

THE LIVING CHURCH

SPRING BOOK ISSUE

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS • MAY 4, 2003 • \$2.00

Philadelphia,
Feb. 14. 1840.

J. C. Passmore Esq.

Dear Sir,

I owe you an apology for not sooner replying to your favor of the 23^d Jan: - in which you propose to furnish a series of papers for the "Gent's Magazine". An unusual press of business will, I hope, plead my excuse.

I have no doubt whatever that the articles mentioned would prove of high interest - a perusal of "The Lecturer" has convinced us of that - but we are forced, at present, for many reasons, to decline allowing compensation, except in very rare cases, where the name of the writer is well known.

We cannot hope, of course, that you will send your communications gratis - and just now is not our policy to pay for them.

Very resp^{ly}.

Y^r serv^t.

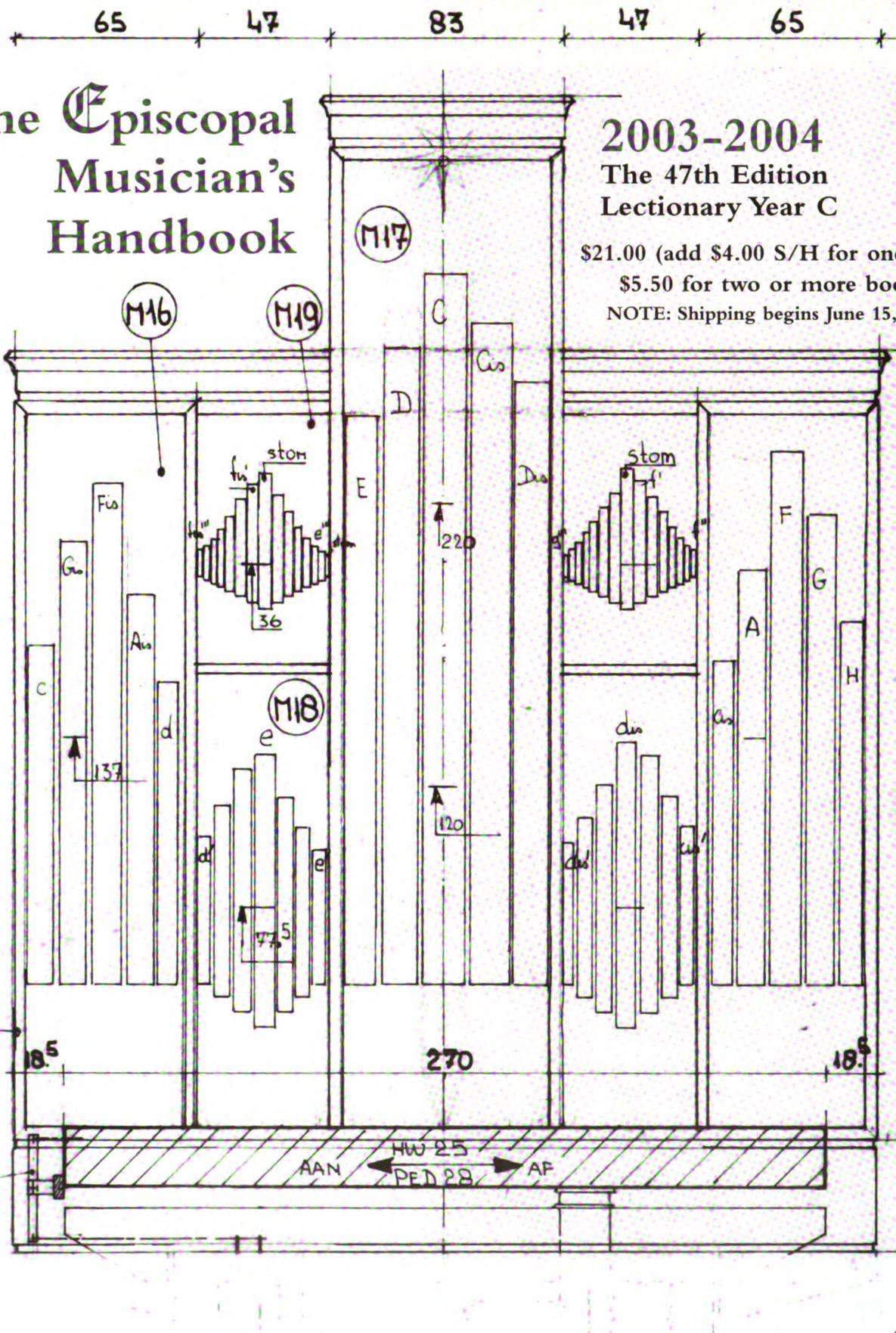
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Volume 226

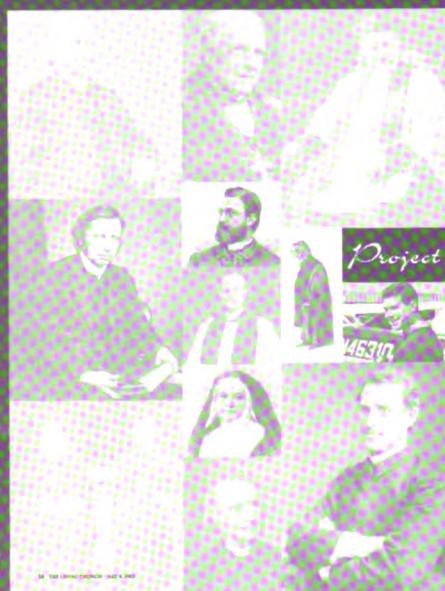
Number 18

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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On the Cover

A letter from Edgar Allan Poe, found in a vault at St. Paul's Church, Milwaukee, Wis. [p.13]. Letter image courtesy of Christie's. Poe picture and signature courtesy of The Poe Society of Baltimore (www.eapoe.org).

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 Toward God**

A Prodigal's Return
 BY MARGARET D. MCGEE

1-880913-55-0 \$15.95
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SUNDAY'S READINGS

The Power of Jesus

'...by what name did you do this?' (Acts 4:7)

The Third Sunday of Easter, May 4, 2003

Acts 4:5-12 or Micah 4:1-5; Psalm 98 or 98:1-5; 1 John 1:1-2:2 or Acts 4:5-12; Luke 24:36b-48.

What an enormous surprise it must have been for the elders and scribes when they received the answer to their question: "By what power or by what name did you do this?"

The question was asked in a reference to a healing that Peter had preformed at one of the temple gates (Acts 3:1-11). A man "lame from birth" was collecting alms and Peter stopped and healed him. The response from the people was one of awe and amazement and the word spread. Peter seizes the opportunity to preach the good news, which leads to his arrest along with his companion John.

Now facing the authorities, the question of the origin of their power is posed and the answer could not have been worse from the perspective of the interrogators. Peter responds that what they have done is "by the name of Jesus of Nazareth" and then adds as if they didn't know, "whom you crucified."

The authorities thought they had disposed of the Jesus problem with his crucifixion, but it is now obvious that this is not going away. In fact, the power of Jesus has now spread to those who followed him and that power is, as Luke tells us, undeniable (3:16).

It would seem that the proof of the power of Jesus is not simply in the words proclaimed but rather also in the results of the ministry. The passage begs us to ask the question: How is the power of Jesus manifest to the world because of our ministry?

Look It Up

Acts 3. Read the beginning of the story about the man paralyzed from birth. How does the healing enable the preaching ministry of Peter?

Think About It

How can my life be more reflective of the power of Jesus?

Next Sunday

The Fourth Sunday of Easter

Acts 4: (23-31) 32-37 or Ezekiel 34:1-10; Psalm 23 or 100; 1 John 3:1-8 or Acts 4: (23-31) 32-37; John 10:11-16.

Words are important but often times the word is confirmed by the tangible results of our ministry. It is imperative that we allow the power of Jesus to be revealed through us as he seeks to make himself manifest to the world. While the miraculous can and still does happen, this power is much more likely to be seen in the everyday actions of how we treat those around us. Are we people who manifest the power of Jesus in our desire to create relationships of love and compassion with those God leads us to?

In his book, *The Hidden Value of a Man*, John Trent tells the story of Bob Mitchell, a dynamic speaker at a youth conference. His message to kids was that they needed to have a relationship with Jesus but his words were congruent with his actions. Part of Bob's responsibilities was to coordinate his work with the meal schedule, requiring him to have daily conversations with the camp cook. The cook was an older woman who looked perpetually tired and under appreciated. Every time she came to Bob's table to discuss the schedule, Bob would stand and insist that she take his seat. No one noticed this except one young man named Mark, who saw Jesus' love lived out in the simple action. It was this that allowed him to take seriously the words of the speaker and make the decision to be a Christian.

May we be people whose lives are vehicles for the power of Jesus.

BOOKS

John Henry Newman

The Challenge to Evangelical Religion

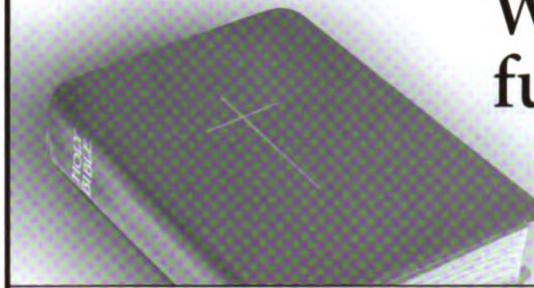
By Frank M. Turner. Yale University Press.
Pp. 740. \$35. ISBN 0-300-09251-2.

This new, massive volume is neither a complete biography nor a hagiography of John Henry Newman, one of the most prolific and important Christians of the 19th century. Frank Turner has written instead a detailed account of the 12 years of Newman's leadership of the Oxford Movement, which transformed religion in England by recalling Anglicans to their catholic heritage. The result is a close intellectual portrait of a man's journey toward embracing Roman Catholicism—which he had once labeled “the cruel Church.”

After a survey of religion in the first decades of the 19th century, Turner gives an account of Newman's unhappy youth as the son of a failed banker, brewer and tavern-keeper. He emerges as a young man whose life was profoundly full of grief and difficulty. At 15, Newman experienced an evangelical conversion; in the same year he decided on life-long celibacy. In his father's opinion, Newman's conversion led him to become “morbidly” introspective, fastidious and priggish. Despite a failure in his undergraduate examinations, he managed to move on to the success of an Oxford fellowship, and to ordination.

Newman subsequently reacted against his early evangelical background with a vengeance, writing many of the celebrated *Tracts for the Times* and emerging as the leading figure in the Tractarian movement. His circle of friends was influential and close, including Isaac Williams, John Keble, William George Ward, Edward B. Pusey and Richard Hurrell Froude. Turner contends that the internal dichotomy created by these two conversions—first to evangelicalism, and later to high church theology—was internalized by Newman with disastrous results for his life as an Anglican clergyman.

