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FALL BOOK ISSUE

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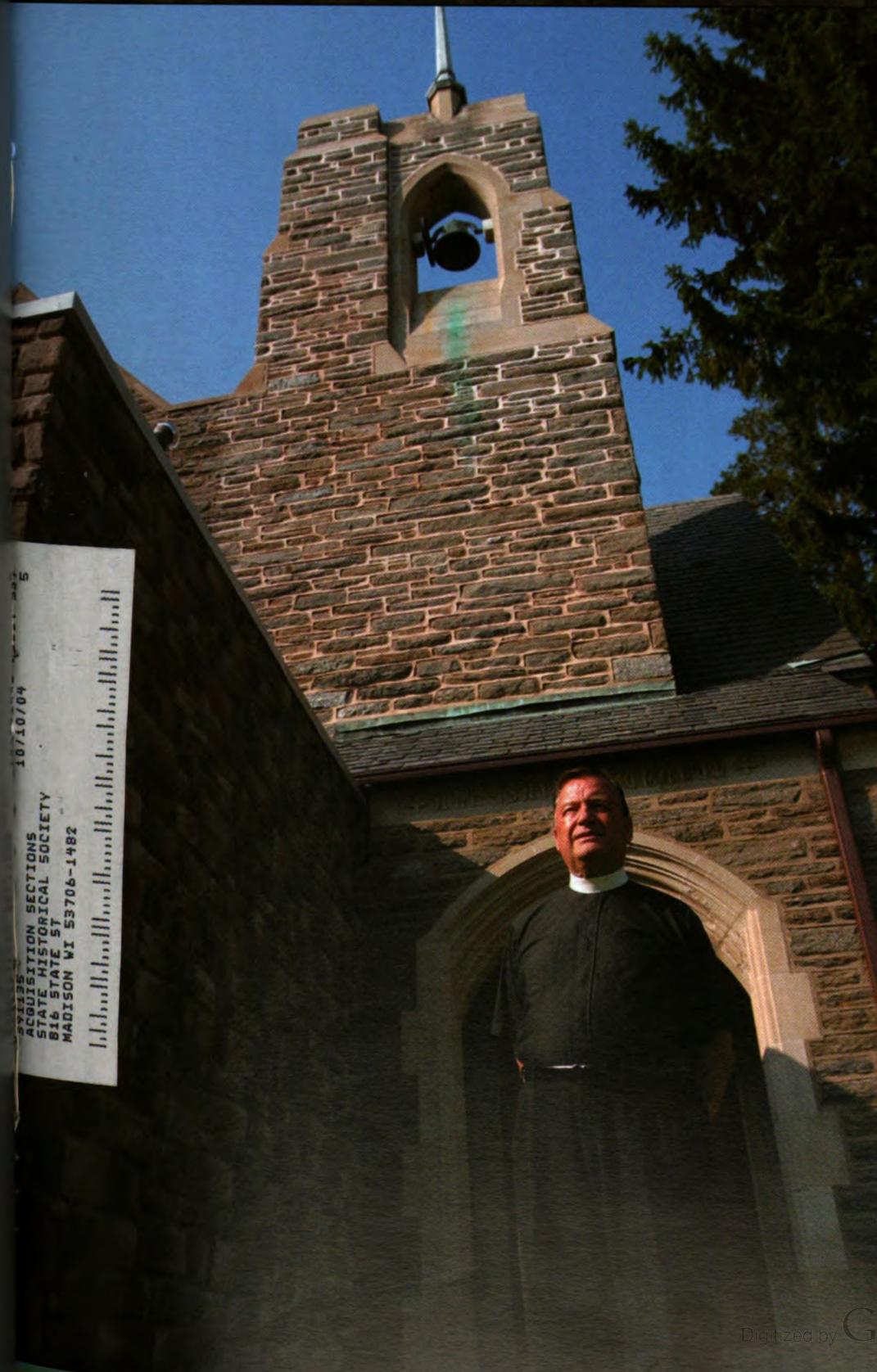
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Volume 227 Number 14



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## The Cover

The Rev. Otto Lolk of All Saints' Church in Philadelphia regularly made visitations to the modest home of Anne Forbes Werner. Little did he know that the 92-year-old woman would leave \$1.2 million to the Diocese of Pennsylvania [p. 16].

John Taggart/Northeast Times photo

*The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.*

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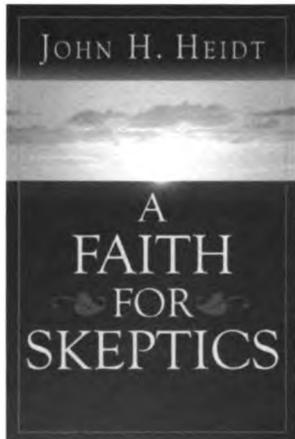


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**SUNDAY'S READINGS**

# Broken Relationships

*'Is it lawful for a man to divorce his wife?'* (Mark 10:2)

**The 17th Sunday after Pentecost, Oct. 5, 2003 (Proper 22B)**

Gen. 2:18-24; Psalm 8 (or Psalm 128); Heb. 2:(1-8)9-18; Mark 10:2-9

The Pharisees come to Jesus with a legal question. "Is it lawful for a man to divorce his wife?" (Mark 10:2). Of course it is! Jesus knew the law. Jesus also knew that they were trying to trap him. You would think the Pharisees would learn the lesson that they cannot match wits with Jesus. Jesus first gets them to quote the Bible in favor of divorce (Mark 10:4 and Deut. 24:1-4), and then he comes back at them with his own quote from Genesis (our Old Testament reading for today) which contradicts their quote. Is he just playing some kind of Bible game? Certainly not. On one level he is demonstrating to them that just quoting a passage in isolation does not prove anything. Jesus would not tolerate their proof texting.

Jesus also wants to take them to a deeper spiritual level. They approach Jesus with legalities. He moves away from what is legal to what is God's will, God's intention for us. By quoting the Genesis passage, Jesus is saying that the breakup of a relationship such as a marriage is always a tragedy and is not what God intends. Jesus certainly also had in mind that the law allowed men to divorce their wives for frivolous reasons as if working on the relationship was not worth the effort. Chapter 2 of Genesis points out that it is not only worth the effort, it is a sacred effort.

All that being said, we again may still be tempted to legislate against divorce, saying it is in the spirit of Jesus and

God's intention as expressed in Genesis. If we take Jesus' comments about divorce and then make restrictive laws, we will end up right with the Pharisees, stuck in legal concerns. What a paradox! Such a stand against divorce would place us with the Pharisees who allowed divorce. We would be placed with them because we would both be legalistic and miss Jesus' point. Jesus himself sees room for exceptions (Matt. 19:9). Paul also sees that divorce is sometimes necessary (1 Cor. 7:15). If life were perfect, these biblical exceptions would not be calling for God's grace in a new situation. Life is not perfect, and we cannot always live with the ideal.

New Testament passages allowing divorce, and the whole history of Christianity, are not denying Genesis and are not twisting scripture to say God intends relationships to break up. They are simply stating the fact that we are broken. The Hebrews reading speaks of Jesus being able to help us because he was tested as we are. We need his help because we humans are broken, our relationships are broken, and we are not perfect. Given our broken condition, how are we to deal with each other in the spirit of Jesus? Would Jesus tell a battered woman that she must risk physical danger just to avoid divorce? That is only one example. What does God's grace call for in other instances of our brokenness?

## Look It Up

Read Matthew 19:9 and 1 Corinthians 7:15. Why are exceptions for divorce called for in these two cases? In the Matthew passage what does "unchastity" (NRSV) mean?

## Think About It

It is not ideal that relationships break. However, can there be strength in brokenness? Is this something like what Paul means when he speaks about strength in weakness? Are the cracks of our brokenness places to spy out God?

## Next Sunday

**The 18th Sunday after Pentecost, Oct. 12 (Proper 23B)**

Amos 5:6-7, 10-15; Psalm 90 (or Psalm 90:1-8, 12); Heb. 3:1-6; Mark 10:17-27(28-31)

**Will the Dust Praise You?**

By R. William Franklin and Mary Sudman Donovan. Pp. 194, paper. \$24.95. ISBN 0-89869-401-9.

**Revelations from Ground Zero**

Video/DVD. 1 hour, 45 minutes. \$29.95. ISBN 0-89869-438-8.

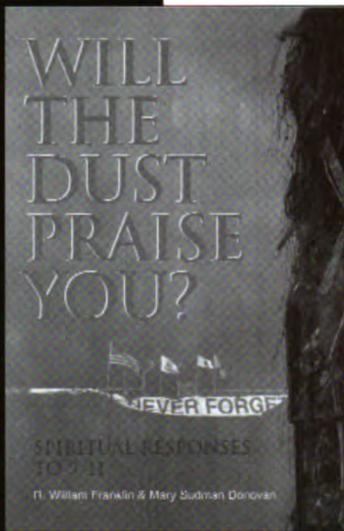
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<http://www.spiritualresponses911.com>

It is almost inevitable that when I talk with people about my experience at Ground Zero, they are amazed that, in the midst of the horror, the most difficult part was leaving. If "you had to be there" is a less-than-satisfactory response, you need to read *Will The Dust Praise You?* and watch the video program, "Revelations From Ground Zero."

Less than two months after the tragic events of 9/11, I was deployed to New York City as a chaplain for the FBI. My original assignment was to assist with debriefings in the New York Field Office. Upon arrival, I learned that the bureau had completed a round of debriefings and would not start the next for two weeks. So I moved to the field, where I spent a week working 12-hour days at St. Paul's Chapel and in "The Pit." That week was a life-changing experience. As grim as some people believe our experience to have been, it was a time of immense reward and a reordering of what's important in our lives as Christians.

Although there is a vast array of literature about the tragedy of 9/11 and its aftermath, little of what I have seen before has provided the faith-focused depth of these works. This is about how God's people respond, how community develops, deepens and serves in the most extreme situations. Both the video and book help me to relive that experience, so I can continue to tell my very small part of the story of death and resurrection



**WILL THE DUST PRAISE YOU?  
SPIRITUAL RESPONSES TO 9/11**

By R. William Franklin and Mary S. Donovan

As provocative as Psalm 30, from which the title is taken, this book chronicles the events of September 11, 2001 focusing on the various ministries that sprang up spontaneously around Ground Zero. It is a hopeful story told in the voices of the people who were there, people who witnessed the horror, people who experienced loss, and people who knew they had to do something to help.

Many people felt a powerful call to volunteer in the days and months after the terrorist attacks. Some of them cooked and served food. Chiropractors and massage therapists worked around the clock, soothing aching muscles. Clergy from all denominations served in the morgue, blessing fragments of bodies recovered from the rubble. These stories tell of horror and loss, but they also recount the halting but steady movement toward healing and reconciliation.

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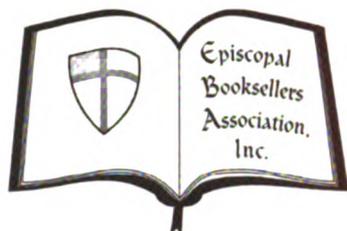
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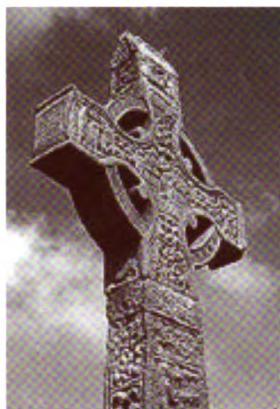
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## BOOKS

and reconciliation. For those who were not able to be there, this is an opportunity not to dwell on evil and tragedy, but to understand the serenity we all share in Christ.

*(The Ven.) Thomas F. Winslow  
Milwaukee, Wis.*

The "tri-fold experience" draws together many of the ministries the Episcopal Church offered during this horrific experience, written by and for Episcopalians. Though I am a priest, I responded to New York City as the chaplain for DMORT (Disaster Mortuary Operational Response Team). For me, it was good to be informed of what others were experiencing in their various ministries. Many of us there did not know these ministries were operating, because there was so much for all of us to do. I particularly appreciated the remarks by General Seminary Dean Ward Ewing, who took leadership of students who wanted to act as chaplains. He had them handing out water, a greatly needed ministry.

In the last section, "The Future," many wrote of the need for peace at any cost. I feel it would have been helpful for the book to have included opposing views. It is important any time a situation occurs that we have cognitive learning. General Seminary is offering a course on Muslim-Christian Understanding, a good example from this book of what good can come from the dust.

Several of the contributors wrote of the importance of having "a ministry of presence." This is important: We did not always have the answers, but as pointed out we can be available. The DCD is an emotional venture into the sights and sounds of the attack and the aftermath. It witnesses to what was felt by those who lost so much. The website offers resources for anyone wanting a guide for study and discussion. This tri-fold experience reminds to remember the dust we witnessed. But as we remember, we are called to move forward as the Lord desires us not to be stagnant in our walk and in the healing process.

*(The Rev.) Rob Dewey  
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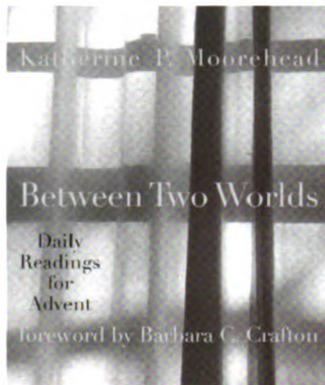
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## Mass in Time of War

By Barbara Cawthorne Crafton. Cowley.  
Pp. 94. \$9.95 paper. ISBN 1-56101-213-0.

"The Mass is celebrated by those of us who are still here."

The Rev. Barbara Crafton was rector of St. Clement's Church, New York City, on Sept. 11, 2001. Beginning in autumn that year, she writes her way through the movements of the Mass, beginning with an almost hysterical *Introit* that is still raw with shock and grief, through the *Gloria* that doesn't seem to belong in a Mass in Time of War but which, finally, speaks of "the glory of God [which] points patiently through the smoke and the stench of war to our longing for things to be other than as they are." The *Agnus Dei* meditates upon John Walker Lindh as "our worst imagining of what might happen to our children when they leave us." Finally, *Ite, Missa Est*: The past ... stores our sorrows and turns them into history others can read without weeping."

