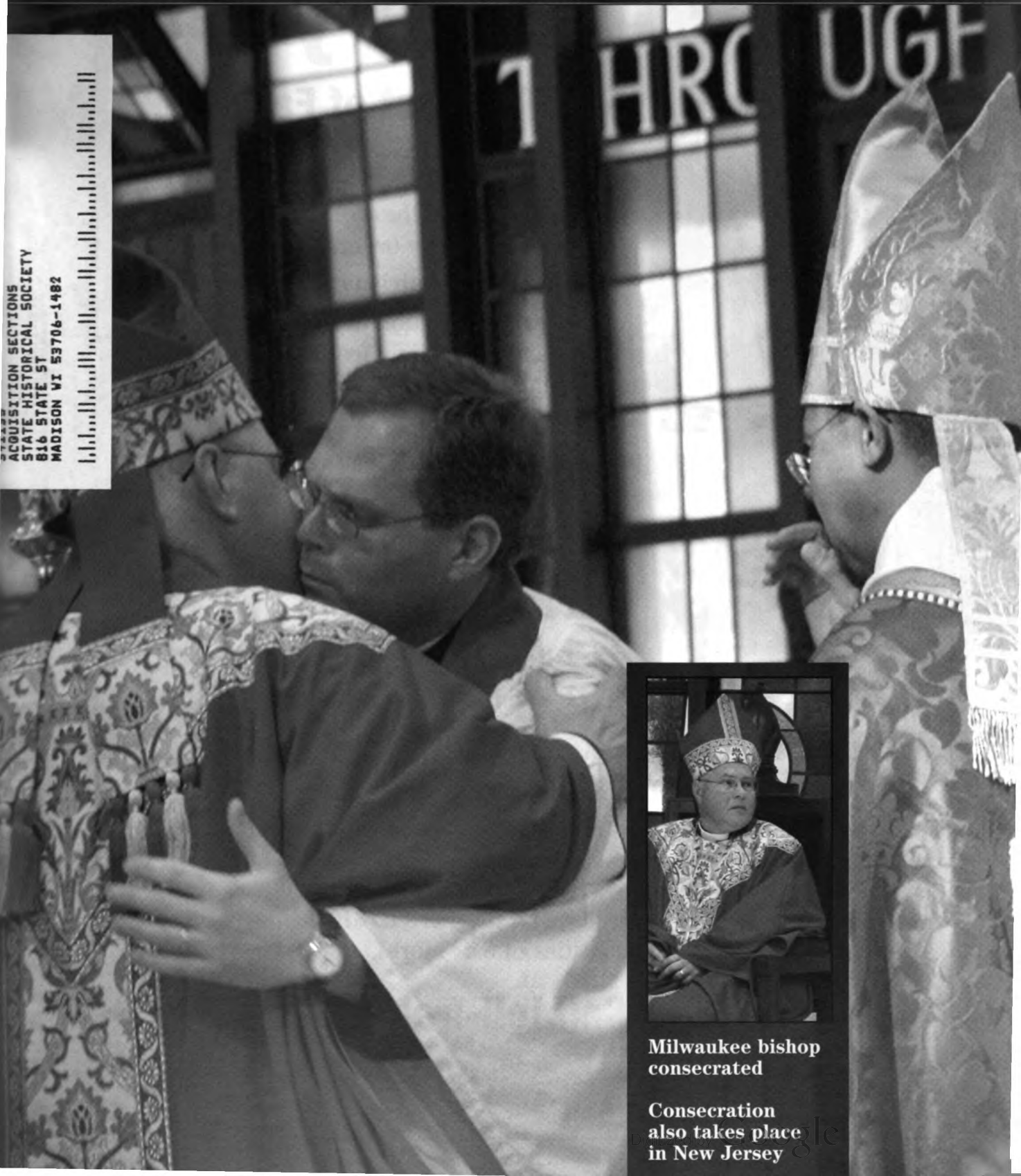


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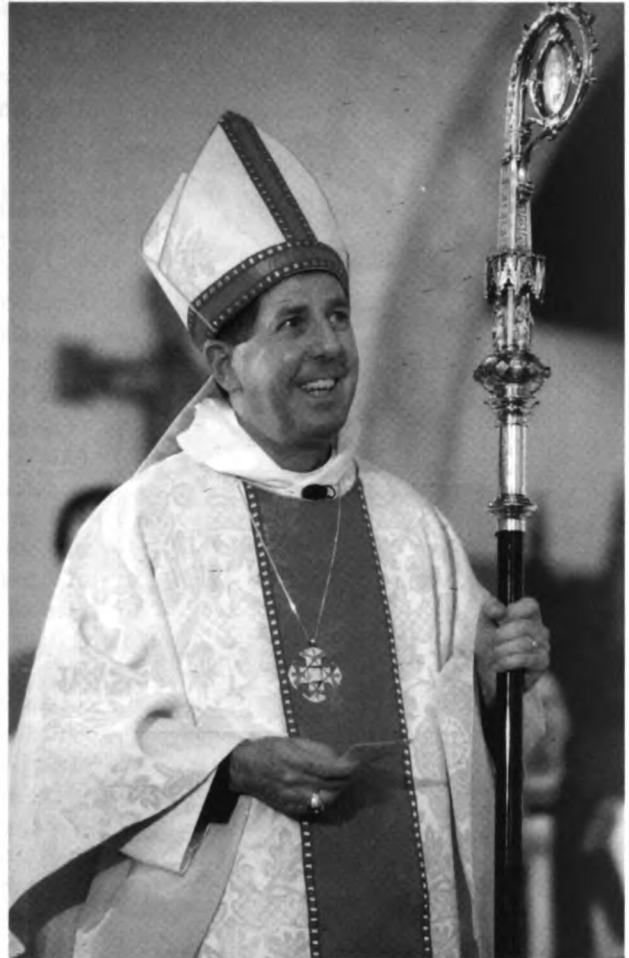
Volume 227 Number 19

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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The Rt. Rev. George Edward Councill takes charge as the 11th Bishop of New Jersey [p. 7].

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The Cover

The Rt. Rev. Steven Miller, left and inset, is congratulated upon his consecration as Bishop of Milwaukee by the Rev. David Pfaff, rector of St. Mark's Church, Milwaukee, while the Rt. Rev. Wendell Gibbs, Bishop of Michigan, looks on [p. 8].

Rick Bate photo

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SUNDAY'S READINGS

Icon of Destitution

'... out of her poverty (she) has put in everything ...'
 (Mark 12:44)

The 22nd Sunday after Pentecost, Nov. 9, 2003 (Proper 27B)

1 Kings 17:8-16; Psalm 146 (or Psalm 146:4-9); Heb. 9:24-28; Mark 12:38-44

These passages can serve as an entrée to the subject of stewardship. The wealthy in Mark's story make no sacrifice in offering to God because they give from their surplus, from the capital they do not need to live on, from their discretionary funds. In light of their wealth, what they give is only a pittance. On the other hand, the widow is the example of the good steward who makes a significant sacrifice by her offering. Both she and the widow of Zarephath in the Book of Numbers give all they have. This moves beyond the stewardship model of simply giving off the top; they give everything. This can be compared to the ultimate sacrifice of Christ mentioned in the Hebrews reading. His sacrifice results in an abundance of grace for all people. Likewise our offering of time, talent and treasure results in an abundance of grace for others. This is the basic stewardship scenario that often goes along with these readings.

However, there can be another take on this temple scene. Jesus first criticizes the scribes for devouring widows' houses. Jesus then moves on to comment on the widow who gives all she has. Mark connects the devouring scribes and the poor widow by this literary juxtaposition. The Old Testament is replete with injunctions to care

for the poor. Two examples of poor that come up frequently are widows and orphans because they are classic examples of people who are extremely helpless and in need of advocates for defense.

This command to care for orphans and widows that we find in the Hebrew scriptures brings up a question. Would Jesus really want the widow, or us for that matter, to give all we have to the point of destitution? Rightly, he praises her generosity and apparent dependence on God. On the other hand, Jesus is criticizing a situation in society that allows such destitution to exist in the first place. He is criticizing a societal condition that looks the other way when people are in real need. This criticism applies then and now.

Elijah knows that the widow of Zarephath will be provided for after her offering. The widow in the gospel story is not offered any support. She stands before us as an icon of all the destitute of the world. She is presented to us as an icon that indicts all of us who look the other way. Do we look the other way even as we write out our pledge to the church? Do we think that our pittance from our discretionary money has purchased us the luxury of never having to consider the down-trodden of society?

