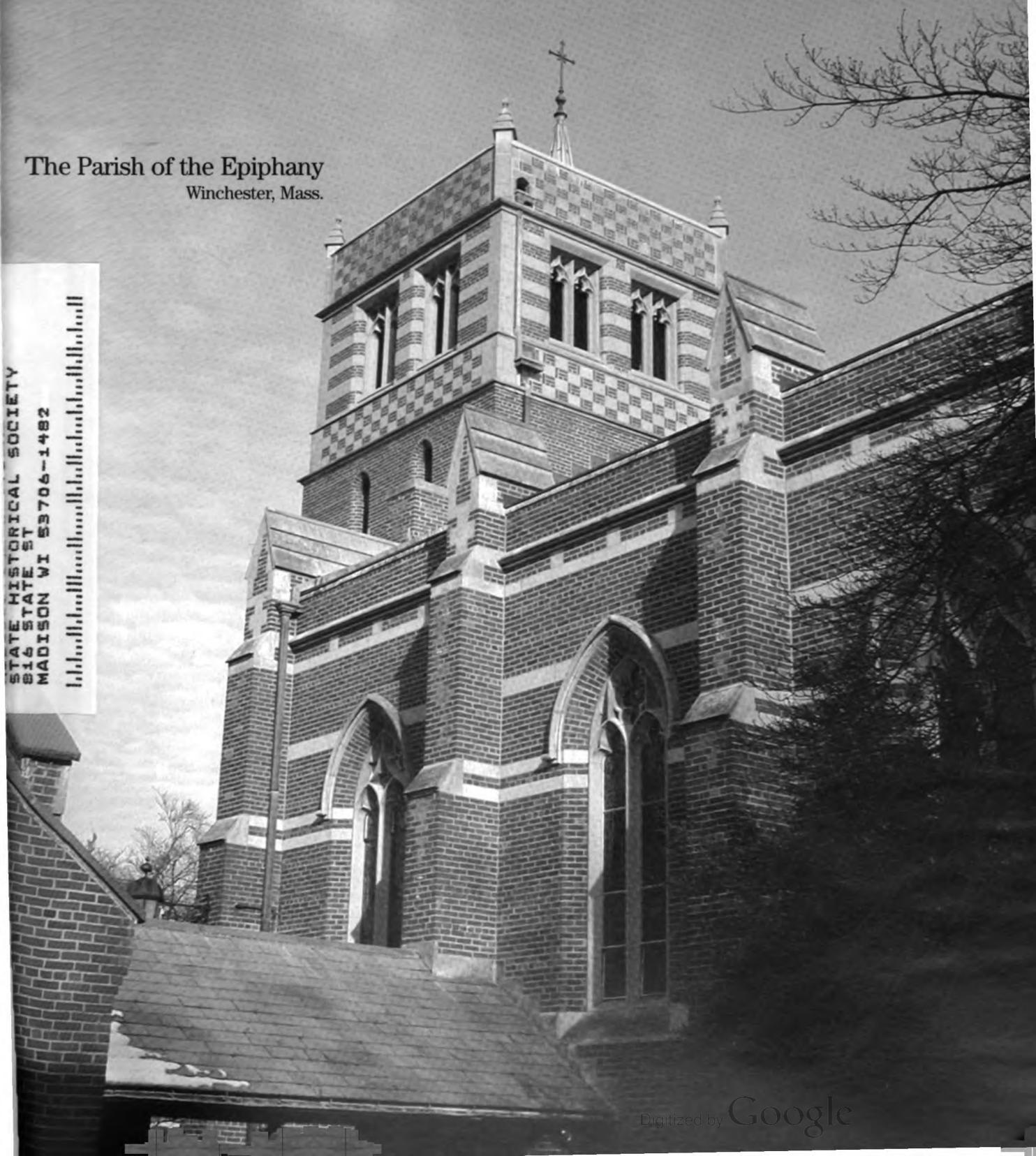
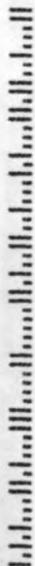


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## SUNDAY'S READINGS

# Promise and Fulfillment

'This was to fulfill what the Lord had spoken by the prophet' (Matt. 2:15)

### Second Sunday After Christmas, Jan. 5, 2003

Jer. 31:7-14; Psalm 84 or 84:1-8; Eph. 1:3-6, 15-19a; Matt. 2:13-15, 19-23 or Luke 2:41-52 or Matt. 2:1-12.

The central theme today is very simple: God keeps his promises. Matthew demonstrates this by artfully connecting four events around the birth of Christ — his birth in Bethlehem, the slaughter of the innocents, the flight to Egypt and a home in Nazareth — to Old Testament references. Three times he uses the word "fulfill" to show how Jesus and the events around his birth have O.T. precedent. Jeremiah 30-31 interrupts the biographical material on Jeremiah with utterances about the restoration of Israel.

Rachel's weeping over her "children" refers to the deportation of the northern kingdom in 722 and again in 587 when the southern kingdom was transported to Assyria. Matthew 2:17-18 (omitted in today's reading because it is to be read December 28) insists that these words are "fulfilled" when mothers weep again in the wake of Herod's slaughter of the innocents in Bethlehem at the birth of Christ. The flight to Egypt fulfills the Old Testament antecedents in Hosea 1:1 and Numbers 24:8. The final fulfillment is more difficult to trace, "He shall be called a Nazarene." This is not a quotation of a specific text but probably sums up the prophetic theme of a humble, despised Messiah (c.f. John 1:46).

The events in the birth narratives are not random or haphazard, as they may appear. They are, as Matthew demonstrates, directed by God and had been foreshadowed in scripture. There has been considerable discussion over the extent of God's sovereignty over the events and actions in the world he made. While this question deserves attention, the aim of Matthew is simply to convince his readers that the coming of Jesus is part of God's plan, begun years before, to bring salvation to the world. Or as Paul puts it in Ephesians 1:5, "he predestined us for adoption through Jesus Christ, according to the purpose of his will..."

One of the implications drawn from today's readings is that the Hebrew scriptures cannot be fully understood apart from the New Testament. It also means that we cannot fathom the pages of the New Testament without reading about God's revelation to the people of Israel. While our lectionary provides readings from the Hebrew scriptures, the lack of consecutive readings from many books in the Old Testament means that pastors and teachers will need to find ways of helping our people to read, mark, learn and inwardly digest the Hebrew scriptures as well as the New Testament.

### Look It Up

Luke 1:26, 2:39, and John 18:5. What do they tell us about a Nazarene?

### Think About It

How can we teach the Hebrew scriptures to our congregations? What do we lose in our understanding and worship of Jesus without knowing God's revelation to the people of Israel?

### Next Sunday

#### First Sunday After Epiphany, Baptism of our Lord, Jan. 12, 2003

Isaiah 42:1-9; Psalm 89:1-29 or 89:20-29; Acts 10:34-38; Mark 1:7-11

## How to Keep a Sacred Place Holy

St. Paul's Chapel in New York City wrestles with its central purpose in the post-9/11 world.

When history intervened on Sept. 11, 2001, neither St. Paul's Chapel nor the Rev. Lyndon Harris, who recently resigned as associate for ministry, could have foreseen what the future held for the oldest continuously occupied public building in New York City.

Fr. Harris had been hired several months before the terrorist attacks in an effort to make St. Paul's more relevant to spiritually hungry young families who were beginning to relocate to the gentrifying financial district at the southern tip of Manhattan. St. Paul's, a mission of Trinity Church, Wall Street, miraculously survived the collapse of the World Trade Center towers, but eventually the Rev. Daniel P. Matthews, rector of



Leo Sorel photo

A volunteer at St. Paul's and a recovery worker are reunited a year after 9/11.

Trinity, and the Rev. Samuel Johnson Howard, vicar of Trinity and directly in charge of the chapel, concluded that the original reason for hiring Fr. Harris was no longer feasible.

During the eight-month recovery effort, St. Paul's remained open 24 hours a day as a relief center for firefighters, police and construction workers. With the World Trade Center site restricted, the public adopted St. Paul's as a memorial shrine. Although regular services have begun again, at other times an exhibit titled *Out of the Dust: A Year of Ministry at Ground Zero* is open to the public.

Fr. Harris announced his resignation in order to complete his doctorate at the General Theological Seminary. He ultimately hopes to write, lecture, and help establish a foundation to further the ministry of healing that he helped initiate at St. Paul's.

Meanwhile, the long-term future of St. Paul's remains undecided. Some who are close to the chapel worry that it is moving too far from its original sacred purpose. In an interview with *The New York Times*, Fr. Matthews said he wrestled with the basic clerical impulse to keep a sacred place holy and the need to help people.