This is one of Cowley's Cloister Books, meant to be read, a little at a time, while walking slowly in a cloister, a garden, even along a city sidewalk. We will remember. But Ms. Crafton's meditations give us clear-eyed direction for consideration, and the beginnings of calm and peace.

Patricia Nakamura

## The View from Gabbatha

### Meditations From the Judge's Bench

By Colleen McMahon. Church Publishing.  
Pp. 177. \$13.95. ISBN 0-89869-370-5.

At a time when using "judge" and "Christian" in the same sentence brings up images of bowing before images of graven tablets in the courthouse, federal trial judge Colleen McMahon gives us a window into the mind of a judge who happens to be a Christian, in fact a Sunday school teacher and occasional preacher. In this graceful collection of meditations, one of the JourneyBook series, she applies concepts from her time on the bench to scripture, from the ninth commandment to judgment day. We learn what comes to a law-trained mind when reading about Suzanna

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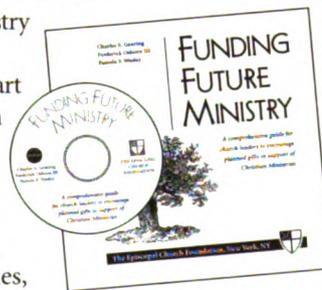
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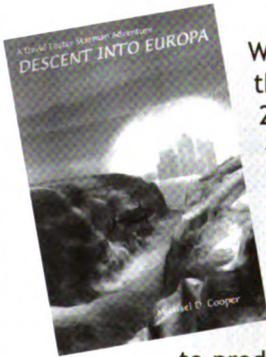
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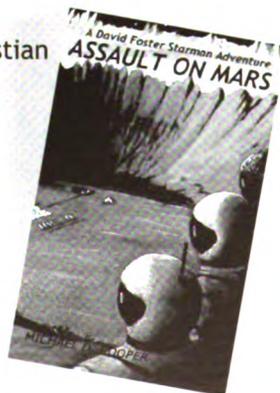
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## BOOKS

and the elders, or the man born blind. On the parable of the widow and the unjust judge, she tells us how exasperated she gets with self-represented litigants.

At the same time, she sees the law through the filter of faith and tries to reconcile justice and mercy within the procrustian Federal Sentencing Guidelines. She writes about the Transfiguration and the isolation one feels upon putting on the robe and sitting in the highest place in the courtroom. I would recommend this book to anyone with a lawyer on her or his Christmas list.

*Evelyn Rowe  
Washington, D.C.*

### Julian's Cell

**An Earthy Story of Julian of Norwich**

By Ralph Milton. Northstone. Pp. 224. \$17.95.  
ISBN 1-896836-50-X.

In *Revelations of Divine Love*, the medieval mystic Julian of Norwich presents her visions and reflects upon them, but is largely silent about herself. We know almost nothing about her from other sources. The increasing popularity of *Revelations* thus stands in contrast to the paucity of information we have about its author.

Ralph Milton has made a significant contribution to our appreciation of Julian in this novel that extends from her childhood to her old age. In the preface he explains, "This is not a book of history, although there's lots of history in it."

"Except for the little Julian tells us of her life, I have invented her story. It's a plausible story, based on extensive research around the circumstances, events, and people of her lifetime. While we have little in the way of facts about Julian's life, we have lots of documentary history about the people, the events, and the culture of 14th-century Norwich."

*Julian's Cell* holds the reader's attention as a novel. This is no small



RALPH MILTON

accomplishment, since Julian lived as someone dead to the world, an anchorite devoted to prayer and a ministry of spiritual counsel. Even more notably, what Julian herself wrote finds fresh expression in the hope and love that breathe through this book.

(*The Very Rev.*) Charles Hoffacker  
Port Huron, Mich.

## The Practice of Loving Kindness

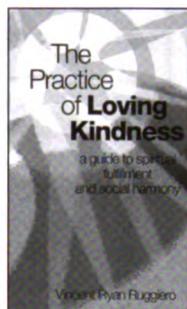
### A Guide to Spiritual Fulfillment and Social Harmony

By Vincent Ryan Ruggiero. New City Press.  
Pp. 149. \$13.95. ISBN 1-56548-180-1.

This short book was inspired by the author's meditation upon the massive outpouring of self-sacrificing love and caring that was the almost unanimous response to the horrors of the World Trade Center holocaust. He was convinced by this response that the human heart is readily disposed to act in a selfless way — a way that he characterizes as "loving kindness," which he believes encompasses the meaning of *hesed* in the Hebrew Bible as well as the *agape* of the Greek New Testament and ancient terms for love in Buddhist texts.

This response demonstrated for him the falsity of the argument of the popular psychology of much of Western culture "that self-esteem and unconditional self-acceptance are the keys to achievement, self-sacrifice is an emotional illness."

The book, then, is a how-to guide to the daily practice of loving kindness — in words, in actions, in silence. Mr. Ruggiero quotes many examples of everyday people at work, at home, at school. Many of these are drawn from a publication of Focolare, a movement begun in Italy in 1943 by a group of women with the goal of achieving unity of spirit with everyone they encountered, seizing every opportunity for a specific act of love, and taking the initiative in loving.



Initially, I was put off by the prosaic, almost simplistic character of the illustrations Mr. Ruggiero offered, but I was haunted by one of his quotes from C.S. Lewis: "No man knows how bad he is till he has tried very hard to be good." Maybe I was, indeed, in need of training in the practice of loving kindness.

(*The Rev.*) George C.L. Ross  
Martinez, Calif.

## Flannery O'Connor

### Spiritual Writings

Edited by Richard Ellsberg. Orbis Books.  
Pp. 160. \$15. ISBN 1-57075-470-5.

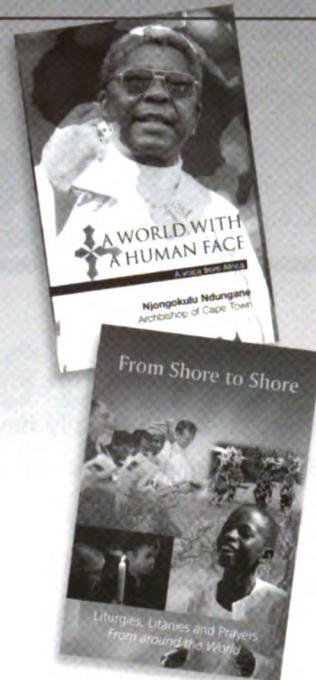
When I was 29 years old, I had surgery which necessitated a lengthy recovery period. It was 1981, and the collected letters of Flannery O'Connor had recently been published. *The Habit of Being* was one of my main companions during my convalescence. I felt I had been met and befriended by an amazingly kind and generous human being who shared her considerable wisdom and humor without measure and with no thought of how she might be repaid. I also had a better grasp of her fiction. Ms. O'Connor once commented concerning the reviews of one of her works, "... when I see these stories described as horror stories, I am always amused because the reviewer always has hold of the wrong horror."

Richard Ellsberg, who edited this slim volume for the Orbis Books *Spiritual Writings* series, has done a commendable job of introducing Flannery O'Connor as a writer with a vision. She saw God's grace as mediated through the physical world, and mystery as mediated through manners. To this end, she gives us obnoxious characters who are unwilling subjects as grace works in their lives, often through startling or severe circumstances.

O'Connor struggled with a serious illness, lupus, and spent the better part of her professional life living with her mother on the family dairy farm in Milledgeville, Ga. Richard Giannone, in his eloquent introduction, finds the preparation for her life work, that of

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## BOOKS

“hermit novelist,” through her own perseverance. She died when she was 39, before I began reading her works. How I would have loved to have written her. Born March 25 (the Feast of the Annunciation), 1925, she indeed bore Christ to her world.

*Kris Graunke  
Valparaiso, Ind.*

### The Monks of Mount Athos

**A Western Monk's Extraordinary Spiritual Journey on Eastern Holy Ground**

By M. Basil Pennington, OCSO. Skylight Paths. Pp. 305. \$18.95. ISBN 1-893361-78-0.

*The Monks of Mount Athos* is a joyful book because of what it says, but it is sad by what it implies. Twenty-five years ago, one of the great Western spiritual writers shared a blessed summer season in the sacred precincts of Mount Athos. M. Basil Pennington, a Cistercian monk living at St. Joseph's Abbey in Spencer, Mass., interrupted his own life-long retreat at St. Joseph's to adopt (or at least try to) his Eastern brothers' ways. This, his diary of a momentous pilgrimage, exposes to Western eyes the daily life of some of the world's holiest, cloistered clerics.

Mt. Athos is a mountainous peninsula jutting into the Aegean from Thessaloniki, Greece. Having the shape of Italy's boot is an interesting coincidence because Mt. Athos, a place of refuge for the world's Orthodox pilgrims, gives the boot to most of the Roman ones. Br. Basil tells of cruel and shameless acts of prejudice that stab his diary like angry bolts of vindictive lightning. There weren't many, but there shouldn't have been any. The difficult history between churches of the East and West has left both sides emotionally and spiritually scarred, and Br. Basil certainly is attuned to the unharmonious atmosphere. But he subtly encourages reconciliation by suggesting his hosts bring a strong, Orthodox presence to the United States.

The Monks of  
Mount Athos  
A Western Monk's  
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—*The Ven. William F. Dopp, Archdeacon  
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Despite the ill will of a very few monks who bear grudges and follow Christ's path none too faithfully, Mt. Athos' halo seems to outshine the moon's sparkle on the Aegean. Br. Basil tells his story with joy, faith and hope, and though most of the stories set earthy scenes, the diary wasn't without titillating tales of supernatural experiences of a couple of Mt. Athos' holy men.

The heavenly skies may shimmer and the solid ground quake at the mention of Mt. Athos, yet none of the 20 monasteries sprinkled along the steep, rocky coasts of this holy peninsula harbors anyone more devout, chaste and otherworldly than M. Basil Pennington. His books on centering prayer and general spiritual development are renowned in the Western Christendom. His sincere intentions of bridging the spiritual and political gap between East and West, which made this diary possible, are admirable.

*Gary Freeman  
Danvers, Mass.*

## Introducing Theologies of Religions

By Paul F. Knitter. Orbis. Pp. 256. \$25 paper. ISBN 1-57075-419-5.

Paul Knitter, professor emeritus of theology at Xavier University, returns to his area of specialization in this book, theology of religions. He outlines in four parts the four major positions that Christians take in relation to other religions of the world, which Knitter labels broadly, "replacement," "fulfillment," "mutuality," and "acceptance." Each part explores two varieties of that position, and features detailed exposition of one or more theologians who support that model. The author closes the sections with appreciation and critique of each position.

Knitter displays an admirable charity in discussing the conflicting models, seeking no doubt to model the very attitude that Christians should have in all exchanges. He takes care to present the various positions clearly. He also acknowledges that the format of the book (which begins

with "replacement" and ends with "acceptance") may seem to bias the presentation, making it more of a persuasive argument than an uncommitted survey — a predicament he claims is unfortunate.

One drawback to the book is a regrettable preoccupation with religion conceived as a set of cognitive beliefs, particularly about who will

(or will not) go to heaven.

Nevertheless, Knitter has provided a helpful guide to the various ways the church thinks about other religions. It would serve well as a resource for an adult education class, or as an aid to one's own reflection and practice of ministry.

*(The Rev.) Jason A. Fout  
St. Joseph, Mich.*

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# Episcopal Media Groups Form Alliance

By Patricia Nakamura



EPISCOPAL  
PUBLISHING MINISTRIES  
Church Publishing Incorporated  
Cowley Publications  
Episcopal Media Center  
Forward Movement  
LeaderResources

Five independent media organizations have formed an informal alliance dedicated to cooperation and playing to the strengths of each, rather than to competition and the bottom line.

Church Publishing, Inc., which was chartered in 1918 as Church Hymnal Corp., publishes the Episcopal Church's prayer books and hymnals, the "official books" of the Church. It is "an affiliate of the Church Pension Group," said marketing director Marilyn Haskel, "but receives no funding from the Church."

Forward Movement was formed in 1934. Marketing director Carolyn Searle said the company produces tracts for display in narthex racks, some books, and, principally, the monthly subscription booklet *Forward Day by Day*. "Forward Movement is an agency of the Episcopal Church but is self-sustained," Ms. Searle said. "We receive no money from the Church." It is governed by an independent board.

The Episcopal Media Center likewise took a new name a few years ago. Based in Atlanta, it was founded in 1945 as the Episcopal Radio-TV Foundation. "The Episcopal Media Center provides a wide selection of audio/visual resources for Christian education and enrichment — audio books, videos, tapes, CDs and more," proclaims its website.

Cowley Publications is "a ministry of the brothers of the Society of St. John the Evangelist." The publishing enterprise began in 1979 "as a logical extension of the mission," said Br. Kevin



Among representatives in the alliance are (clockwise from left) Frank Tedeschi and Marilyn Haskel of Church Publishing, Br. Kevin Hackett, of Cowley Publications, the Rev. Linda Grenz of LeaderResources, and the Rev. Canon Skip Schuedaig of Episcopal Media Center.

Hackett, acquisitions editor at Cowley and director of music for SSJE. The website describes books "on prayer and spirituality for an ecumenical readership." Sometimes, he said, several publishers might share an author, but on different types of work.

Cowley is presently talking with EMC about recording one of their books. "A book on tape — well, a book

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on CD now, I guess," he said.

LeaderResources is "the tech folks," and the new kid on the block. Tracey Herzer, executive director, said, "It's a grassroots thing. We find a great website, a program, we ask them if we can share it with others, not reinvent the wheel. We supply programs as PDF and Word or Word Perfect files. Each church pays a licensing fee. No one sells documents but can adapt them. So everything is being improved, on the next CD."