Look It Up

Talk to your parish treasurer, rector or vestry member about how much of the budget goes to outreach.

Think About It

Parish upkeep consumes a good deal of money, and many parishes barely get by financially. How can we create a balance between the expense of maintaining the parish institution and buildings with the cry of the poor?

Next Sunday

The 23rd Sunday after Pentecost, Nov. 16, 2003 (Proper 28B)

Dan. 12:1-4a (5-13); Psalm 16 (or Psalm 16:5-11); Heb. 10:31-39; Mark 13:14-23

Revelation and the Church

Vatican II in the Twenty-first Century

Edited by Raymond A. Lucker and William C. McDonough. Orbis Books. Pp. 283. \$24. ISBN 1-57075-479-9.

Fourteen essays in this book examine Vatican II from a largely liberal and sympathetic point of view, urging further attention to one interpretation of its directives at the beginning of the 21st century.

Contributors to the volume are uncomfortable with recent papal policies, particularly with documents on liturgical translation and revision.

They praise papal apologies as putting "into action the vision of Vatican II;" they also urge a re-examination of the Roman Catholic Church's official positions on contraception and the

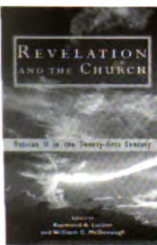
ordination of women. One author goes so far as to challenge the necessity of bread and wine for the celebration of the Eucharist, and some readers will be troubled by the repeated call to an awareness of "progressive revelation" in human experience, even when this might be in opposition to scripture, tradition or reason.

If anything, the volume exposes deep fault lines in Roman Catholicism today — both within the United States, and between the United States and Rome.

Raymond Lucker (1927-2001) was the diocesan bishop of New Ulm, Minn., for 25 years, coinciding with the implementation of the reforms of Vatican II and its aftermath on a diocesan and parochial level. He lived exactly half of his life before the council, and half after it.

This book is the fruit of his last years, during which he succumbed to cancer after entering retirement in 2000. His own introductory essay on "the beauty and challenge of divine revelation" is the best in the book, with a clear insistence on the givenness of revelation in the life of the church.

*Richard J. Mammana, Jr.
East Stroudsburg, Pa.*



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The Right Reverend Robert Duncan,
Bishop of Pittsburgh
and

The Reverend Canon David C. Anderson,
President, American Anglican Council

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Bishop Elected in Arizona

In the context of a celebration of the Eucharist, the Rev. Canon Kirk Stevan Smith, 53, rector of St. James' Church, Los Angeles, was elected on the second ballot to succeed the Rt. Rev. Robert R. Shahan as Bishop of Arizona during the convention of the Diocese of Arizona at All Saints', Phoenix.



Canon Smith

Canon Smith is considered to be the most theologically inclusive among the four official candidates, all of whom supported the General Convention decisions to condone same-sex blessings and consent to the election of a non-celibate homosexual person as Bishop of New Hampshire. Other candidates put forward by the nominating committee were: the Rev. Christopher Brdlik, rector of Calvary Church, Summit, N.J.; the Rev. Jonathon Coffey, rector of St. Anthony in the Desert, Scottsdale, Ariz.; and, the Rev. Carol Hull, rector of St. George's, Dayton, Ohio. A fifth candidate, the

Rev. Michael Lessard, priest-in-charge of St. Luke's at the Mountain, Phoenix, who did not support the sexuality resolution, was nominated from the floor and received less than 5 percent of the total vote.

The election came at a turbulent time for both the diocese and the wider church. With at least one parish poised to disassociate from the diocese as a result of the New Hampshire election, questions about sexuality had dominated the officially sponsored meet-the-candidate sessions held throughout the diocese. There was no public discussion on sexuality at diocesan convention. Clergy from nearly every theological perspective found in the diocese agree that the bishop has shunned controversy, particularly in the form of convention resolutions, during his 11 years as diocesan.

Two items were presented to convention for action. The first, a relatively minor canonical change to reflect the routine transfer of two congregations to adjacent dioceses, was approved on the first reading. The second, a resolu-

ARIZONA				
Ballot	1		2	
	C	L	C	L
Needed to Elect				
Coffey	20	40	15	31
Hall	20	60	16	49
Brdlik	6	14	0	2
Lessard	2	20	2	13
Smith	36	173	52	213

tion to grant retired clergy both voice and vote at diocesan convention, was withdrawn after an amendment to study the issue was proposed. Retired clergy in the diocese currently have voice, but not vote. However, some interim clergy serving in the diocese are retired and sponsors of the resolution said it was inconsistent to grant some retired clergy vote and not others. Objections were raised primarily over the impracticality of implementation.

In other business, a \$2.4 million budget was approved for 2004. Pending consents, a tentative consecration in April has been announced.

(The Rev.) Steven R. Ford

Bishop Alard had 'Passion for Evangelism'

The Rt. Rev. Leo Jesus Alard, Bishop Suffragan of Texas, died Oct. 16 following a long illness. Bishop Alard was waiting for a liver transplant when his health deteriorated. He was 62.

"We are deeply saddened by Leo's death and will miss his joy for life and his passion for our Lord Jesus Christ," said the Rt. Rev. Don Wimberly, Bishop of Texas. "Leo was the wind in our sails when he preached. His passion for evangelism and mission enabled us to reach many, many people. He was greatly loved by everyone."

In 1986, Bishop Alard came to Texas as the executive director of the Center for Hispanic Ministries of Province 7 and was later called to be canon for Hispanic Ministries in the Diocese of Texas. He served concurrently as vicar of Santa Cruz, Houston, and became canon for Multi-Cultural Ministries in 1995, the

same year he was elected bishop suffragan. Bishop Alard was instrumental in the development of lay leadership in Cursillo, Faith Alive, Marriage Encounter and Kairos, a prison ministry. He served as president of the National Commission on Hispanic Ministries, as a member of the Standing Commission on Evangelism, the Joint Commission on Christian Initiation, the National Lay Hispanic Network, and other boards and committees nationwide.



Bishop Alard

He was born in Havana, Cuba, and came to the United States at the age of 20. He graduated from Stetson University with a degree in history and from the Episcopal Theological Seminary of

the Caribbean in Puerto Rico in 1967. He was ordained in 1968 and served as vicar of St. Mark's, Chattahoochee, Fla., on the faculty of the Episcopal Seminary of the Caribbean, Puerto Rico, and in 1972 became rector of St. John's, Homestead, Fla.

Bishop Alard studied at the Ecumenical Institute in Bossey, near Geneva, Switzerland, and later completed graduate studies at the University of the South, Sewanee. He was awarded a doctorate from the Episcopal Theological Seminary of the Southwest in 1996 and from the University of the South in May 2000.

Bishop Alard is survived by his wife, Aida; a daughter, Rebecca of Houston; and his father, Jose Alard.

The Texas Episcopalian contributed to this report.

Soft Sound Begins New Era in New Jersey

The Diocese of New Jersey closed a turbulent chapter from its past on Oct. 18 with the consecration of the Rt. Rev. George Edward Cuncell as its 11th bishop. There were loud trumpets and drums to herald the start of the procession at Trinity Cathedral in Trenton, but the new bishop did not arrive with the drums and trumpets. There were thunderous descants from the organ, but the new bishop did not process in to the music of the organ. Instead, he was welcomed into his cathedral for the first time by the still, small sound of a flute, played by his daughter, Martha. In a diocesan center staff meeting, the following Monday, Bishop Cuncell said he hopes his episcopacy will be remembered more for the soft voice of the flute than the loud one of drums or organ.

An estimated 1,400 worshippers filled Trinity Cathedral beyond capacity on the Feast of St. Luke the Evangelist. Bishop Cuncell was surrounded by family, friends, members of his last parish, the Church of the Holy Spirit in Lake Forest, Ill., and a diocesan family eager to embrace him as their spiritual leader. The diocese has been without a full-time bishop since the Rt. Rev. Joe Morris Doss was forced to resign in 1999 after five turbulent years.



Fr. Cuncell kneels before Presiding Bishop Griswold at the service in Trenton, N.J.

