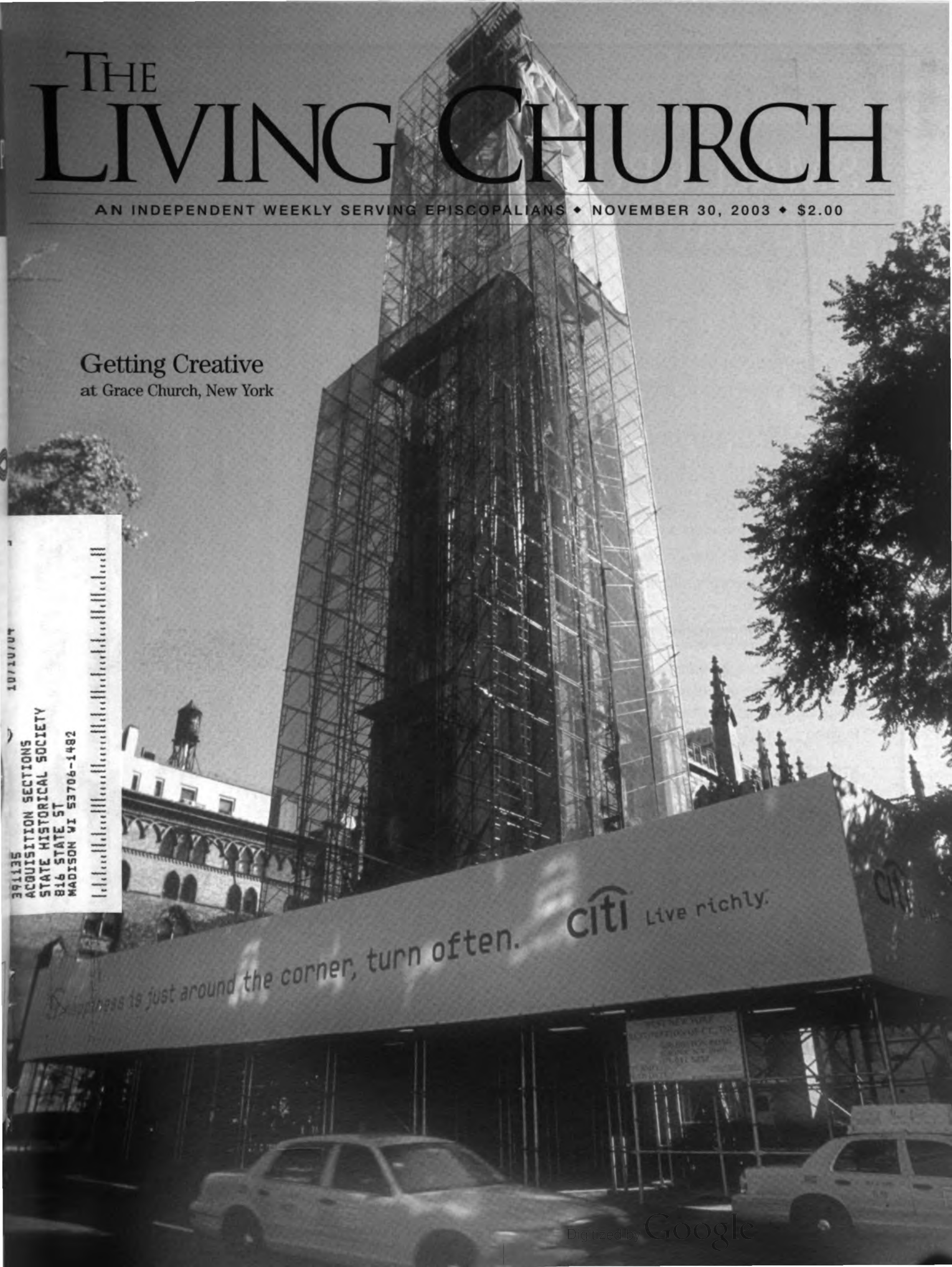


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Volume 227 Number 22

**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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Amy Elliott photo

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**SUNDAY'S READINGS**

**The Kingdom is Near**

*'There will be signs in the sun, the moon, and the stars, and on the earth distress among nations...'* (Luke 21:25)

**The First Sunday of Advent (Year C), Nov. 30, 2003**

Zech. 14:4-9; Psalm 50 or Psalm 50:1-6; 1 Thess. 3:9-13; Luke 21:25-31

In recent months, there have been plenty of signs: The planet Mars has been exceptionally bright, storms on the sun produced a dazzling display of the northern lights here on earth, and November featured a total eclipse of the moon. To us, these are all easily explainable phenomena. But to people living in the first century, such incidents in the heavens often were seen as harbingers of epic events in the affairs of God and mortals. Indeed, our Lord's own birth was heralded by a star.

The early Church lived in expectation that the world would end at any moment. The prolonged delay over 20 centuries has dulled our sense of expectancy. In addition, we have scientific explanations for unusual astronomical events. Likewise, "distress among nations" has been a staple of human experience. The simple reality is that the appointed signs have been seen frequently, but the Son of Man still has not returned "with power and great glory."

Furthermore, our experience of the Church year has subtly altered our perception of what is central. We have been taught to think of Advent as the beginning of the Church year. So, inevitably, we have come to link Advent with the coming of the next season, Christmas, rather than the coming of the kingdom of God at the

end of time. The idea of the kingdom of God is pushed aside and our Lord's incarnate life becomes the main thing. In that context, our faith inevitably focuses on earthly life — becoming his disciple, following his example — and salvation becomes a matter of belonging to the Church now, rather than looking forward to a day which will be a time of cosmic reckoning, as well as personal redemption.

Our focus on the present tends to obscure the point of those signs which Jesus speaks about. He says that when we see these things we will know that the kingdom is "near." He actually says it twice: "your redemption is drawing near ... the kingdom is near." He says "near" but we think "now," and because the promised kingdom has not yet arrived in all its power we disregard it. But the truth is that these signs, occurring again and again in every generation, are a continual reminder to us to prepare as the kingdom draws near.

The core message of Jesus is that the day of the Lord is *near*, and the conflict all around us is an ongoing reminder that we must not withdraw and hope for the best, but "stand up and raise your heads." Advent is a season much like Lent, a season of remembrance, repentance, and renewal, that we may be prepared to meet our God when he comes.

**Look It Up**

Advent is sometimes referred to as a "little Lent." At one time it was just as long as Lent. There are still traces of the longer Advent in the lectionary. Look at the Sunday readings for the two Sundays before Advent and find the Advent themes there.

**Think About It**

Advent is a season of preparation like Lent. What are you preparing for and how do you prepare?

**Next Sunday**

**The Second Sunday of Advent (Year C), Dec. 7, 2003**

Baruch 5:1-9; Psalm 126; Phil. 1:1-11; Luke 3:1-6

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The Society of Saint John  
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The brothers of the Society of St. John the Evangelist, a monastic order in the Episcopal Church, offer this recording of music for the liturgies of the 12 days of Christmas. While not a recording of impeccable choral balance, polish or perfect blend, it does give the listener a glimpse into lives of shared faith beautifully expressed with heartfelt enthusiasm and reverence. The accompanying notes state: "The music we have recorded here . . . is all part of the rich and varied tapestry of worship in our community at Christmas. It springs from our life of prayer, and we offer it to you in that spirit."

"That spirit" permeates the music on this recording. In a wonderful variety of musical offerings, one progresses through the days of Christmas with familiar and lesser-known works for men's voices, organ, flute and trumpet. Much of the music on



this recording has been arranged and composed for the monastery community. Particularly fine and refreshing are the settings for men's voices by the

community's own music director, Br. Kevin Hackett. His arrangements give a desirable unity to this recording and seem to capture both the contemplative awe and joyful outburst that one experiences when confronted with the mystery of the Incarnation.

Their rendition of the exceptional text of Jaroslav Vajda, as rendered by Carl Schalk's hymn "Before the Marvel of This Night," perfectly captures what one hears on this recording: "Into one song compress the love that rules our universe above: Sing love, sing God is love."

*C. Christian Rich  
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# N.H. Diocese Moves Swiftly Against Dissenters

Supporters of two dissenting congregations in the Diocese of New Hampshire point to two recent incidents as evidence that differing theological views may not be tolerated in practice locally.

