

THE LIVING CHURCH

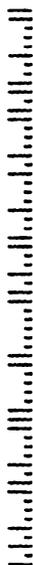
AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS • DECEMBER 14, 2003 • \$2.00



**Stolen chalice
is recovered
and restored.**

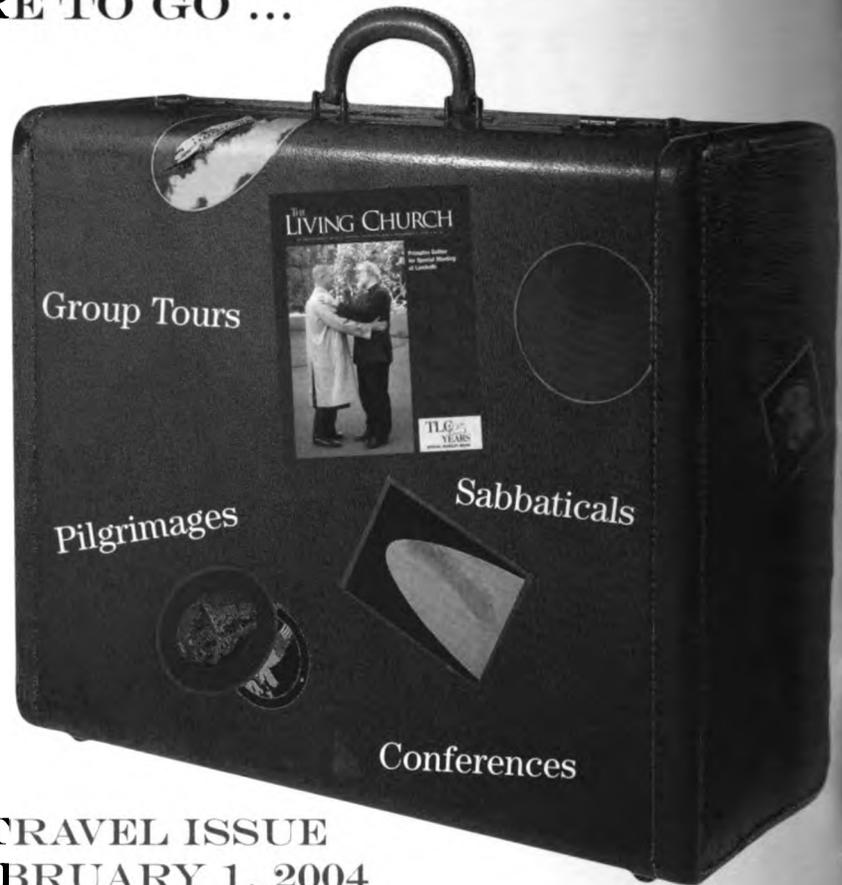
10/10/04

391135
ACQUISITION SECTIONS
STATE HISTORICAL SOCIETY
816 STATE ST
MADISON WI 53706-1482



ADVERTISERS: WE GIVE YOU PERMISSION TO TELL OUR READERS WHERE TO GO ...

This new issue will feature articles on pilgrimages, sabbaticals, and historic places relating to the Episcopal Church and Anglican Communion. Additional topics will include travel safety, avoiding scams, and books on journey reflections.



THE LIVING CHURCH TRAVEL ISSUE FEBRUARY 1, 2004

- * Excellent vehicle for promoting pilgrimages or group travel.
- * If your organization is holding a special event, meeting or conference in 2004, this is an **excellent way** to let the TLC readers know in advance.
- * Reach active members of the Episcopal Church.
- * Influence those who make the major purchasing decisions (clergy, vestry, parish administrators & leading Episcopalians).
- * Reach more than 10,000 readers.
- * Target your product or service with **NO** waste.
- * Take advantage of the high pass-along rate.

The new February 2004 Travel Issue will be filled with interesting articles, insightful commentary, and special features related to ...

CLOSING DATE: January 5, 2004
ARTWORK DUE: January 7, 2004

If you would like a media kit, information for 2004 rates, or have any other questions, call (414) 276-5420 ext. 16, or e-mail tparker@livingchurch.org.

The Living Church
PO Box 514036
Milwaukee, WI 53203-3436


Tom Parker
Advertising Manager

David A. Kalvelage Executive Editor
Betty Glatzel General Manager
John Schuessler Managing Editor
Steve Waring News Editor
Patricia C. Nakamura Book and Music Editor
Amy Grau Graphic Artist
Tom Parker Advertising Manager
Barbara A. Pizzino Circulation Manager
Renee Weber Marketing/Promotion Director

BOARD OF DIRECTORS
The Rev. Thomas A. Fraser Riverside, Ill. (President)
Miriam K. Stauff Wauwatosa, Wis. (Vice President)
The Rev. Jeffrey Steenson Albuquerque, N.M. (Secretary)
Howard M. Tischler Albuquerque, N.M. (Treasurer)
The Rt. Rev. Bertram N. Herlong Nashville, Tenn.
The Rev. Gary W. Kriss Cambridge, N.Y.
Thomas Riley Vienna, Va.
Miss Augusta D. Roddis Marshfield, Wis.

Editorial and Business offices:
816 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.
THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.00 for 18 months; \$70.72 for two years. Canadian postage an additional \$15.08 per year; all other foreign, \$24.96 per year.
POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

©2003 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.
Volume 227 Number 24

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.



11

10

THIS WEEK

Features

- 5 Wise Beyond His Years BY JOANNA J. SEIBERT
11 Long Lapse Ends A Carmelite in the Anglican Communion BY PATRICIA NAKAMURA

News

- 8 Bishop DeWitt of Pennsylvania dies.
10 The Diocese of Hawaii confronts dwindling numbers.

Opinion

- 12 From the Editor Singles on the Run
13 Editorials Dialogue on Hold
14 Reader's Viewpoint Faith in Turbulent Times BY JOHN NIEMAN
15 Letters Leave It to the Laity

Other Departments

- 4 Sunday's Readings
18 People & Places

The Cover

A chalice that was one of several communion vessels stolen and later recovered and returned to St. Andrew's Church, Arlington, Fla. [p. 8].

John Pemberton photo

Solid Oak
**CHOIR
 CHAIR**



with FIBRE RUSH SEAT

Since 1877

R. Geissler Inc.

P.O. Box 432
 Old Greenwich, CT 06870
 Phone: (203) 637-5115



**THE MISSION BOOKSTORE
 OF NASHOTAH HOUSE**
 AN EPISCOPAL SEMINARY
 2777 MISSION ROAD
 NASHOTAH, WI 53058-9793

Most books seen in The Living Church are available.
 Ask about clergy and church discounts.
 (262) 646-6529



**A faith-building experience
 for the entire parish family!**

"I encourage all parishes to consider
 Faith Alive as a wonderful vehicle
 for renewal."

— *The Rt. Rev. Edward S. Little,*
Diocese of Northern Indiana

Faith Alive, 431 Richmond Pl., NE
 Albuquerque, NM 87106
 (505) 255-3233
www.faithalive.org

SUNDAY'S READINGS

Rejoice

'...again I will say, Rejoice' (Phil. 4:4)

The Third Sunday of Advent (Year C), Dec. 14, 2003

Zeph. 3:14-20; Psalm 85 or 85:7-13 or Canticle 9; Phil. 4:4-9; Luke 3:7-18

In churches with Advent wreaths, this is the Sunday on which the pink (technically "rose") candle is lit. Halfway to the celebration of the arrival of the King, the Church bids us "Rejoice!" This strikes a very different tone than the one which characterized the previous two Sundays. In the first two weeks of Advent we were called to repentance in preparation for the day of judgment. Today's gospel, which once again features the preaching of John the Baptist, takes up that theme again. However, another idea plays counterpoint as St. Luke tells us that "the people were filled with expectation."

The gospel reading begins with John warning the people in rather severe terms about the judgment that awaits them if they do not repent. But it ends with Luke's declaration that the exhortations of John are really good news. Judgment may not seem like good news, but there is more to the message of John, and the message of Advent, than judgment. The age to come will be a time of judgment for some, but a time of redemption for those who embrace John's message. The other readings of the day amplify these themes.

This is the only Sunday in our three-year lectionary on which we read from the little scroll of the minor prophet Zephaniah. It is a singularly apt choice,

for the bulk of Zephaniah is taken up with prophecies of doom for the sinful nation of Judah in the days of King Josiah. But it concludes with God's promise to cleanse and restore his people. The passage we hear today is a song of rejoicing over the redemption which the Lord himself will bring.