Today's advocates for the canoniza-



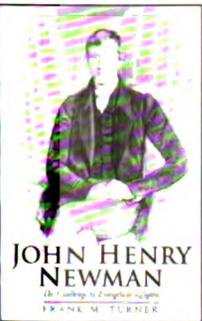
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tion of John Henry Newman in the Roman Catholic Church will find this "warts and all" portrait of a great religious figure often unsettling. Even reticent admirers of Newman's life and work will question whether Newman is "the most enduring Victorian skeptic." But Turner is a master of his subject, and he makes readable what could have been in the hands of a less skillful author a very unwieldy mass of names, dates and facts. This book will provoke

strong disagreement, and hopefully enliven Newman studies as a whole in the process.

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

**Patrick, the Pilgrim
Apostle of Ireland**

By Maire B. de Paor. HarperCollins. Pp. 310.
\$27.95. ISBN 0-06-000902-0.

A scholarly book? Yes. But it clearly

explores St. Patrick's pilgrimage of faith as revealed in his writings. The format follows that of the "Confession" (a magnificent canticle of gratitude to God who made him what he was and enabled him to achieve what he did), and comprises a prologue, five chapters and an epilogue. Then follows Biblical References in the Confessio. The prologue contains sketches of the historical Patrick, 5th-century Ireland, and Patrick the writer.

In his *Confessio*, which was written in his old age, he does not profess to being a professional theologian or philosopher. As priest and bishop he was pre-eminently a good shepherd, a contemplative in action, and, like his great model St. Paul, whatever he wrote was dictated by the responsibilities of his episcopal office. His *Confessio* and *Epistola* are two unique, personal and spiritual documents from the darkest of the Dark Ages, 5th-century northern Europe. They are the only personal documents that can be claimed by either the church in Britain or the church in Ireland from that troubled century.

*(The Rev.) Marlyne Seymour
Elkhorn, Wis.*



**GODLY and RIGHTEOUS,
PEEVISH and PERVERSE**

*Clergy and Religious in
Literature and Letters: An Anthology*

Compiled by RAYMOND CHAPMAN

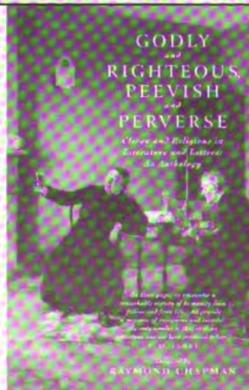
Drawn from a thousand years of literature and letters, *Godly and Righteous, Peevish and Perverse* is a sumptuous literary anthology that celebrates the holy (and not so holy) men and women, both British and American, portrayed in great works of prose and poetry.

"This fascinating anthology will be greeted with anticipatory delight by all readers interested in the relationship between literature and the clergy. In these pages we encounter a remarkable variety of humanity from fiction and from life. . . . All provide a measure of enjoyment and interest. My only wonder is that such an anthology has not been produced before. It will certainly find a lasting place on many bedside tables."

— P. D. JAMES

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| Jane Austen | Barbara Kingsolver |
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| Nathaniel Hawthorne | Oscar Wilde |
| George Herbert | William Wordsworth |
| Washington Irving | <i>and many more</i> |



The Blindfold's Eyes

My Journey from Torture to Truth

By Sister Dianna Ortiz with Patricia Davis.
Orbis. Pp. 484. \$25. ISBN 1-57075-435-7.

This book pulls you in from the very first page. You are confused. You are here, you are there, you are tormented, you are the tormentors. You don't know the people around you, people who somewhere in your shattered mind you know are mother and sisters you loved, mother and sisters *in famile*, and mother and sisters in God. It is hard to remember you are reading a book. There are times when you wish this book were not quite so well done, when



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your knuckles ache from banging against the walls, when you are shivering in terror under the bed.

Sister Dianna Ortiz was an Ursuline nun teaching children in Guatemala. In 1989, while on a religious retreat, she was abducted and tortured. This is her story, a story that spreads over 10 years.

Her mind and her faith were shattered by the experience. She couldn't eat. She could not describe what happened to her. Later, in investigations, this is used to try to discredit her. She is deemed "uncooperative." What happened to her recurs over and over again in flashbacks that have her believing that it is happening all over again and that she is responsible for it.

As her mind begins to come back together, an incredible courage and faith are born. She returns to Guatemala. Over and over, she petitions for justice and to put an end to torture. The State Department and the White House do not want to hear her. The uncomfortable truth is that one of the torturers was a North American. He was regarded by the others as their boss, and there are very strong indications of ties to the embassy and the CIA.

*Dede Bruns
Providence, R.I.*

Mary Queen of Scots

By Carol Schaefer. Crossroad. Pp. 208. \$19.95.
ISBN 0824519477.

Taking its cue from Mary Stuart's motto, "In my end is my beginning," this latest biography of the Scottish queen opens with an account of her final hours in Fotheringay Castle, where she was beheaded on Feb. 8, 1587.

The chapters that follow detail the dramatic narrative of her life, from birth in 1542 to her final entombment in Westminster Abbey in 1612.

Brilliant and unlucky, Mary grew up with loss. Her father, James V of Scotland, died within days of her birth, and her first husband, Francois, dauphin of France, left her a widow before the age of 18. At 24, she fled from Scotland to what she hoped was refuge in England, leaving her infant son, the future James

Listen & Learn

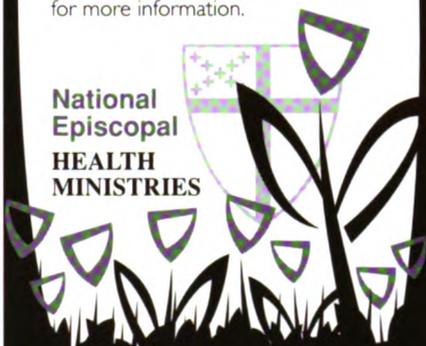
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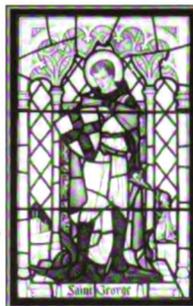
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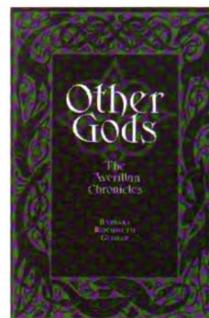


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VI and I, behind forever. A victim of violence, abduction, rape and betrayal, she was nevertheless depicted by her enemies as a woman too seductively dangerous to live. Mary was raised in the Roman Catholic tradition, and adhered tenaciously to the "ancient faith." Nevertheless, she clung stubbornly and disastrously to hope of succession to the English throne.

Written with a general audience in mind, Schaefer's biography is fast-paced and engrossing. It includes several black-and-white reproductions of portraits of Mary and other notables of the time, as well as a chronological table of events and a selected bibliography.

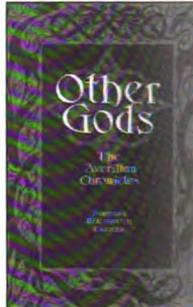
Wanda Zemler-Cizewski
Milwaukee, Wis.

Other Gods

The Averillan Chronicles

By Barbara Reichmuth Geisler. Lost Coast Press (800-773-7782). Pp. 286. \$16.95 paper. ISBN 1-882897-64-1.

The year is 1139. The setting is the Abbey of the Virgin Mary and Edward, King and Martyr, in Shaftesbury, England. An unfamiliar time and place is recreated and brought to life in this, the author's first novel. The scene and characters are so perfectly imagined that the reader is immediately drawn into the lives and concerns of the nuns of the abbey.



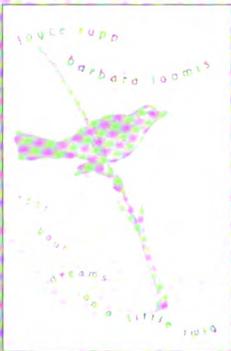
The story opens with a brief history, outlining the defeat of the British in 1066 and the continuing oppression and resulting hatred that simmered beneath the surface, breaking out in war, violence and corruption. A map of how Shaftesbury Abbey may have looked helps to set the stage for the prologue, in which a young woman has slipped away from the group of nuns who are returning up the night stairs to their beds after the midnight services of Matins and Lauds. She is intent upon finding and taking something. We aren't aware of who she is or what she is doing. Only her fear and confusion are clearly sensed. She has stolen something and has passed it to someone outside the abbey before she collapses and is found by some of the other nuns.

We next meet Dame Averilla, the infirmaress, through whose eyes we watch the unfolding of mysterious events and strange changes that come over some of the nuns. Are these events caused by Galiena, the town "wise woman" who is rumored to be a witch? And will old Fr. Merowald be capable of turning her from her unholy ways?

The reader will learn a great deal about the time and place, while being entertained by an enthralling story.

Joanne Maynard
Helena, Mont.

Spiritual inspiration from nature



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—Frederic and Mary Ann Brussat, coauthors of *Spiritual Literacy* and media editors for SpiritualityHealth.com
ISBN: 1-893732-57-6 / Hardcover / Spirituality / 160 pp, \$14.95

WHEN THE TREES SAY NOTHING
Writings on Nature

Thomas Merton / Edited by Kathleen Deignan

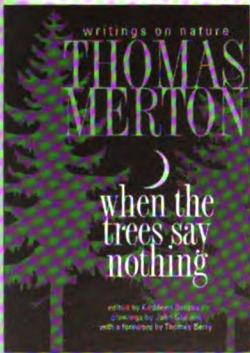
This first collection of Thomas Merton's nature writings reveals the beloved spiritual master as an environmentalist ahead of his time. A primer on eco-spirituality, this important book is skillfully edited by Kathleen Deignan, Ph.D., with a foreword by Thomas Berry and art by John Giuliani. "Merton would be thrilled with this book."

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Spirited Reads

By Travis Du Priest

QUIET IN HIS PRESENCE: Experiencing God's Love through Silent Prayer. By Jan Harris. Baker. Pp. 191. \$12.99 paper. ISBN 0-8010-6436-8.

More of an explanation of why we should go into contemplative prayer and discover its riches than the how-to books on the subject which have dominated the market in recent years. God's gracious indwelling presence is the alternative to our do and don't world.

AWED TO HEAVEN, ROOTED IN EARTH: Prayers by Walter Brueggemann. Edited by Edwin Searcy. Fortress. Pp. 174. No price given, paper. ISBN 0-8006-3460-8.

Thematically clustered poetic prayers by the prolific writer and Old Testament professor Walter Brueggemann. "We are not self-starters" has wonderful word play: "Speaking, acting, life-giving God/the one with the only verbs that can heal and rescue..."

HOPE FOR YOUR FUTURE: Theological Voices from the Pastorate. Edited by William H. Lazareth. Eerdmans. Pp. 223. \$16 paper. ISBN 0-8028-4961.

The sort of book we need more of – on the collaborative relationship between science and religion. Lucid and thoughtful essays on eschatology, though I would have wished for more interplay with the biological theories of Rupert Sheldrake and the sub-atomic theories of consciousness.

IN GOD'S TIME: The Bible and the Future. By Craig C. Hill. Eerdmans. Pp. 247. \$16 paper. ISBN 0-8028-6090-7.