Two-thirds of the congregation of the Church of the Redeemer in Rochester walked out of a Sunday service Nov. 9 in protest over the firing of their 72-year-old priest-in-charge, the Rev. Don Wilson, earlier that week. Right before the sermon, Jacqueline Ellwood and Ginger Carbaugh stood up, read a statement of protest to the bishop's representative, the Rev. Canon Marthe Dyer, and walked out of the building, but not before a brief tussle with Canon Dyer, who snatched the letter from

one of the protestors. They were followed in their departure by about 40 members of the congregation.

Fr. Wilson told *THE LIVING CHURCH* he had been summoned to the diocesan office Oct. 25 to discuss parish business. The agenda quickly changed, he said, and the Rt. Rev. Douglas Theuner, Bishop of New Hampshire, began to berate him for his previous opposition to the consecration of the Rev. Canon V. Gene Robinson as bishop coadjutor. Fr. Wilson stated he was not leaving the Episcopal Church nor would he oppose visitations by Bishop Robinson, but he would not affirm the consecration to suit the bishop. The priest said Bishop Theuner chastised Fr. Wilson, reminding him that he was not a rector but a priest-in-charge. The bishop instructed Fr. Wilson to have the wardens lead a special parish meeting Oct. 26, called to discuss the Robinson consecration.

After Fr. Wilson said he would rather stay home and not attend the parish meeting, if he could not conduct it as priest-in-charge, Bishop Theuner instructed him to attend and be silent, adding that representatives from the diocese would monitor the proceedings. At the meeting members of the congregation voted 18-5 in protest to the Robinson consecration. Observers from the diocese, led by Canon Dyer, voided 18 absentee ballots. All 18 absentee ballots were cast in opposition to Bishop Robinson. The following week Bishop Theuner's secretary telephoned Fr. Wilson to schedule a second meeting. "I said I didn't want to go to Concord and asked to meet in Rochester instead," Fr. Wilson said. For refusing to agree to a second meeting in Concord, Fr. Wilson said he was summarily charged with "insubordination" and removed from his cure.

The confrontation between Canon Dyer and the parishioners at Redeemer follows a similar contretemps between Canon Dyer and

members of St Mark's, Ashland, over the American Anglican Council. Meredith Harwood, of Orford, N.H., said she attended a gathering of 30 New Hampshire Episcopalians and five clergy on Oct. 16 in a private home to discuss forming an AAC chapter. Canon Dyer insisted on joining the gathering and began to take notes of the conversation.

"We asked her to leave for a half hour, telling her it was a private meeting," Mrs. Harwood said. "She refused, saying she wouldn't leave unless the owner of the property asked her to leave. Canon Dyer told us, 'It was not appropriate for a private organization to ask me to leave.'"

Canon Dyer said she attended the meeting in "a private capacity" and was there "to listen and learn."

Accounts differ as to what words were exchanged. Canon Dyer said she could not remember any specific comments, but denied Mrs. Harwood's charge that she told the gathering "You have no place to go" as she left the meeting.

"Bishop Theuner's actions represent an act of war against a small church of 100," commented AAC president the Rev. Canon David Anderson, who called upon Bishop Theuner to restore Fr. Wilson's license. Bishop Robinson did not respond to a request for comments.

(The Rev.) George Conger

## BRIEFLY...

The New Hampshire priest who became the first acknowledged non-celibate homosexual person to be consecrated a bishop on Nov. 2 said recently that it may be time for the Episcopal Church to split. In the first interview since his consecration, the Rt. Rev. **V. Gene Robinson** told PBS-TV that a split may be "inevitable" and not necessarily a bad thing "if indeed we go about this Christian endeavor so differently."



Stephen Henson photo

Sunshine and a full house on greet the Rt. Rev. Henry N. Parsley, Bishop of Alabama, upon his arrival at the Church of the Holy Apostles, Birmingham, Oct. 5. The new building, the first the congregation will not rent, required nine years' planning and organization. The Rev. Margaret Hanson Taylor is the rector.



## Kansas Bishop Takes Risks Quickly

In his sermon at the consecration and ordination of the Rt. Rev. Dean Elliott Wolfe as Bishop Coadjutor of Kansas, the Rev. Mark Anschutz prayed the new bishop would be endowed with courage to make things happen. Fr. Anschutz, the rector of the Church of St. Michael and all Angels, Dallas, where Bishop Wolfe had been vice rector, added that he hoped the new bishop wouldn't be afraid to take great risks.

Bishop Wolfe had already made one bold move the day before, indicating in an interview with the Wichita *Eagle* that he was rescinding diocesan authorization to bless same-sex unions, a departure from a policy issued by Bishop William Smalley in 2002. The consecration occurred Nov. 8 at Grace Cathedral in Topeka. He becomes the ninth bishop in the diocese's 144-year history and will assume leadership of the diocese Jan. 1.

Serving as chief consecrator was the Rt. Rev. D. Bruce McPherson, Bishop of Western Louisiana, the vice president of Province 7. Bishop McPherson was bishop suffragan of the Diocese of

Dallas when Bishop Wolfe served in that diocese.

Co-consecrators were Bishop Smalley; the Rt. Rev. Richard Grein, seventh Bishop of Kansas and retired Bishop of New York; the Rt. Rev. Sam B. Hulsey, retired Bishop of Northwest Texas; the Rt. Rev. William Swing, Bishop of California, who ordained Bishop Wolfe both deacon and priest; the Rt. Rev. Riah Abu El-Assal, Bishop of Jerusalem; and Bishop Gerald Mansholt of the Central States Synod of the Evangelical Lutheran Church in America. The Rt. Rev. Orlando Guerrero, Bishop of Venezuela, Kansas' companion diocese, also participated in the service.

Bishop Wolfe's 11-year-old son William read one of the lessons and with his mother, Ellen, served as oblationer. Bishop Wolfe's parents and mother-in-law came from Ohio for the service. Visitors from each of the parishes where Bishop Wolfe has served traveled to Kansas to witness the ceremony, including members of the small Church of the Brethren congregation in Ohio where he was raised.



Melodie Woerman photo

Bishop Wolfe (left) receives the crozier from Bishop Smalley at the service in Topeka.

During a streamlined convention the day before the consecration, clergy and lay delegates adopted a budget of \$1.4 million for 2004.

Melodie Woerman

## P.B.'s Proposal for Alternative Oversight Gets Cold Reception

Presiding Bishop Frank T. Griswold's proposal for alternative episcopal oversight is "dead on arrival," according to leaders of the American Anglican Council (AAC), who informed Bishop Griswold in person during a meeting at the Episcopal Church Center Nov. 5. The rejected proposal was developed in response to the primates' statement of Oct. 16, and sought to ease the tensions between conservative parishes and bishops who voted to allow the ordination of a non-celibate homosexual person to the episcopacy at General Convention last summer.

Bishop Griswold, his Council of Advice, and the Committee for Pastoral Development of the House of Bishops developed the proposal during a series of meetings at the Church Center. The plan is similar to a previ-

ously unacceptable one proposed at a meeting of the House of Bishops at Camp Allen in March 2002. The "supplemental episcopal pastoral care" measure allows parish clergy and vestries to seek alternative episcopal oversight for "serious cause." The newly modified proposal allows a congregation to petition the province if the initial request is rejected, but the diocesan bishop still retains veto power.

"One of the major problems identified in the 'supplemental episcopal care' plan was the inclusion of the local diocesan bishop's permission as a necessary component," said the Rev. Canon David Anderson, president of the AAC. "Any plan requiring the local diocesan bishop to give approval will not work and is not adequate to those who would receive the oversight.

Canon law and custom notwithstanding, the solution must have an override of the local bishop if he or she is not willing to cooperate."

The Rt. Rev. Robert Duncan, Bishop of Pittsburgh and first vice president and chairman of the AAC bishops' network, told THE LIVING CHURCH that the AAC bishops objected not only to the substance of the proposal, but also their omission from the process that led to its creation. None was included in the Oct. 20 meeting. Bishop Duncan questioned the practicality in general of developing a proposal without the consultation of those it is ostensibly designed to benefit.

Other critics of the proposal noted that the role of the Archbishop of Canterbury was not acknowledged in the modified plan.