The lesson from Paul's letter to the Philippians has been read on the third Sunday of Advent for centuries and is the source of the Introit which is sung at the beginning of the Eucharist in catholic tradition: "Rejoice in the Lord always. . ." As we anticipate the coming of the Lord, Paul tells us not to worry about anything. On first hearing, this may seem a bit different than the message of John, but it is really just the other side of the same coin.

There can be no doubt that Paul took sin just as seriously as John the Baptist did. But both John and Paul preached redemption for those who repent. The point is, if our spiritual house is in order by virtue of our repentance and God's grace, we have nothing to fear and we can look ahead with joyful expectation. To the unrepentant sinner the cry, "The Lord is near," is enough to strike fear into the heart. But to the faithful, that same cry should give rise to sheer joy, and the peace which "surpasses all understanding."

Look It Up

Compare the collect of the day ("Stir up your power, O Lord...", BCP, page 212) with the collect for the Fourth Sunday in Advent in the 1928 prayer book (page 95). The 1979 version abbreviates the old collect, making it less wordy and focusing today's lectionary themes clearly.

Think About It

For Christians trying to observe Advent, the clash of cultures can be very trying. On the other hand, isn't this clash just what John the Baptist was getting at? Although we may not be able to avoid the secular holiday season, can we still find ways to use it spiritually?

Next Sunday

The Fourth Sunday of Advent (Year C), Dec. 21, 2003

Micah 5:2-4; Psalm 80 or 80:1-7; Heb. 10:5-10; Luke 1:39-56

Wise Beyond His Years

By Joanna J. Seibert

People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, "Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it." And he took them up in his arms, laid his hands on them, and blessed them (Mark 10:13-16).

He lay there on the x-ray table waiting for me to start. He was silent, but elephant tears were welling up in his eyes. He was 14, but the size of a 9-year-old. Less subtle scars ran across his tummy. He had struggled with cancer and its complications for most of his life. Today we would be

investigating another possible complication of his disease.

I saw in his face an awareness of life far beyond his age. His mother sat by him. She rarely spoke. Had she been numbed by his years of struggle or had she struggled so long that now she was only at a place of acceptance of whatever might come?

I was in a hurry. I had an important luncheon to make. This was not an easy case, the sort of problem to work out on the run. By some miracle, this haunting face spoke to me, told me to stop, take off my shoes, and glimpse this burning bush experience. This young black boy, wise beyond his years, has known life at a magnitude of which I have little awareness. My problems, my obsessions, my luncheon were no longer center stage. I pray that I may daily image that face, those eyes, the fear, the sadness, the cry for help, the courage so that I will not again lose

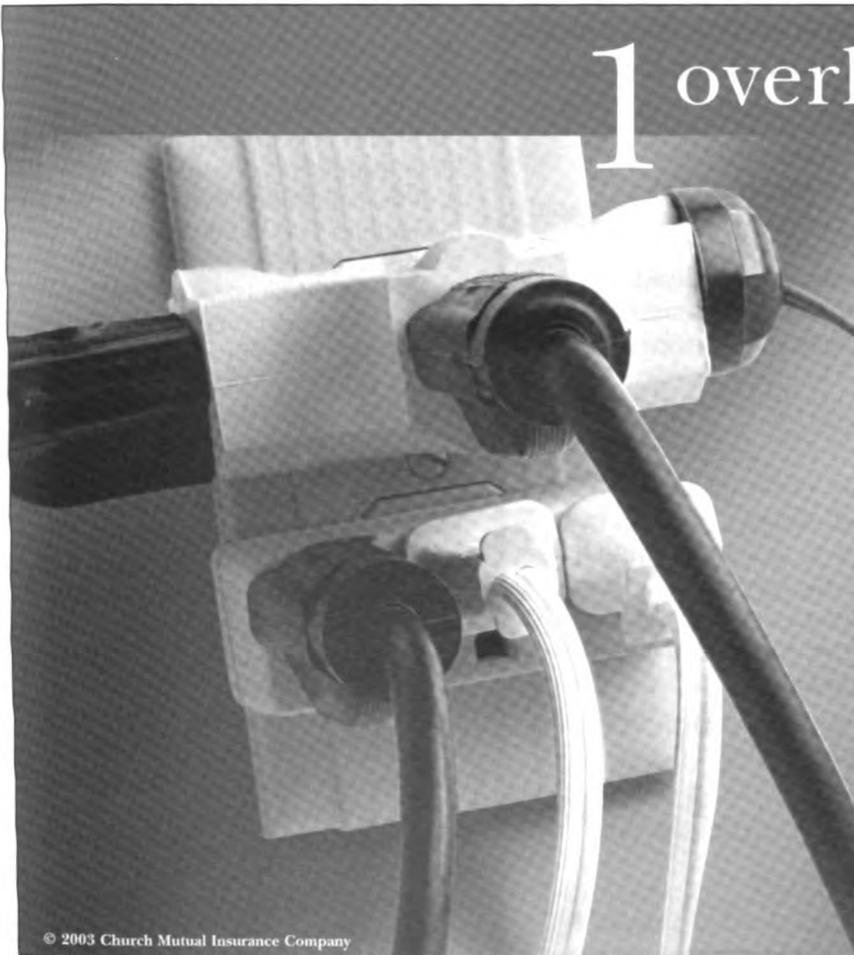
This young black boy has known life at a magnitude of which I have little awareness.

my sense of what my work is all about.

A constant hazard of the medical profession is becoming "used to" illness. It becomes ordinary, every day. The horrors that once overpowered us when we began our medical career become routine.

Suffering loses its awfulness. I am

(Continued on next page)



1 overloaded circuit.

One sanctuary destroyed.

Electrical arcing and overloaded circuits are among the leading causes of major fires at worship centers. And among the most preventable. Learn how.

Our 13-minute video, "Fire Safety At Your Worship Center," shows you how to look for fire hazards and correct them. There's also an accompanying booklet. Both are yours, free, simply for asking.

Go to our Web site at www.churchmutual.com/fire or call us at (800) 554-2642, ext. 4025. Get started, before a fire does.

**Real Issues.
Real Answers.**

3000 Schuster Lane • P.O. Box 357
Merrill • WI • 54452-0357
www.churchmutual.com

Church Mutual has been rated A+ (Superior) by industry analyst A.M. Best every year since 1992.



© 2003 Church Mutual Insurance Company

May the peace and joy of Christmas
be yours now and throughout the coming year.



The Youth and Staff of St. Jude's Ranch for Children
Boulder City, Nevada * Bulverde, Texas * New Braunfels, Texas
www.stjudesranch.org

Wise Beyond His Years

(Continued from previous page)

reminded of the events of Good Friday. The crucifixion has become such a well-known story that we can no longer realize the horror of it today. We can no longer comprehend the suffering that took place.

Yet, if we are overcome each day by this awful suffering we daily see at a children's hospital, we would become impotent, unable to heal.

Constantly feeling the pain that we observe would be too difficult to bear. How do we find balance between awareness of human suffering and ability to become healers? Do we have to become impersonal? Do we have to keep our distance? My experience is that many physicians and medical personnel soon become hardened and impassionate. They begin to talk about cases and diseases rather than persons. Their work becomes a job of problem solving. They talk about "a great case" or an interesting patient. Pray that you will never become "a great case."

How do we overcome this? How do we keep that passion for people that was with us when we began our medical careers? How do we keep "our hearts from being hardened"? I have found it a constant battle. Besides being blind to the struggle of the patients I see daily, I also become wrapped up in the other parts of my career, the administration, and even the teaching, and forget that my primary role is patient care. What seems to help is being constantly aware that this will occur. This is the human condition: to concentrate on the problem rather than the person, to let other priorities, which seem so important and often are given higher value by society, take precedence.

God constantly gives us wake-up calls if we can only listen. My father-in-law develops cancer. He is put on steroids. He is having difficulty walking. He falls twice and breaks both hips. Our family sees medical care from the other side. The child of one of my partners now also develops cancer. We see her daily struggle with her son for survival. We see the constant visits back to the hospital, the year her son is out of school, the



Clergy Search + TLC Classifieds = SUCCESS

For More Information,
call (414) 276-5420
ext. 16

Or E-mail:
tparker@livingchurch.org

Shrine of Our Lady of Clemency

Continuous Novena
Write for Information
S. Clement's Church

2013 Appletree Street, Phila., Pa. 19103

OXFORD SUMMER SCHOOL IN RELIGIOUS STUDIES

Tuesday 10 August - Monday 23 August 2004

WADHAM COLLEGE, OXFORD

A unique opportunity to join a small ecumenical group, live in one of Oxford's most central and historic colleges, and learn from the most outstanding scholars of the University of Oxford's distinguished Faculty of Theology.

PARTICIPANTS' COMMENTS:

"Far and away the best program I've ever attended."