Another one on the future, this one offers alternatives to the extremes of "rapture" on the one hand and total neglect of the approaching kingdom on the other hand. Prof. Hill teaches Old Testament at Wesley Theological Seminary in Washington, D.C. The book and its author receive high praise from our new Archbishop of Canterbury, Rowan Williams.

MODERN PSYCHOLOGY AND ANCIENT WISDOM: Psychological Healing Practices from the World's Religious Traditions. Edited

by Sharon G. Mijares. Haworth Press (10 Alice St., Binghamton, NY 13904). Pp. 284. \$29.95 paper. ISBN 0-7890-1752-0.

A multi-cultural handbook of healing practices from the world's great religious traditions, with a section "Rediscovering Christ, the Healer" by Dwight H. Judy, spiritual formation director and author of *Quest for the Mystical Christ*. Interesting section on Christ as co-therapist.

The Confessions. By St. Augustine. Introduction, translation and notes by Maria Boulding. New City Press (202 Cardinal Rd., Hyde Park, NY 12538). Pp. 307. No price given, paper. ISBN1-56548-154-2.

Although Augustine was in his 40s when he began writing his *Confessions* at the end of the 4th century, at times this translation is like overhearing a dorm room conversation: "Fine fellows, you Academics! So nothing that we need for living our lives can be known for certain? Nonsense!" An absolutely great read.

GRACE AND OBEDIENCE: Theological Essays in Criticism. By John M. Gessell. Proctor's Hall Press (285 Proctor's Hall, Sewanee, TN 37375). Pp. 114. \$14 paper. ISBN 0-9706214-2-6.

The former professor of Christian ethics at Sewanee presents a dozen essays on various social justice themes and issues, a sampling of which include "The Priest as Authority on the World," "The Sunday Church School," and "Ecclesial Apostasy." "In the compassion born of the vision of faith, the priest weeps with Jesus over Jerusalem."

DOING LOCAL THEOLOGY: A Guide for Artisans of a New Humanity. By Clemens Sedmak. Orbis. Pp. 182. \$22 paper. ISBN 1-57075-452-7.

As a way of following Jesus, we ourselves combine the practical and the theoretical, creating "little theologies" of prayer and reflection. The author reminds us that we need not fear new situations, as Jesus himself was moving and as unsettled as an itinerant preacher, yet rooted in God and the world process.

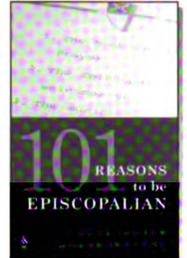
Episcopal Essentials

FROM MOREHOUSE PUBLISHING

101 Reasons to be Episcopalian

compiled by Louie Crew

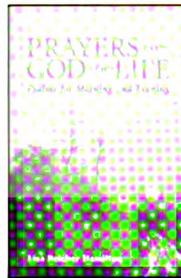
The perfect gift. Thoughtful, poignant, and sometimes humorous, *101 Reasons* not only entertains but also teaches us about the Church's gifts. Initially solicited online, they celebrate the Anglican/Episcopal tradition and are guaranteed conversation-starters. 120 pages paperback \$7.95



Prayers to the God of My Life

Psalms for Morning and Evening

Lisa B. Hamilton



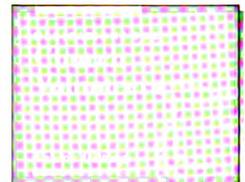
Selections from the Psalms for daily reading each morning and evening for every day of the year, matched both to the natural seasons and the liturgical calendar, with a question for reflection or a

suggested action for each selection. For individuals or groups. 240 pages paperback \$16.95

Meditations for Church Volunteers

Valerie Gittings

The newest volume in the Faithful Servant Series, this is a wonderful way to say "thank you" to those who volunteer their service to the church. Ushers, lay readers, kitchen workers, committee members, and others will find encouraging words here. 96 pages paperback \$7.95



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Palm Sunday Brings Good News to POW's Parents

The parents of Sgt. James Riley returned home from the Palm Sunday service at Grace Church in Merchantville, N.J., to receive confirmation that their son had been rescued alive from detention as a prisoner of war in Iraq.

Athol and Jane Riley began the day by hearing a news report that seven American POWs had been rescued. While preparing for church, they received a call from a military official that their son might be among those rescued, but there was not official confirmation. After praying at church for their son's safety, the couple returned home and waited. A military official arrived at the couple's home shortly thereafter.

Sgt. Riley was with the 507th Maintenance Company when units of the Iraqi army ambushed a convoy on March 23 near the southern city of Nasiriyah. The Rev. Edward Pritts, rector of Grace Church, met with the Rileys shortly after they received official confirmation of their son's rescue.

"It was an environment of joy and just of great peace," Fr. Pritts told *The Philadelphia Inquirer*. "There was never a better Palm Sunday in my life."

Despite the celebration, the couple were still undecided how they would tell their son that his 29-year-old sister had died of a rare neurological disorder five days after his capture. She had been in a coma since January.

BRIEFLY...

The Board of Directors for the National Organization of Episcopalians for Life (NOEL) recently announced the election of the Rev. D. Lorne Coyle, rector of Trinity Church, Vero Beach, Fla., as its new president. NOEL works to promote the "sanctity of life and the sacredness of the family." It was founded in 1966 by the Rt. Rev. Joseph M. Harte, Bishop of Arizona.



Anglican World/Dinsmore photo

The Most Rev. Rowan Williams, Archbishop of Canterbury, and the Anglican Bishop in Jerusalem, the Rt. Rev. Riah Abu El Assal, join others in observing Palm Sunday at St. George's Cathedral in Jerusalem. Archbishop Williams preached at the main service. During the week preceding Palm Sunday, Archbishop Williams convened an interfaith dialogue with the Emir of Qatar. The dialogue was a sequel to the inaugural one convened last year by the now retired Archbishop of Canterbury, the Rt. Rev. George Carey.

SARS Scare Prompts Hong Kong Prayers

Fear of Severe Acute Respiratory Syndrome (SARS) is blamed for a significant drop in church attendance within the Anglican Province of Hong Kong. In conjunction with the local Roman Catholic diocese, the province has issued pastoral guidelines on how clergy can safeguard their congregations.

The primate, the Most Rev. Peter Kwong, called on all congregations in the province to pray at 9 p.m. on April 12 for hospital pastoral workers, health professionals and patients. Hong Kong is one of the areas most severely affected by SARS, with an average of 40 new cases being reported each day. Many churches, including St. John's Cathedral in Hong Kong, have suspended Sunday school classes and worshippers are exchanging

the peace by nodding or bowing rather than shaking hands or embracing.

Until the spread of the disease can be controlled, churches are being asked to keep windows and doors open to provide better ventilation during services and to sterilize all parts of the building, including liturgical books, pews, walls and floors, that might harbor germs.

During distribution of communion, the celebrant and communicants have been advised to wear plastic gloves and masks. The province is also recommending that communion be administered only by intinction.

Both the cause and a cure for SARS remain elusive. The first reported instance of the disease occurred in March in Mainland China.

New York Investment Committee Urges Calm

The Trustees' Investment Committee of the Diocese of New York is urging its own parishes to maintain the historic 60-40 endowment ratio of stocks to bonds during the economic slowdown now in its third year.

"Because of the bear market over the last few years, a number of parishes, particularly those who had recently gotten into the stock market, were either getting out or considering it," said the Rev. Jerry Keucher, diocesan controller and chair of the investment committee.

Parishes have different investment goals than individuals and should resist micromanagement based on day-to-day or even month-to-month market fluctuations, Fr. Keucher said. This advice seems simple enough, but can easily be ignored when the economy is not performing well. Although the announcement was made specifically to parishes in the Diocese of New York, Fr. Keucher said the investment strategy is appropriate for any parish with capital to protect.

Once a year parishes should reconfigure their investment portfolio to bring it back to a 60-40 mix of stocks and bonds respectively.

"Equities are volatile," the announcement said. "They were volatile when your congregation began to invest in equities and they will remain so in the future. The reason is clear. Only one-third of stock pricing is determined by economic factors.

"The remaining two-thirds derive from psychological forces. What has been playing out over the past several years has something to do with weakness on the economic side, but much more to do with very powerful emotional reactions that overtake the rational mind. Stay rational."

Fr. Keucher said price volatility can be minimized by buying and holding mutual funds, which are a professionally-determined mix of stocks, rather than equity in a handful of individual companies.

Bexley Hall to Confer Degrees in Ohio

Bexley Hall, an Episcopal theological seminary in Rochester, N.Y., announced recently the establishment of an accredited degree program in Ohio.

Since 1998, the seminary has maintained an Ohio presence in partnership with Trinity Lutheran Seminary in Columbus. Episcopal seminarians studying at Trinity previously received a "Certificate in Anglican Studies" along with a Master of Divinity degree from the Lutheran seminary.

Last November the Ohio State Board of Regents granted Bexley Hall the right to confer its own Master of Divinity degree as an out-of-state educational institution. In February, the Association of Theological Schools in the United States and Canada approved Bexley Hall's Columbus program as an accredited extension site. Bexley Hall in Ohio intends to confer its first four Master of Divinity degrees to seminarians (all from the Diocese of Southern Ohio) on May 31 in a joint commencement ceremony

with Trinity Lutheran Seminary.

The actions of the regents and the Association of Theological Schools are dependent upon further expansion of the partnership between Trinity Seminary and Bexley Hall, according to the Very Rev. William H. Petersen, provost. The relationship between Bexley Hall and Trinity has become a tangible expression of the state of full communion that has existed between the Evangelical Lutheran Church in America (ELCA) and the Episcopal Church since 2000, Fr. Petersen said.

Bexley Hall was founded in 1824 as the graduate school of Kenyon College, located in Gambier, Ohio. In 1968, Bexley Hall moved from Gambier to become part of an ecumenical consortium in Rochester. Faculty members from Rochester currently commute regularly to Columbus in order to teach both Bexley curriculum as well as courses in church history and pastoral theology to students pursuing Trinity Lutheran Seminary curriculum.



Bexley has had a presence at the Lutheran seminary in Ohio since 1998.

Bishop Shimpfky May Stay Longer

The process for the election of a successor to the Rt. Rev. Richard L. Shimpfky as Bishop of El Camino Real remains in limbo following the bishop's return in late March from medical leave for depression. When he announced his intention to take leave in January, Bishop Shimpfky indicated that he would call for the election of a successor upon his return.

"Though when I made that commitment I was far from capable of such decisions, I am a person of my word, and nearly 13 years as your bishop is a long time," Bishop Shimpfky wrote in a pastoral letter dated March 20.

In a follow-up letter sent first to diocesan leadership and later pub-

lished on the diocesan website, Bishop Shimpfky proposed January 2005 for the election of a coadjutor. He envisions a two-year transition prior to his retirement after May or June, 2007, but before the search for a coadjutor can begin, Bishop Shimpfky said the entire diocese, clergy and laity, should undergo a professionally guided program to identify the "needs and strengths of the diocese."