(The Rev.) George Conger



## 'A Huge Distraction,' Says Bishop Iker

"Two particular challenges" face the Diocese of Fort Worth in the year ahead, according to the Rt. Rev. Jack L. Iker, Bishop of Fort Worth, during his diocesan convention address on Nov. 8. The first, Bishop Iker said, is the challenge of mission development and the importance of the ministry of every baptized person. These are going relatively well, he explained. Then he turned to the second challenge, which he described as "our future relationship with the Episcopal Church and the worldwide Anglican Communion." He noted that delegates would be asked during the business meeting to adopt a resolution establishing the diocese's response to the Nov. 2 consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire.

"All of this is a huge distraction from the mission of the Church and very harmful to the healthy functioning of the body of Christ," he said. "At the same time, I am acutely aware of the responsibilities of my vows as a bishop 'to guard the faith, unity, and discipline of the Church.' The controversies

before us at this time are an assault on all three — faith, unity, and discipline. Weary of the battles and debates that I am," Bishop Iker continued, "I will not be silenced or intimidated.."

Delegates responded with two standing ovations. Later the resolution was adopted in secret balloting, with 84 percent voting affirmatively in both the clergy and lay orders. Delegates voted to repudiate Bishop Robinson's consecration, calling it a "schismatic act which has created a breach in our communion with the Diocese of New Hampshire, and those bishops who participated in it." In addition, the diocese resolved to "work with those bishops, dioceses, and congregations, and those primates and provinces that will now move forward with a realignment of the Anglican Communion."

In other business, the convention approved a \$2 million budget, up 1.5 percent from 2003, and visitors from the Diocese of Northern Malawi, including its bishop, the Rt. Rev. Christopher Boyle, were welcomed.

*Suzanne Gill*



*Caron Stebinger photo*

All of the prayer books at Christ Church, Bethany, Conn., receive a combination of sunlight, water and bleach, which became necessary to remove mildew from edges of the pages after two weeks of record-breaking heat and humidity early this fall. Heavy use — not neglect — contributes to an ideal environment for mildew to flourish, according to associate rector, the Rev. Kate Heichler.

## The Goal of Financial Self-Sufficiency in Western Kansas

In a meeting devoted primarily to making the diocese financially self-sufficient, clergy and laity in convention of the Diocese of Western Kansas overwhelmingly approved resolutions to create a \$2 million endowment fund. Toward the conclusion of the meeting, the convention overwhelmingly declared itself in "impaired communion" with the Diocese of New Hampshire if the consecration of the Rev. Canon V. Gene Robinson occurs as scheduled on Nov. 2.

"We need to stand up on our own," said the Rt. Rev. Jim Adams, Bishop of Western Kansas, in his address to convention which was held Oct. 17-18 in Salina. "We, as the Episcopal Church in Western Kansas, need to separate ourselves — not from the Episcopal Church — but from the budgetary constraints that we have always lived under."

Bishop Adams said the diocese was

at a critical juncture. An endowment, he explained, would enable the diocese to chart its own course. "Financial freedom from the national church would allow us to set our priorities and to focus upon what we have to do in Western Kansas to do the job we have been given by our Lord."

Because the diocese receives a grant of \$55,000 from the Episcopal Church through the Domestic Missionary Partnership [DMP], it is required to set its congregational assessment at 25 percent. A fully funded endowment would allow Western Kansas immediately to cut assessments to less than 20 percent, and by growing this fund, "we will be able to cut assessments to at least 15 percent in the not too distant future," the bishop said.

A budget of \$381,200 was adopted along with a series of resolutions instituting the "Western Kansas Growth

Fund," calling for tithing to be taught as the model form of Christian stewardship, as well as renewing support for a diocesan youth coordinator. The convention further directed the Joint Companion Diocese Committee to initiate a companion diocese relationship with the Diocese of Mukono, Uganda. The diocese also passed a canon recognizing Christ Cathedral in Salina's unique role in the life of the diocese and the need for a portion of the cost of upkeep to be borne by the diocese through assessment relief.

In a vote by orders in which the margin of approval exceeded 80 percent, Western Kansas joined South Carolina, Central Florida, Quincy, Albany, Pittsburgh and a number of other dioceses in rebuking the 74th General Convention.

• More news, page 16 •



# Getting Creative

*Billboard is source of revenue to help maintain a landmark church.*

Construction scaffolding is as ubiquitous as billboards to a Manhattan pedestrian and many enterprising property owners have generated revenue by putting the latter on the former. The notable exception to this tradition has been churches. Earlier this fall, however, Grace Church at Broadway and 10th Street received roughly \$200,000 after it agreed to allow select companies to advertise on the scaffolding which now envelopes the 19th-century Gothic church.

"We could whine or we could get creative," interim rector the Rev. David M. Rider told *The Wall Street Journal* in an editorial column that appeared last month.

Recently the church's spire was found to be listing about two degrees to the southwest, and after a capital campaign at Grace Church raised only \$500,000 of the estimated \$2 million required, the parish looked to alternative sources of revenue. The 140-foot billboard now located above the church portico helped pay for the erection of the scaffolding which holds it. The renovation project is expected to last approximately two years, after which time the scaffolding and the billboard are expected to be removed.

## Excellent Location

Grace Church is fortunate, according to Fr. Rider, in that Broadway bends right in front of the building, making the church visible for miles southward. The excellent location and novelty of putting a billboard on a church meant Grace Church could command a premium.

Historic landmark preservation status generally confers prestige, increases tourism, and can enhance resale value. It can also stabilize a neighborhood, and may make a piece of property eligible for government grants and tax relief. Regulations vary based on the govern-



Amy Elliott photo

Citibank was pleased enough with the results of its first 90-day billboard contract this summer that it signed a second contract, due to end Dec. 1.

ment agency granting the landmark designation, but along with the benefits, landmark status also increases the cost of renovations and maintenance, because once landmark status is awarded, any future alteration must preserve the historic character. This can create a hardship for not-for-profit organizations such as churches, several of which have recently devised creative plans to raise the necessary funds.

Farther to the north on Manhattan Island, the Cathedral Church of St. John the Divine does not enjoy similar location advantages as Grace Church, and its trustees took a different approach to raise funds. By agreeing to landmark designation for the cathedral building itself, cathedral trustees hoped to be able to enter into a construction development agreement on other land located within the cathedral square. Proceeds from the lease or sale would have funded completion of cathedral building which began in the 1890s. In rejecting the partial landmark designation proposal earlier this month, a New

York City Council member told *The New York Times* that landmark designation was not created to help facilitate "development deals."

One of the chief advantages of landmark designation — access to government grants and tax relief — has historically been unavailable to churches because of legal precedent which found such perquisites to be a First Amendment violation of the separation of church and state. Recently, with the encouragement of the Bush administration, historic Old North Church in Boston successfully challenged that principle and was awarded a \$317,000 federal grant to renovate windows and render the building more accessible to the public [TLC, June 15].

The grant application process can be bewildering; the wait for an answer lengthy and with no guarantee of success. Rather than risk rejection, another Boston area church — Trinity on Copley Square — decided to attempt to raise the entire \$68 million renovation and expansion cost itself [TLC, June 9, 2002].





# What to do After Pledge Sunday

By Tom Gossen

**Y**ou've had your ingathering Sunday and a blessing of the pledges received to date. Now what?

The follow-through process is just as important as all the effort you've put into getting to where you are now, because folks who have not made their pledges provide a special ministry opportunity. Begin by identifying households to place on various lists. Every list requires pastoral interpretation in order to recognize those who need care and concern but no further contact regarding a pledge. When I suggest a "pastoral" activity, I'm not suggesting that only the clergy be involved, but rather the nature and character of the activity.

The first list: Those who pledged — and were faithful to that pledge — for 2003, but have not yet pledged for 2004. They deserve another hearty thanks for the current year's pledge and encouragement for offering their 2004 pledge. The first step could be a letter with pledge card enclosed, and the second step must include a personal contact. The definition of personal contact is person-to-person conversation. Ideally that's an "eyeball-to-eyeball" pastoral visit, rather than a telephone conversation, and it's never a message left on an answering machine. Proper working of the first list will be the most fruitful of all the lists and should be first priority.

The second list: Those who pledged — and were faithful to that pledge — for 2002, but did not pledge for 2003 and have not pledged for 2004. (If determining pledge history is next to impossible, please try to forgive me for even asking

the question. However, it's the kind of information useful for future years, so that should have a bearing on maintenance of records in a way they can be easily recalled.) Folks on the second list may have had some sort of transition in their lives, may need some pastoral care, or for other reasons should be contacted to give encouragement.