Episcopal Media Center director the Rev. Canon "Skip" Schueddig spoke of the alliance as "a new day, a new spirit of cooperation." EPM was formed to "bring together Episcopal publishers representing the non-profits ... to include program providers in all media. These are ministries, not businesses."

Significantly, at EPM meetings each agency is represented by its "head of house," and each of those is an ordained minister. Church Publishing's new director is Deacon Ken Arnold; "Skip" is more correctly the Rev. Canon Louis Schueddig; Forward Movement's editor is the Rev. Edward Stone Gleason; "LeaderResources is the ministry of the Rev. Linda Grenz, under the episcopal authority of the Bishop of Delaware;" and Cowley's publisher is the Superior of the Society, Brother (and Father) Curtis Almquist, SSJE.

Each entity, except, so far, LeaderResources, is incorporated as a 501(c)3 non-profit. "All money goes back into the mission," Canon Schueddig said.

The cooperative hopes to have a single web portal, "where you could do a 'fuzzy search,' you could write, 'What do you have for Lent?' and find all the resources," said LR's Linda Grenz. That ideal is in the future. But sharing the wealth in various forms is growing. "We've had informal, collegial support for a long time," said CPI's Marilyn Haskel. "One of our [Church Publishing's] Journey Books might be read aloud on a CD recorded by EMC, and used as part of a study program for LeaderResources. We use each other's areas of expertise." LeaderResources' "Aslan on the Move" program complements Episcopal Media Center's *Chronicles of Narnia* videos.

"We're all rather small; we're not cornering the market," Canon Schueddig said. "We want to avoid direct competition, but find a unique corner for each of us. Our mission is to provide quality resources for parishes."



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# Division Made Evident at Closed-door Meeting

The Episcopal Church is in crisis, according to 10 bishops representing the moderate elements from both the liberal and conservative wings of the Church. Beyond that assessment, accounts differ somewhat as to the substance of the conversation at a closed-door meeting with Presiding Bishop Frank Griswold, Sept. 10-11 at the Episcopal Church Center [TLC, Sept. 28].

Attempts at forging a joint statement expressing reconciliation or optimism collapsed as the two sides could only agree to a four-line statement confirming that they had met, that their "dialogue was candid, honest and respectful."

In a separate letter written on Sept. 12 to the bishops of the Episcopal Church following the private meeting, Bishop Griswold acknowledged the "polarization" within the Church, bewailing "our having to make an either/or decision with no possibility of any other mode of response."

The meeting occurred approximately

one month before Bishop Griswold meets with the primates of the Anglican Communion at a special gathering

## Many of the bishops said results from the recent General Convention had a negative pastoral impact upon their dioceses.

called by the Archbishop of Canterbury, the Most Rev. Rowan Williams.

The archbishop has invited the leaders of the communion's 38 international provinces to discuss the division within the Episcopal Church. Conservative primates, led by the Most Rev. Drexel Gomez of the West Indies, the Most Rev. Peter Akinola of Nigeria, and the Most Rev. Gregorio Venables of the Southern Cone, are seeking to discipline the Episcopal Church for affirming the election of a non-celibate homosexual as Bishop of New Hampshire and for condoning the blessing of same-sex unions.

The 10 bishops included five who voted for the Rev. Canon V. Gene Robinson's affirmation as Bishop of New Hampshire: the Rt. Rev. Robert Ilhoff of

Maryland, the Rt. Rev. Mark Sisk of New York, the Rt. Rev. GERALYN Wolf of Rhode Island, the Rt. Rev. Stacy Sauls of Lexington, and the Rt. Rev. Edwin Gulick of Kentucky; and five conservatives who opposed the election: the Rt. Rev. Keith Ackerman of Quincy, the Rt. Rev. Don Johnson of West Tennessee, the Rt. Rev. John W. Howe of Central Florida, the Rt. Rev. John Lipscomb of Southwest Florida and the Rt. Rev. Edward Little of Northern Indiana.

Many of the bishops present at the meeting said results from the recent General Convention had a negative pastoral impact upon their dioceses.

A conservative participant told *THE LIVING CHURCH* that nine of the 10 bishops shared anecdotes from their dioceses concerning the negative repercussions of the election. One of the liberal bishops disputed this number, however. Several liberal bishops expressed surprise at the depth and strength of opposition within their dioceses to the election of a non-celibate gay bishop, especially given that last spring a theology report written by a committee of bishops had concluded that issues of sexuality were not church dividing.

The liberal bishops were "shocked" by the fall-out following the Robinson election, said one conservative bishop. "Several said they could 'not fathom' why [Canon Robinson's election was] the 'deal breaking issue'." He added, "I told them it was irrelevant whether they could understand it, or whether or not they wished it so — it is the 'deal breaker' and we have to cope with that."

Bishop Griswold's characterization of the meeting was much more upbeat. In his letter he stated that he "left the meeting extremely grateful for the candor and grace of the participants, their deep care and affection for one another, and their commitment to the well-being of their dioceses, and our church." He also commended the concept of bishops meeting together in small groups as a way to initiate discussion in preparation for the next House of Bishops meeting.

*(The Rev.) George Conger*

# Dialogue with Muslims Set Back

Christian-Muslim interfaith dialogue received a setback when Muslim participants to the Anglican - Al-Azhar Dialogue withdrew from a previously scheduled meeting, citing the election of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire as their reason. The breach in Muslim-Anglican dialogue follows widely publicized condemnations and expressions of concern over the Robinson election from the US Conference of Catholic Bishops, the Orthodox Churches in America, and a number of church groups in the U.S. and abroad.

The Anglican - Al-Azhar Dialogue was a key component of the overseas work of the former Archbishop of Canterbury, the Most Rev. George L. Carey. In 1999, Archbishop Carey

became the first Archbishop of Canterbury to be invited by the Grand Imam of Egypt to the Al-Azhar al-Sharif in Cairo. Archbishop Carey's meetings with Sunni Muslim leaders were the culmination of a long-term rapprochement between Anglicans and Muslims begun by his predecessor, Archbishop Robert Runcie.

In Cairo, Archbishop Carey and Sheik Mohamed Tantawy agreed that the dialogue teams should meet on Sept. 11 each year in remembrance of the World Trade Center attacks. This

*(Continued on page 30)*



Sheik Mohamed  
Tantawy

## Nebraska Bishop Consecrated

The Rt. Rev. Joe Goodwin Burnett was consecrated Bishop of Nebraska before an estimated congregation of 3,000 at the Omaha Civic Music Hall on Sept. 13. Following the service of consecration invited guests followed the procession across the street to Trinity Cathedral for the service of installation.

The Rt. Rev. James L. Jelinek, Bishop of Minnesota and president of Province 6, was the chief consecrator. Co-consecrators were the Rt. Rev. J. Neil Alexander, Bishop of Atlanta; the Rt. Rev. Duncan M. Gray, Jr., retired Bishop of Mississippi, who also preached; the Rt. Rev. Duncan M. Gray III, Bishop of Mississippi; the Rt. Rev. James E. Krotz, who retired as Bishop of Nebraska the day before; the Rt. Rev. Clark Marble, Jr., retired Bishop of Mississippi; and, the Rt. Rev. James E. Warner, retired Bishop of Nebraska.

Prior to his election, Bishop Burnett was professor of pastoral theology in the graduate School of Theology program at the University of the South and by prior agreement he will continue in that capacity through the end of the semester.



The Rt. Rev. Joe Goodwin Burnett, newly consecrated Bishop of Nebraska, is congratulated by his predecessors, the Rt. Rev. James E. Krotz (left) and the Rt. Rev. James E. Warner. The Sept. 13 service was held at the Omaha Civic Music Hall.

Don Rabbe photo

## English Society Asks Primate to Expel the Episcopal Church

The Church Society, an evangelical organization within the Church of England, has called for the expulsion of the Episcopal Church from the Anglican Communion for promoting a non-celibate homosexual to the episcopate.

In a letter addressed to the primates of the Anglican Communion dated Sept. 15, the Church Society argues that the "recent action by the Episcopal Church of the USA in agreeing to consecrate Gene Robinson is not an isolated incident but it serves to show how that body acting corporately has set themselves outside historic Christianity. The denomination has become a (North American) sect."

The Rev. David Phillips, General Secretary of the Church Society, asked the primates to take this measure at their special meeting scheduled for October 15-16 in London. The Archbishop of Canterbury, the Most Rev. Rowan Williams, called the meeting,

believed to be the only single-issue summit ever convened of Anglican Church leaders, to respond to General Convention's consent to the consecration of the Rev. Canon V. Gene Robinson as Bishop of New Hampshire.

The Church Society, along with a number of African, Asian and American provinces of the Anglican Communion and conservatives within the Episcopal Church, believes that the future of the Church is at stake.

"It is therefore imperative that the primates should now exclude ECUSA from the instruments of the Anglican Communion. It is essential that they are informed that their action is heretical and that they, as a denomination, have put themselves outside the fellowship of those who embrace and hold fast to the faith which we have received."

The Rt. Rev. Robert Duncan, Bishop

(Continued on next page)

## Nominees in Ohio

The Diocese of Ohio will choose from a slate of three nominees when it convenes at Trinity Cathedral on Nov. 14-15 to elect a bishop.

The candidates are: the Rev. Patricia L. Merchant, rector of Indian Hill Episcopal Presbyterian Church in Cincinnati, Ohio; the Rev. James B. Lemler, dean of Seabury-Western Theological Seminary in Evanston, Ill.; and, the Ven. Mark Hollingsworth, Jr., archdeacon of the Diocese of Massachusetts.

A tentative consecration date of April 17, 2004, has been set. The new bishop will succeed the Rt. Rev. J. Clark Grew II, Bishop of Ohio, who will retire.

## English Society Asks Primates to Expel the Episcopal Church

(Continued from previous page)

of Pittsburgh, has called for outside intervention in the Episcopal Church. His critics claim that there is no power or authority to "expel" the Episcopal Church from the Anglican Communion. Though this matter has not yet been litigated in court, English civil and ecclesiastical law may contradict this view.

Under English law, the Overseas and Other Clergy (Ministry and Ordination) Measure 1967 lays out the legal procedures whereby a Church is recognized as being in communion with the Church of England. Section 6.2.3ff states, "If any question arises whether, for the purposes of this Measure, a Church is in Communion with the Church of England or whether the Orders of any Church are recognized and accepted by the Church of England, it shall be determined by the Archbishops of Canterbury and York, whose decision shall be conclusive."

The Church Society is the oldest evangelical organization within the Church of England. It has acquired the reputation of being "hard-nosed" on issues of sexual morality and doctrine and is considered conservative by many outside observers.

The Church Society, in common with a number of overseas primates, rejected the notion put forward by Presiding Bishop Frank Griswold that the hallmark of Anglicanism is its cognitive dissonance: that those who hold differing views on the morality of homosexual conduct can exist side by side in the church.

"Any notion of parallel jurisdiction in the U.S. should be firmly resisted," the letter states as "The decay and decline of the Church of England in recent decades illustrates the dangers all too clearly of failing to oppose error and immorality."



John Taggart/Northeast Times photo

Anna Forbes Werner saved a small fortune while living in this modest home.

# What's a Home Visit Worth?

## Philadelphia woman's frugile living provides large financial gift to the Diocese of Pennsylvania.

By Steve Waring

During his 30-year ordained ministry, the Rev. Otto Lolk has always believed it was one of the fundamental responsibilities of a parish priest to ensure that if people are unable to come to church, the church would come to them. He never undertook a parish visitation with the expectation of reward and was therefore momentarily in disbelief when he kept discovering one bulging passbook savings account after another at the home of a recently deceased, home-bound member of his suburban Philadelphia parish. The estate total eventually reached nearly \$1.2 million.

"It appeared on the surface as if she was just barely subsisting," said Fr. Lolk, who has been rector of All Saints' in the Rhawnhurst neighborhood of Philadelphia since 1985. "Her house was not luxurious. She did not

indulge in any luxury except heat in the winter."

After Anna Forbes Werner had a bad fall in 2000 at the age of 90, she rarely left her home. Fr. Lolk said he made it a practice to visit his widowed parishioner at least once a month. Because it was difficult for her to get to the door, she gave Fr. Lolk a key and it was left to him and another parishioner to begin sorting through her personal effects when Mrs. Werner died about six weeks after entering a nursing home in the spring of 2002.

When he discovered the first passbook savings account and saw the amount, he assumed it must be a typographical error, but figured it was worth further investigation and placed it in the pile for the executor. Then the others began to turn up one by one eventually totaling more than a dozen. Given the amount of money involved, Fr. Lolk and the other

parishioner decided to make three copies of everything: one for the executor, one for the bishop and one for themselves.

### For Christian Education

Many years earlier, Fr. Lolk had asked Mrs. Werner if she had made some financial provision for her church after her death.

"She said she had talked it over with her husband and that they had both decided to leave it all to the diocese for Christian education."

The parish of All Saints' was not entirely forgotten amid all the generosity. Several years ago, Mrs. Werner donated \$20,000 to help the congregation install a new stained-glass window and after the terms of the will were probated, the diocese made a \$7,500 grant on behalf of Christian education efforts at the parish.

"She never really let go of her husband after he died," Fr. Lolk said. "She was always cheerful and grateful for the visits. She surrounded herself with prayer and devotional works."

At the time of the couple's decision the estate was not particularly large, but after her husband's death in 1980,

Mrs. Werner downsized her lifestyle and began banking her Social Security payments as well as her own and her late husband's pension payments.

Earlier this fall, on Sept. 10, Mrs. Werner's legacy became a reality when the Rt. Rev. Frederick Borsch, retired Bishop of Los Angeles and an academic who has taught at Yale and Princeton, was installed as the first holder of the Chair of Anglican Studies at the Lutheran Theological Seminary at Philadelphia.