"The most exciting and stimulating two weeks imaginable."

"The most significant continuing-education experience I have ever had."

"Superb lecturers, a wonderful setting, friendly and stimulating fellow students far surpassed my expectations. This was the experience of a lifetime."

"One of the most enriching and enjoyable experiences of my life."

"This opportunity will forever be among my fondest memories."

"An unforgettable 'mountain-top' experience."

For brochures and more information contact:

Dick Simeone, St. John's Episcopal Church, 48 Middle Street,
Gloucester, Massachusetts 01930

Phone: (978) 283-1708 E-mail: st.johns.rector@earthlink.net

OR

Fernand Beck, Fordham Preparatory School, The Bronx, New York 10458

Phone/fax: (718) 884-6261 E-mail: beck@bway.net

Prayer for Doctors and Nurses

Sanctify, O Lord, those whom you have called to the study and practice of the arts of healing, and to the prevention of disease and pain.

Strengthen them by your life-giving Spirit, that their ministries may promote the health of the community and your creation glorified; through Jesus Christ our Lord. Amen (BCP, p. 460).

weeks of chemotherapy, the surgery, the wound that will not heal for months, the constant tests, the bad reports, the good reports.

We see this daily from one single person rather than in little bits and pieces from many patients. May I daily remember Bob's ordeal. May I not forget the struggle which Janice and Justin shared with us. There are also "good wake-up calls." There are still people in our profession, our radiology nurse Dorcas, the nuclear medicine technologists. Don and Tony, who for some reason have never lost their sense of their true ministry. I see them care tenderly for their patients daily and am shocked back to the reality that this is the way I should act. I need to spend more time with them and hear their secrets.

Maybe when I have a little more time. My prayer is that some day I may become that kind of role model for caring which they are. □

The Rev. Joanna J. Seibert is a pediatric radiologist at Arkansas Children's Hospital and a deacon at St. Margaret's Church, Little Rock.



CHRISTMAS GIFTS FOR EPISCOPALIANS

Let your family and friends find under the tree these gifts to read after all the presents have been opened and all the guests have left. The booklets help to explain what has brought our church to its present crisis. Fr. Politzer's inspirational sermons will strengthen the faith of those you love. Order ETF publications today by cutting out this ad and sending it with your check to:

ETF, P.O. Box 361, Mill Neck, NY 17765
Include your name, address, and e-mail address.
Visit us on our website: www.etf1928.org

| | |
|--|----------------|
| The Price of Folly by The Rev. Jerome F. Politzer | \$3.00 |
| What's the Difference? by Nancy vonKlempner | \$3.00 |
| A Form of Godliness by Fr. Politzer | \$3.00 |
| A Lantern Unto My Feet , Sermons by Fr. Politzer | \$10.00 |

Please help ETF in our work to repair and restore the Episcopal Church through the scripture-based traditional liturgy of the 1928 Prayer Book, by sending an additional contribution of \$19.28, or any amount you wish.

EPISCOPALIANS FOR TRADITIONAL FAITH
*Dedicated to the Use of the 1928 Prayer Book
Within The Episcopal Church*

EPIPHANY TERM AT NASHOTAH

JANUARY 19-23, 2004

Three graduate-level courses offered in an intensive format for either credit or for CEUs. These classes provide an opportunity for residential students to broaden their studies with elective courses, and an opportunity for clergy and lay persons to enhance the effectiveness of their ministries. Certain pre- and post-course work will be required if taking the courses for credit or CEUs.

Christian Spirituality in the Later Middle Ages

Rev'd Dr. Arnold W. Klukas, Assoc. Professor of Liturgics and Ascetical Theology at Nashotah House

Genesis 1-11: Science and Scripture

Dr. Steve Wiggins, Assoc. Prof. Of Hebrew Bible and Academic Dean at Nashotah House

Loving and Leading the Small Congregation

Rev'd J. Douglas McGlynn, Assoc. Prof. Of Parish Ministry at Nashotah House

NASHOTAH HOUSE
Office of Admissions
2777 Mission Road,

Nashotah, WI 53058-9793

Phone: 1-800-627-4682 E-Mail: register@nashotah.edu



Stolen Communion Vessels Returned

When thieves removed a 400-pound safe containing precious eucharistic vessels from St. Andrew's Church in Arlington, Fla., on Oct. 25, the Rev. Richard Turk, rector, made an unusual offer: "Someone wants to call me and say they're at such and such and pick them up, I'm not gonna ask any questions," he told *The Florida Times-Union*. "I'm gonna go get them."

Much to his delight, a number of other media outlets subsequently picked up the story and repeated it throughout the metropolitan Jacksonville area. It received such wide exposure that when one of the alleged intruders attempted to sell a communion chalice to a local jeweler, the proprietor had the foresight to purchase it, make a photocopy of the suspect's driver license, and then call the sheriff. That still left two chalices valued at \$1,000 each, three silver patens, and two silver bowls missing.

After the Jacksonville Sheriff's Office apprehended three local men, Fr. Turk offered to seek pre-trial intervention if they would help him recover the remaining items. One of the young men told Fr. Turk that he had given the other pieces to a woman acquaintance who had disposed of them by throwing them into a lake near Valdosta, Ga. A parishioner offered to pay for divers



The recovered chalice at St. Andrew's altar.

to search the lake, and all but one of the items was recovered Nov. 7.

"They are a bit dinged and scratched up," Fr. Turk said, but the Altar Guild with the help of Elias Georgallis, the jeweler who provided the original tip, helped polish and repair them so they were ready in time for use at two near-capacity attendance services Nov. 9.

After a summer and fall in which the Episcopal Church has not been popular locally, Fr. Turk said he did not know what kind of community response St. Andrew's would receive in its hour of need. He and others in the parish were deeply moved by the unqualified love and support, even from complete strangers. "Several people called just to let us know that they were praying for us," Fr. Turk said.

Fr. Turk made good on his word to the youthful offenders as well. Because of their lack of criminal records, he said all three stand a good chance of being sentenced to probation and community service which Fr. Turk said is likely to be carried out at St. Andrew's under his supervision.



John Pemberton photos

The theft at St. Andrew's Church gained wide publicity, which helped lead to the return of the communion vessels.

Pennsylvania Bishop Robert DeWitt Dies

When the Rt. Rev. Robert Lionne DeWitt was elected Bishop of Pennsylvania in 1964, the quiet and low-key New England native was (and the record stands) the youngest person to hold that position. Given his background and temperament, what surprised many was his relentless advocacy for the full inclusion of women in ordained orders and his anti-Vietnam War stance. Bishop DeWitt died Nov. 21 in Saratoga Springs, N.Y. He was 87.

In 1974, he was one of several bishops who ordained 11 women as priests at Church of the Advocate in Philadelphia. He resigned that same year in order to become editor of *The Witness* magazine and president of the Episcopal Church Publishing Co. After the women were ordained, the Episcopal Church debated whether the ordinations were valid before eventually concluding in 1976 that they were "valid but irregular." At the 1999 celebration commemorating the event, Bishop DeWitt modestly credited the 11 women with making history and claimed "The bishops were only accessories."

A graduate of Amherst College and Episcopal Theological Seminary, Bishop DeWitt served as rector of St. Luke's Church, Ypsilanti, Mich., 1944-48, and as rector of Christ Church Cranbrook, 1948-60. He was elected Bishop Suffragan of Michigan in 1960. He is survived by his wife, Barbara, five children — Rebecca, Laurence, Kathrina, John and Robert — and 14 grandchildren.

Correction: The author of the article about the Diocese of Pittsburgh convention [TLC, Dec. 7] was the Rev. George Conger. A photo accompanying that story also incorrectly identified a person speaking with the Rt. Rev. Robert W. Duncan. The photo that ran shows the Rev. Geoff Chapman, rector of St. Stephen's Church, Sewickley, Pa.



Bishop DeWitt

Bishop Ingham Says He Will Cooperate

Despite impugning the motives of some of its membership and denouncing their objectives, the Bishop of the Canadian Diocese of New Westminster said he was prepared to participate in a new task force that will develop a province-wide model of pastoral care for clergy and congregations that oppose same-sex blessings. The Nov. 18 announcement means that all pre-conditions set by the House of Bishops in October have been met.

"Both I and the diocesan leadership will cooperate with the House of Bishops Task Force on Dissenting Minorities when it begins its work," wrote the Rt. Rev. Michael Ingham. "It is clear, however, that the intransigence of the leadership of the dissenting group may force our negotiations to focus on structural separation (schism) rather than reconciliation. In view of this, diocesan officers must exercise both a fiduciary and a stewardship responsibility to preserve the territorial integrity of the diocese..."