"Prepared as I am to remain in the diocese for any and all of the process," he concluded, "I am also prepared to leave the diocese earlier given an orderly transition and provision for the well-being of the people of the diocese as well as my family."

A clown Eucharist at St. John's Church, Kenner, La., on March 30 was conducted by Holy Madness Clown Troupe, an ELCA-affiliated touring company (www.holymadnessclowns.com).

Below: Mr. Whiskers (Carl Hilt) demonstrates the power of love to his wife, Rickity Rack (Tony DuFrene), during the sermon.

Valerie Varney photos



Economy Forces Cuts in New Haven Music Program

A shrinking endowment brought on in part by a sluggish economy has forced Christ Church, New Haven, Conn., to make substantial cuts to its ambitious music program.

"Like a lot of places dependent on endowment income, we've faced some shortfalls, and one of the largest program expenses we have is the choir," the Rev. David Cobb, priest-in-charge, told *The Yale Daily News*.

In one of the most notable cuts, the church has eliminated the choir from two Sunday morning services each

month. Choir members are paid for rehearsals and performances. In addition, Christ Church employs a full-time organist/choir director as well as a part-time assistant.

Fr. Cobb said he hopes to restore the full musical program when the economy improves. Until that time, one of the few music programs not facing scrutiny is the Sunday evening Compline held when Yale is in session.

"It's one of the ways the church makes God available to the community," Fr. Cobb said.

P.B. Keeps Eye on Human Rights in The Sudan

The passage of a United Nations resolution reclassifying The Sudan as a country without significant human rights abuses will undermine a fragile peace process and the credibility of the U.N. Commission on Human Rights, according to Presiding Bishop Frank T. Griswold, who recently wrote to the United States representative at the United Nations.

Human rights violations are "an ongoing and significant problem in Sudan and the need for credible human rights monitoring has not diminished," Bishop Griswold said. The U.N. Human Rights Commission met late last month in Geneva. Results from the meeting were not available at the time *THE LIVING CHURCH* went to press.

Bishop Griswold quoted Secretary of State Colin Powell, who has said that "there is perhaps no greater tragedy on the face of the earth than in Sudan." For more than 30 years a civil war has been fought between the Muslim-dominated government based in the north and a disenfranchised Christian population in the south. Recently significant deposits of oil have been found along the border between the two regions. The sudden wealth has led to a dramatic escalation in the intensity of the conflict and in the sophistication of the military hardware employed.

The Conference of Catholic Bishops in Sudan has also called for renewal of the mandate arguing that the presence of a U.N. envoy is necessary.

In recent months, the central government based in Khartoum has offered a number of concessions, including perhaps most significantly a guarantee that *Sharia*, or Islamic religious law, would apply only to Muslims in the future.

With approximately 2 million members out of a total Sudanese population of 34 million, the Episcopal Church of The Sudan is one of the largest and fastest-growing in that country.

Quoth the Raven, 'Oh, my!'

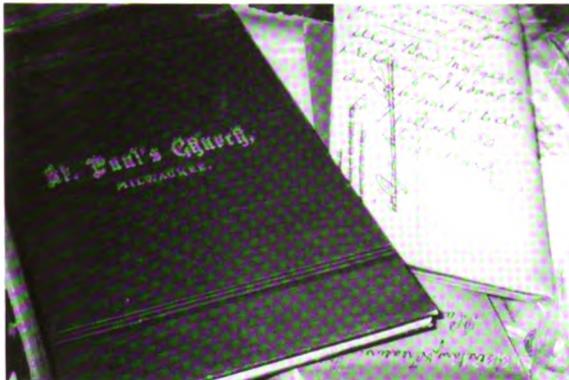
Poet's letter that was hidden in vault fetches \$20,000 at auction.

By Patricia Nakamura

When Edgar Allen Poe wrote a simple business letter Feb. 14, 1840, chances are he never dreamed that, in 2003, it would bring \$20,000 to an Episcopal church, through the auspices of one of the most famous international auction houses, Christie's, in New York.

Paul Haubrich is an "amateur historian" and volunteer at St. Paul's Church, Milwaukee, Wis. When he retired from teaching exceptional education at the University of Wisconsin-Milwaukee, "I made a commitment to the rector to clean out the old safe — it was rather full." He set out to catalog and organize the contents.

Two big old black boxes contained the oldest documents. "Many are financial records from 1843 on," he said. "They give interesting ideas on the parish.



Parish records from the 1800s.

"I encountered an envelope. It held a series of letters, most from Fr. J.C. Passmore to Jackson Kemper." Fr. Passmore later became rector of St. Luke's, Racine, and Jackson Kemper Bishop of Wisconsin.

They were all of the type that folds into its own envelope. But the fourth one was a surprise. It was from Edgar Allen Poe.

It was a rejection letter of sorts. Mr. Passmore had proposed a series of arti-

cles for *Burton's Gentlemen's Magazine*, of which Poe was assistant editor. The father of the detective-horror story wrote, "I have no doubt whatever that the articles mentioned would prove of high interest ... but we are forced, at present, for many reasons, to decline allowing compensation, except in very rare cases, where the name of the writer is well known. We cannot hope, of course, that you will send us your communications gratis — and just now it is not our policy to pay for them."

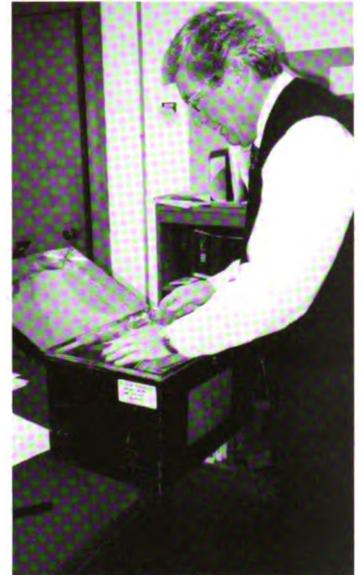
Christie's catalog describes Item 197 as "Autograph letter signed ('Edgar A. Poe,' with flourish) to J.C. Passmore of Lancaster, Pa. 1 page, integral address leaf panel in Poe's hand and original postmarks, wafer seal, in fine condition."

Of course, Mr. Haubrich's first reaction was to wonder whether or not it was real. A Google search led him to a Baltimore website that has a picture with autograph. "It was real!," Mr. Haubrich said. "And fairly rare; Poe didn't correspond much."

He said a Chicago dealer had offered \$9,000 on the spot, but advised the church that they'd do much better through an auction house. Christie's was chosen because of its policy of reducing commissions and catalog fees for non-profit sellers.

"They researched the background," Mr. Haubrich said. "A grandson of the priest gave the documents to St. Paul's, where he was a member." The buyer was a New York rare book dealer.

The Passmore family had created an endowment fund for St. Paul's music program, and the Passmore Fund will be the beneficiary of the sale. The Rev. Amy Richter, rector of St. Paul's, commented, "What a good ad for cleaning out closets!"



Mr. Haubrich and the box in which the letter was discovered.

Patricia Nakamura photos

"It was real and fairly rare; Poe didn't correspond much."

— Paul Haubrich, volunteer at St. Paul's Church



Project



By Patricia Nakamura

Have you read any good, ancient, classical Anglican books lately? At your local library it can be a challenge. Volumes such as Hooker's *Of the Laws of Ecclesiastical Polity* or the sermon Lancelot Andrewes "preached before King James, at Whitehall, on Tuesday, the Twenty-fifth of December, A.D. MDCV" are often kept under lock and combination in subterranean vaults. The reader must present credentials and surety; the actual perusal must take place at a designated table under the watchful eye of the treasures' librarian.

Help has arrived, under the editorship of a 23-year-old Columbia University graduate and the episcopal patronage of the Rt. Rev. Geoffrey Rowell, Bishop of Gibraltar, at the location of a literally worldwide website.

Project Canterbury (justus.anglican.org/resources/pc) was begun in 1999 by Richard J. Mammana, Jr., then a student at Columbia, from an idea of the Rev. John Alexander, rector of St. Stephen's Church in Providence, R.I.

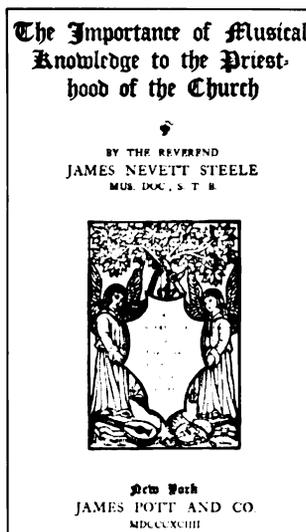
Canterbury

They found sites devoted to Lutheran and Roman Catholic documents, but no corresponding access to Anglican writings. The Internet was the obvious avenue. "The web is a democratic tool," Mr. Mammana said. "Anyone can use it for free. You can be your own publisher, use things for study groups — legally." He secured a grant from the Presiding Bishop's discretionary fund for hardware and software — "I just wrote and asked" — and the chain of volunteer scanners and transcribers began to spread around the world. Anglicans Online donated space.

Interest in the site grew mainly by word of mouth; a few articles appeared in English and Canadian publications. Publishers were generally "most generous" with permission to use material, and live authors are "pretty eager" to have their writing appear.

Project Canterbury presently contains some 2,000 documents on the site, with links to many more. The home page shows 28 icons, everything from *Ecclesia Anglicana* to Modern Resources, with The Caroline Divines, Monasticism, Orthodoxy, Anglican Women between. Writers from outside England are well represented, including Indigenous, Canadian, American, Irish, Scottish, Australian and New Zealand. There are Lutheran, Roman Catholic, and Old Catholic texts. "The oldest on the site proper is Henry VIII's *Defense of the Seven Sacraments* (for which the pope gave him the title 'Defender of the Faith.')

(There are links to things by the Venerable Bede, though). The newest are a few essays delivered in summer, 2002, by the Rev. Canon J.



An 1894 address on church music.

Project Canterbury presently contains some 2,000 documents on the site, with links to many more.

Robert Wright, historiographer of the Episcopal Church."

Documents are added frequently, scanned or typed by scribes from Boston to Australia to Whidbey Island. The additions of April, 2003, include a memorial sermon by James De Koven, Passiontide sermons by Henry Parry Liddon, and *Lancelot Andrewes and Confession*, by Marianne Dorman. There is even *The Importance of Musical Knowledge for the Priesthood of the Church*, by the Rev. James Nevett Steele, from 1894. This text, like several others, has a reproduction of the actual cover, with its woodcuts and calligraphy.

Behind the icon labeled The Book of Common Prayer, one finds translations of all or parts into 21 languages including Swahili and Swedish, Cashmiri and Cree, Manx Gaelic and Sea Dyak, with a link to a more comprehensive prayer book website. Here too is beautiful writing.

Richard Mammana's home is East Stroudsburg, Pa.; his parish is Church of the Resurrection in Manhattan. He began his studies at Columbia as a classics major, but switched to religion. He jokes he "was the first gentle editor" of the undergraduate magazine *Blue and White*.