"We're saying, 'God, what do you want us to do with this?'" he said.

## Presbyterians Agree to Settlement Terms in Canadian School Cases

The Presbyterian Church has followed the lead of the Anglican Church of Canada and offered to contribute up to \$2.1 million to settle abuse claims at Indian schools it ran on behalf of the Canadian government, but officials from the Roman Catholic Church told the *National Post* that it will never submit to terms similar to those now binding two of the four churches originally cited.

The Roman Catholics, Anglicans, Presbyterians and the United Church ran residential schools for Indians on behalf of the Canadian government for many years until the last were closed in the 1970s. In November [TLC, Dec. 15] the Anglican Church agreed to a \$25 million cap to settle claims of physical and sexual abuse at schools it ran. The Anglican Church is named in about 18 percent of more than 12,000 cases filed to date. The Presbyterian Church is involved in about 2 percent. The overwhelming number of cases, 72 percent, involve the Roman Catholic Church with the United Church of Canada responsible for the remainder.

"The government would like to keep the Catholic organizations out in the cold on this in order to settle with the other churches first, and then wedge us into a position we'd rather not be in," Gerry Kelly told the *Post*. Mr. Kelly is a native policy and residential schools advisor for the Canadian Conference of Catholic Bishops. Until the government realizes that the church will not accept this, the bulk of the cases may be impossible to resolve, he added.

In the only cases resolved to date, a Canadian judge said only the institutions that directly ran the schools were liable for damages. Most of those institutions either no longer exist or have minimal assets available in a settlement.

## BRIEFLY...

The General Synod of the Anglican Church of **Nigeria** met recently and issued a statement of concern over the increasing religious tension in that country. Synod demanded that the government should assure non-Muslims that the nation belongs to all Nigerians, and the government should encourage a situation where no more violence will be unleashed on Christians and non-Muslims, especially in the states or areas where *Sharia*, or Islamic religious law, is being imposed.

Three women were among 16 **ordained as priests** on Dec. 8 in Mombassa by the Anglican Church of Kenya. They are believed to be the first in the Diocese of Mombassa.

**St. Matthew's Church** in Houma, La., recently raised \$3,400 for its affiliated elementary school when it auctioned six 100-year-old stained glass windows. The 10-by-4-foot windows had been stored in a shed for years before they were found during a recent cleaning.

# Diocese of Utah Treasurer Resigns, Is Under Investigation

The Diocese of Utah accepted the resignation of its recently elected treasurer after it learned that Robert J. Hipple is under investigation for alleged misappropriation of funds from an investment firm. Mr. Hipple denies the charges, but agreed to resign immediately. He was elected at diocesan convention in October.

The information was discovered after a member of the diocese informally consulted the Internet to check what appeared to be inconsistencies

in resumé information provided to the diocese by Mr. Hipple. The diocese did not previously require background checks for volunteer lay leadership positions. That policy will be changed, according to the Rev. Dan Webster, diocesan communications director. No diocesan funds are missing, Fr. Webster said.

"The practices being investigated are very grave and we were forced to protect the diocesan accounts," said Bishop Carolyn Tanner Irish in

a prepared statement on Dec. 16.

Although relatively small in terms of baptized members and number of congregations, the diocese possesses a substantial endowment gained primarily through the sale in 1987 of St. Mark's Hospital in Salt Lake City. Income from the endowment has been a continuing source of discussion between the national church and the Diocese of Utah, which has not filed a complete parochial report since before Bishop Irish was consecrated in 1996.

## Response to Article about Miss World Contest Places Christians on Guard

Muslim outrage over a newspaper article about the Miss World beauty pageant in Nigeria became lethal for Christians. The Christian Association of Nigeria said Christians should protect themselves by whatever means is available to them in the future.

The city of Kaduna in the northern state of Zamfara was the site of the

worst atrocities which claimed an estimated 3,000 lives.

Rioting began after a Nigerian newspaper published an article by Isioma Daniel in which she suggested that the prophet Mohammed, who lived in the 7th century and had more than 20 wives and concubines, would have approved of the contest and

might have found a bride among its contestants.

Zamfara was the first of 12 states in Nigeria to impose Islamic law and it has imposed a death sentence on Ms. Daniel, a Christian now at a secret location in another country. In the aftermath of the riots, the Miss World contest was moved from Nigeria to London.

### AROUND THE DIOCESES

#### Stronger Lay Leadership

Sobered by news two weeks before the start of convention that the Rev. Page Towne, rector of host church St. Paul's in Grand Forks, had succumbed to cancer [p. 16], clergy and lay delegates in the Diocese of **North Dakota** gathered Oct. 11-13 for the final address by the Rt. Rev. Andrew Fairfield, who announced previously his intention to retire as diocesan bishop on Aug. 15, 2003.

"This winter I will continue to serve as bishop and be involved in diocesan life as appropriate," Bishop Fairfield told convention, "but part of my calling from now on is to reflect with you on our life together these past two chapters of diocesan life and to begin to say farewell."

In addition to time for introspection, convention also approved an extensive revision of diocesan canons designed to make lay leadership more

equal partners with rectors in the spiritual development of parishes. Bishop Fairfield described these changes as significant and the culmination of developments that began soon after he arrived in 1989. Discussion on how to implement the changes was continued at a clergy conference a few weeks after the conclusion.

"This is not lay presidency and we have not strayed from the national church canons," Bishop Fairfield explained. "These are guidelines for local ministry, both lay and ordained, intended to reflect the ministry of all the baptized."

The changes approved by convention appreciate the need for flexibility, recognizing that each congregation and the composition of each vestry is



Bishop Fairfield

unique. Bishop Fairfield said that depending on the circumstances, the new changes might permit individual vestry members at a parish to be licensed to carry out a specific liturgical role or, in the case where a congregation has a full-time rector on staff, vestry members would provide more clarity into the partnership role between the lay and ordained leadership.

Convention also welcomed its newest congregation, the Church of the Cross in Selfridge, into full communion with the diocese, and approved a 2003 budget of \$724,489. In his concluding remarks, Bishop Fairfield responded to those from the diocese who he said had asked him to stay on for a while longer as bishop.

"We would rather leave too soon than too late," he said. "It's a healthy time for the diocese and better to say farewell now than in a crisis or an unhealthy time."



A video highlighting the Diocese of Massachusetts includes footage of Bishop Cederholm visiting children at Grace Church, Lawrence.

## Massachusetts Plans for a Major Shift in Focus

Imagine 65,000 electrified people gathered enthusiastically together in a crowded stadium in order to celebrate the just reign of God. Now imagine that cloud of witnesses is part of the annual convention in the Diocese of Massachusetts. One of the oldest, largest and most socially progressive dioceses in the Episcopal Church chose the Sunday nearest Epiphany to introduce a vision which Bishop Suffragan Roy F. Cederholm, Jr. said will lead to among other things the "mother of all conventions" next fall.

"The Diocese of Massachusetts is

not the Diocese of Texas," said the Rev. Ken Arnold, deacon and communications director for the Diocese of Massachusetts, "but we have found a hunger for the basics, a desire to return to a more scriptural base."

Every rector in the diocese was asked to use the sermon for that Sunday to introduce a year-long discernment period of "inviting, forming, sending and serving" that will culminate with the formal launch of the initiative at convention next year. For several years a mission strategy task force in Massachusetts has been working to adapt the "Clear Vision,

One Church" mission strategy developed by the Diocese of Texas. In November the entire senior diocesan staff from Massachusetts visited Camp Allen in Texas for an intensive workshop that the diocese sponsors annually. The vision is a comprehensive organizational attempt to reorient all aspects of ministry toward the great commission found in the Gospel of Matthew.

Implementing a new vision using the model developed by the Diocese of Texas requires a formal introduction and acceptance period. According to Deacon Arnold, localizing the great commission for the Diocese of Massachusetts has presented some unique challenges partly because the diocese has a history of being socially progressive and many members tend to be somewhat skeptical of one-size-fits-all evangelism programs.

"We are not necessarily looking for new members," Deacon Arnold explained. "Mission occurs at the local level. We want to encourage our parishes and members to step outside their comfort zones and find creative ways to serve our local communities."

Considerable time was spent at convention using small group discussion teams to discover local success stories. Several of those have been highlighted in a video the diocese produced and is making available. It fits in with the "teach by example" strategy the diocese plans to use throughout.

"We want to move from a church in maintenance to one more engaged in mission work," he said.