Shortly before the bishops were scheduled to meet Oct. 28-31 Bishop

Ingham and Archbishop David Crawley, Metropolitan of British Columbia, announced their intent to file ecclesiastical charges against the clergy in New Westminster opposed to same-sex blessings and the Rt. Rev. Terry Buckle, a bishop from another Canadian diocese who previously offered those clergy and their parishes alternative episcopal oversight.

The bishops spent considerable time on the topic during debate that was unusually frank and at times pointedly personal.

With collegiality of the house hanging in the balance and the scheduled time to adjourn approaching, the bishops agreed to call for a moratorium on ecclesiastical charges and to authorize a task force "to draw up terms and conditions for adequate provision for episcopal oversight of dissenting minorities in the Anglican Church of Canada," to consult with the Archbishop of Canterbury through the Canadian primate, and to report to the April 2004 meeting of the House of Bishops.

South Africa Primate Draws Criticism

The primate of the only African province to have supported the Episcopal Church at the October primates' meeting in London has come under criticism from within the Church of the Province of Southern Africa.

The Rt. Rev. Bethlehem Nopece, Bishop of Port Elizabeth, in a pastoral letter to his diocese, said that the Most Rev. Njongonkulu Ndungane "has not heard the mind of the Church fully through deliberations of its general councils and synods on this issue."

Bishop Nopece explained his stance saying, "Homosexuality is sin, alongside others like promiscuity, adultery, immorality, greed, and theft."

Many South Africans are interpreting Archbishop Ndungane's congratulations and endorsement of the canonical process as support for a move that has divided the Church. The

Rev. Michael Bailey, rector of St. Alban's, East London, in the Diocese of Grahamstown, noted, "To claim that the decision to elect Gene Robinson is legal and therefore we must respect it is a sad statement if you are proudly South African. All the apartheid laws were made in Parliament and constitutional at that time and could also be claimed to be legal, yet there was protest and outrage."

In a statement released Nov. 5, Archbishop Ndungane said, "The election and subsequent consecration of Gene Robinson was done in accordance with the constitution and canons of [the Episcopal Church]. As such, he is lawfully a bishop in the church of God. It is normal procedure for churches in communion to congratulate and welcome a new bishop and to offer prayerful support."

(The Rev.) George Conger

AROUND THE DIOCESES

Bishop Jecko: 'Rigorous Realignment is in Order'

A special convention in the Diocese of Florida voted not to recognize the episcopate of the Rt. Rev. V. Gene Robinson, permitted local congregations to redirect diocesan assessment payments held in escrow since General Convention, and stated it would nullify any action taken by General Convention that was contrary to the historic faith of the Church.



Bishop Jecko

In his final convention address as Bishop of Florida, the Rt. Rev. Stephen H. Jecko said the diocese was preparing to weather a growing crisis within the Anglican Communion.

"One common rumor which I'd like to put to rest is that I am leading this diocese out of the Episcopal Church," he said. "I have neither the desire nor the authority to do what only two successive conventions of this diocese can do. I do, however, believe that a rigorous realignment is in order — a realignment of how the Episcopal Church pursues the great commission, of how the Episcopal Church respects scriptural, canonical and constitutional authority, and how the Episcopal Church chooses to engage all aspects of its relationships with the provinces of the Anglican Communion."

Striking a somber chord, Bishop Jecko joined the Rt. Rev. John W. Howe, Bishop of Central Florida, in calling for Presiding Bishop Frank Griswold and others to resign. "I call on those bishops who shared in the laying-on-of-hands at New Hampshire on November 2 to re-examine their consciences in light of their ordination vows, and to repent of the action. If they will not repent then those still

(Continued on next page)

(Continued from previous page)

receiving a check for their active ministry ought to consider resignation from their office for their conscience and soul's sake."

Bishop Jecko said he would "not recognize the validity of the blessing of same-sex unions in the Diocese of Florida" and called upon the diocese to overcome the public image of the Episcopal Church being a "gay church" and step forward in "truth and love."

The diocese heeded Bishop Jecko's call, adopting four resolutions rebuking General Convention for consenting to the consecration of the Bishop Coadjutor of New Hampshire; redirecting diocesan giving, permitting parishes to decide what portion, if any, would be forwarded to the Episcopal Church; authorizing the diocesan ecclesiastical authority to provide parishes outside of the diocese with alternative episcopal oversight; and restating the place of traditional Anglican formularies in setting the parameters of the faith.

Hawaii Confronts Dwindling Numbers

The Diocese of Hawaii is in transition, according to its bishop, the Rt. Rev. Richard S.O. Chang.

Casting parochial report statistics on an overhead screen, the bishop gave delegates to diocesan convention the numbers: a 12.5 percent plunge in active baptized membership in two years and 11.8 percent drop of communicants in good standing. Convention met Oct. 24-25 at St. Andrew's Cathedral and a hotel in Honolulu.

The diocese's Strategic Task Force reported its yearlong engagement with congregations and parishioners. Delegates conversed during convention on how to engage the people of Hawaii and respond to four areas of concern: youth, young adult, family ministry; communications; equipping clergy and laity to do God's work; and new models for ministry. Before them also was Bishop Chang's personal "three-



Sarah T. Moore photo

Lysandra "Sandy" Pakeken, a deputy from St. John by-the-Sea in Kaneohe on Oahu, speaks in favor of a resolution incorporating the three Hawaiian concepts of *mana*, *malama*, and *pono* into the life and work of the diocese.

fold" vision for the diocese: (1) to convert from maintenance of the institution to the mission of the church; (2) to affirm members in their baptismal covenant; (3) to act, by living out that covenant daily.

Delegates considered whether to discuss two proposed resolutions (submitted after deadline) that would bring to the floor the issues of sexuality and the election of a gay man as Bishop Coadjutor of New Hampshire. They soundly voted "no." The diocese concluded it had addressed that issue in its 1999 convention.

In a special order of business following a presentation from General Convention deputies, 30 small table groups, led by facilitators, talked and listened with one another about issues from General Convention.

Convention then considered only

two resolutions: clergy compensation and Hawaiian Christian concepts. The liveliest discussion surrounded a resolution to incorporate three Hawaiian Christian concepts — *mana*, the idea that all creation is imbued with the spiritual values of its creator, *malama*, a philosophy which calls for humans to be good stewards of the earth and its resources, and *pono*, the state of righteousness achieved when the previous two concepts are successfully implemented — into the Episcopal Church in Hawaii. The commission will work with other groups to create a plan to incorporate such concepts and present it to the 2004 convention.

In other business, convention approved a 2004 budget of \$2.2 million.

Sarah T. Moore

Fatal Fall in Chicago Stuns Cathedral Worshipers

Worshippers at St. James' Cathedral in downtown Chicago were escorted out a side door after the main service on Nov. 23 in order to prevent them from seeing the cause of a loud noise that interrupted the service shortly before its conclusion — a man had plummeted to his death from six-story-tall scaffolding across the street.

Two physicians at the service attempted to assist the man, but they

could not get a pulse, according to the Very Rev. Ralph T. Blackman, cathedral dean, who spoke with *The Chicago Sun-Times*.

"I just grabbed some holy water with me and gave him the last rites," Dean Blackman told the *Sun-Times*.

Police said no foul play was suspected and that no one had been scheduled to be working at the residential construction site the day of the incident.



The Rt. Rev. Robert Ihloff, Bishop of Maryland, and Sr. Constance FitzGerald, prioress of Baltimore Carmel, receive the vows of Sr. Teresa Irene. The deacon is Sr. Priscilla Jean, CT. The service took place at the Cathedral of the Incarnation, Baltimore. Prudence F. Clark photo

Long Lapse Ends: *A Carmelite in the Anglican Communion*

“Not since the dissolution of the monasteries by Henry VIII have there been Carmelites in the Anglican Communion.”

The Rt. Rev. Robert Ihloff, Bishop of Maryland, reminded the congregation of lay, clergy, and religious of this long lapse at the profession of first vows of Sister Teresa Irene of the Heart of God, OCD — the Discalced Nuns of the Order of the Blessed Virgin Mary of Mount Carmel. He acted as celebrant and officiant at the Oct. 15 service, in the place of the bishop visitor, the Rt. Rev. Dorsey Henderson, Bishop of Upper South Carolina.

Religious of many orders participated in the service. Representatives of All Saints’ Sisters of the Poor, Holy Cross, Community of the Transfiguration, Community of St. John the Baptist, a new community in Cameroon, all processed to the quire. Included was Sister Constance Fitzgerald, OCD, prioress of the Roman Catholic Baltimore Carmel and one of her sisters. It is traditional for a new sister to place her vows into the hands of a Carmelite prioress, and to receive from her the blessed white mantle.