As a Presbyterian boy, he sang in a boys' choir conducted by an Episcopalian, the Singing Boys of Pennsylvania, from fifth to eighth grade and toured to Texas, Florida and Japan. He discovered the Anglican community and was confirmed at age 16, about the same time as he began reviewing books for TLC. He is a contributing writer for *Touchstone*, *The Anglican*, *SKCM News*, as well as TLC. He hopes one day to enter the priesthood.

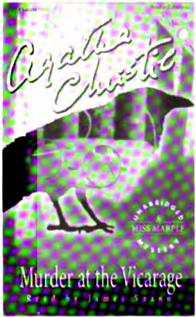
A website user asked Mr. Mammana whether Project Canterbury would ever be finished. His reply implies that the effort is endless:

"Long-term goals for Project Canterbury are in fact focused on a finite amount of material. The *Tracts for the Times*, The Library of Anglo-Catholic Theology and the works of the Oxford Fathers alone are a high aim. When they have been completed, God willing, the work will slow down considerably. Contributions to the growing archive as Anglican theological texts enter the public domain will, however, always be welcome." □

Notes on Mysteries

By Sonia Yetter

Agatha Christie, *Murder at the Vicarage*, various editions.



Agatha Christie is, of course, one of the seminal 20th-century writers of detective fiction. Her *Murder at the Vicarage* introduces the reader to the spinster sleuth Miss Jane Marple, who sets out to solve the murder of Colonel Protheroe, which takes place in the neighboring vicarage.

Dorothy L. Sayers, *The Nine Tailors*. Harcourt and other reissues.

Lord Peter Wimsey was an Anglican, at least nominally. The charm of this particular story is its focus on change-ringing on which Lord Peter is not only knowledgeable but expert.

Jane Langton, *Divine Inspiration*. Viking, 1993.

Jane Langton's mystery series revolves around one Homer Kelly, retired police lieutenant, Thoreau scholar, and professor at Harvard. His wife, Mary, also a Harvard professor, often assists her husband in solving various crimes—both venial and cardinal—that beset the characters. *Divine Inspiration* takes place largely at the Church of the Commonwealth—officially non-denominational—in Boston's Back Bay where a new pipe organ is being installed. Langton's mysteries are always literate and just a little quirky.



Joan Coggin, *Who Killed the Curate?* The Rue Morgue Press, 2001.

This is a reprint of the first of four mysteries written in the 1940s by the



British writer Joan Coggin. *Who Killed the Curate?* is set during the Christmas season, 1937. The 21-year-old Lady Lupin Lorrimer marries the 43-year-old vicar of St. Mark's parish in a small Sussex town in England. The pair could not be more dissimilar, and "Loops," as her friends call her, is every parish's worst nightmare as the new wife of the vicar. Her husband's vocation as vicar is beyond her understanding. Loops does indeed solve the mystery of who killed the curate—another ineffectual, little man. Coggin's mystery is quite droll, though marred at times with a certain slowness as the ditziness of Lady Lupin can begin to pall.

Braithwaite, who sets out with Julia to solve the mysterious and murderous happening at Medewich. A well-written mystery with an interesting subtext on the contradictions between the vows men take and their desire for earthly power.

Other titles in the series are *Holy Terrors* (1994) and *Foolish Ways* (1999).

Julia Spencer-Fleming. *In the Bleak Midwinter*. St. Martin's Press, 2002.

The Rev. Clare Fergusson is the first female priest at St. Alban's, a small Episcopal church in the upstate New York town of Miller's Kill. A former Army pilot, the Rev. Clare is a no-nonsense priest who tries her best to do what her church and parishioners ask of her. This novel carries no agenda—except for good writing, a decently conceived plot with a nice element of suspense, generally well-developed characters and dialogue.

Many of these have a church or vicar/priest as a centerpiece, but not necessarily as the detective — amateur or otherwise.

D. M. Greenwood. *Clerical Errors*. St. Martin's Press, 1991. (Out of Print)

D.M. Greenwood's novel, *Clerical Errors*, is well worth seeking in your library or through a second-hand bookstore. Young Julia Smith has just interviewed for a secretarial position at England's Medewich Cathedral and seeks a quiet spot in the cathedral in which to collect her thoughts after being interviewed by the less-than-likable Canon Wheeler. When she discovers a severed head in a baptismal font, murder, mayhem, avarice and the fight for power begin in the cathedral close. The author, an "ecclesiastical civil servant," is a member of the C of E. Her sleuth is the Deaconess Theodora

A Fountain Filled with Blood is the brand-new "Reverend Clare" story, and begins with a horrific attack on Miller's Kill's gay medical examiner. Others follow, and are intertwined with a controversial resort development and the contamination of its quarry with PCBs.

Even though the author's views come through in Clare's voice, this is a ripping good yarn. □

Sonia Yetter is an associate professor of Russian literature and humanities at the University of Northern Iowa.



These Books Travel Far

Gentle Reader, have you heard about BookCrossing?

It is a free, global, anonymous book club, with, at last count, 106,838 members and 313,414 registered books. And it is only two years old.

A book once read is "released into the wild" with a note inside identifying it as a BookCrossing bird. "The wild" might be a doctor's office, your local Starbucks (my first release site), a park bench, anywhere another curious person might be tempted to pick it up. A sad little commentary on the times is a note suggesting that books not be released in airports or on planes, which would, one would expect, be just the spots to please irate travelers with a bit of serendipity. But, it notes, left-behind objects may be cause for alarm.

Before turning the book loose, the member registers it at www.BookCrossing.com, with comments if desired. The book receives a number, which the freeing owner records on the site and includes in a note inside the book. The finder registers the catch at the same site.

Books have been tracked all over the world. The website lists most recently released books and general location: *Peter Pan* in St. Charles, Mo.; *The People's Pottage*, in Albuquerque, N.M. Another page lists recently caught: *Hell Is Too Crowded*, in Christ Church, Canterbury; two by Elizabeth George, in New York. The most traveled book, the one with the most website journal entries, is *A ogni pie so-spinto*; number 7 on this list is this year's runaway best-seller, Alice Sebold's *The Lovely Bones*.

Websters can look for particular titles or authors, or find a tip on where to hunt for *Big Trouble*, by Dave Barry (Lexington, Ky.), *To skotadi tis spilias*, by Kira Sinou (Thessaloniki, Greece); or discover the finder of those two by Elizabeth George: a reader from Austin, Texas. One of my favorite reads, Annie Proulx' *The Shipping News*, was found by a lucky reader in Lexington on April 4. Book searchers can go to their own towns to discover what's been left where. I found

the most popular release sites to be coffee shops and cafes, followed closely by various hospital waiting rooms and clinics. A humanitarian touch, that. Books have been released in banks, underground parking structures, picnic tables (I hope someone rescued that book before yesterday's four inches of snow), buses, and a basilica — just about any place with a flat surface.



Gentle Reader, keep your eyes open!

On the Browse page, one finds that 8,639 books are registered in the category of Religion and Spirituality. *Sabbath*, by Wayne Muller, was "released into the wild TODAY!" it tells us. Elaine Pagels' *The Gnostic Paul* was registered in Pennsylvania; *A New Perspective: Women in Islam*, by Fatma Saleh, in Seattle.

Perhaps the most fascinating page is Browse Members. Here is the list of countries represented, somewhere around 130 (some are listed under several names, such as "Germany" and "Deutschland.") The United States, Canada, Italy, and the U.K. lead, but Russia lists 26, China 365, Luxembourg 23, India 486, and Pakistan 131, with two from Senegal and two from — Space. It's really quite amazing.

BookCrossing.com is the "labor of love" of dedicated readers Ron and Kaori Hornbaker of Missouri. They had perused sites tracking disposable cameras and U.S. currency, and realized that bibliophiles might love to follow books around the world. At the same time, "Ron sought to create a community site that would be the first of its kind, that would give back to the world at large, and would provide warm fuzzy feelings whenever he worked on it."

Some BookCrossers do meet in various spots in various cities, usually at bookstores, of all places. I have yet to make a meeting, but after I catch my first wild book I may. It would be fun to discover the adventures of other passionate readers.

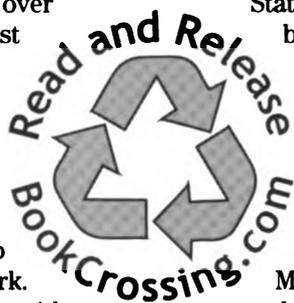
Patricia Nakamura
Book and Music Editor

Did You Know...

Charlessa Wiggins, a member of St. Mark's Cathedral, Minneapolis, has lived through the episcopates of eight Bishops of Minnesota. She is 105 years old.

Quote of the Week

Fred Barnes, an Episcopalian who is executive editor of *The Weekly Standard*, on comments by Presiding Bishop Frank T. Griswold about having to apologize for being from the United States: "I'd like the bishop to sound more like Billy Graham than Democratic Sen. Bob Graham, more like Fulton Sheen than Martin Sheen."



Welcome, New Readers

Beginning with this issue our magazine will be seen by a larger number of readers. For the next three months General Convention deputies who are not subscribers to the magazine will receive complimentary copies each week. We believe it is critically important for convention deputies to be well prepared when they arrive in Minneapolis for the 74th General Convention July 30-Aug. 8, and we are hopeful that by reading this magazine week by week they will be exposed to the unbiased reporting of news and the wide variety of views of the church that only a 125-year-old, independent publication can offer. We extend a cordial welcome to those who may not be familiar with THE LIVING CHURCH. We hope to become a helpful resource to all the bishops and deputies who are preparing for General Convention.

Persons who are not
regular church goers
are often surprised
if they should visit
an Episcopal Church
in the weeks following
Easter Day. They find
people still talking
about Easter.

The Great Fifty Days

Persons who are not regular church goers are often surprised if they should visit an Episcopal Church in the weeks following Easter Day. They find people still talking about Easter. There are Easter hymns, sermons about resurrection, and the burning of the paschal candle, usually near the altar or baptismal font, to symbolize the presence of the risen Christ with his people. "Alleluia" is heard frequently. These are the Great Fifty Days of Eastertide, the time between Easter Day and the Feast of Pentecost. These days celebrate the proclamation of the resurrection and the knowledge that Christ has triumphed over sin and death. Many of our churches have borrowed from the tradition of Eastern Orthodoxy in which people do not kneel during this season. This is a glorious time in the liturgical year, for we have much to celebrate. May our lives and our communities be transformed by what we do this season.

Alleluia.

Helpful Reading

Books are an important part of the lives of most Episcopalians. Not only does our faith rely greatly on a book, the Bible, but our worship, and much of our prayer lives, come from a book, the Book of Common Prayer. Episcopalians and other Christians have found countless other books to be of immense value on their journey toward God. Through books our faith can be nurtured, our spiritual horizons can be expanded, and we are able to share in a rich world of literature.