The Most Rev. Frank T. Griswold, Presiding Bishop, was the chief consecrator. Co-Consecrators were the Rt. Rev. Andrew F. Wissemann, retired Bishop of Western Massachusetts, the Rt. Rev. David B. Joslin, Assisting

Bishop of New Jersey, the Rt. Rev. Gordon P. Scruton, Bishop of Western Massachusetts, and the Rt. Rev. G.P. Mellick Belshaw, retired Bishop of New Jersey.

The Rev. Alan M. Gates, priest-in-charge of Holy Spirit, Lake Forest, was the preacher. In his message that was at times tender, amusing, and profound, he charged Bishop Cuncell: "George, by the grace of God, be that brave heart which is not discouraged, that hopeful heart which makes the best of all things." He also charged the diocese: "May this diocese and its bishop grow to mirror one another in trust and love."

The oblation bearers were Ruth T. Cuncell, wife of the new bishop, and Sarah and Martha Cuncell, their daughters. The Most Rev. Martin deJesus Barahona, Bishop of El Salvador and Primate for the Anglican Province of Central America, led the Prayer of Thanksgiving.

(The Rev.) Lawrence D. Fish

Diocese Favored in Court Appeal

A Pennsylvania panel of appeal has concurred with a lower court's ruling that favors the Diocese of Pennsylvania's claim to the property and parish of the Church of St. James the Less, Philadelphia. The church was given 30 days from the Oct. 7 ruling to ask the Pennsylvania Supreme Court to hear a further appeal.

The congregation of St. James' attempted to withdraw from the Episcopal Church in 1999, citing theological differences on issues such as the ordination of women and acceptance of homosexuality within the priesthood.

The appellate panel affirmed the lower court judge's conclusions that the vestry of St. James' should be removed from office; that the bishop and standing committee hold the legal title to the real property for the benefit of St. James' members and for the benefit of the diocese; and that the vestry's attempt to merge the church into a corporation not affiliated with the diocese was invalid. The opinion written by the Hon. Doris A. Smith-Ribner was joined by five members of the seven-judge panel. President Judge James Gardner Colins filed a dissenting opinion in the case.

Dallas Withholds Funds to National Program

Individual churches within the Diocese of Dallas may still specifically request that funds originating from their local parish be sent to the program portion of the General Convention budget, but the diocese will not contribute anything in 2004. Delegates at the Oct. 16-18 annual diocesan convention narrowly voted to eliminate the diocesan contribution to the national church which last year was \$512,161. The vote was 45-38 in the clergy order and 112-102 in the lay order.

Following the vote, delegates wishing to continue to support the national church gained a mind of the house resolution that would allow them to send funds directly to the national church should their vestries approve. The Rt. Rev. James M. Stanton, Bishop of Dallas, said such a move would be "appropriate." The \$512,161 diocesan contribution for this year will be placed in a new account for mission work to be administered by the diocesan executive council.

The vote was a response to the Aug. 5 General Convention decision to approve the election of the Rev. Canon V. Gene Robinson as Bishop Coadjutor-elect of New Hampshire.

Also in response to convention, Dallas delegates approved a change to diocesan canons to clarify "holy matrimony shall mean the exclusive physical and spiritual union of one man and one woman entered into within the community of faith."

Dallas delegates also approved a resolution asking Canon Robinson to renounce his position as bishop-elect.

The votes were just a part of the convention, which also included an afternoon devoted to a better understanding of how to listen to each other's heartfelt responses to difficult issues. The Wildworks Group of Dallas conducted the Friday afternoon session. The convention ended with a video celebrating the history of the diocese, the third-fastest-growing diocese and second among Episcopal dioceses in terms of per capita annual pledge amounts.

Jim Goodson



Rick Bate phot.

Bishop Miller gives a blessing during the Eucharist at the Milwaukee consecration service.

Milwaukee Bishop Highlights Partnerships

Before the new Bishop of Milwaukee brought his fiancé, Cindy, to his family home for the first Thanksgiving Day dinner as a couple, he composed lyrics which included the names and home towns for all of his extended family and then set them to the melody of a well-known Thanksgiving hymn. Roughly 14 years later, the Rt. Rev. Steven Andrew Miller chose lyrics by the founder of the Lutheran churches, Martin Luther (A Mighty Fortress is Our God), for his consecration processional Oct. 18 at the Roman Catholic Mater Christi Chapel in Milwaukee.

Bishop Miller's only unscripted remarks during the service came when he brought forward his ecumenical counterparts: Roman Catholic Archbishop of Milwaukee Timothy Dolan and Bishop Paul Stumme-Diers of the Greater Milwaukee Synod of the Evangelical Lutheran Church in America.

"There's a great tradition in town of these three bishops working together," Bishop Miller noted enthusiastically. "When I came to town, [Archbishop] Tim [Dolan] said, 'We'll now have a full plate again.'"

In an interview which appeared the

following day in *The Milwaukee Journal Sentinel*, Bishop Miller said he hoped to work ecumenically with Lutherans, Roman Catholics and other partners on issues such as pending state legislation that would allow people to carry concealed weapons. He said he will leave intact a diocesan policy which forbids the blessing of same-sex relationships.

The Rt. Rev. Wendell N. Gibbs, Jr., Bishop of Michigan, was the chief consecrator. Co-consecrators included: the Rt. Rev. Roger J. White, who recently retired as Bishop of Milwaukee; the Rt. Rev. Arthur A. Vogel, retired Bishop of West Missouri; the Rt. Rev. Russell E. Jacobus, Bishop of Fond du Lac; and the Rt. Rev. Keith B. Whitmore, Bishop of Eau Claire.

The Rt. Rev. Peter James Lee, Bishop of Virginia, referred frequently to holy scripture during his point-by-point description of the duties which come with the office of bishop. He also cautioned the newest member of the House of Bishops to avoid falling into "the arrogance of thinking we can satisfy every expectation."

Steve Waring

The Primates' Statement That Almost Wasn't

Dealt a relatively weak hand in the months following the General Convention [TLC, Oct. 19], the Archbishop of Capetown, the Most Rev Njongonkulu Ndungane almost single-handedly turned aside the call for discipline of the American Church at the emergency meeting held at Lambeth Palace on Oct. 15-16. Although the final statement unambiguously named the American Church and the Canadian Diocese of New Westminster, the rebuke nearly did not happen. At the lunch break on the final day of the meeting, conservative activists were being told by their allies inside the primates' meeting to be prepared for a crushing defeat.

The first day went badly for the conservatives [TLC, Nov. 2]. In addition to capitulating on the Eucharist issue, requests to discipline the American Church on the first day were met with polite legal objections from the Archbishop of Canterbury's chancellor, John Rees, who stated he believed there to be no legal mechanism in place to expel the American Church from the communion. Mr. Rees further argued that American conservatives would use any rebuke as legal ammunition against the Episcopal Church.

Prior to the meeting, Archbishop Williams signaled to his fellow primates that he supported the conservative stance and objected to the consecration of the Rev. Canon V. Gene Robinson. However, on the first



ENS photo

Archbishop Ndungane at General Convention.

day Archbishop Williams adopted a low profile, giving the senior primate, Archbishop Robin Eames of Ireland, a prominent roll in leading the deliberations. Writing in the *Church of Ireland Gazette* before the meeting, Archbishop Eames argued that it was neither legally possible nor desirable to censure the American Church [TLC, Oct. 19].

The design of the agenda further frustrated the conservative coalition. Instead of dividing on the issues and debating two points of view, the meet-

ing organizers asked each primate in turn to "tell his story" while other primates were permitted to ask questions. One of the more outspoken members of the liberal caucus, Archbishop Ndungane, pressed home the attack against his fellow Africans. He angered conservatives by his aggressive questioning of his fellow primates and outspoken stance against any censure of the American Church.

One primate told *THE LIVING CHURCH* that the liberal Western primates maintained a united front and would not agree to any condemnation of the American Church through the first day and a half.

But during the afternoon on the second day, the mood shifted abruptly. Archbishop Williams began to exert a subtle leadership and influence toward adopting the conservative positions, and a group of 10 primates, mostly silent up to this point, one after another spoke about why Canon Robinson's election as Bishop Coadjutor of New Hampshire could not stand. The liberal coalition began to fray and the agreed statement written the night before by a team led by the Archbishop of Wales was re-written to incorporate the call for discipline and rebuke. Asked what caused the shift in the meeting, the Rt. Rev. Daniel Herzog, Bishop of Albany, responded, "It was the Holy Spirit."

