835-0458; stelisabeths@aol.com.**

**PRIEST DEVELOPER:** St. Mary's, a family-sized parish of mixed ages and backgrounds, is looking for a priest who will help us grow spiritually and numerically. We pray for a priest who is oriented to pastoral concerns within a small parish, to formation, to evangelism and a potential building plan to meet the growth that will occur in Waukesha County. At present we have a historic church building (1871) and a parish hall we have outgrown. Our worship consists of a traditional Rite II Eucharist on Sunday mornings, Morning Prayer and Eucharist on Wednesdays and an alternative non-liturgical service two Saturday evenings a month. We are situated in beautiful "Lake Country" in southeastern Wisconsin between Madison and Milwaukee. The area surrounding our church is on the precipice of much development. We pray our visions for growing will come together with the leadership of the right priest. Please send resumes and inquiries to: **Search Committee, St. Mary's Episcopal Church, P.O. Box 126, Dousman, WI 53118.**

**CHAPLAIN:** The Episcopal Church at Cornell University is a vibrant Christian presence in the midst of one of the world's great universities. A diverse, multi-generational community comprising undergraduate and graduate students, University faculty and staff, members of the Ithaca community, and their families, we seek a chaplain who will enable and challenge us to be faithful Christians ministering in the world. Salary competitive; full benefits. Visit our website: [www.cny.anglican.org/Ithaca/ecc/search](http://www.cny.anglican.org/Ithaca/ecc/search); or contact **Scott MacDonald, search coordinator.** E-mail: [scm8@cornell.edu](mailto:scm8@cornell.edu) PH: (607) 262-0721.

**EXECUTIVE DIRECTOR: THE DUNCAN M. GRAY CAMP AND CONFERENCE CENTER** located on 750 acres north of Canton, Mississippi, seeks an executive director to oversee a camp, a conference center, and an educational environmental program. The facility, which can house 222 people, has an operating budget of \$900,000. The executive director reports to the Gray Center Board of Managers and is responsible for all aspects of daily management of the camp, conference center, and environmental program. Candidates must have a Bachelor's Degree, expertise in camp and conference center management or comparable administration experience. The candidates should be Christians, lay or clergy. On-site housing, medical and pension benefits are provided. **Applications will be received through Dec. 31, 2002.** Send resumes and requests for further information to: **The Rev. Scott Lenoir, Search Committee Chairman, St. Pierre's Episcopal Church, 4412 Gautier-Vanleave Rd., Gautier, MS 39553.** Phone: (228) 497-9819. E-mail: Visit our website at [www.graycenter.com](http://www.graycenter.com).

**FULL-TIME CHAPLAIN:** Episcopal Chaplain at University of Arizona (Tucson); fully funded Episcopal priest, preferably with significant prior participation in Campus Ministry. Compensation from Diocesan Clergy Compensation Schedule. UA is a large university (37,000 students) with 18 colleges, 2,000 faculty members and 18-member University Religious Council. Ministry based in the Campus Christian Center (adjacent to most dorms) which is shared with Lutheran, Methodist and Presbyterian chaplains. Episcopal chaplain has office, Sunday Eucharist, midweek Canterbury program, and various other activities at the Center. Chaplain builds vigorous worshipping community and offers strong presence of Episcopal Church at university. Contact: **Mike Rich, Search Coordinator** E-Mail: [wotfun@donnamike.com](mailto:wotfun@donnamike.com) Phone: (520) 299-4952.

## POSITIONS OFFERED

**RECTOR:** St. Luke's Episcopal Church, Buffalo, Wyoming. Historic, self-sufficient church in beautiful setting. Nestled at the base of the Big Horn Mountains. Eucharist-centered with strong laity, outreach & music. Seeking Christ-centered preaching, whole parish involvement and to attract young families and expand youth programs. Friendly hometown community offers excellent medical care, schools, and much recreational variety. Interested clergy please send CDO Personal Profile and a letter stating the reasons for your interest. Mail to: **Diocese of Wyoming, Deployment Officer, 104 South 4th St. Laramie, WY 82070-3162.**

**RECTOR:** All Saints' Church, in the Kitty Hawk area of coastal North Carolina (a short distance from Norfolk, VA) is searching for a new rector for a growing and dynamic church family. We seek a skilled preacher, liturgical leader, spiritual guide and teacher who will help our congregation expand and develop into the parish God has called us to be. To apply, please submit resume and CDO profile to **Mr. Jack Mann, Chair, Search Committee, 40 Pintail Trail, Southern Shores, NC 27949, PH: (252) 255-3296** or E-mail: [jmann@agnet.com](mailto:jmann@agnet.com).