If reading religious books is part of your life, we hope that this Spring Book Issue, and other Book Issues we publish, are helpful. If you are not familiar with reading about the spiritual or historical heritage of the church, we hope our Book Issues help you to become acquainted with some of the quality literature available to us.

There is spiritual truth to be gleaned from fiction, too, and this issue features some lighter, summertime reading, as well as biographies both edifying and harrowing. We hope you enjoy TLC's "beach books."

The Future of the Diaconate

By R. David Cox

The day was fairly average. Arriving at the parish office, hardly was I out of the car before a man asked help in getting his alcoholic life back in order. That morning I shared in a conference call as a member of a board of directors for a retirement community. Later, a homeless man sought aid for his family. That afternoon, I visited two hospitalized patients. Many a parish priest had the same sort of day. But each instance was more diaconal than priestly in nature.

By intriguing coincidence, the next day, the canons on ministry proposed by the Standing Commission on Ministry Development appeared on the web. What quickly drew most attention is its option for directly ordaining priests and thus scrapping the diaconate as a requirement for priesthood. The idea of "direct ordination of priests" has been bouncing around the Anglican Communion for some time.

James Barnett, in his pioneering book *Diaconate: A Full and Equal Order* (1981), argued that restoring the diaconate with integrity demanded dropping the system whereby one progressed through one order to another.

Now the idea comes before General Convention. What bothers me most is not that arbitrarily and unilaterally altering a practice that extends back into the mists of the early church would segregate the Episcopal Church on that point from other "catholic" traditions and from our own Communion. To make

ourselves the only Anglican province not to require diaconate of priesthood is a point worthy of cautious scrutiny, among other things lest the validity of orders in the Episcopal Church be brought into question.

Nor am I most concerned about the sketchy biblical and historical basis for our modern diaconate. Based on Acts 6, Stephen and Philip are heralded as deacons. I voted enthusiastically at the last convention to add Philip to *Lesser Feasts and Fasts*. However, although these were two of the seven appointed to care for human needs within the Christian community, and to wait on tables, Luke never records either of them doing that, nor does he name them as "deacons." Both were known for their proclamations of the gospel in word, not in deed; so Philip, appropriately enough, is commemorated as "deacon and evangelist."

Indeed, the entire language of *diakonia* as ordinary

servanthood has been challenged by John N. Collins (*Diakonia: Re-interpreting the Ancient Sources*, 1990) who suggests that the terminology applies more to specialized servants who did errands and ran messages.

As well, deacons as an outreach arm and witness for the church may also be a hard case to make from history. They seem to have been a group of servants who did whatever the early church generally — and the bishop specifically — wanted them to do. We know from Justin Martyr that they would bring the Eucharist to those whom we might call "shut-ins." Hippolytus depicted them as assistants "to serve the bishop and to carry out the bishop's commands" and "to make known to the bishop such things as are needful." By the 6th century, some served bishops as administrators of the lands that had come into the church's possession, some so ably that they became popes.



In the Middle Ages, the diaconate largely became the transitional order that, until lately, most have known it to be. The medieval church needed priests to say Mass. Plenty of others provided social care, notably in the various religious orders. Deacons were not always hurried along; Thomas Becket remained a deacon until he needed to be ordained a priest to qualify him to be consecrated Archbishop of Canterbury (a sequence which does not trivialize the diaconate so much as it trivializes priesthood); but they

seemed to lack much purpose.

English reformers decided not to touch the structure of threefold orders. Their continental protestant colleagues, meanwhile, transformed the diaconate from a transitional order for clergy into essentially a lay work of service. Three centuries later, continental protestantism generated the current concept of diaconate. Deacon brotherhoods and sisterhoods emerged to tend the needs of the poor, an idea picked up by several in England, including Thomas Arnold. But only in the last 30 or 50 years, primarily in North America, has the diaconate combined an intentional, vocational attention to the needs of the world with liturgical service within the church.

To question historical roots is not to challenge the heart of current diaconal thinking. On the contrary, I

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

support the current perspective fully, if for no other reason than that the diaconate has always been an order that has served as the church of the day needed it to serve.

Nor does the oft-cited threat to "lay ministry" worry me. The baptismal covenant commits a Christian to diaconal work as one element of a faithful life in Christ. Deacons help the baptized *laos* to do that work. Far from

replacing the ministry of all the people, as "icons" of servanthood, their leadership and example are enhancing what the baptized can accomplish.

No, my chiefest concern is over what removing diaconal orders from priests will do to priesthood.

With our emphasis on Eucharist, I realize we need priests. The "transitional diaconate" is becoming even shorter. In contrast with England,

where the one-year diaconate remains normative, six months is more the standard in the United States.

But for priests also to be deacons is an inherent part of the Anglican pastoral vision. The English parish priest was responsible for far more than strictly spiritual concerns alone. As Anthony Russell observes in *The Clerical Profession* (1980), the local vicar, well into the 19th century, also served as teacher, almoner, counselor, magistrate, even tax collector (not all roles were enviable ones).

In a previous parish where I served, a deacon came into our midst. The diaconate was her vocation, and she exercised her ministry ably by preaching and functioning liturgically on Sundays, assisting with the parish youth, working during the week at a local hospital as chaplain and in a women's shelter, and helping the bishop on whatever he asked her to do. Through her diaconal servanthood, I looked anew at the servanthood to which I was also called. Through her, I became, if not a better priest, at least a more conscious one in the Anglican pastoral tradition.

Far from eliminating the transitional diaconate, I wish we could expand it. Bishop Hensley Henson of Durham in the 1920s proposed a three-year diaconate for future priests to deepen their experience of this pastoral tradition. That didn't happen then and won't happen now. But we could use times of preparation and early years of ordination to ground new clergy in lives of humble service. Training programs (in seminary or otherwise) can include appropriate courses and field work. The first placement can include mentorship not only by experienced priests, but by veteran deacons (laity too, for that matter), furthered by diocesan programs, and plenty of opportunities to serve diaconally as well as sacerdotally. The aim can become one of nurturing the newly ordained in their presbyterate, and — no less — in their diaconate. In the parish, they will truly need both.

□

The Rev. R. David Cox is interim rector of Emmanuel Church at Brook Hill, Richmond, Va., and author of Priesthood in a New Millennium (forthcoming from Church Publishing, Inc.).



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Spiritual Issues

I could not agree more with the Rev. William F. Bellais in his piece about the need for military chaplaincy [TLC, April 20]. He tells the essential truth when he writes, "...our witness must take us to places that are ugly and offensive."

In the past, the Episcopal Church has been in the (largely unnoticed) forefront of ministering to combat veterans suffering from Post Traumatic Stress Disorder, which we only now recognize as an inherent consequence of combat. The issues are, of course, psychological, but they are even more importantly spiritual. In this respect, the Rev. Bill Mahedy, an Episcopal priest in San Diego, was the greatest influence in my own life. Back in the '80s, he wrote a wonderful introduction to the problems in his book, *Out of the Night: The Spiritual Journey of Vietnam Vets*. Today, I understand, we have great difficulty finding Episcopal priests to serve in the military.

It was one of these chaplains who arranged for my own confirmation at the Philadelphia Naval Hospital, where I was sent after losing my legs in combat in Vietnam 26 years ago. To be offended by ministry to any particular group of sinners suggests one has missed Jesus' point.

(The Rev.) Alan R. McLean
St. Luke's Church
Wenatchee, Wash.

Inviting but...

Recently I was in the Far East, where I was determined to participate in the Morning Office at St. Andrew's Cathedral, Singapore. I very much wanted to pray together with Anglican Christians as our nation teetered on the brink of war.

The cathedral sits on several acres of well-shaded, carefully tended grass, prominent in the heart of central Singapore. It is an attractive, white-washed Victorian building in the English Gothic style; a fitting presence for us in this Christian, Buddhist, Hindu, Muslim melting pot. But the cathedral's seemingly inviting grounds are guarded by a sturdy fence — with

only two unmarked openings. I walked half way around the half-mile perimeter before discovering a breach in that barrier.

Near the church a large sign warns "DO NOT ENTER." Presumably, the message was intended to keep visitors from tramping through a small flower

bed, but after my trouble just to enter the grounds, could I be sure?

The four people attending Saturday Morning Prayer were most welcoming. But it required three separate books and pamphlets, which I had to pick from a bewildering selection of unfamiliar publications piled around

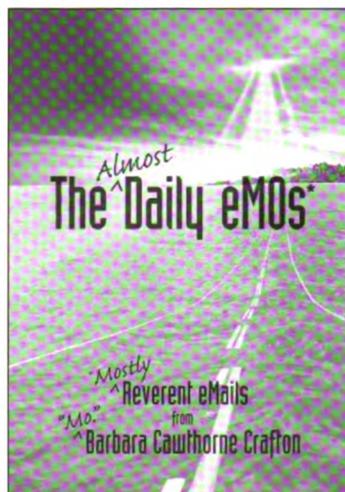
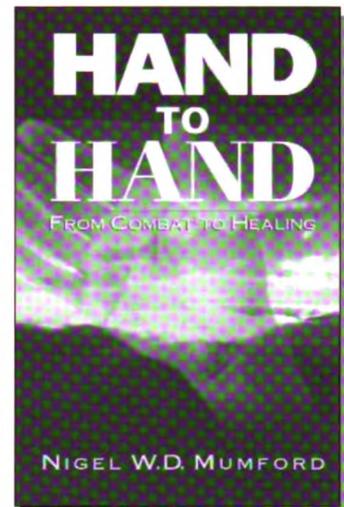
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The Almost Daily eMos

Mostly Reverent eMails from
Barbara Cawthorne Crafton

In the spirit of Internet slang, e-mails from Mother Barbara Crafton, known affectionately as "Mo." Crafton, are called "eMos." This collection of e-mail meditations has the immediacy of the Internet and a depth of theological thought that leave Crafton readers wanting more. She says of her eMos, "I am interested in the possibilities of electronic communication in the service of the life of faith, and have found the eMos to be a winner in terms of keeping people thinking and communicating about the things of God in terms of a common experience of a brief theological reflection."



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my seat. Even as a semi-savvy and well-traveled Episcopalian, I had trouble figuring out which book I was supposed to use.

The irony in all of this was the considerable prayer time we devoted to missionaries and their efforts to bring Christ to non-Christians in places far from Singapore. We prayed as well that this hard-to-access and apparently under-utilized cathedral would not soon become just a relic of British colonial occupation.

Might Anglicans in Singapore, some of whom presume to instruct the Episcopal Church on issues of orthodoxy, consider instead re-directing their energy to evangelism at home?

*Hugh Straub
New Orleans, La.*

Appointment Supported

We, the faculty and senior administrators of the School of Theology of the University of the South, wish to

make known the following:

We are aware of fallacious and ill-informed criticisms of the faculty both as a whole and as individuals. We regard such comments as a calumny that applies to all of us.

While making no claim to perfection, we affirm our ability to work together and celebrate our differences as expressions of the vitality of thought required by scholarship and the spirit of inquiry preserved through Sewanee's rich tradition of academic freedom.