The third list: Those who did not pledge for either 2002 or 2003, but who have been givers of record. You may even have a few in this category who give quite generously. They require a special kind of letter saying, "Thank you! for all you've done. Increasing your commitment by returning a pledge card will greatly aid the vestry in its ability to plan the ministry programs for 2004. We want you to be an important part of that ministry."

The fourth list: Those who have no record of a pledge or of any gifts of record (offerings, usually via check, that can be identified as theirs.) Folks in this category should get a follow-up letter inviting them again to support the ministries of the parish with a financial pledge. Choose wording that encourages them to take a leap of faith in making a pledge and let them know that you really don't want to do ministry without them. Also, remind them that, no matter the amount, every pledge offering is an offering of thanksgiving to God for all of God's blessings.

For best practices in the future, identify folks when they first make a gift by

check or some other way that enables identification. An automatic pastoral response system should go into action: a letter from the rector acknowledging their gift and thanking them. If gifts continue to be received, they should shortly receive a second letter of thanks which asks if they want a formal giving record to be created for their use for tax purposes at year-end. Identifiable gifts may be a signal that someone is ready to join the parish and should trigger other hospitality responses if they aren't already in action.

Another best practice — for right now — is sending out an 11-month statement as soon as possible after the close of pledge records for November 2003. The statement should be

accompanied by a pastoral letter or a letter from the treasurer encouraging completion of pledges for this year. The same letter should welcome/encourage folks to make gifts of stock and other accumulated assets as offerings for God's work in the world through the ministries of the parish. Explain how to transfer securities and what dates should be noted in order to qualify for 2003 tax deductions. And if they are motivated for tax reasons to pre-pay their 2004 pledges, those gifts are also welcomed, and need to be clearly identified by year for purposes of proper accounting. □

*Tom Gossen is executive director of TENS (The Episcopal Network for Stewardship). Contact him at 800-699-2669 or tomgossen@tens.org.*

**The follow-through  
process is just  
as important.**



# The Phone Just Kept Ringing



There's a button on my telephone that when pressed will indicate the telephone number of an incoming caller. Too bad it won't give more information. Otherwise I could have avoided this:

"Hello, is this Father Kalvelage?," the caller inquired, seconds after I already had identified myself.

"You got it half right," I said, perhaps a bit too glibly. "I'm not ordained."

"Well, that answers a lot of questions for me," he responded. "Listen, I'm really getting sick of you guys."

"I beg your pardon?" I said.

"I'm just fed up with you people in the magazine," he clarified. "All I'm reading is sour grapes after the New Hampshire thing. I'm getting tired of it."

Sour grapes? Is this man reading the same magazine I am? I asked the caller to identify himself, and to my surprise he did. He is a rector in the Diocese of Maryland and a subscriber for "several years." I'll call him Herbert.

**"We're not trying to win a battle here. We're just trying to publish a magazine."**

"It's time you people realize you lost," he said. "Get over it."

"Sir, I didn't realize we were fighting a war," I replied. "We're not trying to win a battle here. We're just trying to publish a magazine."

Herbert was just warming up.

"You're treating it like a war," he said. "I can tell what you people are doing. You're aligned with those ACC people."

I wanted to ask him if he was an ACC basketball fan, but instead I asked him if he was referring to the AAC — the American Anglican Council.

"Yeah, that's it," he said. "That council. They're the ones stirring up the trouble. And you're right with them."

"Sir, I need some examples," I said. "Just tell me specifically what it is that's got you upset."

"I've already told you," he blurted. "You've run all these stories about (Gene) Robinson for weeks and they're all sour grapes. You're sore losers."

Just then the phone rang and I told Herby I had to answer the other line. "I'll wait," he said. It was a salesperson trying to sell micro-

phones and sound systems for "The Living Church."

He was still waiting when I got back to the other line.

"I think you owe your readers an apology," he said.

"For what?" I asked, now getting annoyed.

"For printing this stuff," he said. "Your readers are tired of it. It's time to get on with the business of the Church."

"Hooray!" I exclaimed. "Finally something you and I can agree on. It is time to get on with being the Church."

"But first you owe your readers an apology for what you've been doing."

I told Herb I didn't think we'd done anything that warranted an apology.

The phone started ringing again. I told Herbert I was going to have to end this conversation because we weren't getting anywhere. He seemed satisfied with that.

"Good afternoon, this is David," I said, struggling to be cheery.

"Who is this?," asked the caller.

I identified myself politely by giving him my name and my job title.

"Let me read you something," he said, and began to read what sounded like a history of a military facility. After a minute or so, I had to interrupt.

"Sir, what is the purpose of this call?" I inquired. He kept reading.

This call was followed by another in which a woman insisted she must speak to someone who left TLC in 1977. When I asked her the purpose of the call, she told me that she needed to make arrangements for her boss to come and see "Reverend Simcox" to display his product. She would not reveal what that product is but she was certain that it would be worth "Pastor Simcox's" time. I informed her that he died a few months ago and that there would be no need to make an appointment.

A short time later, as I stepped outside, I took a deep breath in the cold, late afternoon air. A large, full moon was rising over Lake Michigan. Suddenly I understood.

*David Kalvelage, executive editor*

## *Did You Know...*

**All five members of St. Paul's Anglican Church, Limestone Siding, Quebec, Canada, are members of the same family.**

## *Quote of the Week*

**Alister McGrath, noted author and theologian at Oxford University, on his "full immersion" baptism as an infant: "It was not ecumenical, but accidental. The priest had Parkinson's Disease and dropped me in the font."**

## They Need Responsibility

Persons in the 20-30-year-old range are “significantly less likely than any other age group to attend church services, to donate to churches, to be absolutely committed to Christianity, to read the Bible, or to serve as a volunteer, or lay leader in churches.”

A recent survey by the Barna Research Group found that Americans in their 20s are far less likely to be active in churches than any other age group. The survey of more than 2,600 persons in the 20-30-year-old range revealed that they are “significantly less likely than any other age group to attend church services, to donate to churches, to be absolutely committed to Christianity, to read the Bible, or to serve as a volunteer, or lay leader in churches.” Only 31 percent of this age group attends church in any given week, and more than 50 percent said they attended church each week as teenagers. The findings by the Barna Group probably will not be a surprise to most Episcopalians. Those who have raised children are likely to agree with the results, and a look around most of our churches on any Sunday would confirm the findings.

The results of the Barna survey, while troubling, present a major challenge to all churches: How to keep young people who have had at least a basic formation in their faith interested in their church. It is a question churches have wrestled with for many years. While there is no formula to keep 20-somethings involved, there are some things our churches can do to help. For one thing, they can be considered for positions of leadership. Many churches now elect younger members to vestries or appoint them to search committees or other working groups. They can be elected delegates to diocesan conventions, or as General Convention deputies. They can be Sunday school teachers, lectors, ushers, Altar Guild members, greeters, chalice bearers, members of a healing team, musicians, or choir members. They can visit the homebound or take the sacrament to the sick.

Many young people bring wonderful ideas to church leadership. By putting them in positions of responsibility, they are likely to attract others.

## Season of Renewal

This is a depressing time of year for many people. For those who have lost loved ones during the past year, there is dread of spending Christmas without them. Others fret about not having enough money to make it through the holiday season. Earlier nightfall and the onset of colder weather are depressing for some. Broken personal relationships seem increasingly dismal as the year draws to a close. And for some, there is the additional matter of a church in chaos, seemingly about to fracture while we stand by as spectators. Amid the darkness we come again to Advent, the short season preceding Christmas, which can be a time of spiritual awakenings and new beginnings.

Advent offers us an opportunity to make a new start as we await the coming of our Lord. We are called to be people of hope, for we learn from the prophets that God will be faithful to his promises. Such times of upheaval and distress as we now experience have their value. They cause us to re-examine our priorities and to concentrate on what is of ultimate importance. We are to take stock of ourselves, and to determine how we will prepare for our Lord.

Among the new beginnings of Advent is a move to Lectionary C of the three-year eucharistic cycle. In the Daily Office Lectionary we switch to Year Two. To all our readers we wish a blessed and holy Advent. May this season's message of hope guide and strengthen us during this time of uncertainty.