Bishop Ihloff, in welcoming Sr. Constance, remarked upon the friendship and encouragement shown Sr. Teresa Irene from both the Baltimore Carmel and that in Port Tobacco. “[It] is indicative of the many ways that religious, in both our Commu-

nions, often find ways of celebrating unity in ways that the Church formally has found a harder time to really go forward.”

Sr. Constance noted that “I belong to the oldest community of Sisters in the original 13 states ... I stand here with you today ... in a long line of Carmelite women who have tried to live ... and to share the Carmelite spirituality and teaching ... I truly hope that a contemplative Carmelite community of women will grow within the Episcopal Church.” Sr. Teresa Irene said, “She challenged the whole Episcopal Church.”

Carmelite Community

The Carmelite life is a rigorous one of “solitude within community.” Rather than retreat from the world, the Carmelites “hold up the needs of the world in continual prayer.” And the needs of the world, today more than ever, are heavy. The life is “hidden and semi-enclosed,” mostly silent, centered on prayer and study, the daily Eucharist and the offices, and work. Two hours are spent “coming together as family,” to learn about each other and become friends.

Irene Forbes Perkins did not respond immediately
 Digitized by (Continued on page 17)

**The Carmelite
 life is a rigorous
 one of “solitude
 within community.”**

Singles on the Run

The Midland *Reporter-Telegram*, of Midland, Texas, had a dandy quote in a recent article about how Episcopal clergy are struggling with the loss of unity as a result of the New Hampshire election and consecration.

The Rev. Mark Cannaday, rector of the Church of the Holy Trinity, Midland, was explaining the tradition of the Church, that the marriage of a man and a woman is the place for sexual union.

"That's the message," Fr. Cannaday said. "Married and faithful. Single and *chased*. That's the position I hold. That's the position of the church."

An in from a recent issue of Church Times: One nun says to another: "Mother we have a new case of syphilis in the convent."

The Mother Superior replies: "Thank heavens! I'm sick of drinking the Beaujolais."

Roy Gordon, of Rensselaer, N.Y., noted a pertinent sign outside Clinton Heights Congregational Church, Rensselaer, shortly before Thanksgiving: "Be thankful today and avoid the holiday rush."

When one of the bishops who attended an October meeting with the Presiding Bishop made the remark, "I didn't realize this was the 'deal breaker'," in response to New Hampshire he probably wouldn't have guessed it would be used frequently by a variety of Episcopalians. The Rev. Douglas Buchanan, vicar of Trinity Church, Lone Pine, Calif., submitted a short list of characters who "didn't realize this was the 'deal breaker':"

- Eve
- Herod Antipas
- Charles I
- George III
- Louis XVI
- Adolph Hitler (1939)
- The Argentine Junta (1982)
- The House of Bishops (2003)

If it's up to the Bishop of Easton, Maryland Episcopalians may have their own license tags. The Rt. Rev. James J. Shand has made application to the Maryland Department of Motor Vehicles for the issuance of an auto license for the Episcopal Church. The tag would have the Episcopal Church

shield on the left side and The Episcopal Church across the bottom. Applicants must be "bona fide" members of the Church. An application can be found on the Diocese of Easton's website www.dioceseofeaston.org.

Deacon Dorothy Massey Hazel sent a small card found in a pew at St. Mary's Church, Columbia, S.C. It would appear to reflect notes written back and forth by two children (during the sermon?):

"Megan, do you go to church often?"

"No."

"Is that why you didn't know what the 'foot rest' was for?"

"Yes."

From the Trinitarian Times, newsletter of the Church of the Holy Trinity, Vicksburg, Miss., comes this tale:

A woman was trying hard to get the ketchup to come out of the jar. During her struggle the phone rang, so she asked her 4-year-old daughter to answer the phone.

"It's the rector, Mommy," the child said to her mother. Then she added, "Mommy can't come to the phone to talk to you right now. She's hitting the bottle."

From the website of St. David's Anglican Church, Brantford, Ontario, Canada:

Attending a wedding for the first time, a little girl whispered to her mother, "Why is the bride dressed in white?"

"Because white is the color of happiness, and today is the happiest day of her life."

The child thought about this for a moment, then said,

"So why is the groom wearing black?"

And from the Anglican Music List:

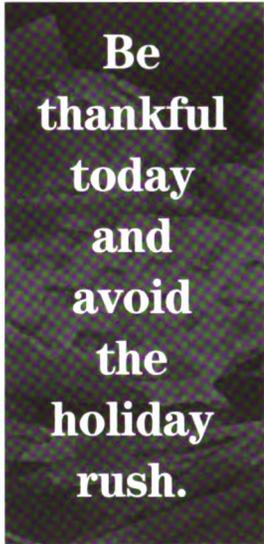
A woman goes to the post office to buy stamps for her Christmas cards. She says to the clerk, "May I have 50 Christmas stamps?"

The clerk says, "What denomination?"

The woman says, "God help us. Has it come to this? Give me six Catholic, 12 Presbyterian, 10 Lutheran and 22 Anglican."

Note to Mike in San Diego: I don't write a column every week because I'm also responsible for the Living Church Foundation's other publications, and sometimes my time is spent with them.

David Kalvelage, executive editor



Did You Know...

The Church Temperance Society, founded in 1845, is still in existence.

Quote of the Week

George F. Will, syndicated columnist writing in Newsweek on the Episcopal Church: "The Episcopal Church, once the Brooks Brothers of American Protestantism, has lost a third of its members while courting new ones with trendy theological fashions."

Dialogue on Hold

There was a time when the Episcopal Church's most promising ecumenical dialogue took place with the Orthodox. There were friendly relations and positive fellowship between the two churches, both in this country and in other parts of the Anglican Communion for more than 100 years. Orthodox and Anglicans have much in common theologically and liturgically, and they have participated in dialogue at several levels. These relationships have been severely damaged by the New Hampshire consecration. Two Orthodox bodies have issued statements indicating relations with Anglicans have been suspended [TLC, Dec. 7].

The Russian Orthodox Church announced it is suspending official dialogue with the Episcopal Church because of the consecration of a non-celibate homosexual person as bishop. The statement found fault with those who participated in the New Hampshire consecration. "We shall not be able to cooperate with these people...", it said. But the statement allowed for the possibility of "contacts and cooperation with those members of the Episcopal Church in the U.S.A. who clearly declared their loyalty to the moral teaching of the Holy Gospel and the Ancient Undivided Church." This puts the Russians in the same position as those Episcopalians who have been unable to recognize Bishop V. Gene Robinson in New Hampshire.

The Oriental Orthodox churches, the Coptic, Syrian, Ethiopian and Armenians, suspended the dialogue with Anglicans to give time for the Anglican Communion "to take proper account of, and reflect upon, the consecration which has taken place." This statement expressed hope that the work of the international commission would resume.

The action by the Orthodox churches is unfortunate but predictable. The damaging of ecumenical relationships was foreseen as a likely casualty of the New Hampshire consecration, and the Orthodox were quick to respond. We hope that church leaders may in due time find a way to resume Anglican-Orthodox relations. The benefits of more than a century of dialogue are too valuable to be cast aside.

Let Your Voice be Heard

It is probably safe to say that for many Episcopalians the annual meeting is the least popular event in the church year. Despised by clergy, loathed by lay persons, it is required by canon law. It takes place in many congregations during January. Not only is the annual meeting unpopular, it is usually poorly attended no matter when it's held — on a Sunday morning between or after services, a Sunday afternoon, a weeknight, or at some other time.

Why the lack of interest? For one thing, annual meetings can be dull. Reports generally take up much of the time, and whether delivered verbally or presented in a booklet, they are often not well received. The annual meeting may include the rector's "state of the church" message, viewed as a necessary evil by many. Some church members are not willing to sit patiently and listen to the rector drone on for 45 minutes after hearing a sermon delivered by the same person earlier that day. Some people feel they know everything that's going on because they're involved in the life of the congregation, so they skip the event. No matter when the meeting is held, the time will be inconvenient for some people.

We are aware of some creative ideas being put forward by clergy in an attempt to attract more people to the annual meeting: mailing reports in advance to the membership, providing a meal with good food, offering babysitting, or promising some sort of surprise or some light entertainment.

The annual event is an important event in the life of most churches. It should be well planned by church leaders and publicized well in advance in order that members may put the date and time on their calendars. There should be considerable preparation made in advance so that the meeting flows smoothly and efficiently and does not get bogged down, leaving awkward moments of silence. We urge readers to participate in their annual meetings, to elect competent, committed persons to important offices, and to make their concerns known.

The benefits of more than a century of dialogue with Orthodox are too valuable to be cast aside.