(The Rev.) George Conger

Bishop Fairfield of North Dakota Critically Injured

The Rt. Rev. Andrew H. Fairfield, newly retired Bishop of North Dakota, was critically injured Oct. 14 when he struck the side of his head on a canoe he was attempting to secure to the roof of his car.

After Bishop Fairfield complained of a headache, his wife, Sally, took him to the nearest hospital in Park Rapids, Minn., where he soon lost consciousness. From there he was flown by helicopter to MeritCare Hospital in Fargo,

N.D. Doctors in Fargo diagnosed bleeding on the brain and performed emergency surgery to relieve internal pressure and to repair a ruptured blood vessel. During surgery, several people from the diocese were at the hospital to comfort Mrs. Fairfield and to pray for the bishop's recovery.

By Oct. 17, Bishop Fairfield had regained consciousness and was breathing without the aid of a ventilator. Although the prognosis remains



Bishop Fairfield

guarded, prospects appear good for a recovery.

Bishop Fairfield retired as Bishop of North Dakota on Aug. 15. He and his wife had announced their intention to live in spiritual semi-seclusion for at least a year at their Minnesota cabin.

The Church Under the Microscope

Rowan Williams more than lived up to his courageous intellectual reputation in the first real test of his leadership last month, but his hard-won truce may already have expired by the cover date of this issue. Regardless of what happened in New Hampshire Nov. 2, historical events already underway for many decades may prove too powerful a force even for someone as gifted as the Archbishop of Canterbury surely is.

More than eight years ago, the Rt. Rev. John H. MacNaughton, who retired as Bishop of West Texas later that year, wrote in this magazine that the Episcopal Church was actually two distinct churches and organizationally going in opposite directions. If the recent primates' meeting in London [TLC, Nov. 2] makes anything clear, it is that the polarity is not confined solely to the Episcopal Church or even the Anglican Communion. Rather than two churches, it is perhaps more accurate to say that two congregations are emerging from Western Christianity. The mitosis, or cellular division, is not complete and therefore an accurately detailed description of the outcome may still be decades away.

The secular media use the labels "liberal" and "conservative," but this does not adequately describe the nature of the divide, and not just because those labels have taken on such negative, politicized connotations. It is really two almost completely different ways of understanding what it means to be a Christian, and their seemingly mutually exclusive theologies help to explain why the two sides have had such difficulty understanding each other. No doubt many people of various persuasions will read the following descriptive paragraphs and conclude that they fit comfortably in neither (or both) congregation. Given a more detailed description of the two theologies, it is almost certain that nearly everyone would eventually encounter a "deal breaker" that would exclude him or her from the theology of one or the other.

The congregation usually described as "liberal" is more accurately described as "inclusive." The Inclusive Congregation begins with the assumption that God's love is unconditional. It believes that the books of the Holy Bible are inspiring words of God, but not necessarily actually written in some way by God. It encounters its understanding and identity of Christ first through the incarnation. The Inclusive Congregation defines Christian member-

ship as broadly as those who are in eucharistic fellowship at a particular time. The Eucharist in an Inclusive Congregation is a celebratory meal of equals with the priest serving as the host.

The congregation usually described as "conservative" is better understood and labeled as "existentialist." God's love, the Existentialist



Historical events may prove too powerful a force even for someone as gifted as the Archbishop of Canterbury.

Jim Rosenthal/Anglican World photo

Congregation believes, is unchanging, but through original sin, existence has become finite and meaningless. The Holy Bible is the absolute, inspired word of God, and the atonement is the way the Existentialist Congregation first understands Christ. It understands the Eucharist as a sacrificial rite which traces its roots directly back to the earliest covenant between God and humanity in the Old Testament. The priest is set apart to be an intermediary between God and the community. Individuals within the community are only worthy after confessing Christ and repenting of sinful ways.

Just how closely these two congregations are delicately juxtapositioned at the moment can be seen by a brief examination of the college of African primates who met at Lambeth last month. The Continent of Africa (or at least the Anglican population of it) is often assumed to be universally existentialist, but the Primate of South Africa was perhaps the most skillful advocate for the Inclusive Congregation position at the primates' meeting. Even more remarkably, the Inclusive Congregation position of Archbishop Njongonkulu Ndungane is probably a minority one within his own province.

Perhaps the most extraordinary example from London of the historic church mitosis process, however, was the example which appears to be underway within one individual who is both an inclusive primate and an existentialist *primus inter pares*.

Steve Waring, news editor

Did You Know...

John Lennon and Paul McCartney, one of the most successful songwriting partnerships in history, met at an Anglican church picnic in Liverpool, England.

Quote of the Week

Argus Hamilton, writing in the Gwinnett (Ga.) Daily Post online edition on the American Anglican Council's gathering in Dallas: "The American Anglican Council had an arm-waving rally in Dallas Thursday. It looked odd. They are either Episcopalians with fundamental views or the church thinks that working with snakes is the best way to get that showroom at the Mirage."

Positives in the Primates' Statement

Those who were looking for the primates of the Anglican Communion to resolve the tenuous state of affairs in the Episcopal Church probably are disappointed in the statement released by the primates at the conclusion of their meeting in London Oct. 15-16 [TLC, Nov. 2]. We pointed out in this space some time ago [TLC, Oct. 12] that the primates are limited in what they can do. Therefore, it was unwise to expect pronouncements that would discipline the Episcopal Church or the Anglican Church of Canada.

The Most Rev. Rowan Williams provided exemplary leadership at the primates' meeting in a difficult situation.

The extraordinary meeting was called by the Archbishop of Canterbury in response to the American church's approval for the Diocese of New Hampshire to consecrate a bishop coadjutor who lives in a committed homosexual relationship, and to the Diocese of New Westminster (Canada) which authorized a rite of blessing for those in committed same-sex relationships. Archbishop of Canterbury Rowan Williams and 36 of the other 37 primates met at Lambeth Palace to try to work through their differences. Despite the lack of a solution to the dilemmas in North America, there is encouragement in the primates' statement:

- The unity of the Anglican Communion was maintained, at least for the time being. Before the meeting it seemed unlikely that a split could be averted, and there were signs during the early part of the gathering that the Communion was unraveling.

- The primates reaffirmed the resolutions adopted in 1998 at the Lambeth Conference and said those resolutions that addressed sexuality represent the present position of the Anglican Communion on these issues. The bishops said at that Lambeth Conference that homosexuality is incompatible with scripture.

- The primates also said that if the consecration of the Rev. Canon V. Gene Robinson took place in New Hampshire as scheduled Nov. 2, the future of the Communion would be put in jeopardy. Episcopalians who opposed consent for Canon Robinson knew this, but it should be a boost to those persons to know that the primates agree.

- For the first time the primates are acknowledging that those who were to participate in the consecration of Canon Robinson are responsible for the crisis that exists throughout the Anglican Communion.

- The primates also acknowledged that following the New Hampshire consecration a realignment of Anglicanism is likely to occur. While there was no indication of how such realignment might unfold, there is a strong

likelihood that it will begin when several of the 38 provinces declare themselves out of communion with the Episcopal Church. This would likely mark the end of any partnerships with the Episcopal Church and would mean that a large portion of the Anglican Communion would not recognize the Bishop Coadjutor of New Hampshire as a bishop.