# What We Believe VS. What We Allow

By Leonard Freeman

**I**n the face of all the current hullabaloo I find it helpful to focus on an issue that I have experienced over the years as a priest: to not lose sight of what we really believe, in the face of what we allow.

I remember from my New England childhood, my Baptist relatives noting that "Episcopalians believe in drinking." (You know the old joke? Whenever you find four Episcopalians, you'll always find a fifth...)

Considering various social issues after all: Episcopalians are the ones who believe in drinking ... who believe in divorce ... who believe in abortion ... heck, who believe – well, we're still working on that one.

But you see the problem? We live in a culture that, when we don't say absolutely NO about something or try to deal with nuance and personal responsibility, makes the leap to "Well then, it must be OK." If it's legal or not forbidden, it must be OK. No, it must be good! Or at least totally neutral, having no moral implication or possible consequence.

The gospel lesson a few weeks ago spoke right to this.

"Is it lawful for a man to divorce his wife? Moses allowed for a certificate of divorce," the Pharisees pushed at Jesus. "Ah, but it was because of the hardness of your hearts that [Moses] wrote this commandment for you," Jesus replies. "But from the beginning of creation ... in the origins," he pushes back, "in what we've heard ... what do we actually believe in ... what is it supposed to be like?!" (Mark 10: 5ff paraphrased)

I have found myself over the years often having to explain to people that Episcopalians do not believe in divorce.

What we believe in is a lifelong union of husband and wife. What we believe in is a union of open, unlimited commitment that gives the best possibility for growing and opening into all the goodness of love that God has for us within this world. What we believe in is a lifelong union of husband and wife.

What we allow for is that that does not always work; that even with the best of intentions we cannot always pull that off.

And so God, and the Church, will say come again, let's try again. But not to just do it again and again and again, but rather to get it right this time.

When someone comes in who has been divorced and wants to remarry, we do not just pat him or her on the head and say: "Next!" We ask serious questions. We make sure that responsibilities have been paid attention to. We have to get permission from a bishop to do the wedding, explaining in detail what the person or persons have learned from that first failure, so that we can expect that this marriage will in fact be a lifelong,

**"We live in a culture that, when we don't say absolutely NO about something or try to deal with nuance and personal responsibility, makes the leap to "Well then, it must be OK."**

loving union of husband and wife — in short, a Christian marriage.

It's the same thing with abortion. A touchy topic, and one that is in the news again with the congressional actions about limiting the practice called "partial birth" abortions.

But Episcopalians do not believe in abortion. We believe that life is sacred; that every life is sacred, and a gift from God.

What we allow for is that this is a broken world, and that sometimes, therefore, an abortion can be the lesser of two evils. But notice the language. It

(Continued on next page)



## READER'S VIEWPOINT

The articles that appear on this page do not necessarily represent the editorial opinion of The Living Church or its board of directors.

(Continued from previous page)

is the lesser of two evils. We are not saying that it is a positive good, or even neutral. Just that sometimes in life we have to make tough decisions, and that we believe that God, and this church, understands that ... and will forgive ... will welcome and enable us to go on with our lives if we have to go down this road.

I was at the General Convention that passed our resolutions on abortion. They're not law, but our "mind of the group" on these matters. What we decided was that we felt it was not the place of government to step too deeply into this most difficult and private of decisions. But at the same time the resolution overtly referred to: the sacredness of all human life, abortion being the lesser of two evils, and that it might be appropriate to discuss it with a priest and to seek the sacrament of penance — that is confession and absolution — the thing you might do if what you've done is a sin.

From where I sit, that doesn't sound like we believe in abortion; but rather that we allow for the possibility in a broken and sinful world.

We could talk about other issues. Killing in wartime, or killing in the line of duty. Christians never believe that it is all right. We just allow for the fact that in some circumstances it is what you have to do to resist evil.

I can tell you from having had conversations with people who had to kill people in wartime, that many of them found themselves not comfortable with the "just because it was legal" argument. When they had to do it, and did it, something deep inside said: Whoa.

What we believe in is that every life is precious. What we allow for is that in this world we sometimes have to do hard things.

There is a reality, and an ideal, and a norm that God actually does want us to grow toward and into and to honor.

You know it could be our weakness, but it is also the strength of the Episcopal Church, that we wrestle with these edge issues, and try to find some balance between the prophetic voice — what God calls us to — and the pastoral — God's forgiving love for when we fail.

It may well be our Episcopal charism, our "particular gift of God," to work with, to reach out and into the issues of our culture and baptize them in order to bring people to Christ, and Christ to the people.

But as we do that, as we go into the hard places, we need to remember to stay in touch with what we believe, rather than just what we allow. Because that is what we have to give. □

*The Rev. Leonard Freeman is the rector of St. Martin's by-the-Lake Church, Minnetonka Beach, Minn.*

## LETTERS TO THE EDITOR



## Does Anyone Understand?

If I read Genesis correctly, God made humans male and female and said that the whole creation was good. Is it possible that the "and" means that humans are created with a mixture of male and female?

Would someone please explain to me what is it (the whole physical, psychological and spiritual whatever) that makes males male and females female. What causes heterosexual males to be attracted to, and mate with, heterosexual females; and heterosexual females likewise mate with heterosexual males? Is it nothing other than the curse which God laid on our first parents? Does someone fully understand these things?

It seems to me that these are mysteries like unto the mystery of the mind of God. Before I condemn someone for being something outside my categories, I believe that I ought at least to be able to define my categories. Anything less is not only dishonest, it is unjust, a category for which God seems to have condemned whole bunches of people who presumed to know God's mind.

Why would anyone choose to be homosexual? The consequences of that choice are to be marginalized and expelled from so many of the things that heterosexual folk take for granted.

How come every society has homosexual folks, including closely controlled societies, which cast out deviants as soon as they discover them (example: The Church of Jesus Christ of Latter Day Saints)? Does that suggest that homosexuality is a natural expression of the way God created human beings?

*(The Rev.) Leonard D. Evans  
Salt Lake City, Utah*

## Basis for Unity

According to the Rev. Lawrence Bausch [TLC, Nov. 2] "...historic Christianity locates [Christian unity] in common submission to God's revealed truth as expressed in the scriptures and ... creeds." What then was the basis for Christian unity in the early church, prior to the canonization, or even the existence, of the New Testament and the creeds? The basis for unity was the presence among them of the living Christ and the Spirit, and that remains the case for us today.

Donn F. Morgan [TLC, Oct. 12] does nothing to contradict the idea of "divine inspiration of the Bible" when he

**It seems to me that these are mysteries like unto the mystery of the mind of God.**



asserts that "we are heirs of many scriptural communities which differ with each other and which we have put together in one book." Indeed, if the books of the Bible are not in "dialogue," the only other alternative would seem to be "conflict and contradiction."

*(The Rev.) Jonathan Sams  
St. Stephen's Church  
Troy, Mich.*

## It's About Time

Some are saying: "The Episcopal Church as we know it is dying." I agree and I say it's about time. I grew up when women could not serve on vestries or as deputies to General Convention so we had to exercise our "power" in manipulation and through fund raising. We had to put stupid doilies (or worse — tissue paper) on our heads if we forgot our hats. People of color were not welcome at our church — as a member said when an African American physician and his family joined our church, why don't they go to "their" church (the predominantly African Methodist Episcopal Church).

The first time I experienced inclusive language in the church tears of joy ran down my cheeks. The same happened again with the ministry of ordained women. Now, with the consecration of the Rt. Rev. V. Gene Robinson, the world knows we are doing a new thing. Those who have been cast down are being raised up, taking one more step in a few places to declare the unimaginable breadth of God's love for us all. I say thanks be to God.

*(The Rev.) Ann Fontaine  
Lander, Wyo.*

## Temporary Position

The article, "New Alignments Take Shape in Vancouver" [TLC, Sept. 28], states that "Bishop Ingham has also refused to renew the license of the Rev. Paul Carter, the incumbent of the largest Anglican church in

Canada, St. John's, Shaughnessy."

Mr. Carter has never been licensed as a priest to St. John's, Shaughnessy. He has served at St. Philip's, Vancouver, and St. Matthew's, Abbotsford. Mr. Carter's most recent position, at St. Matthew's, was a temporary position as associate priest until the arrival from England of the person chosen by that parish and the diocese as the permanent associate.