We applaud and support the appointment of Dr. Allan Parrent as interim dean of the School of Theology as timely, supportive, and affirmative of the mission of the School of Theology.

We affirm our confidence in one another, our commitment to work together in support of the mission of the School of Theology, and our dedication to God's call to love and care for one another as Christ loves us. We

recognize that in the midst of pain and difficulty there is the promise of new life. Even as we experience Lent, we also know the joy of Easter.

*Faculty and senior administrators
School of Theology
University of the South
Sewanee, Tenn.*

Let's Not Rush

I have been retired since 1998, but I am still active in supply. I go to several different congregations in our diocese for Sundays, and occasionally other engagements. In this capacity, I talk with many different people in the Episcopal Church.

It is clear to me that there is no consensus on the matter of the blessing of same-sex relationships. A few congregations in our diocese have celebrated such events, and many, if not most, have not, and further, will not.

I appreciate the report from the Theology Committee of the House of

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Bishops [TLC, April 20]. I knew there was such a committee, and from the article, I agree with the report. There is no clear mind in the church as to the appropriateness of this. What I am sure of is that it is unclear to what God is leading us.

Until there is a clearer understanding of God's leading, and until that results in a clearer agreement in the church, it would be better to bide our time, and not rush forward in either direction.

*(The Rev.) Al McClure
Indianapolis, Ind.*

Are They 'Lesser'?

After reading the article regarding the recommendation not to accept a trial liturgy for same-sex unions [TLC, April 6], I came away perplexed at the Episcopal Church's stance toward gay men and women who are in communion with the church.

The spiritual, emotional, and love-filled relationship between two men or two women is perceived as being unfit to be recognized in the midst of the congregation. Yet the Episcopal Church calls on the gay church members to become active vestry members. The church hires gay men and women to direct the choir or play the organ. Gay leaders teach Sunday school. Gay men and women are singers in the church choir. The church asks those who are gay to administer the chalice or to read the lessons. The church actively entreats a financial pledge or gift from gay men and women.

Why must the church accept the time, talents, and treasures of openly gay Episcopalians with one hand; and, with the other disregard and reject the giver of these gifts as being "lesser"? It seems that the church must extend outstretched arms and embrace the gay Episcopal children of God into the full body of our congregations and openly acknowledge their relationship with God and each other.

*Ian Snider
Prescott, Ariz.*

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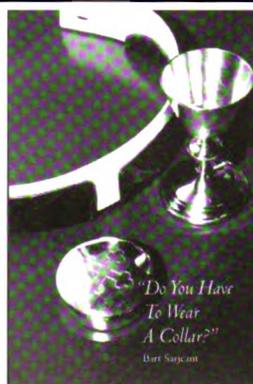
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The Rev. **Anthony Buquor** is rector of Trinity, 81 Elm St., Concord, MA 01742.

The Rev. **Jaime Case** is executive director of Province 7's Center for Hispanic Ministries, Box 2247, Austin, TX 78768-2247.

The Rev. **Meghan Froehlich** is rector of Our Saviour, 571 Crosby St., Akron, OH 44302.

The Rev. **Beth Grundy** is interim rector of Christ Church, 57 Main St., Swansea, MA 02777-4624.

William E. Horne, Jr. is executive director of the Duncan Gray Conference Center, 1530 Way Rd., Canton, MS 39046.

The Rev. **Richard Loring** is interim rector of St. John's, 27 Devens St., Charlestown, MA 02129.

The Rev. **Brian William McGurk** is rector of St. Christopher's, PO Box 711, Chatham, MA 02633.

The Rev. **John E. Midwood** is executive director of Episcopal Community Services, 225 S Third St., Philadelphia, PA 19106-3910.

Ordinations

Priests

**East Tennessee — Louisa Parsons.
Oregon — Wes Sedlacek.**

Deacons

**Georgia — Troy Beecham, Jeff Jackson,
Stephen Norris, Stephanie Parker.
Quincy — Dennis Michael Brown.**

Resignations

The Rev. **Richard Moore**, as rector of St. Philip's, New Orleans, LA.

The Rev. Canon **Christopher Platt**, as canon to the ordinary in the Diocese of Lexington.

The Rev. **Laurie Rofinot**, as rector of St. John's, Charlestown, MA.

The Rev. **David Sutcliffe**, as rector of Grace, New Orleans, LA.

Retirements

The Rev. **Richard Downes**, as rector of Redeemer, Chestnut Hill, MA.

The Ven. **William H. Moore, Jr.**, as archdeacon of the Diocese of Springfield.

Jacque Moore, as administrator of the Diocese of Springfield.

The Rev. **Hill C. Riddle**, as rector of Trinity, New Orleans, LA.

The Rev. **Bob Weaver**, as rector of St. Alban's, Cleveland Heights, OH.

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of Peacemaking

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Saturday June 7: The Revd. Dr. Thomas Hummel, "Newman and Anglicanism: Traitor or Prophet?"; The Revd. Dr. Richard Martin, "Community, Communion and Tradition: Prospects for Anglicanism in the Twenty-First Century." For more information, please contact **Dr. Jeremy Bonner** at (202) 338-0193 or anglican2003@yahoo.com.

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POSITIONS OFFERED

ASSISTANT TO THE RECTOR: We are a dynamic and growing congregation seeking a priest to assist the rector full-time in pastoral care, adult Christian education, and with all aspects of worship. Successful candidates will have strong interpersonal skills, a passion for teaching, and excellent preaching ability. Responsibilities include pastoral calling, multifaceted adult Christian education programs, and working with the parental component of our new youth ministry. Interest in social and economic justice ministry programs is a positive factor. For information: **The Rev. William Ort, Christ Church - St. Peter's Parish, 111 South Harrison Street, Easton, MD 21601, E-mail: fatherbill@christchurcheaston.org.**

FULL-TIME YOUTH MINISTER: Prince George's County, MD. Four suburban Episcopal parishes within a 6-mile radius are looking for a full-time youth minister to lead a collaborative ministry for students ages 12-18. The youth minister will organize inter-congregational events and worship services, assist parish youth leaders, and support youth in their spiritual development. We seek someone committed to Christ, with three years experience required; bachelor's degree preferred. A sense of humor and adaptability may be necessary for survival. Position begins August 2003. Please send resume to: **St. Andrew's Episcopal Church, 4512 College Ave., College Park, MD 20740. E-mail: kmwoggon@concast.net.**

MINISTER OF CHRISTIAN FORMATION: Good Shepherd Church, a dynamic, creative 700-member family-oriented, program-sized parish located in the heart of the Kentucky Bluegrass Region, where arts and cultural activities abound, is looking for a Minister of Christian Formation. We seek a layperson for a full-time position (beginning as soon as possible) who will direct an exciting Christian Formation program for all ages. We are looking for someone with a lively personal faith in Jesus Christ and experience in children's and adult education. Our Minister of Christian Formation should bring to this parish: family leadership, knowledge and energy. Experience in *Godly Play* and *Journey to Adulthood* programs is much desired. Professional training and degree preferred. Competitive salary and benefits. Detailed job description upon request. For all job listings contact: **Mr. Russ Groves, Good Shepherd Episcopal Church, 533 East Main Street, Lexington, Kentucky 40508. Telephone: (859)-252-1744. E-mail: bsessum@goodshepherdlex.org.**

POSITIONS OFFERED

FULL-TIME ORGANIST/CHOIRMASTER: The Church of the Advent, established in 1848, and with a membership of 2,200, is seeking an Organist/Choirmaster in a new position as a full-time member of the liturgical staff. As organist the candidate must be comfortable with a 2-man/24-stop 1988 Flentrop and be an experienced choral conductor with a thorough knowledge of traditional Anglican music. Developing choir programs for all ages and nurturing musical talent from within the congregation must be the principal focus. The church's Gothic edifice in its urban setting presents many opportunities for creative outreach through music to the larger community. Rector, staff, and vestry are committed to this investment in a new, full-time position. The current part-time organist/choirmaster, Dr. John Turnbull, Professor of Music at Converse College, is retiring after 18 years of dedicated service at the church. Sunday liturgies are Rite I, Rite II, and Morning Prayer on the fourth Sunday. Present music program includes two adult and two children's choirs and an eleven-bell chime. The successful candidate should possess a Master's degree in music, or an appropriate equivalent, at least five years practical experience in choral conducting, strong spiritual commitment, and leadership and organizational skills. Salary: \$50,000 plus attractive benefit package. Spartanburg has a thriving arts community, and is home to Converse College/Petrie School of Music, Wofford College, Univ. of SC-Spartanburg, a professional orchestra, and several concert series. For further information on the church consult our web page at www.churchoftheadvent.org. Applications should be received by June 1, 2003. No tapes or programs at this time. The new position is scheduled to begin Sept. 1, 2003. Candidates should send a letter of application, resume, and three letters of recommendation written in the last three years to: **The Rev. Marilyn M. Sanders, Associate Rector, The Episcopal Church of the Advent, 141 Advent Street, Spartanburg SC, 29302-1904, or E-mail inquiries to: msanders@churchoftheadvent.org. All applicants will be considered equally for prospective employment without regard to gender, race, sexuality, disability, national origin, or age.**

FULL-TIME RECTOR: St. Paul's Episcopal Church, Frederiksted, St. Croix, United States Virgin Islands: Diocese of the Virgin Islands: Traditional in our worship and liturgy is in search of a rector. Contact the **Chairman of the Search Committee at P.O. Box 745 Frederiksted, St. Croix V.I. 00841 or call (340)772-0818 or fax (340)772-5949. Office hours Monday thru Friday 10 am - 4 pm.**

FULL-TIME YOUTH MINISTER: St. Andrew's church, a program-sized parish in a beautiful coastal community 20 miles north of San Diego, CA, is looking for a lay youth minister to begin this summer. A college degree is required, with courses in biblical studies, as well as experience in, and a passion for, youth ministry. We currently have 50+ youths in the target 12-18-year age group. Competitive salary and benefits. E-mail G. Campbell at contact@standrewsepiscopal.org or fax (760) 753-3129.