The gift comes at a time when the diocese, along with a number of others throughout the Episcopal Church, is facing a shortage of priests and deacons. Expanding the Anglican Studies program at the Lutheran Seminary, which has been a training center in the past for diocesan deacons, is one way to address the current trend.

"It's obvious to me that Anna Werner came to love the Lord through the love of that parish," said the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania. "Part of the Christian life is to be generous and All Saints', Rhawnhurst, was the seedbed where she learned that tradition. It's an amazing legacy. The chair will go on in perpetuity." □



The Rev. Philip D. W. Krey (left), president of The Lutheran Theological Seminary at Philadelphia, installs new faculty members at a Sept. 10 service, including the Rt. Rev. Frederick Houk Borsch (right), professor of New Testament and holder of the seminary's new Chair of Anglican Studies, which receives financial support from the Diocese of Pennsylvania because of Mrs. Werner.

## Estate Planning Tips for Clergy

1. Talk to parishioners about how they can support ministry at their church for generations to come.

2. Remember that most people want to be generous. Sometimes all that is necessary is to ask.

3. Help parishioners to prioritize so that their wills reflect their values.

4. Timing is important. People often want clarification about "end-of-life" issues when they are sick. A good pastor can help people think through those issues.

5. Listen well to parishioners' intentions and offer to follow up on details if necessary.

6. If there are changes to an existing will, make sure family members are aware of them.

7. Parishioners need to be reassured that any bequest will be used wisely and for the purpose that it was intended.

8. Include a discussion of bequests as part of your annual or year-round stewardship program.

*Source: The Episcopal Church Foundation*



Nebraska State Historical Society photo collections

## Willa Cather's Choice of the Episcopal Church

By Nancy Westerfield

Grace Episcopal Church in the tiny prairie town of Red Cloud, Neb., gains its fame from Willa Cather's confirmation there on Dec. 27, 1922, when Nebraska's world-famous author was 49 years old. Confirmed that evening also were her parents, Charles and Virginia, celebrating their 50th wedding anniversary. It is possible that Willa wanted to give a further token of her love for them by joining in the ceremony.

The Cathers had earlier been members of Red Cloud's Baptist church, where Willa was baptized. But their strong local friendship with Bishop George Allen Beecher, the second (and last) Bishop of the Missionary District of Western Nebraska, brought them, member by member of the Cather family, into the Episcopal fold. Friends or no, Willa Cather told her bishop an untruth: She entered her age that night as 47, not 49, perpetuating a long scholarly confusion about her real birthdate in 1873.

Writing in 1940 to Bishop Beecher, with whom she corresponded for more than 25 years, Cather recalled that occasion, saying "there were few spots in the entire world that meant as much to her as that little church building in Red Cloud." And her dollars went where her heart was. Every Easter her annual

check with her greetings came. Frequent checks besides "for the work of the church" reached Bishop Beecher. In 1942, she installed the church's lighting system. She bought the new roof, the new gas furnace. Memorial windows were her gifts: for her parents, for Br. John Mallory Bates, the rector who had prepared Cather and her family for confirmation. Money flowed back as well to old friends in need at Red Cloud: to country families, to Annie Pavelka (*My Antonia* is her story), checks "to help out with the chicken feed."

The money flowed back from New York. Essentially, Cather became a New Yorker, living in the city from 1906 to her death in 1947. Her parish church

**"There were few spots in the entire world that meant as much to Willa Cather as that little church building in Red Cloud."**



was the Church of the Transfiguration (the "Little Church Around the Corner"). When her aging father visited, he liked to sit and rest in its chapel. When Bishop Beecher visited, he and Willa ended their Ash Wednesday fast together with dinner: Willa Cather was a superb cook.

The first four Cather novels — which include the

Pulitzer Prize winner *One of Ours* — and their prominent Roman Catholic themes led to widespread public assumption that she was or had become Roman. Publicly in interviews, she made denials. “I’m an Episcopalian and a good one, I hope.” “I’m an Anglican, as my parents were.”

To Bishop Beecher, she wrote that what attracted her to the Anglican Church was her certainty that it had brought “civilization” to England, and had protected it for 13 centuries. Cather’s “civilization” increasingly rejected what was new and modern. The church was her refuge. She was repelled by any rendering of the King James Bible into other English. Despite her wide cosmopolitan travels and her fluent French, she went back to her Latin and reading Bede; for the fourth time, she told Bishop Beecher. She disliked the radio, movies, cars (she never drove). To the end, she wrote by hand.

Cather’s choice of the Episcopal Church was not an accident but an informed and educated personal pilgrimage to Canterbury, proceeded by many steps. “Her religious life had been one of pilgrimage — of quest, but a consistent quest that was consistently accompanied by discovery.” That summary is from the Episcopal priest and scholar, Brent Bolhke of Nebraska, who wrote his dissertation on *Seeking Is Finding — Willa Cather and Religion*.

Interestingly, Cather has attracted other dedicated clergy to her following at Red Cloud. Twice a year, Episcopal priests come bringing their own vestments to open the sturdy box of a red brick church, just three windows long, for Cather commemorative services. In May, there is a Eucharist for “Cather Days,” which featured Fr. Bolhke until his death. Dean John P. Bartholomew of St. Mark’s Pro-Cathedral in Hastings, Bishop Beecher’s Western Nebraska seat, turned this into a picnic excursion, loading buses out to Red Cloud, back at 5 p.m. Then in December again the dean celebrated at Grace on the anniversary of Cather’s birth.

In 1969, the Diocese of Nebraska deeded the vacated church to the Willa Cather Pioneer Memorial Foundation. Its full-time director is a former Roman priest who also wrote his dissertation on Cather. Aggressively, the foundation has museum-ized the little town of 1,100. Grace Church is marked as the property of the State Historical Society. There are markers for the Cather childhood home, and for the disused Roman church of St. Juliana Falconieri, where Annie-Antonia was married. The former bank is the Cather Museum. The foundation now owns the old Baptist church. The newly restored Red Cloud Opera House has its opening season in 2003. Tourists (and money) come from around the world — while the ninth International Willa Cather Seminar takes place in Bread Loaf, Vt. Willa Cather was the subject

of a White House symposium in September, 2002, hosted by First Lady Laura Bush.

Willa Cather is not buried in Red Cloud, though family members are. A massive cerebral hemorrhage took her on April 24, 1947, in her Park Avenue apartment. The next afternoon, a Unitarian read a brief private service in the apartment. Then, at the mortuary, her wishes were discovered: for her Episcopal burial with the Book of Common Prayer, and specifically Psalms 23 and 103. The committal on April 26, with only a small knot of scholars and admirers, was in Jeffrey, N.H., in a 200-year-old cemetery she knew and cherished.

Tonight, this mild December evening of 2002, after the long drive down the Republican River valley to Red Cloud, named for the famous Sioux warrior, I am sitting in Grace Church to take part in the Evening Prayer service that commemorates 129 years since Cather’s birth. Grace Church is half-full, with nearly 50 attending: the foundation officers, the local Arts Council and Cather Society members from Hastings and the region. Wine and cheese preceded the service, but some of these elders could not maneuver the precipitous steps down into the renovated undercroft. A convivial dinner and pictures will follow at the town’s Palace Restaurant.

We sing from the 1940 hymnal (“God Bless Our Native Land”) to the vigorously pumped organ. Electric candles sparkle at the six windows; for the season, pine sprays are tied with gold ribbons. The Rev. Charles Peek of the University of Nebraska at Kearney, Cather scholar and son of a pro-cathedral dean, intones the majestic old “My soul doth magnify the Lord...” He preaches, taking off soaringly from Cather’s “The Enchanted Bluff” to contrast the old world and the new that has lost much of the magic of the old (Job’s creation story was one lesson). The Cather cohort is given wings to fly new ventures: “And we aren’t ‘Bluffing’.” Willa would have smiled her sturdy black-browed indulgence. “Lord, now lettest thou thy servant depart in peace...” □  
*Nancy Westerfield is a member of St. Luke’s Church, Kearney, Neb.*



# The D in Michael D. Cooper



Fr. Baumann takes time to write while waiting for a flight.

**W**hat's a nice Episcopal priest doing in a place like Outer Space?

In the case of the Rev. David Baumann, rector of Blessed Sacrament Church, Placentia, Calif., he's writing about the adventures of David Foster, Joe Taylor, and Mark Seaton, the Starman of the 22nd century.

The authorship of the Starman Series, "Michael D. Cooper," is another trio. "Michael" is Mike Dodd, science advisor and gadgeteer. In real life, he is a social worker, "part-time NASA consultant, amateur zeppelin builder" from Norfolk, Va. "Cooper," Jonathan Cooper, a 23-year-old computer programmer, was a fan of Tom Swift, et al. "He's really good at plots,"

which he concocts in Knoxville, Tenn. David is the D. in the middle, and he's the one who takes story skeletons and scientific concepts and actually writes the stories.

"I always liked the old series — the oldest one I own is from 1912," Fr. Baumann said. The space series began in the 1950s. He first chose an unfinished series to complete in our own time. "The author OK'd it, but the publisher owned the copyright, and it was too much of a hassle." So he decided to create a new story, for a more sophisticated audience.

The three met on the Internet. "Jon was 18 at the beginning. He found my website and replied. Each one got to

pick a name."

The first book, *Assault on Mars*, was self-published in 2000. Fr. Baumann involved family, friends, and college students in proofreading and fact-checking, cutting, binding and mailing. And as characters:

"I put parishioners in sometimes, by name or by characteristics." It is a way to honor them, and no one seems to object. There is no serious violence in the stories, and no profanity. The bad guys are bad but

## The Starman Series

By Michael D. Cooper  
[www.starmanseries.com](http://www.starmanseries.com)

The David Foster Starman Series is a return to the kind of "space opera" many of us enjoyed in our youth. Although the series is intended ostensibly for the juvenile market, most of its readers are adults who remember with nostalgia their vicarious adventures with series-book heroes like Dig Allen and Tom Corbett. The books will also appeal to those who recall the radio and TV exploits of Flash Gordon and Buck Rogers, or even more recent space epics like *Star Trek* and *Star Wars*. For those who have never indulged in the joys of interplanetary adventure, it is never too late to begin, and the Starman Series provides an opportunity.

The five books (thus far) that comprise the series are the products of three men who met through the Internet, one of whom is an Episcopal priest (see accompanying story). Writing under the collective pseudonym of Michael D. Cooper, these three Christian authors have shared in a labor of love. Their enthusiasm and affection for their material are infectious as they invite the reader to plunge in and participate in the cosmos they have created.

All of the traditional components of the "space opera" genre are present. There are stalwart young heroes, exotic aliens and landscapes, battles on vari-

not irredeemable; the good guys aren't goody-goodies. "People want adventure, but also clean living and a sense of morality." In the early series, he said, the heroes were "honorable young men" who inspired emulation.

The three creators discovered they were all Christians, Fr. Baumann said. "Writing the stories helps me express and deepen my spiritual life, and preach the gospel. I can tell the Christian story in a moving, exciting way," Fr. Baumann said. The entire plot will unfold in 10 volumes, but "the whole thing was known before we started." The history of the solar system unfolds gradually, as needed for the story, and "the Starmen ... discerned that this history is far different from what Earth had long believed." Each book answers some questions and raises more, and,

ous planets, and villains we love to hate.

Our young protagonists are David "Zip" Foster, Mark Seaton, and Joe Taylor. As Starmen, they are employed by Starlight Enterprise, a development corporation that has its headquarters in Amundsen City on the moon. These young men have learned their skills in space travel and exploration at Starlight Academy, a training school for the corporation. The Starmen are inventive and clever when they find themselves in crisis situations, which they often do.

The evil beings against which the Starmen battle are the Zenobots, which are hideous mollusk-like creatures. Originally denizens of a swampy planet, they have no bodily shape of their own. For that reason they live in three-legged metal suits that serve as shells. The Zenobots are out to destroy our solar system with the help of human allies like the sinister Lurton Zimbardo and the insidiously evil Andrew Forge, also known as the "Banjoman."

The Zenobots are not the only strange aliens inhabiting the universe of the Starmen. There are creatures of a more benevolent bent, such as the Koalongs and the Greegles

who live on an asteroid, and intelligent octopi that inhabit the seas of Europa, one of the moons of Jupiter.

Diverse humans and humanoids also enliven the narrative. There are the Wind People who inhabit the Martian surface, and the Tunnel People who live in the labyrinths beneath Eagle City, the largest metropolis on Mars, built within a huge crater. The benevolent George St. George may be exfluncted and obflistated, but he would never absquatulate, and his dialogue is delightful. Most fascinating of all are the mysterious "Benefactors" who leave clues of their existence, but remain hidden from others. The true identity of these people is not revealed until the fifth volume of the series.

While all the trappings of "space opera" combine to delight the reader, there is much more to these books than lively plots and interesting characters. Although it is subtle and understated, there is a religious element present that enhances and undergirds the story

like any great asteroid-hanger, builds tension for the next installment. Short stories in *The Inter\*Stellars*, the "official Starman fanzine," fit into the continuing saga but are not part of the main plot. The *Starman Chronicles* are "an ongoing serial reflecting back, when Joe is 73."

The overarching story builds "a theology of creation, fall, redemption through sacrifice. There are several Christ figures — an entire race from 12,000 years earlier, the mysterious Benefactors."

Volume six, *Doomsday Horizon*, in which "the Starmen are captured, but ... have the key ..." is due in November. Mars is closer now than it has been for 60,000 years. Stay tuned.

Patricia Nakamura



line. While the authors never resort to religious allegory like that found in the space sagas of C.S. Lewis, Christian elements are nevertheless present. There is a pervasive sense of awe and wonder for the vastness and beauty of the universe that theologian Matthew Fox might identify as a "creation spirituality." There is also much affirmation of the essential goodness of life, as well as constant evidence that good and evil are real, and that moral decisions really matter. The three Starmen themselves provide positive role models for young persons. While never appearing self-righteous, they exemplify such Christian virtues as loyalty to family, courage, and self-sacrifice. The joys of friendship are also extolled, and the good-natured banter and camaraderie of the three young men are memorable elements.