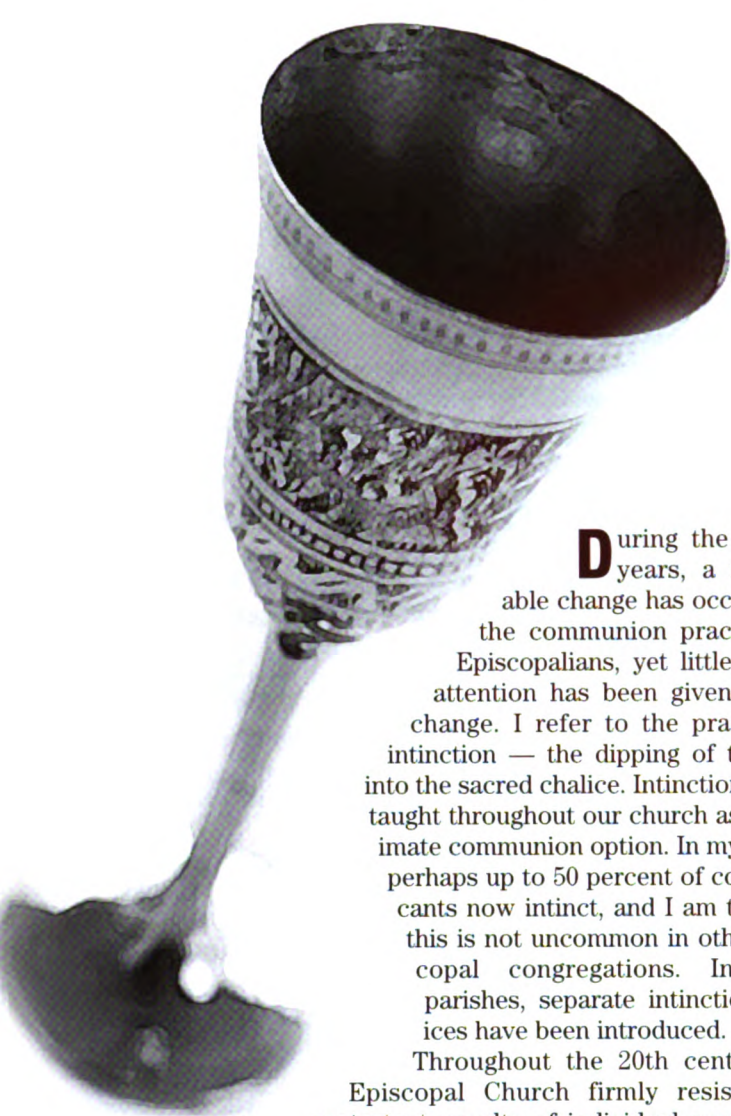
- The statement acknowledges the need for episcopal oversight to be provided for "dissenting minorities" in consultation with the Archbishop of Canterbury. Conservative parishes in liberal dioceses (or liberal parishes in conservative dioceses) would be able to receive pastoral care from a visiting bishop.

- The primates state clearly that no province has the authority to substitute unilaterally any alternate teaching as if it were the teaching of the Anglican Communion. This clearly was a rebuke to the Episcopal Church and to the Canadian Diocese of New Westminster.

In his first major crisis since taking over as Archbishop of Canterbury, the Most Rev. Rowan Williams provided exemplary leadership at the primates' meeting in a difficult situation. Following the meeting he described it as "a very remarkable couple of days in the life of the Anglican Communion." We are thankful that the primates are committed to the ongoing life of the Communion in spite of disagreements. Their prayerful, thoughtful decisions and their willingness to become involved in the current crisis should be appreciated by orthodox Anglicans everywhere.

Sonia Francis: Gracious and Cordial

Many Episcopalians are mourning the death of Sonia Francis, who for 37 years was a key member of the staff at the Episcopal Church Center in New York City. Ms. Francis, who died Oct. 16, was in recent years the Presiding Bishop's executive for program. She retired last spring for health reasons. She was one of the founders of Episcopal Communicators, and as executive for communications, she was among those who planned and launched *Episcopal Life*. Later she went on to become director of program at the Church Center. In those positions Ms. Francis touched the lives of thousands. Anyone who encountered her at the church's New York headquarters or elsewhere was always treated graciously and cordially. She will be missed.



READER'S VIEWPOINT

IN DEFENSE of the Common Cup

(First of two parts)

By Alvin F. Kimel, Jr.

During the last 20 years, a remarkable change has occurred in the communion practices of Episcopalians, yet little critical attention has been given to this change. I refer to the practice of intinction — the dipping of the host into the sacred chalice. Intinction is now taught throughout our church as a legitimate communion option. In my parish, perhaps up to 50 percent of communicants now intinct, and I am told that this is not uncommon in other Episcopal congregations. In some parishes, separate intinction chalices have been introduced.

Throughout the 20th century the Episcopal Church firmly resisted the protestant novelty of individual communion glasses. We insisted on obedience to the command of our Lord to share a common cup, as Anglicanism has always insisted since the Reformation (Article XXX). Yet now we are on the verge of abandoning that communal act which gives the chalice its symbolic power and significance. We will keep the cup, but we will no longer drink from it. A protest against this change is in order.

The gospel narratives of the Last Supper are clear: "Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it" (Mark 14:23). For 1,200 years, the Western Church understood our Lord's institution of the Eucharist as mandating a common chalice. Intinction was, at various times, entertained by the church; but each time it was rejected and the act of drinking from the cup was reaffirmed.

In 675, the Fourth Council of Braga prohibited the dipping of the holy bread into the chalice: "The practice of giving the people eucharistic communion by means of intinction has no authority in the gospel, where he gave his disciples his body and blood: the bread was given separately and the cup was given separately.

We read that Christ gave intincted bread to no one except to that disciple whom he revealed as a traitor by offering him a morsel that had been dipped." This prohibition of intinction was reiterated in the Middle Ages by the Councils of Clermont (1095) and London (1175). "This use is not authentic," Bernold of Constance wrote, "for it is contrary to the institution of the Lord" (11th c.). Pope Pascal II denounced the *intinctio panis* as a "human innovation" that violated the command of Christ (12th c.). Robert Pullen in England decried intinction as "Judas communion" (12th c.). Exceptions were provided for the sick and dying; but within the liturgy itself the normative practice of communal drinking was decisively upheld.

Guiding the church's rejection of intinction were the words of Christ. The dominical mandate ordains specific ritual uses of bread and wine. We are commanded by our Lord to drink together from a common cup. There is no provision for dipping the body of Christ into the sacred chalice as a substitute for the sacramental drinking. The precious blood is to be drunk, and it is to be drunk from a communal vessel. The biblical institution that creates the Eucharist is a canonical given of Christian

**We are commanded by our Lord
to drink together from a common cup.
There is no provision for dipping
the body of Christ into the sacred
chalice as a substitute
for the sacramental drinking.**

practice and reflection. It mandates both the celebration of the Supper and certain specifics of that celebration. There is no higher authority to which we may appeal. We either obey the command, or

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

we cease to speak and live the gospel. "It is too much," Anglican Divine Jeremy Taylor wrote, "that any part of the church should so much as in a single instance administer the holy sacrament otherwise than it is in the institution of Christ; there being no other warrant for doing the thing at all, but Christ's institution, and therefore no other way of learning how to do it, but by the same institution by which all of it is done." On this basis Taylor rejected the right of the church either to withhold the chalice from the laity or to authorize intinction in the ordinary ministrations of communion.

I am not suggesting that intinction invalidates the sacrament, but I do claim that it profoundly impoverishes the symbolism of our ritual action. At a deep, existential level, we all understand the significance of drinking from a common cup. We all know there is a difference between sharing a common cup and drinking from individual glasses. We all know there is a difference between drinking from a common cup and dipping our food into the cup. We feel these differences in the depths of our souls — which is why we prefer to avoid the intimacy that the chalice brings. Strangers do not drink from the same vessel.

Communion in the loving cup of the Lord establishes the baptized as the family of the new covenant. The cup is this covenant. To share the cup is to share in the love of the Savior and be made his brothers and sisters. Each Sunday we drink together the sacred blood from the one chalice and are reborn as the family of the risen Jesus. We become vulnerable to each other at physical, emotional, and spiritual levels. We cease to be strangers. The intimacy of the common cup is precisely its import. The practice of intinction violates the gospel in its primal embodiment in the Supper.

The Episcopal Church needs to critically address and reform its communion practices. Intinction diminishes the symbolic fullness of the Eucharist and threatens its sacramental integrity. The apostles drank from the common cup. So should we. □

The Rev. Alvin F. Kimel, Jr. is the rector of St. Mark's Church, Johnstown, Pa.

Next week: Health concerns.

LETTERS TO THE EDITOR

Like Hamlet

The consensus-seeking Anglican Communion is now flirting with tragedy. No ordinary tragedy, this; we're looking at Hamlet.

Throughout the course of Shakespeare's great play, Hamlet struggles with issues of truth and morality. He has wondered how to take action during a time of uncertainty and political danger. It's a terrible dilemma. His good friends spy on him. His girlfriend spies on him. His uncle, the king, signs his death warrant. His mother has married that same uncle and they've moved into the palace. They share a bed. Hamlet calls this an "unnatural union." Hamlet claims, with accuracy, that there is something rotten in the state of Denmark.

In the midst of all this, the ghostly presence of the murdered king, his father, appears to Hamlet and pleads, "Remember me!" Hamlet alone hears the words.

Alas, it ends badly for all involved. At the final curtain the main characters are alienated, battered or dead.