Faith in Turbulent Times

READER'S VIEWPOINT

As we journey into an uncertain future, the seasons of Advent, Christmas and Epiphany provide insight for how we might think and behave.

By John Nieman

The present turmoil in the Episcopal Church and wider Anglican Communion is wrenching for many of us. Regardless of one's position on the election, confirmation and consecration of Gene Robinson as bishop in God's Church, the ensuing threats of schism and impaired communion have created a tense awkwardness for Episcopalians as we journey into an uncertain future. Many feel anxious, and wonder what the future holds. Some cannot fathom how people on opposite ends of the theological spectrum can share a deep love and respect for the same holy scripture. Still others have questioned whether the Church has lost its bearings altogether.

Our present unsteadiness is real and painful. Yet faith calls us to hope, not in things seen, but in things unseen. Faith calls us to trust that the Holy Spirit is guiding us to walk together through our tensions, frustrations and discomfort.

The Advent/Christmas/Epiphany cluster of liturgical seasons, otherwise known as the Incarnation Cycle, provides substantive theological insight for how Christians might think and behave in the midst of turbulent times such as these.

Advent invites us to be an expectant Church, a body of people eagerly preparing to receive God's gift to the

world. The primary challenge of Advent for a broken humanity is the challenge of waiting. Yet, like frustrated children who have not yet learned the discipline of patience, we too often yield to the temptation to steer events to ensure that we get what we want. We forget that faith is not about getting what we want. It is about being given what we need.

Scapegoating

One all-too-common means to undermine the Advent posture of waiting is to identify an enemy to attack, and demonize him/her/them as the root of the corporate tension. This scapegoating distorts reality, raises the level of fear, effectively distracts the entire community from its call to witness to the good news, and becomes a catalyst for dangerous reactivity toward the perpetrators.

No one is immune from such behavior. On the one hand, those convinced that the New Hampshire consecration represents a victory of the enemy over the forces of righteousness might recall the countless instances in our history when our Christian ancestors had to repent of misguided accusations and violent actions.

On the other hand, those certain that the people who refuse to recognize the legitimacy of Gene Robinson's episcopacy represent the enemy might reflect on the human experience of dismissive and retaliatory behavior

that typically leads to the escalation of vindictive speech and violent actions, tearing further at the human fabric and causing future deep regret. The truth is that the enemy we think we see in the other is a reflection of the real enemy within, distorting both our view of the other and of ourselves. The work of Advent is to examine not the other, but oneself, as we all await the fullness of divine gift.

Christmas is the celebration of that gift: the incarnation, the Word made flesh. Part of the significance of the Christmas story lies in the many levels of irony the event entails: God not apart in the heavens, but in the flesh, fully present in the human; the divine king born not in the palace of a ruling elite, but in the temporary shelter of wandering parents; the wondrous news announced not to traditional prophets, but to shepherds; wisdom revealed not in the experienced, but in a newborn infant. The incarnation tells us that God is among us in the least expected yet most familiar ways. And God is among us not in some distant time or place, but here and now.

As people of the incarnation, we need to be asking how the present stress on the web of relationships called the Anglican Communion is revelatory of God. How is God among us now? The truth of the incarnation lies precisely in the scandal that God is fully present in all of creation, all of human history, and all of contempo-

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

rary events. To identify God here but not there, in these people but not in those, is to seize God's authority and deny the full scope and mystery of redemption.

Epiphany means manifestation or showing forth. The biblical stories of Epiphany point to the manifestation of Christ's identity as God's gift to the world, and the great variety of people who recognize that gift – or don't. The pagan Magi recognize kingship in the babe. A voice comes from heaven at Jesus' baptism, "you are my son, the Beloved." Jesus turns water into wine at a wedding in Cana of Galilee, the first visible sign of his identity in John's gospel. Jesus preaches in the synagogue at Nazareth, his hometown, claiming his divinely appointed mission to bring good news to the poor, release to the captives, recovery of sight to the blind, freedom for the oppressed, and inaugurate the jubilee year. When he dares to claim that he is the fulfillment of that good news, those who know him best try to hurl him over a cliff. Jesus claims authority to forgive sins in the midst of healing a paralyzed man. Finally, Peter, James and John witness Jesus' transfiguration on a mountain, where a voice reiterates Jesus' identity proclaimed at his baptism: "This is my son, my chosen; listen to him!"

But Epiphany is not simply a collection of stories about Jesus' power and identity. It is the stance of the apostolic church attentive to Christ's power and identity in its own life. It is about our life as people baptized into Christ's death and resurrection. Epiphany sends the expectant church of Advent into the redeemed world of Christmas, and commissions us to testify to the good news that we celebrate. Epiphany calls us to become agents of the light of the world, so that "the whole world might see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made."

The integrity of witness of the Anglican Communion and the Episcopal Church in this turbulent time depends not on one side of the present struggle aggressively pushing its case, threatening to leave or dismissing the other. It depends on whether or not all of us pay attention to the good news that is Christ. It depends on our willingness to transform our desire to win over the other into a genuine desire to be won over by Christ. It depends on the Church, those claiming to be disciples of Jesus, willing to become more fully who we already are: expectant, joyful, missionary people. □

The Rev. John Nieman is the rector of St. Andrew's Church, Ann Arbor, Mich.

LETTERS TO THE EDITOR

Leave it to the Laity

Now that the Bishop Coadjutor of New Hampshire and many of the most orthodox conservatives are echoing the same rhetoric, that "a split in the Episcopal church is inevitable and may not be a bad thing" [TLC, Nov. 30], where does that leave the many of us who want to continue to work toward the healing of major differences in our fraction of the Anglican Communion?

I genuinely believe that the lay leadership of the Episcopal Church — with all its own diversity — is gifted by God to bring about a plan that sets this Church back on the path of evangelism and stewardship of time, talent and financial resources that will astound those who see its demise. Candidly, the bishops and clergy who have become so hung up over the issues of sexuality will need to stand back, offer their prayers for the laity, and watch the Holy Spirit act in the best interests of the kingdom for which Christ sacrificed his life.

As my new bishop in the Diocese of Kansas, the Rt. Rev. Dean E. Wolfe [TLC, Nov. 30], says as often as he can, we need to be about "making the main thing the main thing." Surely that is sharing Jesus Christ with a broken world.

When last did the Presiding Bishop ask advice from the committed lay people of the communion he leads?

*Harry Denman
Coffeyville, Kan.*

Where Have We Gone Wrong?

What has gone wrong with the Episcopal Church? Why are we so disparate in what we think? How can we be in such radical disagreement over what is true? It is because we are no longer a church based on theology. Good theology is no longer what the Episcopal Church pursues. It is not the basis of our study, it is not the platform from which we debate our issues. The foundation of the church's existence should be and, until recent decades, always has been theology — the study of doctrine, revelation, scripture and tradition. This is the stuff which enables the church to work its way through succeeding generations and still remain faithful to the God who called it into existence.

But in recent decades, the Episcopal Church has left the ground of theology and begun to listen to personal feelings, and to guide itself through this current age by asking what makes people feel good.

The church must now, if it wishes to accomplish any lasting good, resume operating out of its proper, God-given foundation. That foundation is solid, strong, reliable and true. This is the stuff God intends to be upholding his Church. And this is where we need to be.

*(The Rev.) J. Scott Wilson
All Saints' Church*

Digitized by Google *Weatherford, Texas*



**Good theology
is no longer
what the Episcopal
Church pursues.**

Both Directions

Concerning the editorial, "Incompatible Actions" [TLC Nov. 23], the writer is absolutely correct. The Presiding Bishop cannot have it both ways. When our Presiding Bishop takes one such action in signing the document issued by the 37 primates of the Anglican Communion and then proceeds in the opposite direction, we are in trouble. Whether one agrees or disagrees with the action of General Convention or agrees or disagrees with the action of the primates of the Anglican Communion, we need a Presiding Bishop who speaks clearly. That is not the style of the present Presiding Bishop.

*(The Rev. Canon) George I. Chassey
Columbia, S.C.*

Key Distinctions

I read with great interest Steve Waring's excellent guest column, "The Church Under the Microscope" [TLC, Nov. 9]. It captures some key distinctions which underlie the differences and divisions that are growing in the Episcopal Church. The terms "liberal" and "conservative" have lost their meaning in trying to explain existing differences. Usually liberals break away but in this case the conservatives are breaking away.

I liked the author's distinctions between inclusive congregations and existentialist congregations. What he noted is at the theological core of what separates many today. While the sexuality issues get the attention to polarize people, there are underlying differences in theological beliefs and priorities that are at the foundation. Yet most people active in congregations have not taken the time to analyze why the differences exist and persist.