In as much as the Diocese of New Westminster licenses priests to positions within the diocese, not to the diocese as a whole, Mr. Carter's license ceased when he completed his assignment at St. Matthew's. It is not a case of Bishop Ingham having "refused to renew the license." Mr. Carter went on leave at the beginning of 2003.

However, when a priest goes on leave, the bishop may grant "permission to officiate." Such permission enables the priest on leave to preside and preach in parishes to which he has been invited as a visitor or substitute. However, that is not the case with Mr. Carter. He is on leave "without permission to officiate."

Those who incorrectly suggest that the bishop has refused to renew a license may be confusing that with the bishop's decision not to grant Mr. Carter permission to officiate.

*Neale Adams  
Communications Officer  
Diocese of New Westminster  
Vancouver, B.C., Canada*

## 'Voice and Vote'

I really liked the article, "The Sleeper Vote" [TLC, Nov. 2], by D. Lorne Coyle. I, too, had not thought of it in the "new" way he describes. It helped me with my sermon for All Saints' Sunday.

Imagine my surprise then to discover that he is not faithful to his own premise. Again, let me affirm my appreciation for and full agreement with his premise that "The faithful departed still have voice and vote," and that "they are ... still alive ..." If

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they yet live among us — and if living means continuing to grow and develop — then surely many of those who are continuing to grow in stature and wisdom will affirm the blessing of same-sex unions.

*(The Rev.) Peter Keese  
Knoxville, Tenn.*

## Both Are Sincere

Three cheers to the retired Bishop Suffragan of Colorado, the Rt. Rev. William Wolfrum. His letter, "Interpreting Scripture" [TLC, Nov. 9], was a breath of fresh air in the debate about the New Hampshire consecration and the blessing of same-sex relationships. We truly would get further if we could acknowledge the sincerity of the people on both sides of this issue. Both sides are guilty of this, but I have noticed that those who strongly

fringe of the Anglican Communion. The arrogance of the bishops supporting this heresy is palpable and is a sin against the Holy Spirit, who will create a new vessel to expound his purpose. The old Episcopal Church has passed away. As sad as it is, thank you Frank Griswold and Gene Robinson, for giving those of us in Forward in Faith what we essentially called for in the Good Shepherd statement of July, 1997: a reformed Anglican Church.

*Charles C. Wicks  
Elkhart, Ind.*

## Did He Notice?

I read with disbelief the letter from the Very Rev. John Sorensen [TLC, Nov. 2]. Where has Fr. Sorensen been for the past 30 years? Where was he when the bishops who took "vows to conform to the doctrine, discipline

## Some in Western Michigan Want Doors Opened Wider

The Diocese of Western Michigan decisively established its own official policy on homosexual clergy in 1996 when the Rt. Rev. Edward L. Lee (since retired) ordained two persons living in committed same-sex relationships. Two diocesan resolutions this year, both of which sought hospitality toward "orthodox/traditional Episcopalians" in the aftermath of General Convention, were replaced by substitutes no longer acceptable to the original resolution sponsors. Convention met Oct. 14-15 at a Traverse City hotel.

The first resolution sought to direct the Rt. Rev. Robert Geper, Bishop of Western Michigan, "to issue a pastoral letter indicating an acceptance of a diversity of opinion" concerning the actions of 2003 General Convention. The second resolution called for recognition of "the contributions of orthodox/traditional Episcopalians" in the life of the diocese. Both sought also to require 30 percent representation of such Episcopalians "on all councils, committees, courts, and delegations ..." The 30 percent figure was based on the percentage of votes received by the "orthodox/traditionalist" candidate during the episcopal election two years ago.


Approved were substitute resolutions that spoke of "acceptance of diversity of theological opinion" and encouragement "to be sensitive to the need for representation" of those who hold what were called "minority positions."

"I was disappointed in the substitute resolutions that some specific provisions were not actually made for the inclusion of loyal Episcopalians who do not share the views of our bishop and our deputies to General Convention," said the Rev. John English, a retired priest and present chair of the diocesan chapter of the American Anglican Council.

The proposed diocesan budget of \$1,062,517 was approved. It represents a \$275,000 increase over 2003 and anticipates 12 percent voluntary contribution from the 60 congregations. Suzie Miller, a congregational development specialist, led a study day in which delegates looked at the hospitality of their facilities, their congregations, and their programs.

*(The Rev.) Joseph C. Neiman*

**Frank Griswold is living in a dream world if he thinks that he can gloss over the theological split which the consecration of V. Gene Robinson has created.**



oppose the inclusion of homosexual persons in the Episcopal Church have been most critical of the faith commitment of those who disagree with them. We can disagree; that is part of any debate. But let us not resort to accusations of this sort in order to discredit the opposition. In the words of Bishop Wolfrum, "please don't tell me that I don't take the Bible seriously."

*Adam Barner  
Shippensburg, Pa.*

## Just a Beginning

Frank Griswold is living in a dream world if he thinks that he can gloss over the theological split which the consecration of V. Gene Robinson has created. The realignment has begun and will accelerate until the Episcopal Church is just a minor sect beyond the

and worship of the Episcopal Church" ordained women to the priesthood? Where was he when Jane Dixon refused to follow the canons of the Episcopal Church and went into federal court to obtain a ruling that allowed her to change the canons for use in the Diocese of Washington in order to oust a perfectly qualified priest? Where was he when Bishop Charles Bennison said that "man wrote the Bible and therefore man can rewrite the Bible"? Where was he when that same Bishop Bennison attempted to misuse Canon 10 against Fr. David Moyer? Where was he when Gene Robinson decided to live a lifestyle that still does not conform to the "doctrine, discipline and worship of the Episcopal Church"?

*Curtis Cooke  
Paoli, Pa.*



# Churches Spared from Blazes

Miraculously, no churches were damaged in the fires that burned in southern California. Starting on Oct. 25, much of San Diego County became engulfed in flames. Three major wildfires burned more than 300,000 acres of land. More than 2,000 houses were destroyed. At least 16 people died as a result of the blazes, including one firefighter.

Camp Stevens, owned by the dioceses of Los Angeles and San Diego and located near historic Julian, was also spared, even though huge portions of the forest around the camp were burned. The camp will now be used to provide temporary housing for some of the 300 people in the Julian area whose homes did burn.

Once it became clear that churches were not in danger, the Episcopal community began to reach out to the wider community. St. Mary's Church in Ramona became an informal evacuation shelter as people gathered to make plans and move to a Red Cross facility. Parishioners brought food, clothing, blankets and other things that people might need as they fled their homes. They took in and cared for animals that had become separated from their owners. The rector, the Rev. Leland Jones, moved between homes and the church carrying messages because both land-line and cellular phones stopped working.

The people at St. Francis', Pauma Valley, provided disaster relief to victims of the Paradise fire. They are near the Indian reservation where the fire started. Many residents in the area have lost their homes and many are not insured. The situation is similar in the area around Christ the King in Alpine, where parishioners are collecting goods to help those who lost everything in the fire.

Other churches in the diocese have responded to an appeal from Episcopal Community Services (ECS). This charity has responded to the local needs by expanding its emergency

relief work. It is especially dedicated to helping those who were poor before the fire took what little they had. Areas where the homeless had traditionally camped were also burned, and many of the homeless lost what few possessions they had. Those with houses but without insurance will also be hard-pressed to rebuild their lives, and ECS has



Rebecca Williamson photo

The fireline from the parking lot of St. Timothy's Church, San Diego. The fire eventually shifted and spared the church building.

organized teams of people to provide assistance. Episcopal Relief and Development is also assisting in this effort.

Many clergy are serving as chaplains to the firefighters and other disaster relief workers. The Rev. Robert Crafts, vicar of St. Elizabeth's, San Diego, found himself acting as the unofficial chaplain in the evacuation shelter where he went when fire threatened his house. Many other clergy are serving as volunteers with the Red Cross or providing counseling to their parishioners and the surrounding community.

In the wake of the fires, several special church services were organized. An interfaith prayer service with participation from the Muslim, Jewish, and Christian communities attracted several hundred people. The Rt. Rev. Gethin Hughes, Bishop of San Diego, thanked those who had provided service to their community during the fire. St. Paul's Cathedral offered a special Eucharist Nov. 2 in response to the fires and all of the churches responded to a call for prayers for the victims of the fires and those who fought them.