**PART-TIME RECTOR:** St. Mark's Episcopal Church, Woodbine, GA, a quiet country town near the Atlantic coast between Brunswick, GA, and Jacksonville, FL. St. Mark's is a small rural church with a beautiful historic sanctuary and a friendly family-oriented congregation. We seek a vicar to lead worship, counsel parishioners, encourage growth, and expand community outreach. Address inquiries to **Clark Heath, 674 Plantation Point Road, Woodbine GA 31569, Phone: (912) 576-1162, E-mail: [cwheath@tds.net](mailto:cwheath@tds.net).**

**FULL-TIME RECTOR:** St. Thomas is a pastoral-sized parish located in rapidly growing south-suburban Indianapolis. Strengths of our parish include our Christian Education Program for all ages and our tradition of outreach to the community including a free medical clinic (a Jubilee Ministry) located in the church. We are looking for a rector with 1) excellent traditional liturgical skills who can also help us introduce more contemporary forms, 2) the ability to encourage evangelism and the growth of our parish, 3) the ability to nurture our Christian Education Program and outreach ministries, 4) a strong interest in pastoral care. Please send resumes and inquiries to **The Rev. Canon Richard A. Halladay, 448 Freeman Ridge Road, Nashville, IN 47448.**

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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

## AVERY, CA

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The Rev. Marlin L. Bowman, v (209) 795-5970  
Sun Mass 9 (Sung)

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<http://www.salthomashollywood.org> (323) 872-2102  
The Rev. Ian Elliot Davies, r; The Rev. Mark D. Stuart, asst priest; The Rev. Brian D. Johnson, asst priest  
Masses: Sun 8 (Low) 10:30 (High), Mon — Thurs 8 (Low), Tue 7; Thurs 7 (Sol); Sat 9:30 (Low)

## SAN DIEGO, CA

**ST. PAUL'S CATHEDRAL** Fifth Ave. & Nutmeg  
[www.stpaulcathedral.org](http://www.stpaulcathedral.org) (619) 298-7261  
Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30, EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12.

## ASPEN, CO

**CHRIST CHURCH** (970) 925-3278  
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The Rev. Jeffrey C. Fouts, r [Christchurchaspen.org](http://Christchurchaspen.org)  
Sun 8, 10

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## ST. PAUL'S, K Street

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The Rev. Andrew L. Sloane, r; the Rev. Edwin W. Barnett, c  
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6. Thurs & Prayer Book HDs: 12 noon also. Sat Mass 9:30, C 5-5:30. MP 6:45 (ex Sat), EP 5:45. Sat MP 9:15, EP 5:4

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (772) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Beverly Ramsey, d; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir  
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## WEST PALM BEACH, FL

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Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40 Mat. 10 Eu

# Church DIRECTORY

## AUGUSTA, GA

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

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
(312) 664-1271 ascensionchicago.org  
Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult  
Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20  
(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-  
10:50 Rosary 9:30 Sat

## RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

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

## INDIANAPOLIS, IN

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

## KEOKUK, IA

**ST. JOHN'S** 208 N. 4th St. (319) 524-4672  
stjohnke@interlink.net Fax (319) 524-1116  
The Rev. Bruce D. Blois, r  
Sun Eu 8 & 10, Eu & healing 10 (1st Wed); Eu 10:30 (4th Tues)  
River Hills Chapel; Prayer Groups Tues 6:30, Wed 9:15, A/C

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL**  
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On the street car line at the corner of 6th St.  
www.edola.org/cathedral  
The Very Rev. David duPlantier, dean  
Sun Eu 7:30 (1928) 9, 11. Christian Formation 10:10, Daily  
Eu: M and F 12:15, Tu and Th 5:30, W and S 9:30 (W: HS).

## BOSTON, MA

**THE CHURCH OF THE ADVENT** (617) 523-2377  
30 Brimmer Street Website: www.theadvent.org  
Email: office@theadvent.org  
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, the  
Rev. Patrick T. Gray, c; the Rev. David J. Hogarth; Carrie  
Reiger, Pastoral Asst for Youth Work  
Sun MP 7:30, Ch S 10:15; Masses 8, 9 (Sung), 11 (Sol High);  
Mon-Fri, MP 9; EP 5:30; Mon, Wed, Fri Mass 12:15; Tues, Thu  
Mass 7:30; Wed Mass 6; Sat MP 8:30, Mass 9, C 9:30.

## KANSAS CITY, MO

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

## LAS VEGAS, NV

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

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
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Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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son, curate  
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day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and  
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Wed Mass 12, EP & Ben 6:15, Sat C 11:30, Mass 12.

**ST. THOMAS** 5th Ave. & 53rd St. (212) 757-7013  
www.saintthomaschurch.org  
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E.  
Krauss, sr c; The Rev. Park McD. Bodie, c; The Rev.  
Robert H. Stafford, asst  
Sun Eu 8, 9, 11, Choral Ev 4/Wkdy MP & Eu 8, Eu 12:10, EP  
& Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30 Sat Eu 10:30,  
Choral Eu Wed 12:10, Sat Eu 10:30

## ASHEVILLE, NC

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

## PHILADELPHIA, PA

**CHURCH OF THE ANNUNCIATION, B.V.M.**  
324 Carpenter Lane (19119-3003)  
The Rev. David L. Hopkins r  
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## SUMMERVILLE, SC