These books deserve a large audience of readers, both young and young-at-heart. Be forewarned however: These adventures are addictive. I am eagerly awaiting volume six.

Frank W. Quillen  
Kingsport, Tenn.

**The David Foster Starman Series:**

- Volume One: Assault on Mars**
- Volume Two: The Runaway Asteroid**
- Volume Three: Journey to the Tenth Planet**
- Volume Four: Descent into Europa**
- Volume Five: The Lost Race of Mars**

# The Good, the Bad and the Amusing

In the Sept. 12 issue of *Commonweal*, Kenneth L. Woodward, a contributing editor to *Newsweek*, presents an analytical article about the crisis in the Episcopal Church. Titled "Courting Schism: A gay bishop in the Episcopal Church," Mr. Woodward's interesting piece includes the following:

- "Among the varieties of Christian experience, none is more pleasing to the senses than a stately Anglican liturgy, from the opening procession to the altar to the choir's hymns and chants."

- "Not long ago, I asked a professor at the church's General Theological Seminary in New York what theological issues most exercise his students. Without a pause he said: 'Who stands where in the [liturgy's] procession line?'"

- "As one woman priest recently complained to me: 'If my husband needed counseling from a priest, he'd be hard-put to find one that was neither a woman nor a gay man'."

- "The Vatican has never given high priority to reunion with the Anglicans, and the pope is likely



to watch and wait while the Anglican primates struggle to keep their house in order."

- "Of the three pillars of Anglican theology — scripture, tradition and reason — none was invoked on behalf of bishop-elect [V. Gene] Robinson."

Over the years, TLC seems to have turned into a complaint department. That is, people bring us their complaints about church-related matters even though they don't have anything to do with our magazine. It's become part of the territory here. The latest is Forward Movement Publications and its popular Forward Day-by-Day meditations. I got phone calls and e-mails from people carping about the Sept. 8 meditation. The author (unidentified as is the usual custom) mentions that Mary Magdalene probably was the most special woman in Jesus' life, aside from his mother. "It raises for me the question of Jesus as a sexual being," the author writes. "I like to think that he

had a relationship with her which perhaps went beyond friendship."

Jesus having sex with Mary Magdalene? What's next?

\*

When the Rev. Leonel Ortiz was instituted as rector of the Church of the Holy Cross, Miami, he received more than the traditional gifts presented to the priest. The Rt. Rev. Leo Frade, Bishop of Southeast Florida, presented a can of bug spray to drive away any voices of negativity that might oppose the parish's mission of growth and outreach.

\*

The Rt. Rev. William J. Skilton, Bishop Suffragan of South Carolina, recalled for the diocesan newspaper, *Jubilate Deo*, an amusing incident that followed a meeting of the board for a home for children:

"Business was done and lunch led us to the wonderful children that make all this expense and planning worthwhile," he wrote. "Are you a preacher?", one boy asked. 'Yes, I am,' I responded. 'Worse yet, I'm a bishop.' He smiled and ran!"

\*

While looking on the Internet the other day for the dates of a diocesan convention, I found an announcement for the convention. The problem was, the announcement was promoting the 2001 convention in that diocese.

\*

From *New Directions* magazine in England comes this ecumenical joke:

Q: How do you stop an Anglo-Catholic becoming a Roman Catholic?

A: You make him attend an R.C. Mass.

\*

Some recent license-plate contributions: I saw GV GLORY, IM WHO IM, and MY ROSARY. Bishop Charles L. Burgreen, of Medford, Ore., saw TNK GOD, Kenneth Kerr, of Raleigh, NC, submitted 4GODLIV. TLC staffer Pat Nakamura spotted YEA GOD, and PRAY HRD. Deacon Lew Gwyn of Central Florida reports that the Rev. Canon David Lord, of Vero Beach, Fla., has the tag DLords. "Any way you interpret that, it is correct," said Deacon Gwyn.

\*

To Herbert in Queens: Yes, I agree with those reports that said the recent General Convention was the most civil, polite and orderly in recent memory.

David Kalvelage, executive editor

## Did You Know...

**The vote in the House of Bishops to consent to the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire occurred five years to the day that the Lambeth Conference declared homosexual acts to be incompatible with scripture.**

## Quote of the Week

**The Rt. Rev. Richard Shimpfky, Bishop of El Camino Real, in the San Jose Mercury News in defense of a priest in his diocese: "I'll bet I know 100 priests in the Episcopal Church who have concolved children before marriage."**

## The Dallas Meeting

Some 2,000 or more conservative Episcopalians will gather in Dallas this week to determine the best course of action in response to the decisions made by the recent 74th General Convention in Minneapolis. Organized by the American Anglican Council with Christ Church, Plano, as the host, participants from every diocese will meet Oct. 7-9. They are united by their opposition to convention's consent for the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire, and the blessing of same-sex relationships. We extend best wishes to all who will gather in Texas. We hope the meeting will be conducted in a prayerful atmosphere, and that its leaders may be endowed with wisdom, vision and grace.

**We hope the meeting will be conducted in a prayerful atmosphere, and that its leaders may be endowed with wisdom, vision and grace.**

## Salute to Episcopal Schools

In many congregations the Episcopal Schools Celebration is taking place this week. Organized by the National Association of Episcopal Schools (NAES), this celebration offers an opportunity for schools to show parents, members of sponsoring parishes, and the larger community how they extend the mission of the Episcopal Church. With the theme "Faithful Friends are a Sturdy Shelter," there will be celebrations in some churches on Sunday morning and during the days that follow. There are more than 1,100 Episcopal schools, about half of them early childhood education programs. We salute the Episcopal schools during their week of celebration. May they continue to make a difference and bring the presence of God into the lives of young persons everywhere.

## Autumn Reading

Very soon now, sunny Daylight Saving Time will yield to darker Standard; golden October will turn to gray November. In most parts of this country we will stow the deck chairs and the hammocks, wash the storm windows and the quilts; bring in more wood for the fireplace. And we will look to our libraries.

Autumn is a wonderful time for reading. Books can warm the heart and chill the spine, soothe the soul and inspire the mind. They offer remembrance of sorrow and comfort for grief, inspiration for renewal and preparation for seasons to come. And some, of course, lure with just plain old escapism. When Omar Khayyam wrote, "A jug of wine, a loaf of bread, and thou . . .," the only thing he forgot was a book.

But we didn't forget. We offer in this Fall Book Issue something for the bibliophile's every mood. And each publisher represented has a further extensive catalog to select from on the web.

It has been prophesied that the computer, on which one can read pages, or whole chapters, will replace the printed volume. We beg to differ. The book fits into purse, backpack, pocket or briefcase. It cheers time spent on train or bus, in waiting room, on a park bench watching the leaves fall, in the rocker listening to the rain. Certain books become trusted friends, close by for the odd moment. We hope you find one such, or many, in these pages.



READER'S VIEWPOINT

# Called to One Table

**The Holy Spirit holds us together in communion at this time of not knowing fully where God will lead us.**

By Philip C. Linder

I was 12 years old and my parents were hosts to a dinner party for our extended family. Aunts, uncles and cousins were all present at the table for a great feast. The meal had no sooner ended than it all erupted. The conversation had continued to get more and more heated until finally it blew — my aunt left the table where her three brothers were seated. The conversation was over, and so was their relationship of 50-plus years. I would never again see my aunt. Years later my father and his brothers did not even make their way to her funeral. As well as I remember this great schism in our family, I cannot recall the details of its making. I do know that in our separation we were never quite the same. We were somehow diminished.

Events such as these within our families have the potential of impacting all that we do and become. The image of a family member getting up in anger from the table, never to return, has been for me a lasting one. I have reflected with melancholy, and with a deep sadness upon that memory in recent weeks. Now the events of the 74th General Convention of the Episcopal Church have threatened our being all at table together, with the possible scenario of some leaving never to return. Should that happen we will never again be quite the same — those who stay, or those who leave — and we will be diminished.

*Grant, O merciful God, that your Church, being gathered together in*

*unity by your Holy Spirit, may show forth your power among all peoples.*

So begins a very simple prayer from our Book of Common Prayer, with a deeply complex truth about the place to which we are all called by God. We believe in a God who is Trinity. Although the Bible says nothing specifically about the doctrine of the Trinity, we read of a God who reveals himself as Father, Son and Holy Spirit. Three persons in one God, working in unity with each other for God's purpose and vision for all of humanity and the created order. The Holy Spirit is especially understood to be an

**I do know that in our separation we were never quite the same. We were somehow diminished.**

empowering and unifying presence of God for all believers and the Church.

Within the opening sentences of holy scripture we read in Genesis, "In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters" (Gen. 1:1-2). A wind from God — the Holy Spirit — began the work of the Almighty as a unifying power

over the genesis of creation; a force that brought together, if you will, the created order. It was the gift of the Holy Spirit at Pentecost that brought together and empowered the Church for the mission of Christ and the evangelization of God's people. We are a Church that takes seriously the gift of the Holy Spirit in baptism, marking us as Christ's own forever.

Needless to say, during these last several weeks I, like most Episcopal priests, have responded to many questions and concerns about what took place and was decided upon at General Convention. Recently, following the Sunday celebration of the Holy Eucharist, a parishioner waited to speak with me. She said, "I know you have had a lot to deal with lately, but I really need to ask you this question." OK, here it comes, I thought, the sex question. Instead she asked me to explain my understanding of the role of the Holy Spirit within our lives. Her question was a serious one that pointed to a profound teaching of the Christian Church of which I especially needed to be reminded of that

day.

Fairly early on in Christ's ministry, Jesus says to his hearers, "The words that I have spoken to you are spirit and life. But among you there are some who do not believe" (John 6:63-64). Christ goes on to teach that no one can come to him unless the Father grants it. His words cause many of his disciples to leave. Then he asks, "Do you also wish to go away?" (John 6:67). Peter blurts out "Lord, to whom

can we go? You have the words of eternal life" (John 6:68). I believe that was a moment in Jesus' ministry where the unifying power of the Holy Spirit surrounded and held them. And I believe our Church is today in such a moment — a moment where the unity of the Holy Spirit begs the question of each of us, **Are we showing forth the power of God among all peoples?**

What happened at General Convention made many moderates, of whom I am a passionate one, feel like they were left at the table, with those seated to the extreme left and right getting up and walking away. However, I believe that God is calling the Church to be empowered by the unifying work of the Holy Spirit — a force that holds us together in communion at this time of not knowing fully where God will lead us.

I am reminded of my summer that began with an intentional trip to "Ground Zero." I had not been back to New York City since the summer before the tragic day. As the taxi drove down Wall Street, I looked up at the vast emptiness in the sky of the city in which I began my married life, my daughter was born, and I initiated my studies for the priesthood at The General Theological Seminary. Walking toward the great fence that surrounds the site where the World Trade Towers once stood would have brought me to my knees, if it were not for all of the people and my fear of embarrassment. As I looked out at the vast emptiness of the land, I was overcome with grief and tears. In my prayers, I envisioned a great table in that midst where the diversity of the people of God's world must sit together, if we are ever to survive.

I walked two blocks north to St. Paul's Chapel. It was a miracle that this church, although covered in ashes, was not seriously damaged on 9-11. I went in and prayed, surrounded by all of the memorials to the people who had died, and the work and ministry of Jesus Christ that was carried forth there daily in the days and many months that followed that terrible day. This was the Episcopal church where George Washington once prayed, and I was proud to be an Episcopalian. This is today what keeps me working and praying—in the unifying power of the Holy Spirit—for a way that our Church will show forth anew God's power among all peoples. □

*The Very Rev. Philip C. Linder is the dean of Trinity Cathedral, Columbia, S.C.*

## LETTERS TO THE EDITOR

# It Doesn't Hold Up

Using some nifty theological *leger de main*, the Rev. Gary W. Kriss attempts to blame the current sexuality crisis in the church on the 1976 General Convention decision to ordain women to the priesthood [TLC, Sept. 7].

According to Fr. Kriss, "If men and women are interchangeable in one sacrament (holy orders), then it is clear that they must be interchangeable in all sacraments, including holy matrimony." Following this pseudo-logic, one quickly arrives at the parallel truism that because infants and adults are interchangeable in the sacrament of holy baptism, they "clearly" must be interchangeable in all sacraments, including holy matrimony. Even Fr. Kriss would admit that, although one baptizes infants, one does not marry infants (although both baptism and marriage are sacraments). Moreover, if the requisites for ordination and marriage are the same, we should do away with seminary education altogether and simply require three or four "pre-ordination sessions" with the bishop prior to the laying on of hands, just as we require couples to attend pre-marital sessions with a priest prior to matrimony.

Let's be honest: The sacraments themselves are not based on identical, interchangeable elements. Each sacrament is in its own way unique. Just because Fr. Kriss has a problem with particular decisions of the Episcopal Church does not mean that they are causally related. His attempt to kill two birds with one stone does not stand up, even under minimal scrutiny.

*J.D. Moorehead  
Wichita, Kan.*

Bravo for Fr. Kriss' article pointing out the interchangeability of the sexes as the principle underlying both the priesting of women and the sanctification of sodomy. This principle also seems to underlie the opposition to using solely masculine terms for God and the support for abortion (to eliminate the "disability" of being a woman). The 1976 action on ordination of women also set the stage for the 2003 resolution on homosexuality by being probably Anglicanism's first clear, conscious break with the undivided church and Roman-Orthodox commonality today. Once one starts down such a "pioneering" path, it's easy to continue.

*Wallace Spaulding  
McLean, Va.*

The use of the word "interchangeable" by the Rev. Gary W. Kriss really is unfortunate. It — that word — fails to consider the contribution of the various voices that are present within the range of expression within the church. Women's voices are far different from that of the men's. Yet they are part of the oneness of God.