PART-TIME RECTOR: St. Mark's Church, Woodbine, GA: a small coastal community: 45 minutes to Jacksonville FL International Airport, 20 minutes to the diocesan conference center. Average annual snowfall zero. Our historic sanctuary is 103 years old, of tabby construction. The congregation is friendly, family oriented, with 25 to 30 regular attendees. We are seeking a vicar to lead worship, provide spiritual guidance, encourage growth, and expand community outreach. Address inquiries to **Joel Williams, P.O. Box 626, Woodbine, GA 31569. Phone (912) 882-1720. E-mail: joelcwilliams@tds.net.**

FULL-TIME PRIEST: Trinity Episcopal Church, Platteville, (located in southwest Wisconsin in a university town of 10,000+ and serving several nearby communities) is seeking a full-time priest with pastoral skills to nurture and grow a family-sized parish into a program parish. We are seeking a priest who can provide traditional worship and innovative ideas to reach youth and the unchurched, teaming with an active laity. Send resume and letter of interest to: **Marilyn Chappell, Search Committee Chair, 1080 Moundview Drive, Platteville WI 531818. E-Mail: bjmnc@mhc.net.**



CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME RECTOR: St. Andrew's Episcopal Church in historic Grayslake, Illinois, is conveniently located between Milwaukee and Chicago. Our traditional pastoral-sized parish values Episcopal liturgy, music, and the Eucharist. We seek a caring, compassionate, and energetic leader with a warm sense of humor who can deliver thoughtful, relevant sermons. Our church family appreciates a commitment to pastoral care, outreach, and Christian Education for all age groups. St. Andrew's strong tradition of lay leadership, warm fellowship, and devotion to Christ offer great potential for future growth and development. Visit us at www.standrew-grayslake.com. Please send resume and CDO profile to: **St. Andrew's Episcopal Church, Search Committee, 31 Park Avenue, Grayslake, IL 60030**, or E-mail: GBuschman@aol.com.

FULL-TIME PRIEST: North Platte Valley Cluster in western Nebraska is seeking a 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, St. Timothy's Gering, and Holy Apostles, Mitchell, 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, 2330 Kramer PL, Gering, NE 69341**; E-mail: jf94107@alltel.net.

DIRECTOR OF CHILDREN'S FORMATION (Full-Time): All Saints' Episcopal Church, Atlanta, is seeking a Director of Children's Formation. The Director of Children's Formation is responsible for planning and implementing all programs for children, from birth to 6th grade, currently around 300 children each week. Our church has a healthy children's budget, as well as a two-story building of dedicated children's space and features colorful, imaginative classrooms for our rotation-style Sunday School, with a kitchen, computer lab, movie room, and children's chapel. Applicants need to be comfortable with editing and designing lesson plans. Experience in education and large church work is preferred. All Saints' is a creative and diverse congregation, located in Midtown Atlanta (very convenient to the MARTA subway system) and is a large vibrant urban church. This full-time position offers a very competitive salary and excellent benefits, including pension and a continuing education allowance. For further inquiries, contact **The Rev'd. Chris Epperson** at clepperson@allsaintsatlanta.org. Applicants send resumes: **All Saints' Episcopal Church, Attn: The Rev'd Chris Epperson, 634 West Peachtree Street, NW, Atlanta, GA 30308**.

FULL-TIME YOUTH MINISTER: St. Mary's Episcopal Church in Edmond, Oklahoma, is seeking a priest who has a heart for evangelism and a passion for Christian Formation and youth ministry. St. Mary's is located in a rapidly growing community bordering on Oklahoma City's northern perimeter. Four deacons currently serve the parish. Our pledging base is 212 units and average Sunday attendance is 300+. Our near-term goal is to grow the congregation into a worshipping community of 600 people. Please submit all inquiries to **The Rev. Mark D. Story** via email at fathertory@stmarysedmond.org or send to 325 E. First Street, Edmond, OK 73034.

FULL-TIME RECTOR: Calvary Episcopal Church, Louisville, KY, is seeking a new rector to lead a diverse, forward-looking congregation in pursuit of its distinctive urban mission: to welcome and serve all through Christ, both in a committed worship life and in care of the community. The leader should have strong preaching, pastoral, educational, recruitment and management skills to sustain and increase a congregational consensus for meaningful Christian engagement. With recent city/county merger, Louisville has become the nation's 16th largest city, and the best of both worlds: one combining the possibilities of urban life with the pleasures and pace of a smaller town. Please send CDO and resume to **John Bugbee, Chair, Search Committee, Calvary Episcopal Church, 821 South Fourth Street, Louisville, KY 40203**, by May 15, 2003.

POSITIONS OFFERED

FULL-TIME RECTOR: St. Alban's Episcopal Church, located in the historic college town of Davidson, NC, is seeking a full-time rector. See our full ad at www.saintalbans-davidson.org. Application deadline is 6/15/2003.

ASSISTANT RECTOR: St. Christopher's Church in Carmel, Indiana is seeking a priest or deacon to assist the rector in furthering the spiritual growth of the congregation through Christian education, youth ministry, pastoral and liturgical participation and outreach. Share in all aspects of ministry to a congregation of 950 members in the suburbs of Indianapolis. We are looking for a person who possesses enthusiasm for youth ministry and who can offer vision to a rapidly growing congregation. For further information or to submit resume and references, contact the **Rev. Stephen Fales, St. Christopher's Episcopal Church, 1440 Main St., Carmel, IN 46032 (317) 846-8716** E-mail: fr.steve@ori.net.

RETREATS

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

SUMMER PROGRAMS

SUMMER INSTITUTE ON SPIRITUAL DIRECTION: July 20-25 - Introduction to theory and practice of spiritual direction in the Christian tradition. Open to anyone discerning a call to this ministry, or seeking to further develop gifts as director. Topics will include: Initiating the Spiritual Direction Relationship, Images of God, Contemplating Religious Experience, Discernment, Models of Spiritual Direction, and more. At Christ the King Retreat House in Syracuse, NY. Facilitated by staff from the Spiritual Renewal Center. Tuition, room, board: \$500. For brochure and application, call (315) 472-6546. E-mail: mail@spiritualrenewalcenter.com.

VOCATIONS

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The Summer Church Directory begins June 1 and runs through August 31 ... don't be left out!

Take advantage of this great service and let traveling Episcopalians know where your church can be found.

Deadline is May 5, 2003. For details, call Tom (414) 276-5420 ext. 16.

Church DIRECTORY

AVERY, CA (Calaveras Big Trees)
ST. CLARE OF ASSISI Hwy. 4
The Rev. Marlin L. Bowman, v (209) 795-5870
Sun Mass 9 (Sung)

HOLLYWOOD, CA
ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner)
<http://www.sainthomashollywood.org> (323) 876-2102
The Rev. Ian Elliot Davies, r; The Rev. Mark D. Stuart, asst priest; The Rev. Brian D. Johnson, asst priest
Masses: Sun 8 (Low) 10:30 (High), Mon - Fri 8 (Low), Tue 7, Thurs 7 (Sol); Sat 9:30 (Low)

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

BOULDER, CO
ST. AIDAN'S 2425 Colorado Ave.
The Rev. James Cavanagh, campus chaplain; the Rev. Eric Zolner, family minister & assoc. r; the Rev. Don Henderson, r
Sun 7:30, 10, 5 Episcopal Ministry, CU Boulder Th 6

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

ST. PAUL'S, K Street
2430 K St., NW - Foggy Bottom Metro/GWU Campus
www.stpauls-kst.com
The Rev. Andrew L. Sloane, r; the Rev. Edwin W. Barnett, c
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6, Thurs & Prayer Book HDs: 12 noon also, Sat Mass 9:30, C 5-5:30, MP 6:45 (ex Sat), EP 5:45, Sat MP 9:15, EP 5:4

STUART, FL
ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David 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

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Sun Eu 8, 10; Thur Eu/Healing 10; Fri, Eu 12:10; H.D. 9:40 Mat. 10 Eu

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

AUGUSTA, GA
CHRIST CHURCH Eve & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r (706) 736-5165
Sun Masses 8 & 10 (Sung), Wed 8:30

HONOLULU, HI
ST. MARK'S (808) 732-2333
539 Kapahulu Ave. (#13 Bus end of line)
Masses 7, 9 (Sung); MWF 8

CHICAGO, IL
ASCENSION N. LaSalle Blvd at Elm
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
(312) 664-1271 ascensionchicago.org
Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed)-10 (Sat); EP M/S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat



Church DIRECTORY

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 60 Akenside Rd. (503) 447-1604
www.stpaulsparish.org
 The Rev. Thomas A. Fraser, r
 Sun Eu 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

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

KEOKUK, IA
ST. JOHN'S 208 N. 4th St. (319) 524-4672
stjohnke@interlink.net Fax (319) 524-1116
 The Rev. Bruce D. Blois, r
 Sun Eu 8 & 10, Eu & healing 10 (1st Wed); Eu 10:30 (4th Tues)
 River Hills Chapel; Prayer Groups Tues 6:30, Wed 9:15, A/C

NEW ORLEANS, LA
CHRIST CHURCH CATHEDRAL
 2919 St. Charles Ave. (504) 895-6602
 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).

PEABODY, MA
ST. PAUL'S 2 Washington St. (978) 531-2732
 The Rev. Martha Vaguener, r
 Sun H Eu 8, 10, Sun School 10

KANSAS CITY, MO
OLD ST. MARY'S 1307 Holmes (816) 842-0985
www.stmaryskcmo.org
 Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV
CHRIST CHURCH 2000 S. Maryland (702) 735-7655
 1 mile off Strip
 H Eu Daily (ex Sat) christissavior@lvc.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

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ST. THOMAS 5th Ave. & 53rd St. (212) 757-7013
www.sainthomaschurch.org
 The Rev. Andrew C. Mead, r; The Rev. Canon Harry E. Krauss, sr c; The Rev. Park McD. Bodie, c; The Rev. Robert H. Stafford, asst
 Sun Eu 8, 9, 11. Choral Ev 4/Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30 Sat Eu 10:30, Choral Ev Wed 12:10, Sat Eu 10:30

SANTA FE, NM
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 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

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

PORTLAND, OR
ST. STEPHEN'S 1432 S.W. 13th Ave., 97201 (503) 223-6424
 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. (401) 421-6702
www.sstephens.org
 The Rev. John D. Alexander, r
 Sun Mass 8, 10 (Sol), 5:30, Daily as posted

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

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.cotgts.org
 The Rev. Ben Nelson, d
 Sun 8, 9, 11:15 & 6. Weekdays Tue 7:15, Wed 5:15, Thur 12:15

DALLAS, TX
INCARNATION 3966 McKinney Ave. (214) 521-5101
 The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
 Sun Eu 7:30, 9, 9:15, 11:15, 7. M/W/Th H Eu 12 noon. Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon, 6; Sat MP 8, 8:15 H Eu, Reconciliation of Penitents 9-10.

HOUSTON, TX
PALMER MEMORIAL 6221 Main Street (77030)
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www.palmerchurch.org
 The Rev. James W. Nutter, r; the Rev. Kenneth R. Dimmick; the Rev. Ed Gomez.
 Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 10; Sat Vigil 6

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.

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www.cecsa.org
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 Sun Eu 7:30, 8:30, 11:00

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 Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30. Spanish H Eu Sat noon

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HOPE CHURCH K and Inyo Streets (909) 989-3317
 The Rev. William R. Hampton, STS
 Sun Eu 10

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

— PLEASE NOTE —

ALL CHURCH DIRECTORY CHANGES MUST BE SUBMITTED IN WRITING VIA E-MAIL, FAX OR REGULAR MAIL. SEND CHANGES TO TPARKER@LIVINGCHURCH.ORG, FAX: (414) 276-7483, OR MAIL: P.O. BOX 514036, MILWAUKEE, WI 53203-3436.

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