## Vicar Sends Santa Story Up in Flames

The congregation of St. Mary's Church, near Berkshire in the Church of Ireland, was thrown into turmoil recently after a visiting vicar said in a sermon that Santa Claus is a scientific absurdity.



St. Mary's is currently without its own priest. The congregation invited the Rev. Lee Rayfield, vicar of nearby St. Peter's, to preach at the traditional festival of lessons and carols service at which students of St. Piran's, a private junior school affiliated with the church, were present with their parents.

Fr. Rayfield repeated an anecdote he saw on the Internet which stated that in order for Santa to visit every household in the world within 24 hours, it would be necessary for the sled to travel many times faster than the speed of sound. Quite simply the resulting heat due to air friction would cause it to burst into flames, Fr. Rayfield said.

After a number of parents complained, Fr. Rayfield told the *Irish Examiner* in mid-December that he had misjudged the ages of the children and that he would write a letter to every parent whose child was present.

"I am sitting here now wondering how I managed not to realize," he told the *Examiner*.

# WORD And the was with God, and the WORD was God

By Sally Campbell

*To the  
ancients,  
words had  
true creative  
power.*

To the ancients, who had not become jaded, as perhaps we have, by a surfeit of words spoken, written, televised, computerized, faxed, and spewed out in torrents to a worldwide audience, words were magical. Not just in the abracadabra sense of making magic spells (in which some people still believe – and maybe with reason), but in the sense of their having true creative power. We tend to forget that insight as we drown in an overwhelming verbal torrent. But it's worth a second look.

The Hebrew fathers had a good understanding of the power of words, and knew that they are not only essentially creative but in some sense they are also divine.

We read in Genesis, the first book of the Old Testament, of God's creation of the cosmos and everything in it. In the familiar King James version, the book opens with God speaking everything into existence. He says the words "Let there be light" and there is light. He goes on creating everything else in the same way: "let there be" seas, dry land, plants, trees, planets and stars, fish, birds, reptiles, wild animals, and finally mankind. Everything is spoken into being in orderly fashion; and "he saw that it was good."

But how interesting to discover that this very ancient text, written before 1200 B.C., has its roots in far older mythologies, and that the idea of creating with words appears in Egyptian myths hundreds of years before Genesis was written.

The Egyptians wrote about Ptah, at that time their most important god, "It is he who made all . . . for everything came forth from him, sustenance and food, the offerings of the gods, and every good thing . . . it is the heart that brings forth every issue, and the tongue that repeats the thought of the heart."

Whoever wrote that correctly intuited that a creative act is initiated by the emotions, and he identified the heart as the place where the desire to create takes shape. And words are the tools used by the heart and the mind — with them we hammer and saw and nail down and smooth off the stuff of life around us, express-

ing the beauty of what our senses notice, making the world more present to us.

In the book of Genesis, God passes on some of his divine creative power to humanity by instructing Adam to name all the creatures which God has just spoken into existence: reptiles, yes, but specifically (said Adam) snake and lizard. By this gift God includes all people in the process of creation and also transmits the message that mankind is to care for the world and for all that is in it. We are connected to all the physical things around us, both organic and inorganic, by the words with which we name them. From this first science of taxonomy (which, to be sure, wasn't recognized as such until Linnaeus in the 1700s) have sprung all the other sciences, as we explore the world around us and put words to what we have noticed.

The idea of the creative word is brought forward and modified as we come into the Christian era, in which the God/man Jesus is referred to as *ho Logos*, "The Word." We read in the opening verses of the Gospel of St. John, the most mystical and theological of the gospels: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not any thing made that was made."

This is a marvelous encapsulization of the principle of creative speaking, and provides another deep insight into the nature of words: that, like Christ, they are neither spiritual nor physical, but both.

They are spiritual in the sense that they have no physical objectivity. They are not objects which we can see and feel.

And yet when we pass them through our minds, they become endowed with a certain physical reality: If we speak or write them, they are able to be understood by others, and our ideas are projected, and acted upon. In that way they assume a kind of physical existence, and also they are able to produce physical results, either in events or as objects.

My awe of this creative power of words was fully crystallized some years ago when I felt the need for a clavichord and realized that maybe not the best, but certainly the least expensive, way to get one was to make it from a kit. Knowing very little carpentry, and not having a pronounced talent for following directions, I nevertheless sent away to Zuckerman, filled with hope and enthusiasm.

The pieces (perhaps 300 of them) arrived, with a complete set of directions — words, words, words; but all making quite good sense; for finally, after many frustrations and many months of work, the clavichord emerged from the words. I have a real musical instrument, on which I can make very nice music.

My creation was not exactly on the same level as God's speaking everything into existence *ex nihilo*, from nothing, nor was it accomplished quite so instantaneously; but the principle is good — things from words — and I have the clavichord to prove it.

Today words may seem cheap; there are so many of them. But in spite of their abundance they have not lost their innate, mystical power as the agents of creation, and they still deserve our awe and wonder. □

*Sally Campbell is an occasional contributor to TLC who lives in Cold Spring Harbor, N.Y.*

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*Like Christ,  
words are neither  
spiritual nor  
physical, but both.*

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# When a Search Bogs Down

## *Did You Know...*

**The Rev. David L. Moyer is the third priest to be deposed at the Church of the Good Shepherd, Rosemont, Pa.**

## *Quote of the Week*

**The Rev. Howard Anderson, chair of the Diocese of Minnesota's deputation to General Convention, describing General Convention: "Part Parliament, part Mid-Eastern bazaar, and part our big, fat Episcopal wedding."**

Perhaps it was the knowledge that I had been a diocesan deployment officer in an earlier existence, or maybe it's the fact that I knew the previous incumbent in the parish. At any rate, it led to an unusual telephone call.

"Two years is entirely too long to be without a rector," said my caller, an acquaintance from a dozen or more years ago. "And we still haven't found a priest."

"What seems to be the trouble?" I asked.

"How much time have you got?" she shot back. Martha (not her real name) fired off a litany of complaints. The stipend's too low, the bishop went on sabbatical, the deployment person had other things to do, the head of the search committee left the parish in a huff. There's not enough quality clergy. "And the ones we like don't want to come here."

I asked Martha whether she minded if I took notes. "I might want to write about this," I said.

"As long as you don't identify me or the parish, it's fine," she replied.

Martha's parish is an extreme case. It's rare to find that many things going wrong in a typical search for a rector. But unfortunately a two-year interim is no longer rare.

I should acknowledge that in some cases the two-year period is intentional. If a congregation has had difficulty with its previous priest, or there's been a scandal or a tragedy, a bishop may feel the best course of action is for the parish to have a trained interim priest move in for two years while stability is restored and a search takes place.

But all too often openings in peaceful, thriving parishes are taking two years. That's too long.

Martha said parishioners have been dejected about the process for several months.

"We were told it would take about a year," she said, "and that's what we told our members. After that year passed they began to get nervous. Attendance

dropped off and some people began to cut back on their pledges and their commitments — like committees and small groups. A few even left the church. We've had a retired priest here on Sundays and now he's getting anxious to leave."

It's a sad tale but not uncommon. A search ought to be completed in less than a year. I've known them to take five or six months. How can that happen? It takes a determined search committee — one that is willing to meet frequently (weekly is not too much to expect) and to move along if necessary without much help from the diocese. A search committee needs an efficient, organized convener and a corresponding secretary who has some time and good communication skills. An effective search committee is willing to pray often and to maintain confidentiality from its first meeting to the end of the search. It communicates frequently with the parish and keeps the vestry up to date.

Unfortunately, a search committee can operate smoothly and quickly and the process can still bog down. There can be a delay in getting the approval of the bishop, as we learned last year in Accokeek. There can be snags negotiating with the rector-elect — concerns over stipend, moving expenses or benefits. And it's not all that unusual for the rector-elect to turn down the call.

"But the bottom line is we still have a vacancy," Martha said.

"Don't call it a vacancy," I warned. "There are still people at your church."

"If we don't get a rector pretty soon, this place will be vacant," she replied.

It wasn't difficult to sense Martha's frustration. She and fellow parishioners have gone far too long without the leadership of a full-time priest. A few days later she called again in a better frame of mind.

"We've got a live one," she exclaimed. "This could be it. A priest moved nearby so his wife could teach in a college. We're hopeful."

*David Kalvelage, executive editor*

## Exciting Year Ahead

We extend best wishes for the new year. We hope it is a good year for all our readers as well as our congregations. This will be an important year for the Episcopal Church, with its General Convention likely to consider legislation that will have a major effect on the future of the church. In this our 125th year of service to the Episcopal Church, we intend to offer Episcopalians a weekly forum in which the most important issues facing the church may be discussed.