When they are united in marriage or in holy orders, neither speaks

interchangeably, only complementarily. One cannot be without the other. The move of the Church into an era requires an imaginative response to this complicated universe was what the Holy Spirit intended.

There is another spin of "interchangeable" and it is the word "interchange." Which, of course, is the meeting of two roads. That is where the church, universal or catholic, if you prefer, and the church particular is — at the crossroad.

The imbedded thinking of some sort of crime for ordaining women or homosexual persons is really an attempt to hold back the waters of change or a denial that we have even come to any other road. More particularly, it is the fear that wags the whole tradition and prevents women and other untouchables from entering the sanctuary, while reminding them that they should remain in their place.

The Christ that heads our church calls to everyone to gather at the table where all are welcome.

*(The Rev.) Ronald V. Belnap  
Cedar City, Utah*

I'm at a loss on how to follow Fr. Kriss's reasoning in "It's Confusing." He says that the 1976 decision to ordain women made men and women "interchangeable" because "if men and women are interchangeable in one sacrament then it is clear that they must be interchangeable in all sacraments."

Since the beginning of the church both men and women have been admitted to baptism, confirmation, holy communion, confession, and anointing (to follow the author's seven-sacrament belief) without their becoming "interchangeable." The 1976 decision was about opening a sacrament to women previously denied them, namely ordination. Both men and women participate in holy matrimony without confusion, obliteration or "interchangeability" of genders. Nor, in spite of stereotypes, do gay unions mean the interchangeability of genders: It's two men or two women. The same-genderedness is precisely the issue we're fighting over.

While I respect Fr. Kriss's distress over Gene Robinson's election and the blessing of same-sex unions, his sacramental argument is not clarifying. It's confusing.

*(The Rev.) Robert Morris  
Calvary Church  
Summit, N.J.*

### It's a Non-Issue

I read with interest the article, "Canon Robinson on Matters of Equality" [TLC, Sept. 7]. Canon Robinson's homosexuality and his approval as Bishop Coadjutor of New Hampshire have resulted in various acts of disapproval among some Episcopalians. Yet I found the last paragraph of the

### Moral Conformity

In the furor about the confirmation of Canon Robinson, some comments have been made about the admonition in the ordinal that a bishop shall be a "wholesome example for the entire flock of Christ." This is commendable but subject to much interpretation. What, exactly, does constitute a "wholesome example?" Most of us have some fixed ideas, others are less definite. Currently, many believe Canon Robinson's homosexual relationship is unwholesome. Many regard his committed relationship as wholesome.

As long as we are insisting on moral conformity for bishops, how about

**As long as we are insisting  
on moral conformity for bishops,  
how about everybody else?**

article very intriguing: "Kids, I think, decided long ago that this (his homosexuality) was a non-issue," he said. "All the kids there were very excited."

It seems to me that the kids have got it right. When I read the gospels, I find Jesus had a great deal to say about loving our fellow man and how each of us needs to practice that daily. Nowhere do I find anything about a person's sexual orientation. It is a non-issue.

Yes, there are some possible references in the Old Testament and in St. Paul's epistles. But references in the Old Testament and St. Paul's epistles are not more important than what our Lord did or did not say. Loving God and loving our neighbor, whoever that might be, are of paramount importance. Let's not be distracted by focusing on something our Lord never even referred to.

*(The Rev.) Charles H. Swinehart, Jr.  
East Lansing, Mich.*

everybody else? Has anybody examined the disciplinary rubrics in the prayer book (page 409)? The first requires that if the priest knows a person to be "living a notoriously evil life" s/he is to speak to that person privately and bar him or her from receiving communion until clear proof of repentance and amendment of life has been given. How many of us ferret out those living together without benefit of clergy and bar them from communion? What about those who might fit the description in some other way: drug dealers, pornographers, wife/child abusers, adulterers? The same is true for those "who have done wrong to their neighbors and are a scandal to other members of the congregation." I haven't heard much about that, and confess to not doing much of it myself.

So why are we isolating committed homosexual relationships and picking on them? Why is this wrong when heterosexual persons living together

before marriage is not? If we are going to be aggressive about who is to be subject to biblical or ecclesiastical rules of conduct, we had better apply them all. Then we won't have to worry about who is going to leave the church; there won't be any of us left!

(The Rev.) John A. Bower  
Cincinnati, Ohio

## Don't Just Quit

I am sick and tired of conservative, orthodox Episcopalians. I am tired of their bleating about someone having taken away "their church," about having to "leave the church" because it has wandered into apostasy. I am weary of their "sadness" at the current turn of events.

They behave as if someone has suddenly and unexpectedly done them some sort of gross injustice. I am sick to death of conservative, traditional, biblically oriented Episcopalians, and I number myself among them.

The simple fact is that in too many cases, we conservatives have been content to sit on the sidelines, pray, and bleat while the liberals have gotten off their rear ends and stacked the committees that run the dioceses. Now we complain and threaten to quit. More than anything else, we need to grow a backbone.

If the Episcopal Church isn't worth fighting for, then let's all just quit and go home, but if the church is worth fighting for, let's stop complaining and get about taking it back.

If we are conservatives (for want of a better description), who believe in the sanctity and authority of the Bible, then let's start acting like it. Run for the committees that make a difference. Tithe, but make sure that your money doesn't go to fund apostasy and heresy at any level. Find a new church if necessary. Get involved, but don't just give up and quit.

This current controversy just may be the best thing to come along in a long time. It gives us the chance to stand up and be the kind of Christians that we have always claimed to be.

(The Rev.) Gil Wilkes  
Christ and the Epiphany Church  
East Haven, Conn.

## Caught in the Middle

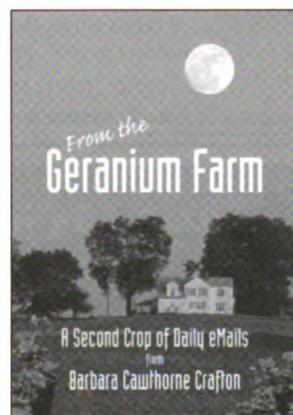
For the sake of discussion, let us assume the worst. Let us assume that the Episcopal Church, because of the sexuality issues, splits into the two churches previously discussed in TLC. Let us call them the "Church of the Left" and the "Church of the Right." Which one would I choose as my church?

I would certainly have a great deal of difficulty with the Church of the Left with its disregard for scripture and tradition and a great deal of emphasis on reason and political correctness in the interpretation of faith and morals. I would almost certainly not feel at home with the Church of the Right with its almost fundamentalistic interpretation of scripture and tradition and with its

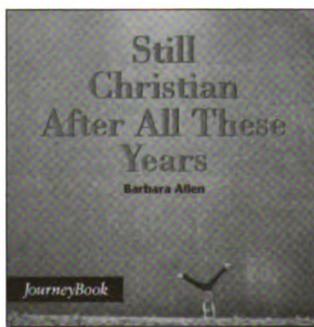
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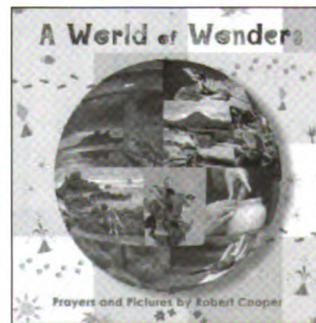
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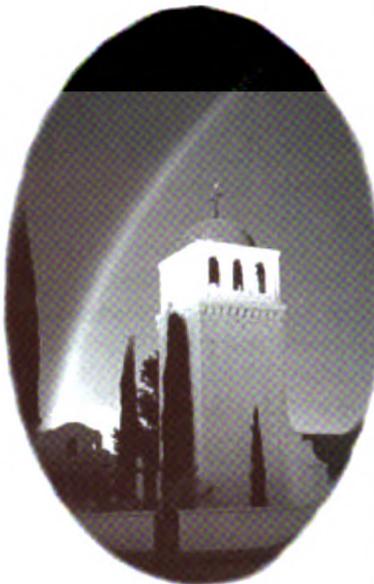
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## LETTERS TO THE EDITOR

shallow regard for reason in the interpretation of faith and morals.

What would happen to those of us who are caught in the middle between these two warring factions? What would happen to those of us who believe strongly in the balance of the three great Anglican principles?

*Dale O. Rains  
Clinton, S.C.*

### No Violation

Regarding the letters complaining about Canon Gene Robinson's consent at the General Convention, let us look at what Jesus had to say on this issue. Jesus (who came to fulfill the Old Testament laws) said there are only two laws: "Love the Lord your God," and "Love your neighbor as yourself." Although Canon Robinson's relationship would have upset the Pharisees, his committed relationship does not violate either of Jesus' two great laws. Let us move on together, and not over-react on this issue.

*Stephen Fiess  
Littleton, Colo.*

### Telling the Truth

As we in the Episcopal Church move through our obsession that God is a heterosexual white male, the joy I experienced from the General Convention is that we are beginning to tell the truth openly about a part of our human identity.

While there has never been a lack of homosexual clergy in our church, we who are the majority were comfortable when they hid and lied. It was "do not ask, do not tell."

Those who are different from white men seem to scare us to death. Women, for example, were considered creatures unable to have a presiding presence at the Eucharist for some reason. Now we are terrified that we might have to accept persons who experience involuntary arousal in the presence of persons of the same sex, for who they are. Some may want these people to keep on lying and being repressed.

Even though I do not understand or participate in the homosexual identity, I

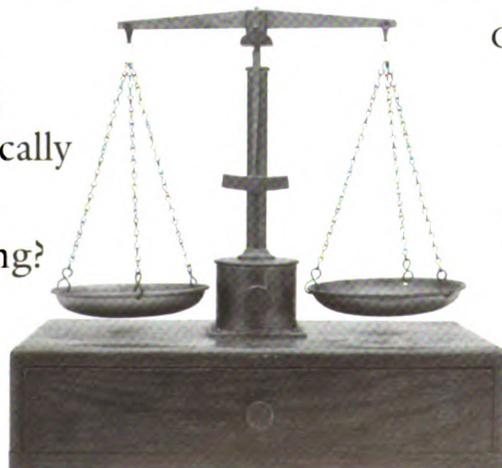
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When we in the church tell the truth and love one another in the power of the Holy Spirit with all of our differences, we reflect the body of Christ.

*(The Rev.) Churchill J. Gibson, Jr.  
Alexandria, Va.*

### Discipline Needed

The Episcopal Church overwhelmingly lost the debate on human sexuality at the Lambeth Conference of 1998. Its leaders realized they probably would lose the debate on human sexuality again in 2008. The Anglican Communion will realize what the action at the Minneapolis General Convention is – a monumental act of hubris on the part of the Episcopal Church, and it will have the good sense to act accordingly. Church bullies, like playground bullies, need to be disciplined.

*(The Rev.) Brian C. Hobden  
St. James' Church  
Mesilla Park, N.M.*

### Training Needed

I write in response to the Rev. Arthur L. Cunningham's letter [TLC, Sept. 7]. Several phrases raise concern for me. The first is his reference to having been forced to attend a boundaries training session. If he does not think there is just cause for boundary training, perhaps he does not read the same news I do. In my 25 years of ordained ministry among the rejected for today's society I can assure him that there is plenty of cause to "force" clergy to attend boundary seminars. Second, he speaks of being able to get fired for being heterosexual. I would question how he believes this could happen and might raise a red flag to his supervisors.

Third, he reasons that his whole life has been a sham for teaching and coaching that it does matter who you are and what you stand for. I have spent my ordained ministry among the mentally ill, the chemically dependent and the incarcerated, and nothing could make that ministry a sham.

*(The Rev.) Catherine McDonald  
Eden Prairie, Minn.*



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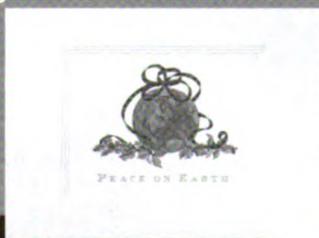
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(Muslims - Continued from page 14)

year's meeting was to have been held at the General Theological Seminary with the Bishop of New York, the Rt. Rev. Mark Sisk, serving as host.

On Sept. 7, the Al-Azhar team informed the Rt. Rev. Mouneer Anis, Bishop of Egypt and chief of the Anglican delegation, and Bishop Sisk that they would not be attending the meeting. In a statement given to **THE LIVING CHURCH**, Bishop Anis described the aftermath of the General Convention vote in Egypt.

"The Egyptian Media presented the news of the confirmation of election of Gene Robinson as Bishop in the Episcopal Church immediately after it happened at the General Convention. Al-Azhar contacted me immediately for clarification. On the instruction of the Archbishop of Canterbury, I assured them of the official position of the Anglican Communion as stated in the Lambeth Resolution. I also assured them of the position of the Episcopal Church in Egypt which adopts the biblical position in regard to this issue as expressed in the Lambeth Resolution."

On Sept. 13, Bishop Anis spoke with the leaders of the Al-Azhar and the Coptic pope, Shenouda III, in Cairo reassuring them of the "official position of the Archbishop of Canterbury and the Anglican Communion in regard to homosexuality and the coming meeting of the Primates on the 15th and 16th of October." Bishop Anis warned that should the primates fail to deal with this issue the consequences would be dire.

Following these assurances, representatives of the Al-Azhar told Bishop Anis they would resume the dialogue but not in the United States. Prof. Yvonne Haddad of Georgetown University's Center for Muslim Christian Understanding told **THE LIVING CHURCH** the Robinson election "will have no permanent influence on the dialogue in the future."

She explained, "since the Sept. 11 terrorist attacks the Muslims in the U.S. have launched a major effort on the grassroots level to dialogue with Christians and Jews. They are eager to dispel stereotypes as well as demonstrate the common values that are shared among the Abrahamic faiths."