A foreign overseer must be called in to restore order, sanity and new life to a state which is rotting away.

*Brian R. Marsh
Belchertown, Mass.*

Interpreting Scripture

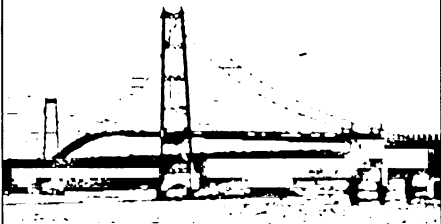
I realized recently how tired I was getting of the assumption of many these days that anyone with whom they disagree doesn't take the Bible seriously. In the words of a TLC letter to the editor, they "have abandoned the real gospel because it is too hard," or, as a priest in Colorado recently put it, are more influenced by secular values than by the scriptures.

We might get further in this difficult time, and perhaps be even more pleasing to God, if we could acknowledge that many on both sides of these issues are trying to proclaim the gospel and are willing to do so even when it's not popular or easy. I spend a lot of time and energy trying to understand and proclaim the good news of God in Christ. That serious work has led me to some very different conclusions about such things as the blessing of same-sex unions than it has some of my friends. They obviously don't agree with where the scriptures have led me, but I do wish that they could believe that it is exactly my attempt to understand the scriptures that has led me to a position that is so very different from theirs.

Feel free to tell me when you think I'm wrong. Feel free to tell me when I fail to love my neighbor. Feel free to remind me when I'm a hypocrite. Feel free to tell me that you don't agree with me. But please don't tell me that I don't take the Bible as seriously as you. You have no way of knowing that.

*(The Rt. Rev.) W.H. (Dub) Wolfrum
Ennis, Mont.*

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LETTERS TO THE EDITOR

A Need to Repent

The Rev. James E. Flowers, Jr., captures the truth when he states that the body of Christ excludes intentionally, counting as members only those who repent of evil and accept Jesus Christ as Savior [TLC, Oct. 19]. However, he forgets that at least in America, our beloved Anglicanism has been far more exclusive than that appropriate norm.

We have, over the years, excluded confessing Christians whose skin hue did not match, who said "amigo" rather than "friend," who carried no bank balance, and whose besetting sins were of an ilk particularly offensive to those of us already on the inside. (It is instructive to remember that the big sinners in the Book of Acts were members of the Church guilty of greed and deception.) And so, when we woke up to those failures, we began to speak and write of a Church that welcomes members of all races, black and white inclusive. We tentatively claimed the ideal of welcoming those from all backgrounds, that we might know diversity within unity among those who confess Christ. The fact that there was a time when most of us looked and acted alike was not a sign of our faithfulness or righteous purity, but of our capitulation to the power of evil.

Is the meaning of these two words, "diversity" and "inclusive," really such a mystery, their use contrary to the gospel? Given our history, in opposition to the values held up by the early church in the Book of Acts and in Paul's letters, can the author really fail to understand our need to repent of our exclusivity and consciously include those we have repeatedly rejected?

(The Rev.) Kathryn M. Ryan
Church of the Ascension
Dallas, Texas

Surprising Reference

I found the story of "the rich young ruler" to be a surprising reference to be cited as the example to rationalize being excluded for not being willing to conform to the standard Jesus sets

[TLC, Oct. 19]. If the Church consisted of only those who had sold everything and given it to the poor, we would not be dealing with the inclusivity issue at all. I doubt that there would be enough of us around to be a Church!

(The Rev.) Harold H. Hallock
Church of Our Saviour
Charlottesville, Va.

It's a Mockery

Ah, the noble Jack Spong. He rails against Christians for not supporting "his" vision of the church rising to a humanity that doesn't know prejudice [TLC, Oct. 12]. That is a noble sentiment. Unfortunately, he doesn't live up to it himself. His vitriolic prejudice against Christianity and Christians makes a mockery of his so-called faith.

Did Bishop Spong denounce the feminists, who acting on their prejudices wrote into the national canons in

His vitriolic prejudice

Philadelphia that priests or lay persons who did not believe in the ordination of women could not hold a position of leadership in the Church, including local congregations?

And if homosexual persons, several conventions into the future, should write into the canons that any priests or lay persons who did not believe that homosexual acts are sacramental could not be a leader in their parish church, would Bishop Spong denounce their prejudice? I think not.

Yet he expects Christians to sit quietly and fund his totalitarian view of the Church. It is obvious Jack Spong will not be happy until he and his followers have hounded all the Christians out of the Christian Church. What a noble person he is.

Dana Herbert
Nashville, Tenn.

Having once again dismissed with disdain those who dare differ from him, Jack Spong can also take a full share of credit for the mess we're in.

(The Rev.) Harold Brumbaugh
Nicasio, Calif.

Nestled into the base of the River Mountains, overlooking glorious Lake Mead, St. Jude's Ranch has been caring for children since 1967.

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Chapel of the Holy Family
Boulder City, Nevada

When John Spong said that the Episcopal Church "crossed a Rubicon of enormous significance" [TLC, Oct. 12] with its controversial votes at General Convention, I'm wondering if he was saying more than he intended. "Crossing the Rubicon" as a slogan for "no turning back" gets its meaning from General Julius Caesar's movement of his army to invade Italy in 49 B.C. The Rubicon River was the boundary line between Gaul and Italy. He hesitated at first, but after claiming a vision from the gods, went forward. There was no turning back, according to the authoritative *History of Rome* (Le Glay, et. al., 2nd ed., 2001), because this action was a declaration of civil war.

(The Rev.) James Workman
Glendale, Ariz.

Tracts Available

In response to Keith Fontaine's letter to the editor [TLC, Sept. 21], we at Forward in Faith-North America have tracts with information (and biblical references) from a conservative, traditional point of view on the items he requested, with the exception of slavery and racism. Interested persons would be welcome to call our office at 800-225-3661 to request copies of these tracts as well as our current newspaper.

Julia Smead
Forward in Faith-North America
Fort Worth, Texas

Welcome Statement

The editorial, "Denial of the Sacred" [TLC, Sept. 21], was a welcome and, I believe, necessary statement re the Holy Spirit, especially the remark, "Perhaps it would be unwise to claim divine guidance for our particular causes." Might not this also apply to preachers who presumptuously claim, explicitly or implicitly, to be speaking "in the Name of God" or use some other authoritative introduction for their sermon?

(The Rev.) Wade Renn
Montclair, N.J.

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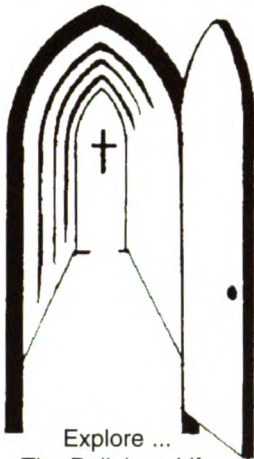
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PEOPLE & PLACES

Appointments

The Rev. **Mark Nestlehutt** is rector of Christ Church, PO Box S, St. Michaels, MD 21663.

The Rev. **Abigail Crozier Nestlehutt** is associate at Christ Church, PO Box S, St. Michaels, MD 21663.

The Ven. **Ernest U. Oramasionwu** is archdeacon for African ministries at the Cathedral of St. Matthew, 5100 Ross Ave., Dallas, TX 75206.

The Rev. **Jose Palma** is vicar of San Francisco de Asis, 1919 S 1st St., Austin, TX 78704.

The Rev. **Lucie Thomas** is rector of St. Andrew's, 969 W Country Club Dr., Nogales, AZ 85621.

The Rev. **Bowman Townsend** is deacon at St. Richard's, 1420 E Palm Valley Blvd., Round Rock, TX 78664-4549.

The Rev. **Bill Warnky** is priest-in-charge of Good Samaritan, 1522 Highland Rd., Dallas, TX 75218.

Ordinations

Priests

Kentucky — William Watson.

Rio Grande — Elizabeth Montes.

Texas — Carol Blaine, John Himes, Jan Jensen, Kelly Koonce, Carolyn Sue Scott, Margaret Waters.

Deacons

Louisiana — Tommy Dillon, Diane Estes, Gus Richard, Danny Whitehead.

Texas — Daryl Hay, Katherine Wallingford, Stephen Whaley.

Renunciations

Texas — Dermott Dessert.

Resignations

The Rev. **Grant Abbott**, as rector of St. Matthew's, St. Paul, MN.