During the 125 years of its existence, this magazine has made a difference in the life of the Episcopal Church through its objective reporting and its willingness to be a place where important issues may be debated. In its history, *THE LIVING CHURCH* has fought for many significant principles and has supported many unpopular causes. We continue to uphold a vision of catholicity distinctive of the Anglican tradition while endeavoring to serve readers of many viewpoints. We will continue to remind our readers of the importance of the unity of the church, even at a time when it seems to be on the verge of falling apart.

We are pleased and proud that our readers include much of the leadership of the Episcopal Church. They form a network of informed persons who have a strong

influence on the church at many levels. We hope they'll be challenged and informed each week by the contents of this magazine.

## The Divine King

It will be very easy for the Feast of the Epiphany to slip past us unnoticed this year, for it occurs on a Monday — not the busiest day on the calendars of our churches. That, of course, is too bad, for this feast is worthy of our attention. Some churches may rush the observance and celebrate the Epiphany on Sunday, but in most places, if there is a celebration at all, it is likely to take place with a handful of people on Monday.

The Feast of the Epiphany is almost a continuation of the Christmas season, for it celebrates the coming of the wise men, who brought gifts to the infant Jesus. By acknowledging the kingship and divinity of Jesus, these Gentiles revealed that he was a savior for all nations and people — a manifestation of Christ to all. We may not all be wise, but most of us have enough wisdom to seek him and find him. Epiphany is a wonderful opportunity to do so.

The Lord has shown forth his glory. Come, let us adore him.

---

### Angst

**An old word, yet rediscovered, present,  
Describing our human condition.  
We, fallen from grace, are loved, upheld.  
Spanning centuries, ancient yet alive,  
Words pierce soul and veil forever.**

***Fear* from German origin, Danish too, attacks  
Relentlessly with anxiety, pain and darkness.  
Can we survive this new blitzkrieg?  
Stocks descending, money gone — “the end?”  
Do you hear the hoof beats approaching?**

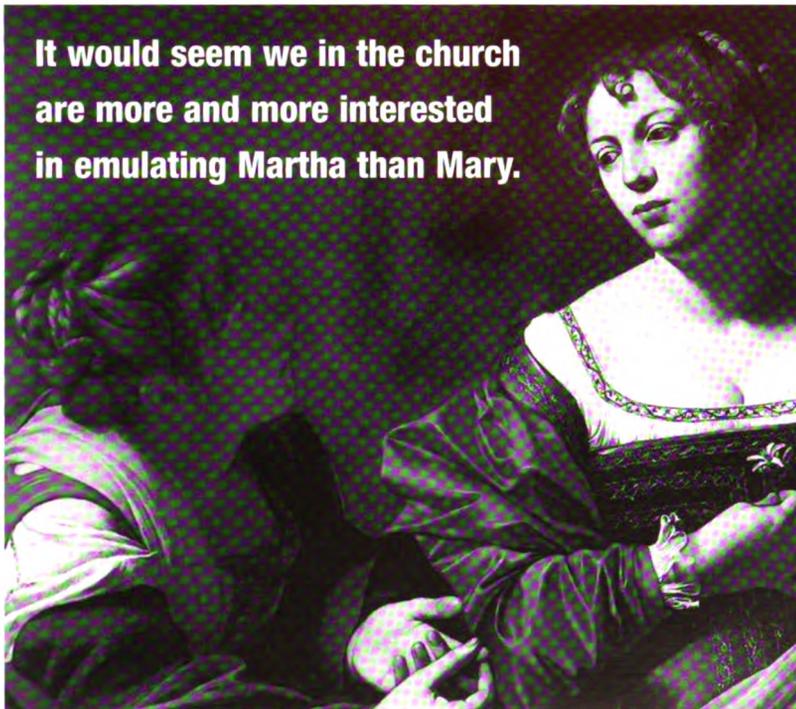
**Only one answer remains, first and last,  
Not in stock charts, strategies or mergers.  
It is near waiting patiently, the Word,  
He, who came to save and spend.  
Love, perfect Peace, casts out all fear.**

Charles A. Schaeffer

# Martha's Old Mistake

By Scott Shane-Hamblen

Anyone who is sensitive to church history is aware that the pendulum keeps swinging — ever so slowly — from one side of the church to the other. It would seem that this pendulum



Martha and Mary Magdalene c. 1598. CARAVAGGIO. Oil on canvas. Institute of Arts, Detroit.

It would seem we in the church are more and more interested in emulating Martha than Mary.

spends precious little time inhabiting our treasured *via media*. It only seems to be in the “sum” of all of us together that we get a view of the desired “middle way.” On the one side there are those who stress the “mission” of the church. On the other side we have those who put the accent on the divine liturgy (albeit rare at present).

The “old school” of theology viewed this delicate balance in terms of vertical and horizontal — pious as it sounds like a cross. The vertical represents our transcendental, supernatural connection with God, and his with us. The horizontal represents our relationship with each other. There are many examples of this model, which should pervade every facet of the church:

Christ commanded us to have love of neighbor (horizontal) and love of God (vertical).

At baptism we become members of a Christian community (horizontal) and we each are made, by God at human hands, into an “alter-

*Christus*” (vertical).

At the Eucharist we gather as a family around a table for a meal (horizontal) and we physically receive Christ (vertical).

In the marriage rite, the couple is joined together (horizontal), but joined together with the Almighty (vertical).

In all of these examples, do not scripture, tradition, and reason tell us that there should be a clear preference for the vertical?

I am mindful of chapter 10 of St. Luke’s gospel. At the risk of sermonizing, suffice it to say, Martha was told by our Lord that “Mary has chosen the better part and it shall not be taken away from her.” Mary sat at our Lord’s feet in adoration. Martha, on the other hand, was getting her priorities wrong. She was working hard at the wrong thing.

Perhaps even the word “balance” is ill-chosen. Important as the horizontal is, “Mary has chosen the better part” would suggest that the scales should tip toward the vertical rather than the horizontal. Yet, more and more often, it would seem we are more interested in emulating Martha.

Is it not conceivable that the Episcopal Church is falling into Martha’s old “mistake”? We work hard to be welcoming in our efforts of mission, evangelism and doubling our membership. We put a heroic effort into fellowship, coffee, doughnuts, ushers, greeters, socials, and the like. We are right to do this. But what about holiness? What about people saying their prayers and building their relationship with the Almighty? What about grace? Are not these pursuits “the better part”? Surely, the whole point of the church’s mission is to help those around us be drawn into that vertical relationship with the Almighty — and from that experience be empowered to love our neighbor.

For example, look at many modern hymns, not even considering the musical merits or quality. At the risk of being accused of “chronological snobbery,” the “old” template used to be: “*We* (horizontal) *adore Thee* (vertical)” Such is a fine model. After all, that’s what we came into the church to do. Yet many of the modern hymns seem to follow a more narcissistic model: “*The Holy One adores me.*” The direction has been reversed from an upward, vertical, direction to a horizontal (and sometimes downward) one of navel gaz-



**Let us be known for our prayerfulness  
and our gentle quest for holiness.**

ing and mutual adoration. Popular though they be, look at the texts of "Let Us Break Bread Together" or "Here I Am, Lord." Who are they about? To whom are they directed? How many times do they mention "I" and how many do they mention "You" (or "Thee")?

The present rediscovery (some might say "trend") of "baptismal theology" also seems to follow this redirection. There must be classes attended by parents, candidates, and godparents. Everyone should be christened in a large gaggle at the principal Mass four or five Sundays a year. If one wants to get into trouble, try suggesting a private baptism of one child surrounded by family and friends. Suggest this as an option and one might find oneself serving the vicar of Siberia.

When I was a curate in England, I was instructed by the vicar: "If it moves, baptize it as soon as possible! God will see to the rest." The result of his policy — and trust in grace — was three to five private christenings every Sunday afternoon, with 50-300, usually unchurched, people attending each one. A fair number of these would return for Sunday services. Our parish enrollment doubled. When a neighboring vicar accused us of offering "cheap grace," the vicar simply replied: "Funny, I thought grace was free."

A bishop once visited the principal service of a former parish I was serving. Mass ended, we processed to the back of the church, the hymn drew to a close, and the congregation (about 170 of them) all went down on their knees in silent thanksgiving until the candles were extinguished and the postlude began. The visiting bishop turned to me and said, "What are they doing?" "They're praying," I said as respectfully as

I could (it seemed like a sensible answer). I was then astounded to hear the advice: "You really must stop them doing that." Yet that is one of the little things so many new parishioners said impressed them when they visited.