(The Rev.) George Conger

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# Dalai Lama Draws Overflow Crowd to National Cathedral

About 3,000 people — many of whom had waited for hours in a long line that snaked down Massachusetts Avenue in the nation's capital — crowded into Washington National Cathedral on Sept. 11 to hear Tenzin Gyatso, the 14th Dalai Lama, share his vision of how to achieve peace as an antidote to violence in a troubled world. Hundreds more who could not get into the large Gothic cathedral, including many students, sat on the lawn and listened to the Tibetan Buddhist monk and other participants whose voices were piped outside. The interfaith service was held on the second anniversary of terrorist attacks on the World Trade Center and the Pentagon.

The Dalai Lama said world peace begins within each individual, and that if each person makes an effort to cultivate a self-discipline that embraces the human values of contentment, compassion, forgiveness, love, and a sense of brotherhood and sisterhood, violence would end and world peace could be achieved. Making his second appearance at the cathedral (the first was on April 24, 1997), the Dalai Lama said that all religious traditions "have the same potential to help humanity through promotion of these basic human values."

The Tibetan monk found his own spiritual search for contentment tested when he was forced to leave his homeland for India at the time of the Chinese invasion of Tibet in 1959. He urged his listeners not to be demoralized, but to use the events of Sept. 11, 2001, as a "spiritual opportunity for growth and also for forgiveness," so that "nothing like this ever happens in the future."

The Rt. Rev. John Bryson Chane, Bishop of Washington, thanked and praised the Dalai Lama at the Sept. 11 cathedral service as a "humble Buddhist monk who has done in his lifetime what others would have thought was impossible" — bringing a message of achievable peace to people of different faiths and many nationalities.

*Peggy Eastman*



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## PEOPLE & PLACES

### Appointments

The Rev. **Allan Cole** is rector of Heathwood Hall School, 3000 S Beltline Blvd., Columbia, SC 29201.

The Rev. **Bruce Freeman** is rector of Redeemer, 2944 Erie Ave., Cincinnati, OH 45208-2404.

The Rev. **Joel Huffstetler** is rector of St. Luke's, PO Box 5, 320 Broad St. NW, Cleveland, TN 37364-0005.

The Rev. **Stephen Smith** is rector of St. Patrick's, 7121 Muirfield Dr., Dublin, OH 43017-2863.

### Ordinations

#### Priests

**Indianapolis** — **Jeffrey Bessler**, priest-in-charge, St. Peter's, 950 E Washington St. Lebanon, IN 46052.

#### Deacons

**Fond du Lac** — **Dillon Crager**, St. Luke's, PO Box 559, Sister Bay, WI 54234; **Dale Hutjens**, St. Anne's, 347 Libal St., DePere, WI 54115; **Linda Schmidt**, N2592 County Hwy. 17, Merrill, WI 54452.

**West Missouri** — **Kelley Lackey**.

### Resignations

The Rev. **Larry W. Donathan**, as rector of St. John's, Mt. Rainier, MD.

The Rev. **John D. Stonesifer**, as vicar of Holy Spirit, Germantown, MD.

### Retirements

The Rev. **James R. Anderson**, as rector of Epiphany, Forestville, MD.

The Rev. **W.J. Barnds**, as rector of Grace Church, Galesburg, IL.

The Rev. Canon **John Diehl III**, as canon for pastoral and spiritual life in the Diocese of Central Pennsylvania.

The Rev. **James Heron**, as rector of Trinity, Fishkill, NY.

The Rt. Rev. **Robert L. Ladehoff**, as Bishop of Oregon; add: 1330 SW 3rd Ave., Apt. P-1, Portland, OR 97201.

The Rev. **Joseph W. Lund**, as rector of St. David's, Washington, DC.

The Rev. **William Riker**, as rector of St. Paul's, Morris Plains, NJ.

The Rev. **Edgar J. Whelan**, as rector of Redeemer, Kansas City, MO.

### Deaths

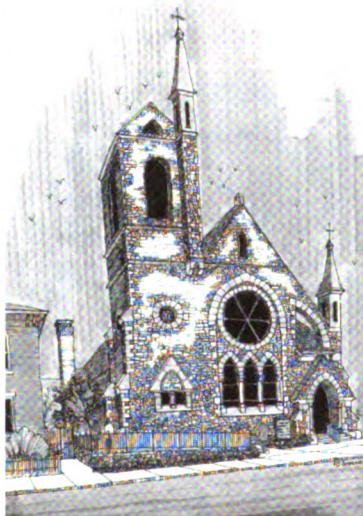
The Rev. **Albert Ferdinand Fischer, Jr.**, rector of St. Mark's Church, Frankford, Philadelphia, PA, for more than 30 years, died July 19 in Ocean View, NJ. He was 92.

Fr. Fischer was born in Philadelphia, graduated from Temple University and Virginia Theological Seminary. Following ordination

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## POSITIONS OFFERED

**DIRECTOR OF CHRISTIAN FORMATION:** **St. Paul's Episcopal Church, Greenville, NC.** St. Paul's is seeking a person to direct a creative, inclusive and comprehensive program of Christian Formation for all ages. This is a full time position in a parish of 1,250 persons located adjacent to East Carolina University. The Director of Christian Formation will provide visionary, strategic and operational leadership in conjunction with the rector, staff of twelve, Christian Formation Committee members, and many active volunteers. Responsibilities include equipping children, youth and families for their baptismal ministries in the world and church. We seek a person with a strong theological background, knowledgeable about developmentally appropriate curricula, able to recruit, train and retain volunteers, foster collegiality, and is computer savvy with good technological skills. A bachelor's degree plus experience in an educational setting is required. A master's degree or above is a plus. Experience in Journey to Adulthood desirable. Contact: **The Rev. Dr. Patricia M. Thomas, St. Paul's Episcopal Church, P. O. Box 1924, Greenville, NC, 27835.** E-mail: [pmthomas@coastalnet.com](mailto:pmthomas@coastalnet.com). PH: (252) 752-3482.

**FULL-TIME RECTOR:** St. Anskar's is a mid-sized parish located in a suburban village, lake country setting. Traditional in our worship, our parish values Episcopal liturgy, music and Eucharist. We are prepared to support future growth with excellent financial condition and facilities. We seek a priest who can help us grow spiritually, increase our membership, enhance and expand our Christian education and music programs, as well as strengthen our outreach endeavors. Our website is [www.anskar.org](http://www.anskar.org). Responses to **Search Committee Chair, St. Anskar's Episcopal Church, N48 W 31340 Hill Rd, Hartland, WI 53029.** E-mail: [Cheryl@anskar.org](mailto:Cheryl@anskar.org).

**MISSIONER FOR NATIVE AMERICAN MINISTRIES:** Episcopal Church Center (NYC) is searching for a Missioner for Native American Ministries. We seek a committed, energetic person with thorough knowledge of the theology, polity and structure of the church, understanding and knowledge of Native communities, Native rights and Tribal realities. The successful applicant should have a passion for church planting in the Native American context and will have the demonstrated ability to build bridges across cultures within indigenous communities. Salary commensurate with experience; generous benefits package available. Fuller description available at [www.ecusa.anglican.org](http://www.ecusa.anglican.org) at the "job opportunities" page. To apply, fax cover letter with resume to: **Vivian Harrison, HR Manager @ (212) 867-6174.** Apply by November 7, 2003.

## POSITIONS OFFERED

**DIRECTOR OF YOUTH MINISTRIES:** St. Luke's Parish, a corporate-sized Episcopal church, is seeking a spiritually grounded, creative Youth Director to develop existing program in a vibrant youth community. Enthusiastic parent support. Full-time position with healthcare and benefits. EOE. Send your resume to: **The Rev. David R. Anderson, Saint Luke's Episcopal Church, 1864 Post Road, Darien, CT 06820,** or E-mail: [david.anderson@saintlukes-darien.org](mailto:david.anderson@saintlukes-darien.org).

**FULL-TIME RECTOR:** Trinity Episcopal Parish, St. Augustine, Florida, is seeking an experienced rector to lead our corporate-sized congregation of 900. We seek with God's help:

- An articulate preacher who make's God's Word relevant in our lives
- A dynamic spiritual leader who brings us into a personal relationship with Jesus Christ
- A caring counselor who will work with the laity to promote pastoral care through our healing and visitation ministries
- A rector who will prepare our youth for a lifetime of faith and ministry
- A capable administrator who has the ability to step out in faith and lead our congregation with vision and purpose

Trinity Parish is located in the center of St. Augustine, the oldest city in the U.S., and is one of 77 congregations within the Diocese of Florida, the fastest-growing diocese in the U.S.

St. Augustine is a quaint, historic city with a bay front, miles of beautiful beaches, cobblestone streets, horse-drawn carriages and a charming shopping district. It has a large modern hospital, nearby schools, and the beautiful Flagler College one block from the church.

Please send letter of application, resume and updated CDO personal profile by **20 October** to: **The Rev. Canon Lila Brown, Diocese of Florida, 325 Market Street, Jacksonville, FL 32202-2796.** PH: (888) 763-2602. Ext. 12; E-mail: [lbrown@diocesefl.org](mailto:lbrown@diocesefl.org) Website: [www.old-cityepiscopal.org](http://www.old-cityepiscopal.org).

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Church Services  
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(414) 276-5420 ext. 16,  
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[tparker@livingchurch.org](mailto:tparker@livingchurch.org)

to the diaconate in 1936 and the priesthood in 1937, he served at Grace Church, Langhorne, PA, priest-in-charge of St. Matthias, Philadelphia, and rector of St. Mark's, Frankford, from 1945 until 1976, when he retired. In the Diocese of Pennsylvania he was dean of the Germantown Convocation, and a member of Executive Council, Department of Finance, Commission on Music, and Department of Christian Education. He is survived by his wife, Irene, a daughter, and grandchildren.

The Rev. **Jere Bunting, Jr.**, 75, retired priest of the Diocese of Virginia, died Aug. 15.

Born in Memphis, TN, Fr. Bunting was a graduate of the College of William and Mary and Virginia Theological Seminary. He was ordained deacon in 1956 and priest in 1957. He was priest-in-charge of Good Shepherd, Burke, VA, 1956-59; assistant at Christ Church, Charlotte, NC, 1959-60; rector of Christ Church, Martinsville, VA, 1960-67; rector of Christ Church, Christchurch, VA, 1967-87; and rector of St. Mary's, Fleeton, VA, 1987-90. He retired in 1991. He was a former member of the diocesan standing committee. Surviving are his wife, Augusta, and four children.

The Rev. **Kenneth Elmer Hartranft**, retired chaplain for the Veterans Administration, died July 6 in a Bethlehem (Pa.) hospital. He was 90.

Fr. Hartranft was born in Lansford, PA. He served in World War II, then attended Philadelphia Divinity School. He was ordained in 1948 and served several congregations in Pennsylvania, then he became rector of Grace Church, Mercerville, NJ, 1950-52, and rector of Good Shepherd, Pitman, NJ, 1952-54. Fr. Hartranft was a chaplain in VA hospitals in Chicago, Albany, NY, Northampton, MA, and East Orange, NJ, until 1975, when he retired. He is survived by his sister, Hazel.

The Rev. **Bill Clifton Reardon**, 75, chaplain to retired clergy and clergy widows in the Diocese of Virginia, died July 5.

Born in Columbus, OH, he was a graduate of Denison University and the General Theological Seminary. He was ordained in 1952 in the Diocese of Delaware, and after serving several churches there, he moved to Southwestern Virginia, where he was archdeacon from 1960 to 1963, and rector of Christ Church, Roanoke, 1963-67. He served in a non-parochial capacity for 15 years, then was assistant at Truro, Fairfax, VA, 1983-86, and was the founding vicar of Epiphany, Herndon, VA, in 1986. Fr. Reardon is survived by his wife, Marilyn, four children and several grandchildren.

Next week...

Living with Differences

# CLASSIFIEDS

## POSITIONS OFFERED

**FULL-TIME YOUTH MINISTER:** Holy Spirit Episcopal Church, Houston, TX, seeks a dynamic person to further develop, enrich, and grow its youth ministry program. This charismatic individual will serve as a spiritual mentor and friend to youth from 6th through 12th grade, developing weekly programs as well as mission trips and service projects. We look for a fun-loving minister to demonstrate the joy of Christianity and create opportunities for spiritual development, service, fellowship, and evangelism. The Holy Spirit community is located on the growing west side of Houston in one of the best school districts in the state; check us out at [www.holyspirit-houston.org](http://www.holyspirit-houston.org). Experience with youth required. Reply to [holyspirit-search@sbcglobal.net](mailto:holyspirit-search@sbcglobal.net).

**FULL-TIME RECTOR:** Christ Church Episcopal, since 1857 a vital part of the community of Hudson, New York, seeks an energetic rector with excellent liturgical skills to provide educational programs and pastoral care for all ages, be active and visible in church and community affairs, and encourage the growth of this parish of 200. Located in the Hudson Valley two hours north of New York City and three hours west of Boston, Christ Church reflects the lively, diverse community of Hudson. For more information, call **Sandra Gill, Senior Warden, (518) 851-2061**. Website: [www.timesunion.com/communities/ccch](http://www.timesunion.com/communities/ccch).

**FULL-TIME RECTOR:** A mid-sized program parish in Louisville, KY, seeks a rector who possesses traditional values as well as someone who lives and preaches biblical, orthodox teachings. St. Peter's has members of all ages, including a large number of young couples with children. The new rector must also be committed to developing our young adult and youth programs.

An interest in continued membership growth is also important. Pastoral care, spiritual growth, and sermons that make the gospel relevant to people's lives are three major areas of concern for our parishioners. St. Peter's is a fun and energetic community with a passion for life. Home of the Kentucky Derby and the Louisville Slugger, Louisville is a great place to live and work. There are many fine restaurants and entertainment venues for one's leisure time and the Ohio River provides an excellent place for walks, boating, and community festivals. The University of Louisville and Bellarmine University offer great opportunities for higher learning.