The Rev. **C. Carter Croft**, as rector of St. Mary's, Charleroi, PA.

The Rev. **J. Wesley Smith**, as rector of St. David's, Topeka, KS.

Retirements

The Rev. **James Williams**, as vicar of St. Peter's, Lago Vista, TX.

Deaths

The Rev. **Donald L. Cramer**, 69, interim rector of St. Andrew's by-the-Sea, Destin, FL, died from injuries sustained when he was hit by a truck Sept. 2.

Fr. Cramer, of Santa Rosa Beach, FL, was a native of Porterville, CA. He was a graduate of Arizona State University, University of Georgia, and Virginia Theological Seminary. Ordained deacon and priest in 1973,

he was vicar of Our Savior, Lakeside, and St. Christopher's, Snowflake, AZ, 1974-5; assistant at Grace Church, Gainesville, VA, 1975-79; and rector of St. Mark's, Dalton, GA, 1979-82. He was involved in non-parochial ministry in recent years. Surviving are his wife, Peggy, and two children.

The Rev. Canon **Eugene Orton Douglass**, rector of St. Paul's Church, Hammond, IN, for 23 years, died Sept. 22 in Milwaukee, WI, where he had lived since his retirement in 1977. He died one day before his 91st birthday.

Born in Hebron, IL, Canon Douglass was a graduate of the University of Wisconsin and Seabury-Western Theological Seminary. He was ordained deacon in 1945 and priest in 1946 in the Diocese of Eau Claire. He was vicar of St. Barnabas', Clear Lake, WI, 1945-49, and vicar of St. Thomas, New Richmond, 1947-49. He was vicar of St. Paul's Warsaw, IL, 1949-54, then rector of St. Paul's, Hammond, 1954-77. He was named an honorary canon of St. James' Cathedral, South Bend, IN, in 1977. Canon Douglass is survived by two daughters, Mary, of Concord, CA, and Julie, of Wooster, OH.

The Rev. **S. Keith Hall**, 74, of Bogalusa, LA, died Sept. 9 at his home from cancer.

Born in Milton, IN, Fr. Hall was a graduate of Baylor University and the Episcopal Theological Seminary of the Southwest. He was ordained deacon in 1966 and priest in 1967. He was vicar of Trinity Church, Jasper, TX, 1966-70; rector of St. Paul's, Shreveport, LA, 1970-71; rector of St. James', Shreveport, 1976-80; vicar of St. John's, Washington, IN, 1981-84; vicar of St. Mary's, Martinsville, IN, 1984-96; and vicar of St. Matthew's, Bogalusa, from 1996 until 2002 when he retired. He is survived by his wife, Norma; five children and 14 grandchildren.

The Rev. **Glenn Holland Wilde**, deacon of the Diocese of Kansas, died Oct. 3 at his home in Overland Park, KS, following a long struggle with cancer. He was 67.

Deacon Wilde was born in Suffern, NY, and raised in New Jersey. He graduated from Dartmouth College and the Wharton School of Business of the University of Pennsylvania. He was a lieutenant in the Navy and served on the USS Essex aircraft carrier. He was ordained to the diaconate in 2002, and served at St. Francis of Assisi Church, Overland Park. Surviving are his wife, Diane; three children, and two grandchildren.

Next week...

Christmas Book
and Gift Issue

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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. or send a resume to the **Search Committee** (Mr. Gareth Aden, 6000 Jocelyn Hollow Road, Nashville, TN 37205. or E-mail to: gaden@gsrm.com).

FACULTY POSITIONS

ASSOCIATE DEAN Berkeley Divinity School at Yale: The Berkeley Divinity School at Yale seeks candidates for the position of Associate Dean to be responsible for the program in Anglican studies, including student colloquia, community life, worship, and spiritual formation. Applicants should be ordained in the Episcopal Church, have experience in church leadership and pastoral care, and possess good administrative skills and ecumenical sensitivity. An advanced degree and experience in academia are desirable. A cover letter, curriculum vitae, and the names and addresses of three references should be sent by *November 15* to: **The Very Rev. Joseph Britton, Berkeley Divinity School at Yale, 363 Saint Ronan Street, New Haven, CT 06511.**

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SEABURY-WESTERN THEOLOGICAL SEMINARY invites applications for a full-time tenure-track position in Theology and Ethics beginning fall 2004. Seabury is a seminary of the Episcopal Church USA in the Anglican Communion. While rank is open, candidates should have a Ph.D. or its equivalent. Candidates should possess a thorough knowledge of Anglican theology and the Anglican tradition; moral theology/ethics; systematic theology; and contemporary theology, including liberation theologies. In addition, candidates must have the ability to relate theological discourse to the issues of the Church and express some familiarity with the role of mission in Anglicanism in both historical and present contexts. Candidates will teach primarily in the M. Div. and MTS programs with some responsibility in the D. Min. program.

Although there is preference for an Episcopal/Anglican theologian, all qualified candidates will be considered. Women and racial/ethnic minorities are especially encouraged to apply. Applications should include a cover letter; curriculum vitae; and three letters of recommendation and be sent to **Dr. John Dally, Theology and Ethics Search Committee, Seabury-Western Theological Seminary, 2122 Sheridan Road, Evanston, Illinois 60201.**

Review of Applications will begin Monday October 6, 2003 and will continue until December 1, 2003. For those wishing to interview at AAR, applications should be post-marked no later than *Friday November 14, 2003.*

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FULL-TIME ORGANIST/CHOIRMASTER: Saint John's Episcopal Church, Memphis, TN. Full-time organist/choirmaster to continue a long-standing tradition of excellence in music for a vital and growing corporate parish of approximately 900 members. Current music program includes a traditional adult choir, a children's choir and the widely known Memphis Boy Choir. St. John's also offers a contemporary service at 8:40 a.m. each Sunday with its own musical director and instrumentalists. Plans include working with the new rector for innovative and creative expansion of all music programs. The candidate must be a very proficient organist and choral director. A working understanding of Episcopal / Anglican liturgies is a must. III/40 Reuter installed in 1990. Send resume to **The Rev. John W. Sewell, 3245 Central Ave., Memphis, TN 38111.** Phone: (901) 323-8597. The deadline for resumes is *15 November 2003*.

DIRECTOR OF MUSIC: The Episcopal Church of the Transfiguration, located in Dallas, Texas, is seeking a full-time Director of Music who is an experienced organist with competency in choral technique and organ repertoire. The Church of the Transfiguration has more than 1,900 members and has been selected as one of 300 churches of Excellence in America. The Director of Music will be responsible for all of the music programs of the church which include management of adult, youth and children's choral and hand bell programs. Accountabilities include program development and execution and management of paid music staff.

A minimum of a Master's degree in Church Music is preferred in addition to successful experience directing music programs in a large church setting. The ideal candidate will have strong planning, organizational, administrative, relationship management and presentation skills along with expert knowledge of Anglican liturgical practices and music. Salary, depending on education and experience, is negotiable and includes pension plan and medical insurance.

Please send a cover letter with your resume, salary history, and a list of references to: **Music Director Search Committee, The Episcopal Church of the Transfiguration, 14115 Hillcrest Road, Dallas, Texas 75254-8622** or e-mail to the rector at jgodwin@transfiguration.net Website: www.transfiguration.net.

POSITIONS OFFERED

RECTOR: St. Michael's is a 50-year-old parish of 1,200+ members with newly renovated and expanded facilities, located in a beautiful residential area of North Carolina's capital city. Our church's wide range of programs includes exceptionally strong music and youth ministries. Raleigh, located in Wake County near North Carolina's Research Triangle, is a center of government, science, and education. It is the home of North Carolina State University, and within a short drive of two of the nation's most prestigious universities, The University of North Carolina at Chapel Hill, and Duke University. Wake County also boasts one of the finest public school systems in the state.

We seek an energetic and enthusiastic rector with excellent preaching, teaching and pastoral skills, who will provide leadership and actively support all aspects of parish life. A parish profile is posted at www.stmichaels-raleigh.org. Please submit resumé to Search Committee, St. Michael's Church, 1520 Canterbury Road, Raleigh, NC 27608, or contact Hugh Stevens, Search Committee Chair at HUGH@eghs.com.