One of the things the Episcopal Church does so well is accept people as they are. Given a choice between judgment and mercy, we almost always choose mercy — in imitation of God's own highest attribute. So how is it that, as a whole, we are failing to take the true pulse of the people we are here to serve? They are craving that transcendental and mysterious experience with their Maker "which the world cannot give." And few can convey that experience better than the Anglican Communion. Once one adds our non-judgmental approach to that experience of God, there should be no problem — with his grace — in more than doubling church membership. We have exactly what they are seeking. We need to work on advertising it better.

Most people will not come to the church primarily for social reasons. They will come because we place the vertical, transcendental, adoration of our Lord above all else. If we seek a doubling of our earthly church membership by 2020, we need to get our priorities right. Let us be known for our prayerfulness and our gentle quest for holiness. Martha meant well, but she did get it wrong — "one thing is needful" — one dish is sufficient for hospitality. Of course, our Lord is the best model for our imitation, but perhaps we could also learn from Mary and Martha. We must regain our "vertical hold." □

*The Rev. Shane Scott-Hamblen is the rector of St. Mary's-in-the-Highlands Church, Cold Spring, N.Y.*

## LETTERS

### Wounded by Church

I found myself resonating with the thoughts expressed by the Rev. R. H. McGinnis in his letter [TLC, Dec. 8]. I, too, have visited any number of "unchurched" Episcopalians over the years who know precisely what parish they're unchurched from — and why. It is sad how many people there are out there who feel disenchanting, and, to use McGinnis's words, "wounded" by a church that, by its rush to inclusiveness, excludes its most faithful members.

I was ordained a priest in 1983. I would have considered myself, by no means, a conservative at that time. Today, I am considered by some colleagues a "fringe" conservative. Yet it isn't a matter of my theology or politics having changed. I've faithfully stood where, prayerfully, I have felt called to stand, and watched as my beloved church marched to the left before my eyes.

I have no problem with "hanging my spiritual hat" in a church that makes room for people who are theologically very different from me. That's one of the things that make the Episcopal Church so special. But when that same church "freezes out" people who hold time-honored positions once unquestioned, the time has come to re-examine our "inclusiveness" and see it for the hypocrisy it is.

*(The Rev.) David G. Robinson  
Church of Our Saviour  
Milford, N.H.*

### It's Simplistic

The overly simplistic view of "the traditional disapproval of homosexuality" expressed by William C. Morris [TLC, Dec. 1] and so many others continues to surprise me.

The probable finding of "a genetic basis" for homosexual expression fails to derail traditional objections. What does it mean to be "part of the order of creation" if, as one of these traditional thinkers, I view creation itself as fallen (Genesis) and groaning as it waits for redemption (Romans)? Are there not a multitude of genetically driven orientations manifested in human beings

# LETTERS TO THE EDITOR

that we have no desire to sacramentalize or call good, such as aggression, alcoholism, or sexual promiscuity?

As we continue to learn more, we may find that there are many ways homosexual orientations arise. It may be very rare indeed for homosexual orientation, in itself, to involve a moral choice when that attraction to the same sex is influenced by genetic and/or deeply unconscious developmental issues. However, Christians are called to exercise moral choice, and act against their natural genetic drives, in many ways. Surely the suggestion is not being made that we simply worship and bless whatever can be found in the created order. A traditional view sees that as idolatry.

*(The Rev.) David S. Robinson  
Maple Glen, Pa.*

## Major Implications

The article outlining a plan for developing Hispanic ministry [TLC, Dec. 8] has major implications for us who are involved in ministry in the deaf community. The statements, "A Spanish service is not necessary just as a language matter; it represents the full acceptance of Spanish culture," and "the real racism is expecting them [Hispanics] to fit into our present [Anglo] communities and to accommodate our culture" are equally true for the deaf community. Where Article 24 of the 39 Articles (BCP p. 872) is honored, and deaf culture and leadership are allowed to flourish, our congregations will be strong.

To this end, the Board of the Episcopal Conference of the Deaf is exploring ways to increase the competency of clergy and lay leaders in congregations of deaf people. A key factor will be lessening the reliance on sign-language interpreters. We shall expect the clergy and lay leadership in deaf congregations to be culturally and linguistically compe-



tent, and we are revising our philosophy and grant structure accordingly.

The article about the Korean language congregation, in the same issue, was thrilling also. People of different languages can be, and should be, part of every diocese.

*(The Rev.) Jay L. Croft  
St. John's Church for the Deaf  
Birmingham, Ala.*

What a weird idea! Now that we have learned the hard way that bilingual education does not work, we are being told to add new members to the very church that created our modern worldwide "lingua franca" – English — by dumbing down services in the name of patronizing "love."

Instead, we should be welcoming all newcomers and helping them to learn the language of the BCP, the King James Bible, Declaration of Independence and Gettysburg Address. Otherwise we just re-build the Tower of Babel.

*Maryal Stone Dale  
Chicago, Ill.*

## There's More

The United States may soon go to war. Supposedly we are already fighting a war against terrorism. This country is in the worst economic condition it has been in for decades. Unemployment continues to rise, national debt increases. Housing foreclosures are epidemic. Educational institutions are in chaos. Morality is on the decline from the board room to the classroom.

In my part of the world, parishes are finding it difficult to meet their financial needs, and to find engaged lay involvement. Layoffs and cutbacks have left countless people without a decent income. Food kitchens and pantries have all they can do to keep up. Homeless shelters are filled, etc. etc.

Each week I read TLC, and one subject seems consistently to fill the pages — and one assumes the minds of those who make up the church. What is this one issue that is fragmenting the church? What is this one issue that preoccupies our thinking, attention, action, and resources to the

point that as a church everything else takes a back seat? It is sexuality, and more specifically homosexuality, and the blessing of same-sex unions.

Oh, Mr. Freud, what would you say about all of this? Even more importantly, what would Jesus say? What is the greater mission of the church to the masses of all humanity? What should our mission to the world be, instead of bickering amongst ourselves about issues that concern only ourselves?

Maybe when we discover the answers to these questions, everything else will fall into place, and we will be united, living in harmony with divine providence, doing great things, instead of being a fractious, squabbling minority, on the verge of self-destruction overlooked by the rest of the world.

*(The Rev.) Bruce L. Benschoff  
Church of Our Saviour  
Middleboro, Mass.*

## Mystery on the Internet

I wish to thank David Kalvelage for giving us the internet address for the Daily Office [TLC, Nov. 24]. For those who think they might want to try it, I would recommend it highly [www.missionstclare.com].



On beginning Morning Prayer, I immediately felt a presence similar to what I usually feel when I meditate. I often have the same feeling of peace and rightness when I sit down to say the office from the BCP, but it was good to feel the same sense of mystery and presence through the medium of a computer. I had no doubts about electronic media as a conduit for spirituality, but it was good to experience it out of our own Anglican heritage. You can use the hymns or not, but for me, they were a bonus. They added an already growing sense of community behind the computer screen.

*(The Rev.) Christopher Bryce  
Abbeville, S.C.*

## Better Be Honest

I must concur with the point raised by A.V.S.J. Brown [TLC, Oct. 20]. The tendency to accept the atomized, autonomous modernity of ethics today is simply not good enough. What are the bases for our standards? Where are objective boundaries? These are very real and important questions.

A case in point: Some months ago, the R.C. priest in town decided to "bless" a "union" of a man and two women. After he did so, it came to light that these three were involved in the sexual abuse of two girls. When the priest was questioned about his actions in regard to this trio, he said that, while he had no idea about the abuse, he weakened on the matter of the "blessing" after their incessant requests, and that the blessing he gave was more akin to a blessing one might give when a person is about to go traveling (some trip!).

Then I was speaking with some of the more progressive members of that parish, who said that they were disappointed with the negative reaction to the priest's actions, since he really didn't mean anything bad by it, and was just trying to be a "pastor" to these three. Why, they asked, were people making such a big deal out of it?

What all of this meant to me is that our gradual acceptance of a purely subjective notion of what is right and wrong makes it impossible for us to say anything is truly wrong, just "not our cup of tea."

If we are going to live this way, then we better be honest about it. However, I don't think that Christ will bless it. After all, he was the victim of just this sort of thinking. It was Pilate, the point-man for such moral expediency, who demonstrated what basing moral choices on "commonly-accepted practices" will always come to, when he said to Jesus: "What is truth?"

*(The Rev.) Brandon L. Filbert  
St. Bede's Church  
Forest Grove, Ore.*

## Make It Clear

An impressive coalition of gay and lesbian groups is making a major

effort for its issues to be addressed at General Convention — specifically a liturgical rite for the blessing of same-sex unions.