Rebecca Williamson

## PEOPLE & PLACES

### Appointments

The Rev. **Christopher Jambor** is rector of All Saints', 5001 Crestline Rd., Fort Worth, TX 76107-3699.

The Rev. **Robert Landback** is associate at Bishop Seabury, PO Box 921, Groton, CT 06340.

The Rev. **Dorothy Lee** is rector of Trinity, 250 Market St., Platteville, WI 53818.

The Rev. **Leslie Nipps** is rector of St. Michael and All Angels', 2925 Bonifacio St., Concord, CA 94519-2298.

The Rev. **Mark Preece** is rector of Trinity, 966 Trinity Ln., King of Prussia, PA 19406.

The Rev. **James Taylor** is rector of St. Thomas', 1150 E Montague Ave., North Charleston, SC 29405.

The Rev. **Janet Waggoner** is assistant at St. Matthew's, 36 New Canaan Rd., Wilton, CT 06897.

The Rev. **Carol Westpfahl** is assistant at Trinity, 36 Main St., Newtown, CT 06470.

### Ordinations

#### Priests

Utah — **Luis Rabago**.

#### Deacons

Florida — **Jean Hall Dodd, Jo Ann Hoskins**.

### Honorary Degrees

Berkeley Divinity School at Yale — The Rt. Rev. **John Bryson Chane**.

### Renunciations

Ohio — **Bill Tumbleson**.

### Resignations

The Rev. **Daniel W. Barker**, as rector of Holy Innocents', Henderson, NC.

The Rev. **Frank Gose**, as rector of St. Luke's, Blackstone, VA.

The Rev. **Noah B. Howard**, as missionary of Yadkin Valley Cluster, Diocese of North Carolina.

The Rev. **Stephen R. Stanley**, as assistant at Chapel of the Cross, Chapel Hill, and chaplain at the University North Carolina - Chapel Hill Campus Ministry.

The Rev. **Claire M. Tenny**, as assistant at St. Alban's, Davidson, NC, and assistant to the chaplain at Davidson College.

The Rev. **Joan C. Vella**, as vicar of Galloway Memorial, Elkin, NC.

### Retirements

The Rev. **Anthony Bullman**, as interim rector of Christ Church, Huron, OH.

The Rev. **Henry Buzzard**, as vicar of St. Ann's, New York, NY.

The Rev. **Alden Flanders**, as rector of Our Redeemer, Lexington, MA.

(Continued on next page)



(Retirements - Continued from previous page)

The Rev. **John Griswold**, as rector of St. Paul's, Millis, MA.

The Rev. **Robbin Harvey**, as deacon at Christ Church, Shaker Heights, OH.

The Rev. **Gerhard Laun**, as rector of St. Elizabeth's, Honolulu, HI.

**Deaths**

The Rev. **Paul Zonas Hoomstra**, 83, rector of Grace Church, Madison, WI, for 13 years, died Nov. 4 at his home in Savannah, GA, following an extended illness.

Fr. Hoomstra was a native of Pontiac, MI, a graduate of Central Michigan University, and Olivet University. He received a doctorate from Galilean Seminary. He was ordained minister in the Church of the Nazarene and served several Michigan churches. In 1952 he was ordained deacon in the Episcopal Church, and became a priest a year later. He was rector of Grace Church, Menomonee, MI, from 1955 to 1958, then moved to Madison, where he remained until 1971. He was the founding vicar and rector of St. Francis of the Islands Church on Wilmington Island, Savannah, GA, from 1975 to 1983; vicar of All Saints', Tybee Island, GA, 1983-90; and founding vicar of St. Peter's, Skidaway Island, Savannah, 1990-92. In his retirement, Fr. Hoomstra continued to serve St. Peter's as an assisting priest for several years, but diminishing eyesight limited his activities. He was president of the standing committee in the Diocese of Milwaukee, 1967-71, and served for a time as secretary of Associated Parishes. He composed the first draft of Eucharistic Prayer C, later adopted in the prayer book. He is survived by his wife, Mary-Nelson; sons Charles, of Madison, and Jon, of Cupertino, CA; a daughter, Beth Evans, of Ithaca, NY; six grandchildren and two great-grandchildren.

The Rev. **E. Burke Inlow**, retired priest of the Diocese of Pennsylvania, died Oct. 8 in Seattle, WA, where he resided. He was 87.

Fr. Inlow was born in Forest Grove, OR, and educated at the University of California, Johns Hopkins University, and the General Theological Seminary. He was ordained deacon in 1950 and priest in 1951, then served as vicar of St. Mark's, Crockett, CA, 1951-52; rector of Grace, Martinez, CA, 1952-54; and rector of Incarnation Holy Sacrament, Drexel Hill, PA, 1954-57. He is survived by his wife, Louise; four sons, Rush, Gerd, Brand, and Shane; and a daughter, Morgan Douglas.

**Next week...**

What is to become of the Episcopal Church?

**CLASSIFIEDS**

**BOOKS**

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. [AnglicanBk@aol.com](mailto:AnglicanBk@aol.com).

**CHURCH FURNISHINGS**

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

**CONFERENCE CENTER**

**EXECUTIVE DIRECTOR:** DuBose Episcopal Conference Center, Monteagle, TN (near Sewanee). Anyone interested in applying or needing further information, contact the Board President, **Bob Puckett**, (901) 685-8536. Fax: (901) 685-8285. E-Mail: [puckettab@aol.com](mailto:puckettab@aol.com). or send a resume to the Search Committee (Mr. Gareth Aden, 6000 Jocelyn Hollow Road, Nashville, TN 37205. or E-mail to: [gaden@esrm.com](mailto:gaden@esrm.com).

**PILGRIMAGES**

**Holy Sites of Celtic, Viking, and Anglo-Saxon Britain:** May 28th-June 10th, 2004. Cost \$2799.00 incl. air from Chicago. For detailed itinerary and further information contact leader **Fr. Arnold Klukas** at [Nashotah House \(262\) 646-8941](mailto:Nashotah House (262) 646-8941) or [arnold@klukas.net](http://arnold@klukas.net).

**POSITIONS OFFERED**

**FULL-TIME PRIEST:** North Platte Valley Cluster in western Nebraska is seeking full-time priest to continue programs in spiritual renewal and congregational development, and to minister to needs of individuals in the two parishes. Located on the Oregon Trail, four hours from Denver, CO, with excellent local schools and hospital. Located ten miles apart, Holy Apostles, Mitchell, and St. Timothy's, Gering, are both active, involved parishes, working together since 1993 to serve Christ in this beautiful valley of the North Platte River. Send inquiries to **Ms. Julie Fancher**, 1918 Mockingbird Dr., Scottsbluff, NE 69361; E-mail: [jf94107@alltel.net](mailto:jf94107@alltel.net).

**DEVELOPMENT DIRECTOR:** Five Talents International, an Anglican/Episcopal church non-profit, serving the poor in overseas countries through micro-enterprise development, is seeking a development director. Candidate will have 3+ years with face-to-face and major gift fundraising. Salary commensurate with experience and benefits package offered. Please fax resume and salary expectations to (703) 242-6017 or mail to: PO Box 1487, Fairfax, VA. 22030. E-mail: [fivetalents@fivetalents.org](mailto:fivetalents@fivetalents.org).

**PART-TIME PRIEST:** Seeking a part-time priest for a small rural church in Rensselaerville, New York, 30 miles southwest of Albany New York. For more information, please contact: **David Bryan, Senior Warden** at (518)797-3707 or [ddrb1253@aol.com](mailto:ddrb1253@aol.com) or [www.trinityepiscopalchurchrensseleerville.com](http://www.trinityepiscopalchurchrensseleerville.com).

**CHRISTIAN EDUCATION DIRECTOR (FULL OR PART-TIME):** St. Michael and All Angels Episcopal Church in historic Savannah, GA, seeking someone to coordinate our Christian Education program for children and adults; to create and implement events and programs that will benefit the members of our parish family. Church is approximately 200 members. Located in Midtown Savannah. Seeking to increase outreach program. Send inquiry or resumé to 3101 Waters Avenue, Savannah, GA 31405. E-mail: [smangels@bellsouth.com](mailto:smangels@bellsouth.com) or call (912) 354-7230.