**THE CHURCH OF THE EPIPHANY** (843) 442-4034 (cell)  
212 Central Avenue 29483  
The Rev. Robert Switz, r  
Sun Mass 8 (Low)

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The Rev. Frank E. Fuller, asst www.cotgs.org  
The Rev. Ben Nelson, d  
Sun 8, 9, 11:15 & 6. Weekdays Tue 7:15, Wed 5:15, Thur 12:15

## DALLAS, TX

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Sun Eu 7:30, 9, 9:15, 11:15, 5. M/Thurs H Eu 12 noon.  
Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon; Sat MP 8,  
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the Rev. Ed Gomez; the Rev. Mary A. Royes.  
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Wkday Services; Sat 6 Taize Eu; St. Bede's, Sun 9, Student  
5, Chapel 9, 6

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Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

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d ass't; 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

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Hsieh, Taiwanese ministry; the Rev. Sharon Gracen, canon  
pastor  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in  
Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F;  
12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

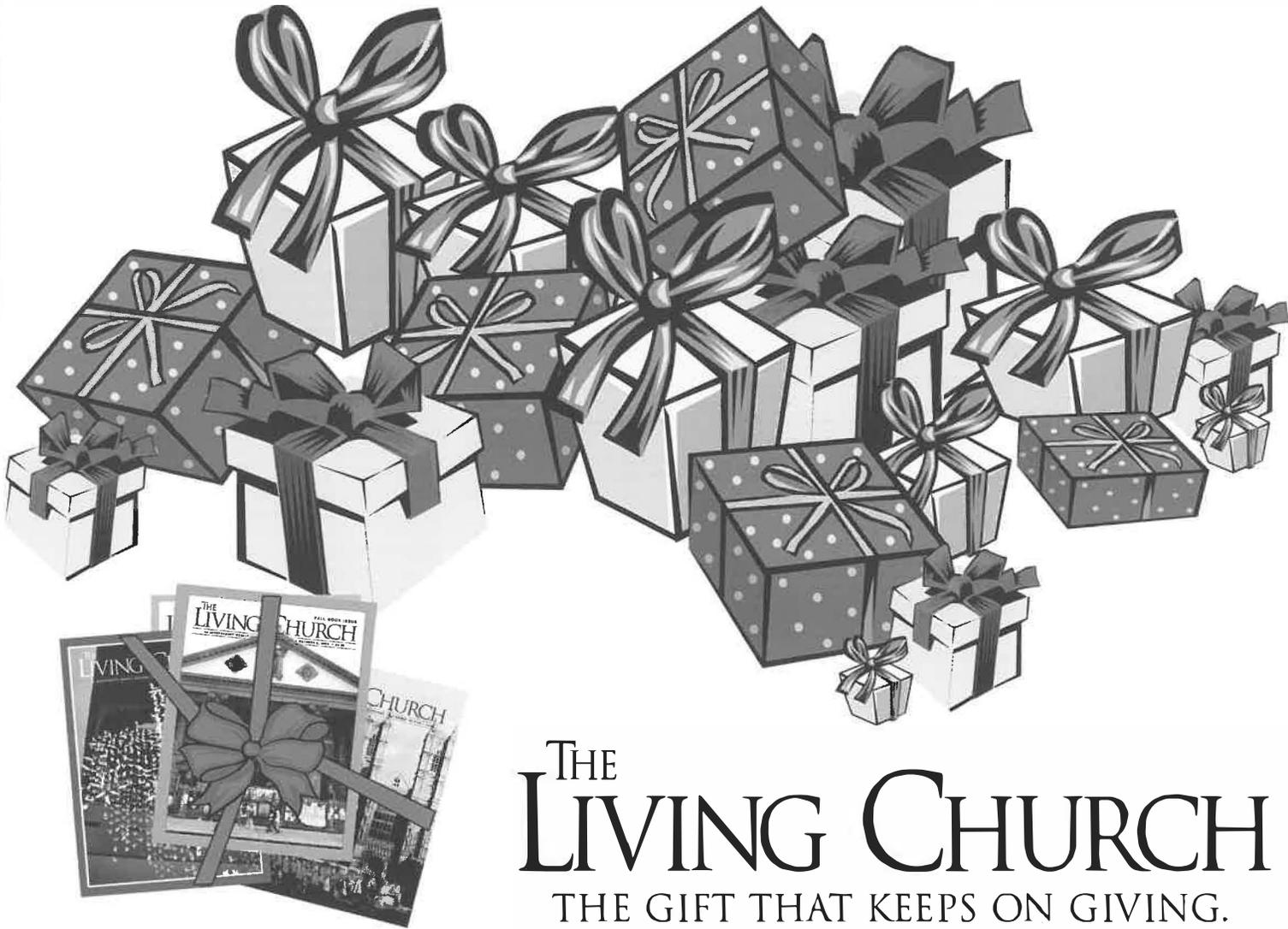
## LUTHERAN

## MOJAVE, CA

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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, Benedic-  
tion; 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 Unc-  
tion; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em,  
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