I have tried to understand these concerns. Being 76, married for 56 years, with four children and nine grandchildren, it is likely that I am, by my orientation and life experiences, far removed from their pain.

The Episcopal Church accepted gays and lesbians as "children of God" years ago. It had to do with people, not their sexual conduct. My question to the coalition advocates of gay rights is this: Are you asking us to bless sexual promiscuity or monogamy?

Sexual promiscuity occurs among heterosexual persons, but it is not condoned by the church and therefore, no sexual promiscuity should be approved in the case of gays and lesbians.

We are all created in the image of God and endowed with an amazing power and blessing, which is our sexuality. Because it is so sacred and powerful, we are all, I believe, required to be sexually responsible, whether we are gay or straight. I find no justification in scripture, church doctrine or Christian tradition for sexual promiscuity by any Christian.

It seems to me therefore that being sexually responsible is the same for both homosexual and heterosexual persons, namely sexual abstinence unless within a monogamous relationship. If, therefore, the gay and lesbian coalition is asking for a means of acknowledging and blessing same-sex monogamous relationships, I hope this will be approved.

*(The Rev.) Ken D. Thompson  
Elk Creek, Ky.*

Now that some wish the Standing Commission on Liturgy and Music to devise a service for the blessing of same-sex unions, I would like the commission to write a blessing for me and my dog. Ours is not a sexual relationship, but it is certainly one of unconditional love.

*(The Rev. Canon) John L. Bogart  
Benicia, Calif.*



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**Appointments**

The Rev. **Daniel Avery** is assistant at Bruton Parish, PO Box 3520, Williamsburg, VA 23187-3520.

The Rev. **Gary J.M. Barker** is rector of Christ Church, 111 S Church St., Smithfield, VA 23430.

The Rev. **Ward J. Bauman** is executive director of the Episcopal House of Prayer, PO Box 5888, Collegeville, MN 56321.

The Rev. **Matthew Bode** is pastor of Trinity, 1519 Martin Luther King Blvd., Detroit, MI 48208.

The Rev. **Robert Bryant** is rector of St. John the Baptist, 6300 SW Nicol Rd., Portland, OR 97223.

The Rev. **Joyce Caggiano** is executive director of Episcopal Community Services of Michigan; add: 4800 Woodward Ave., Detroit, MI 48201.

The Rev. **Peter L. Fritsch** is rector of St. David's, 699 Springfield St., Feeding Hills, MA 01030.

The Rev. **Mary Ann Hill** is rector of Grace, 10 S Cherry St., Freeport, IL 61032.

The Ven. **Bryan Hobbs** is archdeacon of the Diocese of Southeast Florida, 525 NE 15th, Miami, FL 33132.

**Resignations**

The Rev. **Michael Keili**, as rector of St. George's, Newport News, VA.

The Rev. **Joseph Ponio**, as priest-in-charge of Holy Trinity, Belvidere, IL.

**Retirements**

The Rev. **Sam Todd**, as associate at Palmer Memorial, Houston, TX.

**Deaths**

The Rev. **John W. Carter**, rector of Grace Church, Morganton, NC, for 29 years, died Oct. 19. He was 83.

Born in Milton, NC, Fr. Carter served in the Methodist Church before he earned a degree from the University the South and was ordained a deacon in 1952 and priest in 1953. He was priest-in-charge of Church of the Saviour, Jackson, NC, from 1953 until moving to Morganton in 1955, where he served until retirement in 1984. He is survived by his daughter, Sarah, a son, John, of Raleigh, NC, and three grandchildren.

The Rev. **Frank G. Ireland**, 95, a priest and educator, died Nov. 11 at St. Francis Hospital in Escanaba, Mich.

Born in Flint, Mich., he earned degrees from Kenyon College, Bexley Hall, and the University of Michigan. He was ordained deacon and priest in 1939, and was rector of All Saints', Brooklyn and St. Michael's, Cambridge, MI, 1939-42 and 1945-58. In Florida, he was priest-in-charge of St. Edmund's, Arcadia, 1942-43 and rector of St. Luke's, Fort Myers, 1943-45. He was rector of St.

Peter's, Akron, OH, 1948-57, and assistant at Grace, Grand Rapids, MI, 1961-63. He was a supply priest in the Diocese of Western Michigan from 1963 to 1970. He also taught psychology at Kent State University and subsequently at Ferris State University until his retirement in 1979. He is survived by his wife, Dorothy; sons Richard of Englewood, CO, and John of DeKalb, IL; daughters Patricia Wildey of Gladstone, MI, and Lorie Ireland of LaJolla, CA; nine grandchildren and four great-grandchildren.

The Rev. **Page Towne**, rector of St. Paul's, Grand Forks, ND, died Sept. 22 of cancer. She was 54.

Born in Burlington, VT, she earned degrees at Northern Conservatory of Music and taught in private and public schools. Later she earned a divinity degree at the College of Emmanuel and St. Chad and was ordained deacon and priest in 1997. She was assistant at St. Paul's, Grand Forks, 1997-98, and vicar of St. Bartholomew's, Bemidji, 1998-2001, before moving back to St. Paul's as rector. A member of many community organizations, she received the Grand Forks Symphony Century Club Award in May in honor of her contributions to music. She is survived by her husband, Gary, two sons, Jonathan and Andrew, her mother and two brothers.

The Rev. **Doug Turley, Jr.**, associate at St. Thomas', Columbus, GA, died Sept. 10 of cancer. He was 71.

Born in Lakeland, FL, he graduated from the Citadel, Southern Baptist Theological Seminary and the School of Theology of the University of the South. He served as an infantry officer in Korea. He was ordained deacon in 1967 and priest in 1987, when he began as associate at St. Thomas'. He retired in 1998. Fr. Turley is survived by his wife, Alice, three sons and five daughters.

The Very Rev. **Harry Vere**, dean of Gethsemane Cathedral in Fargo, ND from 1958 to 1973, died Oct. 19 in Tucson, AZ. He was 85.

Dean Vere was born in Westfield, NY, and studied at Hobart College and Bexley Hall. After ordinations as deacon and priest in 1948, he was assistant at St. John's Grace Church, Buffalo, NY, 1948-50, rector of Trinity, Fredonia, NY, 1950-53, rector of Ascension, Buffalo, from 1953 to 1958 when he moved to the cathedral in North Dakota. In 1973, he moved to La Union, NM, to serve as rector of St. Luke's until his retirement in 1981. He was an officer and chaplain the U.S. Navy Reserve.

**Next week...**

Parish Administration Issue

COLLEGE  
SERVICE  
DIRECTOR

(See key on page 42)

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ST. ANDREW'S 701 Montgomery Rd., 36088  
standrewstia@earthlink.net (334) 727-3210  
The Rev. Liston A. Garfield, r  
Sun H Eu 11, Wed H Eu 12

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The Rev. John Wengrovius, r  
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The Rev. James Cavanagh, campus chaplain; the  
Rev. Eric Zolner, family minister & assoc. r; the Rev.  
Don Henderson, r  
Sun 7:30, 10, 5 Episcopal Ministry, CU Boulder Th 6

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The Rev. Nancy Cox, r  
Sun H Eu 8, 10:30, Stud Eu 7, Wed H Eu 5:30

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p-i-r, Mace Graham, org-ch  
Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D.  
9:40 Mat. 10 Eu

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Sun H Eu 10, 7 w/meal, Mon 7 Discussion Group  
w/meal

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Meal w/discussion, M-F MP 8

## MASSACHUSETTS

**MASS. INST. OF TECHNOLOGY** Cambridge  
**Episcopal Ministry at MIT** MIT Chapel  
The Rev. Amy McCreath, chap  
[mccreath@mit.edu](mailto:mccreath@mit.edu)  
Wed Joint Eu w/ ELCA 5:15, dinner & discussion  
following

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Su Eu 8, 10 New Celebration 6:30, Wed 10

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Erik Turnburg, chap  
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170 Main Street (Main & Pearl Streets)  
Plymouth, NH 03264 (603) 536-1321  
[churchhs@worldpath.net](mailto:churchhs@worldpath.net)  
The Rev. Susan Ackley, r  
Sun H Eu 8:00 & 9:30, Mon Prayer & Bible Group Study  
10-12, Wed H Eu 12:30; Service of Healing 2nd W

**UNIV. OF NEW HAMPSHIRE** Durham  
**ST. GEORGE'S CHURCH**  
One Park Court (at 16 Main St.)  
[www.stgeorgesdurham.org](http://www.stgeorgesdurham.org) (603) 868-2785  
The Rev. Michael L. Bradley, r & chap  
Sun H Eu 8 and 10, Compline & Student Supper 6 (as  
anno.), Wed 12:10 H Eu and Healing Liturgy (Sep-Jun)

## OHIO

**YOUNGSTOWN STATE UNIV.** Youngstown  
**ST. JOHN'S** 323 Wick Ave. (330) 743-3175  
[www.stjohnohio.org](http://www.stjohnohio.org)  
The Rev. John Horner, r  
The Rev. Larry Motz, asst. r  
Sun H Eu 8 & 10:30 (summer 8 & 10)

## PENNSYLVANIA

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

**LEHIGH UNIVERSITY** Bethlehem  
**MORAVIAN COLLEGE**  
**CANTERBURY ASSOCIATION**  
**CATHEDRAL CHURCH OF THE NATIVITY**  
321 Wyandotte Street (610) 865-0727  
[www.nativitycathedral.org](http://www.nativitycathedral.org)  
Sun 8 & 10:30 a.m. Wed 9 a.m. Sat 5.