**POSITIONS OFFERED**

**FULL-TIME CLERGY WANTED:** Must speak both Spanish and English fluently. We are willing to pay the right clergyperson \$20,000 more than you are now earning, plus parsonage, utilities, automobile and moving expenses. Our church, which is more than half a century old, needs a pastor for a new Spanish church being planted in Houston, Texas.

We are seeking a caring, compassionate, and enthusiastic pastor with a sense of humor, and who is committed to pastoral care. This person must have the quality of being a loyal team member of a church staff. Our church is an ecumenical and evangelical church that worships in the fifteen-hundred-year-old Anglican tradition, but reaches out to the entire community.

Please send your resume to: **Candis Darken, Search Committee, Saint Matthew's, Ecumenical Evangelical Church, 459 Columbus Avenue, # 234, New York, NY 10024.**

**SEEKING RECTOR:** Historic 231-year-old parish in northeast Philadelphia is seeking a rector after the loss of our pastor with over 40 years of service. We are a stable, mature, and financially sound parish of approximately 400 members. Located near transportation and schools, the church has an excellent music program with a pipe organ, day school building, chapel, and a parish hall. A parish profile is available.

For information contact **Robert Honer, All Saints' Episcopal Church, 9601 Frankford Avenue, Philadelphia, PA 19114.**

Web Site: [www.allsaintstorresdale.homestead.com](http://www.allsaintstorresdale.homestead.com).

**FULL-TIME YOUTH MINISTER:** The Episcopal Church of the Good Shepherd, Corpus Christi, TX, seeks a self-motivated team player to nourish and grow the total junior and senior high youth ministry program in cooperation with the youth and adults of our parish. Primary responsibilities include the development of weekly junior high and senior high programs implemented with a leadership team (including youth and adults) and continuing our tradition of mission work, both locally and abroad. For more details of this job description, please access this link: <http://www.cotgs.org/youth/youthminister/jobdescription.pdf>

The Church of the Good Shepherd is one of the largest congregations in the Diocese of West Texas. Located on the bluff, overlooking Corpus Christi Bay, the magnificent view is surpassed only by our membership's dedication to supporting each other and our community. The strength of our interest is a genuine love for our kids and a true desire to incorporate them into the life and ministry of the parish. If you feel this is your calling, reply to [nelsonbh9@aol.com](mailto:nelsonbh9@aol.com). If you have more questions about us, visit our website at [www.cotgs.org](http://www.cotgs.org). Contact: **The Rev. Ben Nelson, Church of the Good Shepherd, 700 S. Upper Broadway, Corpus Christi, TX 78401. PH (361) 882-1735.**

**SERVICES OFFERED**

**HOUSE SITTING:** Recently retired clergy couple. Happily pay utilities. References. January thru April 04 any location, 2 months minimum. **Phone: (401) 935-3992. E-mail: [clergy couple63@hotmail.com](mailto:clergy couple63@hotmail.com).**

**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.orderofstjoseph.org](http://www.orderofstjoseph.org), or write: **The Order of Saint Joseph, 604 Orleans Street, Natchez, MS 39120.**

# Church Directory

## CHURCH DIRECTORY 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.

## PINE BLUFF, AR

**TRINITY CHURCH** 703 West Third Ave.  
(Est. 1838, erected 1859)  
The Rev. Dr. Walter V.Z. Windsor, r  
Sun. 8 & 10:30, Tues 10

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

## BOULDER, CO

**ST. AIDAN'S** 2425 Colorado Ave.  
The Rev. James Cavanagh, campus chaplain  
The Rev. Don Henderson, r  
Sun 7:30, 10, 5 Episcopal Ministry, CU Boulder Th 6

## WASHINGTON, DC

**CHRIST CHURCH, Georgetown**  
Corner of 31st & O Sts., NW (202) 333-6677  
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Henninger Steadman; the Rev. Lyndon Shakespeere, asst r  
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6, H/A

## ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus  
www.stpauls-kst.com  
The Rev. Andrew L. Stoane, 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

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (772) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc. r; the Rev. Holly Oatland, 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

## WEST PALM BEACH, FL

**HOLY TRINITY** West Palm Beach  
211 Trinity Place (Downtown)  
www.holytrinitywpb.org (561) 655-9650  
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The Rev. W. Frisby Hendricks III, r; the Rev. Thomas A. Bruttall, c; the Rev. John W. Tucker, the Rev. Howarth L. Lewis, Jr., the Rev. Grant R. Shark, p-i-r, the Rev. John F. Mangrum, p-i-r, Mace Graham, org-ch  
Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40 Mat. 10 Eu

## HONOLULU, HI

**ST. MARK'S** (808) 732-2333  
539 Kapahu Lu Ave. (#13 Bus end of line)  
Sun Masses 7, 9 (Sung); MWF 8

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
ascensionchicago.org (312) 684-1271  
Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 8:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6. Sun 10:30-10:50 Rosary 9:30 Sat

## RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

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

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** 2919 St. Charles Ave. (504) 895-6602  
On the street car line at the corner of 6th St.  
www.ccnola.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).

## NEW ORLEANS, LA

**ST. ANNA'S**  
Serving the French Quarter since 1846.  
1313 Esplanade Ave. (504) 947-2121  
Rev. William H. Terry, r E-mail: wterry2217@aol.com  
Sun Eucharist (said) 8, Solemn High Mass 10, Wed. 6 Low Mass, Healing, Anointing.

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0975  
www.stmarysakcmo.org  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## LAS VEGAS, NV

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

## INDIANAPOLIS, IN

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

## HACKENSACK, NJ

**ST. ANTHONY OF PADUA** 72 Lodl St.  
The Rev. Brian Laffler, SSC  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
www.gracechurchinnewark.org  
The Rev. J. Carr Holland III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 962-4447  
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, curate; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan 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

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
www.stbarts.org (212) 378-0200  
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.

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rt. Rev. Herbert A. Donovan, Vicar  
(212) 602-0800 www.trinitywallstreet.org

## TRINITY

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

## ST. PAUL'S

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

## EPISCOPAL CHURCH CENTER

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

## ST. THOMAS

5th Ave. & 53rd St.  
www.saintthomaschurch.org (212) 757-7013  
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E. Krauss, 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

## ASHEVILLE, NC

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

## SAINT MARY'S

337 Charlotte St. Grove Park (828) 254-5836  
E-mail: 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)

## PORTLAND, OR

**ST. STEPHEN'S** (503) 223-6424  
1432 S.W. 13th Ave., 97201  
The Rev. Lawrence Falkowski, r  
Sun H Eu 7:45 & 10, Sun Sch. 10, Wed H Eu 12

## SELINGROVE, PA

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

## PROVIDENCE, RI

**S. STEPHEN'S** 114 George St.  
www.sstephens.org (401) 421-6702  
The Rev. John D. Alexander, r  
Sun Mass 8, 10 (Sol), 5:30, Daily as posted

## CHARLESTON, SC

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

## CORPUS CHRISTI, TX

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

## DALLAS, TX

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

## HOUSTON, TX

**PALMER MEMORIAL**  
Across from the Texas Medical Center and Rice University  
6221 Main Street (77030) (713) 529-6196  
Fax: (713) 529-6178 www.palmerchurch.org  
The Rev. James W. Nuttall, r; the Rev. Kenneth R. Dimmick;  
The Rev. Kit Wallingford  
Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 10

## SAN ANTONIO, TX

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

## CHRIST CHURCH

510 Belknap Pl.  
Just north of historic downtown  
www.cecas.org (210) 736-3132  
The Rev. Chuck Collins, r; the Rev. Eric Fenton, asst;  
the Rev. Dan Lauer, c; the Rev. Bob Carabin; the Rev. Norman Row, asst.  
Sun Eu 7:30, 8:30, 11:00

## MILWAUKEE, WI

**ALL SAINTS CATHEDRAL** (414) 271-7719  
818 E. Juneau  
The Very Rev. George Hillman, dean  
www.sccathedral.org  
Sun Masses 8, 10 (Sung). Daily as posted.

## LUTHERAN

## MOJAVE, CA

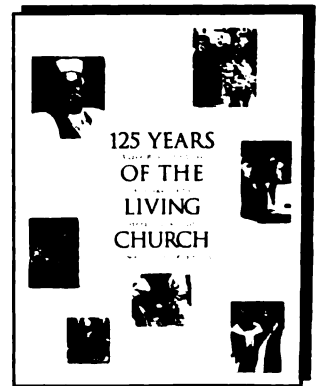
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