POSITIONS OFFERED

FULL-TIME PRIEST: St. Paul's Episcopal Church of Montrose, CO, is seeking a full-time priest for a spirit-led worshipping congregation. We are biblically based, Christ centered and outreach oriented. We are a generous and caring community, seeking to reconcile the old and new in congregational life and ministry. Montrose is located in the Uncompahgre Valley in west central Colorado — a small, aggressive, growing community. Please e-mail questions to jdsmit@montrose.net. Please send resume to: **St. Paul's Episcopal Church, 2900 Sunnyside Road, Montrose, CO 81401.**

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.

STEWARDSHIP AND DEVELOPMENT OFFICER: St. Margaret's Parish in Palm Desert, CA, is seeking an experienced person to develop and lead a year-round Christian stewardship program, and to organize and arrange for long-term financial development through wills, trusts, grants and other instruments. The parish has approximately 1,000 member households. Send resume and cover letter to **The Rev. Robert G. Certain, Rector; St. Margaret's Episcopal Church, 47535 Hwy 74; Palm Desert, CA 92260.** E-mail inquiries to rgcertain@stmargarets.org.

FULL-TIME RECTOR: Church of the Good Shepherd, Canajoharie, is located 50 miles west of Albany at exit 29 of the NYS Thruway. We are the only Episcopal church in a 20-mile radius in the beautiful, historic and rural Mohawk Valley of New York State. Established since 1852, we are a small mixed congregation of young families, middle aged and retired disciples looking to make additional disciples with the right leader who will help us develop our vision. We want our focus to be on spiritual development through the scriptures with application to our lives, opening our doors and growing. A rectory is available with an office on the premises.

If you are interested in joining us as our priest, please send a letter of interest, your CDO Profile and resume to: **Canon Kay C. Hotaling, Canon for Deployment, Episcopal Diocese of Albany, 68 South Swan Street, Albany, New York 12210.** PH: (518) 465-4737; Fax: (518) 434-3296; E-mail: kchotaling@albanydiocese.org; Website: www.albanyepiscopal-diocese.org

COLLEGE CHAPLAIN: Saint Paul's College, founded in 1888, is a small liberal arts college affiliated with the Episcopal Church and located in Lawrenceville, Virginia. Official transcripts of all graduate and undergraduate schools are required before contracts are offered. A criminal history check will also be required.

The Chaplain is appointed by the President and approved by the Episcopal Church. He is the campus chief spiritual leader and ministers to the spiritual needs of the College community. The Chaplain is the Priest-in-charge of Saint Paul's Memorial Chapel. He serves as the liaison between the College and the community and handles all ecumenical affairs. The Chaplain is also a member of the faculty and is assigned a faculty course load commensurate with his teaching abilities.

Application Procedure: Send a letter of interest; curriculum vitae; and the names, addresses, and telephone numbers of three references to: **Saint Paul's College, Office of Personnel, Alta M. Thomas, Director, 115 College Drive, Lawrenceville, VA 23868** Email: athomas@saintpauls.edu, Phone: (434) 848-1805 Fax: (434) 848-6411 **APPLICATIONS WILL BE RECEIVED UNTIL THE POSITION IS FILLED. An Equal Opportunity/Affirmative Action Employer**

CLASSIFIEDS

POSITIONS OFFERED

CANON TO THE ORDINARY, Diocese of Rhode Island: We are looking for a priest with excellent administrative and communication skills. Experience in at least one of the following would help to further our mission goals: camp and conference ministry, congregational development, stewardship, and Hispanic Ministry. A mature and continually unfolding faith in Christ and commitment to his mission is the foundation upon which the ministry of the staff and diocese is being built. Please send resume and references to **The Rt. Rev. GERALYN WOLF, Diocese of Rhode Island, 275 North Main Street, Providence, RI 02903**, or E-mail: bishop@episcopalri.org.

FULL-TIME RECTOR: St. Margaret's Church and rectory, located on eleven beautiful acres on the North Shore of Long Island, is seeking a rector with the ability to preach clearly and effectively, with a comprehensive understanding of Christian theology and an ability to make the gospel relevant to parishioners of all ages. We are a small yet vibrant congregation, committed to supporting our new rector who will lead us in spiritual growth and understanding. Our Parish Profile is available upon request. Please send your resume and CDO profile to: **Chair Search Committee, 1000 Washington Ave., Plainview, New York, 11803**. E-mail: saintmargaretschurch@juno.com.

FULL-TIME RECTOR: Faint of heart – Read no further. If congregational development is your strength – Read on! Have a good sense of humor? Deliver inspiring and meaningful sermons? Have the ability to instill the desire for lay ministers? Good Shepherd wants you! In historic Riverside area of Jacksonville, FL, our traditional parish seeks a spiritual leader with vision and creativity to attract newcomers. We seek someone gifted in inspiring stewardship as a way of life, committed to growing a children/youth program and able to build on a strong outreach program. Contact the **Rev. Canon Lila Byrd Brown, (888) 763-2602**, lbrown@dioceseff.org or Search Committee Chair, **Davis Ely** at (904) 346-5533, dely@rtlaw.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.

FULL-TIME CLERGY WANTED: Must speak both Spanish and English fluently. We are willing to pay the right clergy person \$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**.

POSITIONS OFFERED

YOUTH DIRECTOR: St. Luke's, Atlanta, is searching for a Youth Director/Young Adult Leader. St. Luke's is a downtown urban parish with approximately 1,200 families from throughout the city. Competitive compensation. Send resumes, Attention: **The Rev'd. Benno D. Pattison, St. Luke's Episcopal Church, 435 Peachtree St. N.E., Atlanta, Georgia, 30308**.

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.

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 or call (912) 354-7230.

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/youthministerjobdescription.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. If you have more questions about us, visit our website at 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.

POSITIONS WANTED

"RETIRED BUT NOT TIRED" priest seeks part-time pay position (small salary, pension, housing) Curious? E-mail: frwally@favoravi.com.

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RENTAL PROPERTY: Winter months. Two bedroom house. Lake Weir, Florida. 60 miles north of Orlando. Call (239) 596-6070 or E-mail: asremr@aol.com.

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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: clergycouple63@hotmail.com.

WANTED

WANTED: By Latino congregation, church bell for 50-year-old granite church with belltower and no bell. Reply to kathleenl@bellsouth.net or tel. (828) 697-7881.

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The Living Church January 4, 2004

PARISH ADMINISTRATION ISSUE

The January 2004 the Parish Administration Issue will be filled with interesting articles, enticing commentary, and special features related to the practical side of church work, and is without a doubt one of the most popular issues of the year.

AD MATERIAL DUE DATE:

December 5, 2003

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Church Directory

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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)

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

WASHINGTON, DC

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

ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus
www.stpauls-ksl.com

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Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B.
Daily Masses (ex Sat): 7, 8, 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 Fran-
coeur, 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
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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; Fri. Eu 12:10; H.D. 9:40 Mat.
10 Eu

HONOLULU, HI

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539 Kapahuulu Ave. (#13 Bus end of line)
Sun Masses 7, 9 (Sung); MWF 8

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ascensionchicago.org (312) 664-1271
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 8, Sun 4; C Sat 5:30-6, Sun 10:30-
10:50 Rosary 9:30 Sat

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 80 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
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of Reconciliation 1st Sat 4-4:30 & by appt

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cia, d; Mr. Gerald Near, music director; Mr. J. Michael Case,
organist
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day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and
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The Rev. Frank E. Fuller, asst www.cotgs.org
The Rev. Ben Nelson, asst
Sun 8, 9, 11:15 & 6

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8:15 H Eu, Reconciliation of Penitents 9-10.

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Sun Eu 10

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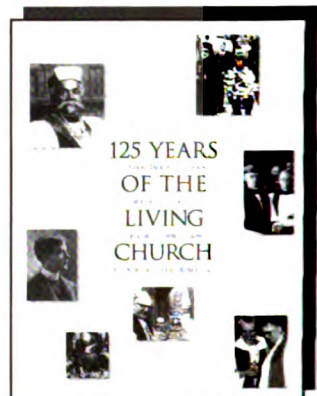
CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM;
add, address; anno, announced; A-C, Ante-
Communion; appt., appointment; B, Benedic-
tion; C, Confessions; Cho, Choral; Ch S,
Church School; c, curate; d, deacon, d.r.e.,
director of religious education; EP, Evening
Prayer; Eu, Eucharist; Ev, Evensong; ex,
except; 1S, 1st Sunday; hol, holiday; HC, Holy
Communion; HD, Holy Days; HS, Healing Ser-
vice; 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, Ves-
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