## (LEHIGH UNIV/MORAVIAN COLLEGE CONT'D)

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

## RHODE ISLAND

**JOHNSON & WALES UNIV** Providence  
**GRACE CHURCH** 175 Mathewson St.  
[www.gracechurchprovidence.org](http://www.gracechurchprovidence.org)  
The Rev. Robert T. Brooks, r (401) 331-3225  
E-mail: [revbobbbrooks@aol.com](mailto:revbobbbrooks@aol.com)  
Sun 8 & 10, Wed 12

**BROWN UNIVERSITY** Providence  
**RHODE ISLAND SCHOOL OF DESIGN**  
**S. STEPHEN'S** 114 George St. (401) 421-6702  
[www.sstephens.org](http://www.sstephens.org)  
The Rev. John D. Alexander, r  
Sun Mass 8, 10 (Sol), 5:30, Daily as posted

**UNIV. OF RHODE ISLAND** Kingston  
**ST. AUGUSTINE'S CHURCH**  
The Rev. Dr. Jennifer Phillips, r  
[www.staugustineuri.com](http://www.staugustineuri.com)  
Sun 8, 10, Wed. Bible Study w/Eu 7, 3rd Wed Taize  
Prayer 7

## TENNESSEE

**EAST TENNESSEE STATE UNIV.** Johnson City  
**Chris Harpster**, chap (423) 817-3147  
[harpec@aol.com](mailto:harpec@aol.com)  
Wed 7 Various locations around campus

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

**UNIV. OF TENNESSEE** Knoxville  
**Tyson House Episcopal Center,**  
824 Melrose Place, 37916  
[www.tysonhouse.org](http://www.tysonhouse.org) (865) 637-2031  
The Rev. Canon Christopher Chase, chap  
[cgchase@etdiocese.net](mailto:cgchase@etdiocese.net)  
Open daily 8am-6pm.

## TEXAS

**RICE UNIVERSITY** Houston  
**PALMER MEMORIAL CHURCH**  
The Rev. Ed Gomez, r  
Sun H Eu 5, St. Bede's Chapel; Student Meal 6.  
Wed Compline 10:15 St. Bede's  
Fri Bible Study 12 @ Baker College Library

## VIRGINIA

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

**VIRGINIA TECH** Blacksburg  
**CHRIST CHURCH**  
120 Church St. (540) 552-2411  
The Rev. Clare Fischer-Davies, r  
[www.christchurchblacksburg.org](http://www.christchurchblacksburg.org)  
Sun H Eu 8:30 & 10:30

# CLASSIFIEDS

## BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-9615. (518) 587-7470. AnglicanBk@aol.com.**

**SAVE BIG ON BOOKS** for education and ministry programs, reading groups, libraries, etc. Any title in print. Bulk discounts, free shipping. Free quotes, no obligation. **Ionabook Services, toll-free phone/fax (866) IONA-711; E-Mail: discounts@ionabookservices.com.**

## CATECHUMENATE

**Gifts of God catechumenate**, by Patricia Swift. Eight-week course considers Old and New Testaments, Episcopal Church, sacraments, prayer book, parish and ministries, life as gifts. For confirmation and renewal in adult education and church groups. 56 pp. paper spiral bound, \$5.00. Phone: (954) 942-5887. Fax (954) 942-5763. Available in English, French, or Spanish.

## CHURCH FURNISHINGS

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

**TRADITIONAL GOTHIC** chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (931) 598-0208 or (888) 598-0208. E-mail: oldcraft@charter.net.**

## POSITIONS OFFERED

**DEAN'S VERGER:** Denver, CO. The Dean of Saint John's Cathedral, Denver, seeks to appoint the position of Dean's Verger, as soon as possible. Saint John's Cathedral is the Cathedral Church of the Diocese of Colorado and a large urban church with 4,000 members. The Dean's Verger is full-time and reports to the Dean of the Cathedral and the Director of Cathedral Administration. The Dean's Verger is responsible for the overall management of the ministry of hospitality and the administration of the liturgy. The Dean's Verger supervises the various components of worship in cooperation with the Dean, as well as coordinates all events for the parish, manages the parish calendar, and hospitality including special events and meetings at the Cathedral. He/she also performs a wide variety of administrative duties and supervises the liturgical lay staff including the Altar Guild, assistant vergers, and ushers. The assigned tasks require courtesy, tact, initiative, and organization in coordinating a variety of events with a variety of individuals. Please send a cover letter and resume by 31 January 2003 to: the Very Reverend Peter Eaton, Saint John's Cathedral, 1350 Washington Street, Denver, Colorado 80203. Telephone: (303) 831-7115. Fax (303) 831-7119. Email: [deansadmin@sjc-den.org](mailto:deansadmin@sjc-den.org).

**FULL-TIME RECTOR:** Large, long established parish on the southern shore of Puget Sound is looking for a rector to lead a staff of five and a congregation of multi-cultural, multi-talented people. We seek a rector devoted to spiritual leadership, community building, and Christian education, who has honed preaching and liturgical skills. Those willing to entrust themselves to a people committed to their church should contact: **Barb Roder, Search Committee Chair, 114 20th Avenue, SE, Olympia, WA 98501-2999, E-mail: b.roder@atthi.com.** See our Parish Profile at [www.olywa.net/stjohnsoly](http://www.olywa.net/stjohnsoly).

**CHILDREN/YOUTH MINISTER:** Grace Church, an established parish in Hutchinson, Kansas, wants to build a ministry for children and youth in the parish and community. You will be starting from "square one." Full-time position with housing provided (if needed). Lay or ordained. Send inquiries and resume to: **Rector, Grace Episcopal Church, 2 Hyde Park Drive, Hutchinson, KS 67502 or [gracechurch@ourtownusa.net](mailto:gracechurch@ourtownusa.net).**

## POSITIONS OFFERED

**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.**

**FULL-TIME RECTOR:** St. Matthew's Episcopal Church, the second largest church in the Diocese of WV, located in the capital city of Charleston and nestled in the hills surrounding the Kanawha River valley, is seeking an energetic leader who is looking for a challenging opportunity. St. Matthew's is poised and ready for new clergy leadership. This is not a situation of coming in on the heels of a long-time rector and picking up where he left off. Conversely, this is an opportunity to build renewed spiritual energy in a historically responsive congregation. St. Matthew's is a neighborhood church — stable, traditional and family oriented. There is relative affluence and a high level of education in the congregation. There are approximately 500 communicants; however, average Sunday attendance is around 150 and 60 children in Sunday school ... another opportunity for growth. We desire an atmosphere that is spiritually strong and supportive in our relationships with each other, where the majority of members accept roles in the church community as a response to their faith. Our new rector should be a strong preacher, teacher and spiritual guide; have gifts to lead us in church growth and development; value young people and provide leadership to youth ministry development; and be a caring pastor. If you are interested in this exciting situation and want to explore the possibility of being a partner in ministry with us, please send your resume to: **The Rev. Cheryl Winter, Diocesan Deployment Officer, Episcopal Diocese of West Virginia, PO Box 5400, Charleston, WV 25361, E-Mail: [cwinter@wvdiocese.org](mailto:cwinter@wvdiocese.org)**