*August W. Smith
Austin, Texas*

Questions Raised

The recent bickering over the ordination of the gay bishop and the anti-gay rhetoric is very sad. Whatever are we about? Are we not supposed to be

preaching the good news? Have we lost our sense of who Jesus is? Was he not an all-inclusive teacher and savior? And is he not the same today? Is he not accepting of all of us? In what gospel does he condemn homosexuality?

Most of the letters to the editor in the Nov. 2 issue were pretty depressing until I got to "Not a Choice," by the mother of a gay son. What a relief to hear from someone who's "been there," who's suffered with her child the agonies brought on by the judgmental decisions and proclamations made by part of our Church. Are we not liable for the hateful consequences of these judgments? Are not the talents and gifts and abilities of gays and lesbians just as valuable and sacred to God?

*Mary Lewis
Duluth, Minn.*

**One way of eliminating
the notion of sin
is to discard the teaching
on sexual morality.**

No Longer Sin

It is the clear intent on the part of the clerical and lay majorities in the Episcopal Church to eliminate the very notion of sin. One dramatic way of achieving this is to discard the teaching on sexual morality reaching back to the Old Testament and often reaffirmed in the New. The Anglican Communion throughout the rest of the world has been and is now denouncing this liberalization in the most vigorous terms.

If in the U.S. a candidate for the episcopacy is acceptable in spite of breaking his marriage vows and living with a male "partner," and is welcomed regardless of the example he sets for his parishioners, then the denomination he purportedly represents has abandoned age-old Christian moral teaching and consequently has no claim to respect. Its morality has become that of Sodom by way of Hollywood.

If a heretical and authoritarian Presiding Bishop is to set the tone and dictate the policies of the Episcopal

Church, that province has lost its reason for being. The self-designated "progressives" will have led it not forward but backward — back to the paganism and flagrant vice of the world before Judaism and Christianity.

With-it, feel-good Christianity is not good enough. God calls us not to trendiness but to holiness. This is not easy. It never was. And those who suggest that Christianity should come without cost or effort are doing us no favor.

*Barbara N. Baur
Pittsburgh, Pa.*

New Theology

I suppose the time has come to staple together the pages of the Pentateuch in the Bible and to rip out pages 423-438 from the Book of Common Prayer.

No doubt the Robinson-Griswold School of New Theology will come forth to inform us how surprised God was when he found "significant others" had crept into Eden with Adam and Eve.

How unfortunate Massey Shepherd and others were not enlightened by the Holy Spirit that marriage between male and female was not God's only intention. All those prayer books are now obsolete.

The Episcopal Church of What's Happening Now is no longer on a distant horizon. It's alive and well.

*(The Rev.) Richard W. Mansur
Holiday, Fla.*

No Controversy?

I would like to suggest that THE LIVING CHURCH observe a one-week "blackout" or moratorium on any news or commentary dealing with any major issue that divides the Anglican Communion: sexuality, prayer book revision, and ordination of women as priests and bishops. Instead, space could be devoted to all the wonderful ways Anglicans are working for and toward the kingdom of God. Just one week — please!

*(The Rev.) Stephen L. White
Episcopal Church at Princeton U.
Princeton, N.J.*

Carmelite

(Continued from page 11)

to the call she felt to the religious life. She became a registered nurse, director and consultant for non-profit agencies. A cradle Episcopalian, she has been senior warden, a member of her diocesan commission on ministry, and a member of the healing Order of Saint Luke. She has completed Education for Ministry, the Shalom Spiritual Guidance Program, and certification for spiritual direction. She continues to offer spiritual direction, in part to help support the community.

And community it will be, as soon as it has a place to call home. Near-miraculous gifts of land and buildings have been forthcoming. Each brings attendant problems, mostly financial. The land needs a road and basic amenities; the modular house, a gift of the Red Cross, needs to be moved. "I wish parishes would set out a fish bowl," Sr. Teresa Irene said. "If enough people believe in an order whose job is to pray for the church," it will come about.

But as soon as the order has its own, even temporary, base, the women now at various stages of discernment will come. "Three are ready to spend time with me as possible postulants, living the Carmelite schedule," she said. "Another is a novice with another order which recognizes her contemplative vocation. Two lay associates have been received. Others are interested in becoming oblates; they should be able to stay at the monastery once a year." In addition, Sr. Teresa Irene has heard from English nuns seeking a contemplative order. Even without a bricks-and-mortar house, the Episcopal Carmel has an Internet home: www.episcopalcarmelofsa-int-teresa.org.

The new-minted Carmelite is as distressed as most at the disturbed and fracturing state of the Church. She, and her sisters, will take no side but hold up all to God. As the Very Rev. Donald Kirkbaum, retired dean of Trinity Cathedral, Miami, and her long-time spiritual director, noted in his sermon, "It is made clear in the liturgy that this vocation is not only a call from God, but that the church is calling her as well."

Sr. Teresa Irene, OCD, acknowledged the responsibility: "My job is to pray for the Church and the world. But I'm not telling God what to do."

Patricia Nakamura

TRINITY CHURCH PRINCETON NJ

(www.trinityprinceton.org)

— FULL-TIME ORGANIST —

Full time Organist-Choirmaster/Director of Music to begin August 2004. Trains and conducts three choirs with 120 professional and volunteer musicians, including adults, teens and children, at two Sunday morning services, monthly Evensong, seasonal special services and concerts. Four-manual Casavant tracker (1978) and three-manual Walker digital organ (2000); excellent rehearsal facilities. Supervises part-time associate choirmaster, part-time assistant organist/accompanist, secretary and librarian, and approximately twelve paid adult singers.

Requires B.A. or B.Mus (graduate degree preferred), excellent choir-training and organ skills, experience in a large professional program including children, knowledge of Anglican liturgy and tradition, and ability to communicate strong Christian faith. Salary dependent on qualifications and includes health and pension benefits.

Send application with references, current choir's repertory for one year, and recent CD or tape (non-returnable) to: Music Committee, Trinity Church, 33 Mercer Street, Princeton NJ 08540

APPLICATIONS WILL BE ACCEPTED UNTIL 1 JANUARY 2004.

SICILY AND MALTA

September 23 - October 4, 2004

Two Mediterranean islands where archaeology, architecture and art reflect a surfeit of treasures from the Phoenicians to the Age of Baroque. A journey of delightful discovery offered by

LIMEWALK TOURS

P. O. BOX 41, BRIDPORT, VT 05734

TEL: (802)-758-2144 FAX: (802) 758-2135

E-MAIL: Limewalk@sover.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

Mail to: **PO Box 1487,**

Fairfax, VA 22030

E-mail: **fivetalents@fivetalents.org**

Digitized by Google

Appointments

The Rev. Canon **Ellis English Brust** is chief operating officer and chaplain to the president of the American Anglican Council, 1110 Vermont Ave., NW, Suite 1180, Washington, DC 20005.

The Rev. Canon **Diana Johnson** is canon pastor at St. Mark's Cathedral, 231 E 100th South St., Salt Lake City, UT 84111.

The Rev. **Matthew Lawrence** is rector of Incarnation, 636 Cherry St., Santa Rosa, CA 95401.

The Rev. **Jim Lively** is assistant at Christ Church, 61 Grosse Pointe Blvd., Grosse Pointe, MI 48236.

The Rev. **Bill Newby** is rector of St. James', 2050 Bert Kouns Industrial Loop, Shreveport, LA 71118.

Honorary Degrees

Nashotah House — The Rt. Rev. **John Broadhurst**, the Most Rev. **Bernard Malango**, **J. Douglas McQueen**, the Rt. Rev. **Andrew Shin**, **Dorothy Spaulding**.

Resignations

The Rev. **Gary Hawkins**, as rector of Christ Church, Fairmont, WV.

Retirements

The Rev. **Joseph Bayles**, as vicar of St. Bartholomew's, Wichita, KS.

Deaths

Sister **Margaret Helena**, CSJB, 98, a member of the Community of St. John the Baptist for 70 years and its superior for 30 years, died Oct. 30 in Mendham, NJ.

Margaret Ellen Forney was born in Barnard, MO, and raised in Oelrichs, SD. After teaching for some years in South Dakota, she moved to Oregon, where she taught at St. Helen's Hall, the diocesan school for girls. She joined the Community of St. John the Baptist in Mendham. She made her final vows in 1936. Sr. Margaret Helena returned to Oregon in 1936 and remained there until 1943, when she was appointed assistant superior and returned to Mendham. She was elected superior in 1949 and held that position until 1979. In 1960 she founded the retreat ministry at St. Marguerite's House. Following her retirement as superior, she served as novice director and again as assistant superior in the 1980s. She administered the Retreat House and served on committees and boards of the Diocese of Newark for many years. In recent years she taught a novice class in community history, and at the age of 91 she completed four years of Education for Ministry.