Interested parties please send resume and cover letter to: **Tim Root, St. Peter's Search Committee, 119 W. Collins Ct. Louisville, KY 40214** or E-mail to: [tim.root@LNFUCU.com](mailto:tim.root@LNFUCU.com).

**ASSOCIATE RECTOR:** Saint Luke's Parish, a corporate-sized Episcopal church, is seeking two full-time Associate Rectors. A new rector is forming a clergy team with wide-open potential in a highly engaged parish. **One Associate will primarily oversee pastoral care**, coordinating multiple lay ministries. The successful candidate will love developing a community where the baptized care for one another. **The other Associate will primarily oversee children and youth ministries**, encouraging and supporting our full-time Director of Children's Ministries and full-time Director of Youth Ministries. The successful candidate will be a strong advocate for the full inclusion of young people in the life of the baptized. Both associates will offer leadership in other aspects of parish ministry—from education, and outreach to men's and women's ministries—and will share fully in the preaching and liturgical life of a vital congregation. Send your resume to: **The Rev. David R. Anderson, Saint Luke's Parish, 1864 Post Road, Darien, CT 06820** or E-mail: [david.anderson@saintlukesdarien.org](mailto:david.anderson@saintlukesdarien.org).

**DEVELOPMENT DIRECTOR:** Large historic Virginia Episcopal parish seeks a Development Director with a minimum of three years relevant experience to design and implement a planned giving program and to direct the annual stewardship effort. Applicants must have a history of active lay ministry in the Episcopal Church. Respond to Chairman, Search Committee, with resume and cover letter by e-mail to [jrouzie@erols.com](mailto:jrouzie@erols.com).

## POSITIONS OFFERED

**SENIOR PASTOR DURING A BUILDING PROJECT:** St. Peter's Episcopal Cathedral in St. Petersburg, Fla., seeks a priest or bishop to serve as senior pastor for 36 to 60 months to shepherd us through a \$6.5-million capital campaign and building program. We plan to build an 8,000-square-foot parish hall; 18,000-square-foot office/meeting/classroom building; plus a 122-space parking garage on a city block in the heart of downtown. **Our job:** to step into a newly energized and thriving urban environment (new condos, retail, entertainment) where we do God's work among rich and poor, high-rise-dwellers and homeless alike. **Your job:** be the enthusiastic yet non-anxious presence who leads us calmly through a stressful couple of years, keeps us focused on worship and ministry.

We offer a variety of worship styles and services, strong commitment to music, a diverse congregation. Staff includes one full-time assistant priest, one part-time assistant priest, and a vocational deacon, plus full-time organist/choirmaster and youth director. We seek an energetic and sympathetic leader with large-parish background and experience in the building process. Very competitive compensation package. Resumes/queries to: **St. Peter's Cathedral Search Committee, 200 Second Ave. S, St. Petersburg, FL 33701-4313**. Visit us at [www.spacathedral.com](http://www.spacathedral.com).

**FULL-TIME DIRECTOR OF MUSIC, ORGANIST-CHOIRMASTER:** St. Luke's Episcopal Church in San Antonio, Texas, seeks a full-time Director of Music, Organist-Choirmaster who possesses strong knowledge of Episcopal choral tradition, open to creatively expanding that tradition, and developing a contemporary music program and a children's choir. Interested candidates should possess strong faith commitment, people skills, a commitment to excellence, and proven interest in working with adults and children. Salary dependent on experience. *Send resume and references by November 1st to L. Lewis, Music Search Chairperson, St. Luke's Episcopal Church, 11 St. Luke's Lane, San Antonio, TX 78209* or via email to [clergy@saintlukes.net](mailto:clergy@saintlukes.net). Website: <http://www.saintlukesepiscopal.net>.

## CLERGY NEEDED

**DIOCESE OF ALBANY** seeks apostolic-minded, hard-working clergy leaders. Orthodox, sacramental, biblical values, renewal, Alpha, Cursillo, Focus: Disciples Making Disciples. We are a Great Commission diocese. Contact: **Canon Kay C. Hotaling, Canon for Deployment**. E-mail: [kchotaling@albanydiocese.org](mailto:kchotaling@albanydiocese.org). Mail: **68 South Swan Street, Albany, NY 12210**. Phone: **(518) 465-4737**. Website: [www.AlbanyEpiscopalDiocese.org](http://www.AlbanyEpiscopalDiocese.org).

## RESEARCH

**LOOKING FOR:** Writing a book and seeking communication with Americans who were vanners on Eva Hasell's Sunday school vans. Contact: **Sharon Obuchon-Staub, 41795 Acacia Ave., Hemet, CA 92544-5001** E-mail: [sharade@earthlink.net](mailto:sharade@earthlink.net).

Researcher interested in contact with congregations which have sustained interfaith relationships or ministries within their community. Also interested in congregations which have worked to address differences in social/economic class. Contact: **Sheryl Kujawa-Holbrook**. E-mail: [skujawa@episdvnschool.edu](mailto:skujawa@episdvnschool.edu).

## RETREATS

**DUNCAN CONFERENCE CENTER, 15820 S. Military Trail, Delray Beach, FL 33484**. Telephone **(561) 496-4130**. Website: [www.DuncanCenter.org](http://www.DuncanCenter.org). Located in beautiful Delray Beach, Florida, 5 miles from the Atlantic Ocean. Beaches, golf and tennis courts nearby. Individual and group retreats; conferences and day meetings; bed and breakfast for clergy and lay families, family reunions. Sleeping accommodations for 79; meeting and dining space for 100.

## FOR SALE

**STATIONS OF THE CROSS, NATIVE AMERICAN AND BLACK** Shown at the 74th Episcopal General Convention are available from: **PH:(580) 255-6965** [WWW.TWELVESIMAGES.COM](http://WWW.TWELVESIMAGES.COM)

**E. M. SKINNER ORGAN CONSOLE**, Opus 410, 1923 rebuilt and digitally modified by Columbia Organ Works, 1993; three manuals, pedal; original ivory/ebony keys. MIDI-disc player/controller with twenty-five levels of memory; handsome mahogany case, bench; in excellent condition; photo available upon request; contact **Susan Wells, Parish Office, St Paul's Episcopal Church, P.O. Box 564, Petersburg, VA 23804**; PH: **(804)733-3415**; E-mail: [stpaulspetersburg@verizon.net](mailto:stpaulspetersburg@verizon.net).

**FOR SALE: 37 Black C.M. Almy Cassocks with Cotas** – all in excellent condition – used for Adult Choir. Five just removed from wrapping. To be sold all together \$3,145.00 (\$85.00 each or best offer).

**36 Blue C.M. Almy Cassocks** – in good to excellent condition – used for Junior Choir ages 6-16. To be sold all together - \$1,620.00 (\$45 each) or best offer.

Contact: **Randolph S. James, Organist and Choir Director of Music, Saint Barnabas Episcopal Church, Falmouth, MA** at **(508) 548-3863**. E-mail: [stbarnfal@aol.com](mailto:stbarnfal@aol.com).

## SERVICES OFFERED

### WEBSITE DEVELOPMENT

Visit [www.rcindustry.com](http://www.rcindustry.com) for \$99.00 easy to use websites. Unlimited changes, free tech support. Your church, youth group, or business can have complete control of your site. Existing websites can also take advantage of these benefits. E-mail: [rcind@sigecom.net](mailto:rcind@sigecom.net) or call **(812) 354-3726**.

## VOCATIONS

**DO YOU FEEL CALLED TO THE RELIGIOUS LIFE?** Explore the possibility with The Order of Saint Joseph, a new community dedicated to a life of prayer and service – combining the contemplative and the active. For more information visit our website at [www.orderofsaintjoseph.org](http://www.orderofsaintjoseph.org), or write: **The Order of Saint Joseph, 604 Orleans Street, Natchez, MS 39120**.

## Church Directory Key

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

# Church Directory

(See key on page 34)

## PINE BLUFF, AR

**TRINITY CHURCH**  
(Est. 1838, erected 1859)  
The Rev. Dr. Walter V.Z. Windsor, r  
Sun. 8 & 10:30, Tues 10

703 West Third Ave.

## AVERY, CA

**ST. CLARE OF ASSISI**  
The Rev. Martin L. Bowman, v  
St. Francis Pet Cemetery  
Sun Mass 9 (High)

(Calaveras Big Trees)  
Hwy. 4  
(209) 795-5970

## 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, assoc. r  
Masses: Sun 8 (Low) Rosary 9:45 10:30 (High), Mon - Fri 8 (Low), Tue 7; Thurs 7 (Sol); Sat 9:30 (Low)

## SAN DIEGO, CA

**ST. PAUL'S CATHEDRAL**  
[www.stpaulscathedral.org](http://www.stpaulscathedral.org)  
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.

Fifth Ave. & Nutmeg  
(619) 298-7261

## BOULDER, CO

**ST. AIDAN'S**  
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

2425 Colorado Ave.

## WASHINGTON, DC

**CHRIST CHURCH, Georgetown**  
Corner of 31st & O Sts., NW  
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

(202) 333-8677

## ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus  
[www.stpauls-kst.com](http://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 5-5:30, MP 6:45 (ex Sat), EP 5:45. Sat MP 9:15, EP 5:45

(202) 333-8677

## STUART, FL

**ST. MARY'S**  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc. r; the Rev. Holly Ostlund, asst 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

823 E. Ocean Blvd. (772) 287-3244

## HONOLULU, HI

**ST. MARK'S**  
539 Kapahulu Ave.  
Sun Masses 7, 9 (Sung); MWF 8

(808) 732-2333

(#13 Bus end of line)

## CHICAGO, IL

**ASCENSION**  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
Sisters of St. Anne  
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

N. LaSalle Blvd at Elm

(312) 664-1271

(312) 642-3638

## RIVERSIDE, IL

**ST. PAUL'S PARISH**  
[www.stpaulparish.org](http://www.stpaulparish.org)  
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

(CHICAGO WEST SUBURBAN)

60 Akenside Rd.

(708) 447-1604

## WEST PALM BEACH, FL

**HOLY TRINITY**  
211 Trinity Place (Downtown)  
[www.holytrinitywpb.org](http://www.holytrinitywpb.org)  
On the Intracoastal Waterway since 1896  
The Rev. W. Frisby Hendricks III, r; the Rev. Thomas A. Brutell, c; the Rev. John W. Tucker, the Rev. Howarth L. Lewis, Jr., the Rev. Grant R. Sherk, p-r; the Rev. John F. Mangrum, p-r; Mace Graham, org-ch  
Sun Eu 8, 10; Thur Eu/Healing 10; Fr. Eu 12:10; H.D. 9:40 Mat. 10 Eu

West Palm Beach

(561) 655-8650

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL**  
125 Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean and r  
Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1

(317) 636-4577

[www.ccindy.org](http://www.ccindy.org)

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL**  
2919 St. Charles Ave.  
On the street car line at the corner of 6th St.  
[www.cccnola.org](http://www.cccnola.org)  
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).

(504) 895-8802

## ST. ANNA'S

Serving the French Quarter since 1846.  
1313 Esplanade Ave.  
Rev. William H. Terry, r. E-mail: [wterry2217@aol.com](mailto:wterry2217@aol.com)  
Sun Eucharist (said) 8, Solemn High Mass 10, Wed. 6 Low Mass, Healing, Anointing.

(504)947-2121

## PEABODY, MA

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

(978) 531-2732

## KANSAS CITY, MO

**OLD ST. MARY'S**  
[www.stmaryskcmo.org](http://www.stmaryskcmo.org)  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

1307 Holmes (816) 842-0975

## LAS VEGAS, NV

**CHRIST CHURCH**  
1 mile off Strip  
H Eu Daily (ex Sat)

2000 S. Maryland

(702) 735-7855

[christssavior@lvcm.com](mailto:christssavior@lvcm.com)

## HACKENSACK, NJ

**ST. ANTHONY OF PADUA**  
The Rev. Brian Laffler, SSC  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

72 Lodi St.

## NEWARK, NJ

**GRACE CHURCH**  
[www.gracechurchnewark.org](http://www.gracechurchnewark.org)  
The Rev. J. Carr Holland III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

950 Broad St., at Federal Sq.

## SANTA FE, NM

**HOLY FAITH**  
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, curate; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth Noiland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Garcia, 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. Monday H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

311 E. Palace (505) 982-4447

## NEW YORK, NY

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

Park Ave. and 51st St.

(212) 378-0200

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar  
(212) 602-0800 [www.trinitywallstreet.org](http://www.trinitywallstreet.org)

Broadway at Wall

## TRINITY

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

Broadway at Fulton

## ST. PAUL'S

Sun H Eu 8. Mon-Sat Prayer Service 12  
Open Sun 7-4; Mon-Sat 10-6

## EPISCOPAL CHURCH CENTER

**CHAPEL OF CHRIST THE LORD**  
Daily Morning Prayer 8:45; H Eu 12:10

2nd Ave. & 43rd St.

## ST. THOMAS

[www.saintthomaschurch.org](http://www.saintthomaschurch.org)  
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E. Krauss, vicar; The Rev. Park McD. Bodie, sacrist; The Rev. Charles F. Wallace, 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, Wed & Thurs Choral Ev & Eu 5:30, Sat Eu 10:30

5th Ave. & 53rd St.

(212) 757-7013

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS**  
3 Angle St.  
[www.allsouls cathedral.org](http://www.allsouls cathedral.org)  
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

(Blithemore Village)

(828) 274-2681

## SAINT MARY'S

337 Charlotte St.  
E-mail: [mail@stmarysasheville.org](mailto:mail@stmarysasheville.org)  
Sun 8 (low), 11 (Sol), Mon thru Sat EP 5:15, Mass 5:30; Wed. Exposition 3:30, Rosary 4:45 Ev & B 1st Sundays 5:30 (Oct-June)

Grove Park

(828) 254-5836

## PORTLAND, OR

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—The Wife of Bath, from Geoffrey Chaucer's *The Canterbury Tales*

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