**FULL-TIME RECTOR:** Saint John's is a thriving, healthy, historic downtown church with more than 800 members in the fourth largest city in North Carolina. With a strong, active congregation, beautiful new facilities, an outstanding program of traditional church music, well-attended Christian education, and a dynamic pool of dedicated lay staff, Saint John's, in the Diocese of East Carolina, could be exactly the church family you are looking to lead. Fayetteville is a historic city with a metropolitan population of greater than 300,000 which includes nearby Ft. Bragg and Pope Air Force Base. Nestled between the Sandhills region and coastal plains of Eastern North Carolina, Fayetteville has excellent schools, shopping, entertainment and a regional airport. With the mountains to the west and beaches to the east, Fayetteville is just off the major north/south artery of the east coast, I-95. Saint John's is looking for a traditional Episcopal priest to be our spiritual leader/counselor in all aspects of the life of the church; someone to lead us in our walk toward a more Christ-like life — from scriptural and life-based preaching in Sunday services to pastoral care for our members. To assist you in these tasks is a very eager and capable pool of lay persons, both salaried and volunteer, who coordinate Christian Education, Business Administration, Vestry, Altar Guild, Adult / Children / Handbell Choirs, Acolytes and numerous other lay ministries. We recently dedicated a magnificent addition to the church which includes expansion of our preschool, Christian education rooms, music room, parish hall and a multipurpose room. Our music program is the envy of much of Fayetteville and has been a significant draw to our church. Special Christian education programs to include FROGS, J2A, Rite 13, DOCC, and ALPHA keep our church family growing and active throughout the week. We invite you to take a closer look. If you'd like to learn more about our parish and community, please mail or e-mail inquiries and your resume and CDO profile to: **Dr. Joseph Jenkins, Chairman of St. John's Search Committee, 4155 Ferncreek Drive Suite 200, Fayetteville, N.C. 28314 E-Mail: [jjenkins@primemedical.com](mailto:jjenkins@primemedical.com).**

## 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 Phillip Kasey, St. Elisabeth's Church, 556 Vernon Ave., Glencoe IL 60022; (847) 835-0458; [steliselabets@aol.com](mailto:steliselabets@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.**

**PART-TIME RECTOR:** Christ Church, Marion, VA, Diocese of Southwestern VA, small church Southwest VA, foothills of Blue Ridge Mountains. Part-time or retired priest desired. **WE HAVE RECTORY.** Contact: **James E. Patterson, M.D., 320 Keller Lane, Marion, VA 24354 E-mail: [jepatterson@adelphia.net](mailto:jepatterson@adelphia.net) PH: (276) 783-8472.**

**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.**

**RECTOR:** Traditional Anglo-Catholic parish seeks rector. Urban ministry. Strong music program, BCP, KJV, & English Missal with full pre-Vatican II ceremonial. Orthodox theology. Celibate preferred. Apply to: **Chair, Search Committee, S. Clement's Church, 2013 Appletree St., Phila., PA 19103.**

## FOR SALE AND RENT

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (850) 562-1595.**

For more information or to place an ad, call Tom Parker at 414-276-5420 ext. 16 or e-mail at [tparker@livingchurch.org](mailto:tparker@livingchurch.org).

# Church DIRECTORY

## HOLLYWOOD, CA

**ST. THOMAS THE APOSTLE** (Hollywood Bl. & Gardner)  
http://www.saintthomashollywood.org (323) 876-2102  
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 - Fri 8 (Low), Tue 7;  
Thurs 7 (Sol); Sat 9:30 (Low)

## SAN DIEGO, CA

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

## WASHINGTON, DC

**CHRIST CHURCH, Georgetown**  
Corner of 31st & O Sts., NW (202) 333-8677  
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A.  
Henninger Steadman; the Rev. Lyndon Shakespeare, asst r  
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5  
(1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10).  
Mon-Fri MP 7:30, Noonday Prayers 12, EP 6, H/A

**ST. PAUL'S, K Street**  
2430 K St., NW - Foggy Bottom Metro/GWU Campus  
www.stpauls-kst.com  
The Rev. Andrew L. Sloane, r; the Rev. Edwin W. Barnett, c  
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B.  
Daily Masses (ex Sat): 7, 6. Thurs & Prayer Book HDs: 12  
noon also. Sat Mass 9:30, C 5-6:30, 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 Fran-  
coeur, assoc r; the Rev. Jonathan Coffey, the Rev. Canon  
Richard Hardman, the Rev. Peggy Sheldon, assisting;  
Allen Rosenberg, organist & choir dir  
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## WEST PALM BEACH, FL

**ST. CHRISTOPHER'S** (561) 683-8167  
NW corner Belvedere and Haverhill Roads, 1 mile west of  
PB Int. airport stchris1063@aol.com  
The Rev. Charles Cannon, d; The Rev. Jennifer Wilson, d  
H Eu Sun 8 (Low-Traditional); 10 (Cho-Family); Christian Ed 10

## 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, 8:20  
(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** 80 Akenside Rd.  
www.stpaulsparish.org (708) 447-1604  
The Rev. Thomas A. Fraser, r  
Sun Eu 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament  
of Reconciliation 1st Sat 4-4:30 & by appt

## 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** (504) 895-6602  
2919 St. Charles Ave. On the street car line at the corner of 8th 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).

## PEABODY, MA

**ST. PAUL'S**  
The Rev. Martha Vaguener, r  
Sun H Eu 8, 10, Sun School 10

## 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.  
The Rev. J. Carr Holland III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson,  
curate; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth  
Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Gar-  
cia, d; Mr. Gerald Near, music director; Mr. J. Michael Case,  
organist  
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Mon-  
day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and  
EP daily

## NEW YORK, NY

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

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar  
(212) 602-0800 www.trinitywallstreet.org

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

**ST. PAUL'S**  
Broadway at Fulton  
Sun H Eu 8. Tues-Fri H Eu 12  
Open Sun 7-4; Mon-Sat 10-6

**Trinity Bookstore**  
(behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 10-6; Fri 10-5:30. 1-800-551-1220

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

**RESURRECTION** 119 E. 74th St.  
www.resurrectionnyc.org (212) 879-4320  
The Rev. Canon Barry E. B. Swain, r  
Sun Low Mass 8:30, High Mass 11, T/Th/F EP 6, Mass 6:15,  
Wed Mass 12:15, 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 Ev Wed 12:10, Sat Eu 10:30

**ASHEVILLE, NC**  
**CATHEDRAL OF ALL SOULS** (Biltmore Village)  
3 Angle St. (828) 274-2681  
www.allsouls cathedral.org  
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

## WHITEHALL, PA (NORTH OF ALLENTOWN)

**ST. STEPHEN'S** 3900 Mechanicsville Rd. (610) 435-3901  
The Rev. William H. Ilgenfritz, r; The Rev. Mark W. Lewis, c  
Sun 7:30 MP; 8 & 10:30 H Eu; 9:15 Sunday School; 10:30  
Childcare available. Daily Mass: M/W/F 12:15. Tues Healing  
Mass and Unction 9:30 & Th 7; Sat 10 (11 Confessional). Tra-  
ditional Prayer Book Services. All welcome!

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION**  
218 Ashley Ave. (843) 722-2024  
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c  
Sun Mass 8 (Low) 10:30 (Solemn High)

## SUMMERVILLE, SC

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

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** (361) 882-1735  
The Rev. Ned F. Bowersox, r 700 S. Upper Broadway  
The Rev. Frank E. Fuller, asst www.cotgs.org  
The Rev. Ben Nelson, d  
Sun 8, 9, 11:15 & 6. Weekdays Tue 7:15, Wed 5:15, Thur 12:15

## DALLAS, TX

**INCARNATION**  
3666 McKinney Ave. (214) 521-5101  
The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v;  
the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon  
Sun Eu 7:30, 9, 9:15, 11:15, 7. M/W/Th H Eu 12 noon.  
Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon, 6; Sat MP 8,  
8:15 H Eu, Reconciliation of Penitents 9-10.

## HOUSTON, TX

**PALMER MEMORIAL** 6221 Main Street (77030)  
Across from the Texas Medical Center and Rice University  
(713) 529-6196 Fax: (713) 529-6178  
www.palmerchurch.org  
The Rev. James W. Nutter, r; the Rev. Kenneth R. Dimmick;  
the Rev. Ed Gomez.  
Sun Eu 7:45, 9, 11, ST. BEDE'S 9, 10:15, Collegiate 5,  
CHAPEL 6, Ch S 10; Wkdy Serv: Sat 6 Vigil

## SAN ANTONIO, TX

**ST. PAUL'S, Grayson Street** 1018 E. Grayson St.  
The Rev. Doug Earle, r www.stpauls-satx.org  
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

## MILWAUKEE, WI

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. George Hillman, dean ascathedral.org  
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Sun Eu 10

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**ST. MARK'S CHURCH** 24th & Barker  
The Rev. Dale K. Brudvig, Pastor  
Sun Worship 10, Sun School 9:30

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



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