Next week...

Light of Light

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.**

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.

PILGRIMAGES

CELTIC PILGRIMAGE: May 9-22, 2004. Including 3 nights on Iona. Contact: **Sister Barbara Jean, P.O. Box 3510, Wilmington, DE 19807.**

POSITIONS OFFERED

RECTOR: If you'd like to work with a staff of a dozen clergy and lay professionals and enjoy life with 2,350 parishioners and students, consider St. Martin in the Fields Parish in the Diocese of Atlanta. We are a vibrant, corporate-sized church and three-year-old through 8th grade Episcopal school community in northeast Atlanta. With the rector, the full-time clergy numbers three, plus our headmaster-priest and six priests and deacons associate (part-time). We are enthusiastic Christians—babies, adolescents, teenagers, adults (young and old, single, married and widowed)—ready to call you so that together we "follow Christ and lead others to him" into the future. Email the Nominating Committee chair, **Bill Goodhew**, at billg@intelsys.com or write: **St. Martin's, 3110 Ashford Dunwoody Rd., Atlanta, GA 30319. Attn: Nominating Committee.** The nominations deadline is *January 15, 2004.*

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.**

RECTOR: Christ-centered, Bible-based, 104-year-old inner-city, orthodox/traditional Anglo-Catholic parish listed on National Historic Register, in excellent heartland city, with caring Anglo and Hispanic congregations. Rector has retired; seeking bilingual, like-minded vocation-committed priest; capable of ministering to all, willing to foster growth and expand community outreach. Rectory, benefits, and modest stipend. Send resume: **Saint Martin of Tours Church, 2312 J Street, Omaha, Nebraska 68107.**

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 or www.trinityepiscopalchurchrenselaerville.com**

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.**

FULL-TIME RECTOR: Small downtown church in southeast Alaska is looking for a new rector. Opportunity for professional and personal growth while administering to eclectic congregation. Contact: **St. John's Episcopal Church, PO Box 23003, Ketchikan, AK 99901. Phone: (907) 225-3680; E-mail: stjohns@kcpnet.net.**

SERVICES OFFERED

FREE LITURGICAL MUSIC, unison, SA, SAB, SATB, simple, 1928/Missal, 1979 texts. PDF. Sibelius. Donations welcome. Engraving, arranging, transposing. reasonable. quillisma@cox.net.

WANTED

WANTED: Black clergy cloaks, vestments, altarware. Holy Communion kits, etc for churches in Newfoundland and Labrador. Also, short/long term clergy needed. Contact: **St. Paul's, 390 Main St. North Andover, MA 01845.**

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, or write: **The Order of Saint Joseph, 604 Orleans Street, Natchez, MS 39120.**



2004 is just around the corner!

Don't forget to sign up your parish for the 2004 Church Services Directory.

For details, call (414) 276-5420 ext. 16 or e-mail your listing to tparker@livingchurch.org

Church Directory

PINE BLUFF, AR

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

703 West Third Ave.

HOLLYWOOD, CA

ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner)
http://www.saintthomashollywood.org (323) 876-2102
The Rev. Ian Elliot Davies, r. The Rev. Mark D. Stuart, assoc. r
Masses: Sun 8 (Low) Rosary 9:45 10:30 (High), Mon - Fri 8 (Low), Tue 7; Thurs 7 (Sol); Sat 9:30 (Low)

SAN DIEGO, CA

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

Fifth Ave. & Nutmeg
(619) 298-7261

BOULDER, CO

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

2425 Colorado Ave.

WASHINGTON, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-8877
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Henninger Steadman; the Rev. Lyndon Shakespeare, asst r
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Eu 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6, H/A

ST. PAUL'S, K Street

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

WEST PALM BEACH, FL

HOLY TRINITY West Palm Beach
211 Trinity Place (Downtown)
www.holytrinitywpb.org (561) 855-8850
On the Intracoastal Waterway since 1896
The Rev. W. Frisby Hendricks III, r; the Rev. Thomas A. Brutell, c; the Rev. John W. Tucker, the Rev. Howarth L. Lewis, Jr., the Rev. Grant R. Sherk, p+r, the Rev. John F. Mangrum, p+r, Mace Graham, org-ch
Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40 Mat. 10 Eu

HONOLULU, HI

ST. MARK'S (808) 732-2333
539 Kapahulu 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) 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 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.stpaulsperish.org (708) 447-1604
The Rev. Thomas A. Fraser, r
Sun Eu 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN

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

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL
2919 St. Charles Ave. (504) 865-8802
On the street car line at the corner of 6th St.
www.cccnola.org

The Very Rev. David duPlantier, dean
Sun Eu 7:30 (1928), 9, 11. Christian Formation 10:10, Daily Eu: M and F 12:15. Tu and Th 5:30, W and S 9:30 (W: HS).

ST. ANNA'S

Serving the French Quarter since 1846.
1313 Esplanade Ave. (504) 947-2121
Rev. William H. Terry, r E-mail: wtarry2217@aol.com
Sun Eucharist (said) 8, Solemn High Mass 10, Wed. 8 Low Mass, Healing, Anointing.

KANSAS CITY, MO

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

LAS VEGAS, NV

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

HACKENSACK, NJ

ST. ANTHONY OF PADUA 72 Lodi 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) 982-4447
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, assoc.; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Francis Zanzer, assoc.; the Rev. Beth Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Garcia, d; Dr. Sanford Lehmann, music director.
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 378-0266. 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 7-8; 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. Kraus, 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 (Blitmore Village)
3 Angle St. (828) 274-2881
www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

SAINT MARY'S

Grove Park
337 Charlotte St. (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)

CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communism; 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, Evening; 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; rector, r-em, rector emeritus; Ser, Sermon; So, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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) 421-8702
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, the Rev. Francis Zanger, assoc.
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.cotgcs.org
The Rev. Ben Nelson, asst
Sun 8, 9, 11:15 & 6

DALLAS, TX

INCARNATION (214) 521-5101
3906 McKinney Ave.
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, 8; Sat MP 8, 8:15 H Eu, Reconciliation of Penitents 9-10.

HOUSTON, TX

PALMER MEMORIAL (713) 529-6196
Across from the Texas Medical Center and Rice University
6221 Main Street (77030)
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

Just north of historic downtown 510 Belknap Pl.
www.cccsa.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 Roe, 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
Sun Masses 8, 10 (Sung). Daily as posted. ascathedral.org

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 969-3317
The Rev. William R. Hampton, STS
Sun Eu 10

LUMBERTON, NC

ST. MARK'S CHURCH 24th & Barker
The Rev. Dale K. Brudvig, pastor
Sun Worship 11, Sun School 9:30



All Saints' Beverly Hills presents

SMALL GROUPS FOR THE GROWING CHURCH CONFERENCE 2004

The conference for churches wanting to build effective, relevant small group ministries.

Friday & Saturday, January 30 & 31, 2004
at All Saints', Beverly Hills, CA.

Small groups are too important for a single class.

So we've devoted an entire conference to how you can become a church of small groups, not just a church with small groups – a true Acts II church for the 21st century.

Plenary Sessions include:

- Small Groups for the Healthy Church - *Rev. Carol Anderson*
- Jesus and His Small Group - *Dr. Richard Peace*
- Alpha for the Inclusive Church - *Rev. Jimmy Bartz*
- Building a Small Group Ministry - *Rev. Jimmy Bartz*

Breakout Sessions include:

- Contemplative Groups
- Developing Pastoral Care Groups
- Entrepreneurs at Work for The Kingdom of God
- How Small Groups Can Incorporate and Retain Newcomers
- Running + Prayer = Small Group Opportunity?
- The "20 Minute Solution" Discipline of Prayer Group
- Small Groups: Community of the Post-Modern Church?
- Casting a Vision for your Small Group Ministry
- The Vestry as a Small Group?
- Seeker-Sensitive Small Groups
- Developing a Fitness Ministry Group
- Reflective Bible Study Group



"Small groups are fundamental to church growth. An effective small group ministry builds community, grows disciples and gets people intimately connected to the church, to each other and to Jesus."

Rev. Carol Anderson
Rector, All Saints' Beverly Hills



Dr. Richard Peace



Rev. Jimmy Bartz



Rev. Christopher Martin



Rev. Doyt Conn



Roger Joslin



Barry Taylor

REGISTER NOW at www.allsaintsassociation.org
For Registration by phone call 310-278-6305

\$195 Early Bird - registration up to December 19, 2003
\$225 Registration after December 19, 2003.



ASA
ALL SAINTS' ASSOCIATION