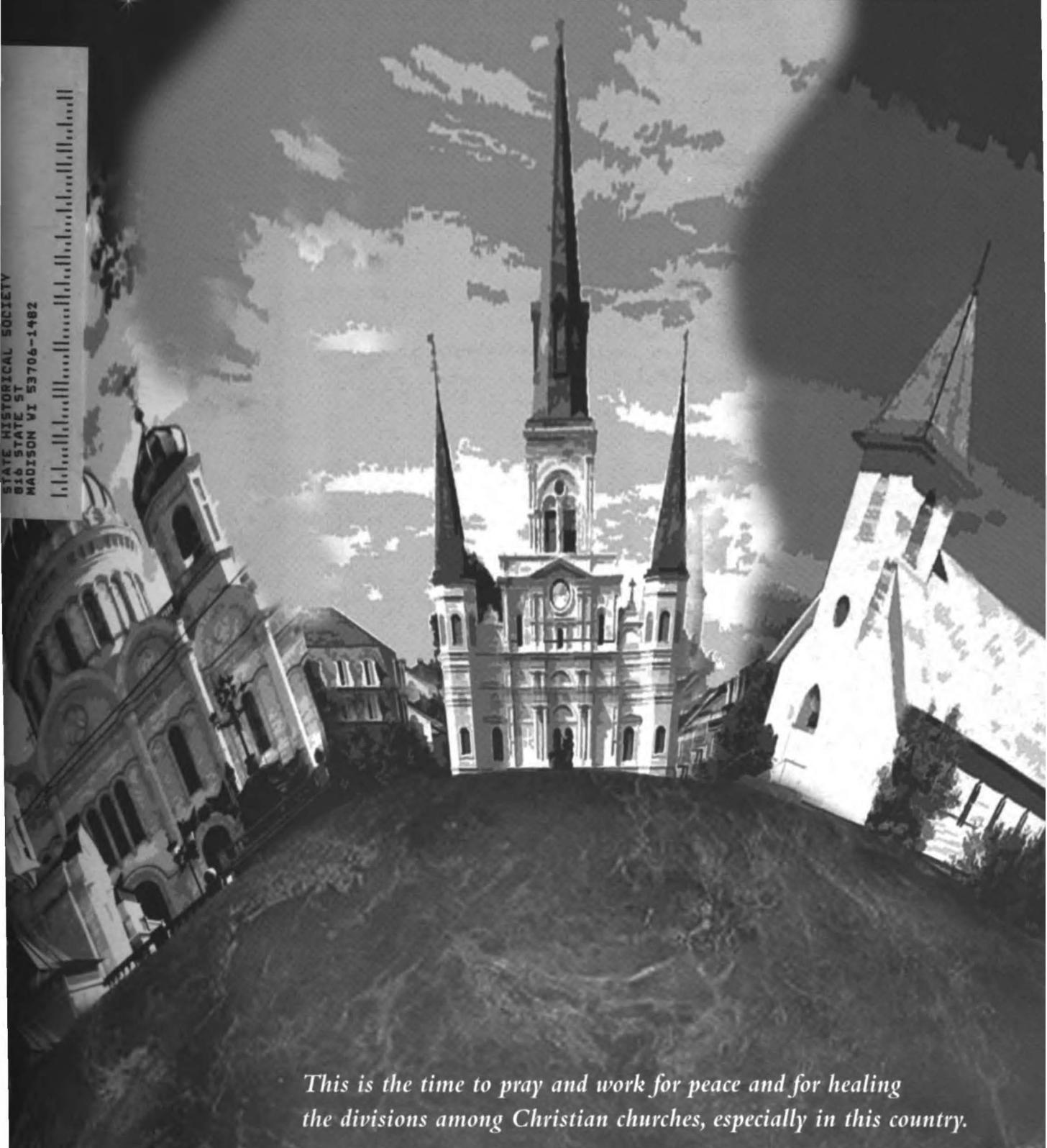


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Volume 228 Number 3

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.



On the Cover Illustration by Amy Grau

The Week of Prayer
for Christian Unity

January 18-25

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SUNDAY'S READINGS

Marriage as an Image

'As the bridegroom rejoices over the bride, so shall your God rejoice over you.' (Isaiah 62:5)

The Second Sunday After Epiphany, Jan. 18, 2004

Isaiah 62:1-5; Psalm 96 or 96:1-10; 1 Cor. 12:1-11; John 2:1-11.

We are presented with images of marriage in two of today's readings, including the familiar wedding at Cana in the gospel. Isaiah also uses marriage to explain God's favor toward his people.

In the gospel, we may be so interested in hearing about the first of Jesus' miracles, changing water into wine at the marriage feast, that we may miss a wonderful opportunity to reflect upon the importance of marriage. Jesus blessed that wedding at Cana not only by his presence, but also by providing miraculous wine for the guests. This good wine is a symbol of the joy of the fulfillment of God's purpose for his people. In marriage, a man and a woman manifest God to the world.

As Christians, we have been taught that marriage is an image of Christ and his Church. Most of us are born of marriage, and we are reborn into eternal life from Christ and his bride, the

Church. Surely the setting of a marriage as a place for God to show forth his glory cannot be overlooked.

It has been said that the Eucharist is a symbol of the relationship between Christ and his bride, the Church, somewhat of a marriage feast like that in Cana. As a husband and wife make sacrifices for each other, Christ perpetually renews in the Eucharist his sacrifice at Calvary.

Marriage is also, as Isaiah describes, an image of the bond between God and his people. In a good marriage, the partners take care of one another. So too does God take care of and show favor to his people. The prophet speaks of the restoration of Jerusalem and shares his hope that eventually it may be a source of joy, just as a bride is to a bridegroom. The land not only will be reinhabited, but it will be in a relationship with God who will nourish and protect it, like a husband does for his wife.

Look It Up

How does the changing of the water at Cana symbolize what Jesus is to accomplish on the cross?

Think About It

The relationship between Christ and his Church is said to be like a marriage. How does the Cana story illustrate the importance of marriage?

Next Sunday

The Third Sunday After Epiphany, Jan. 25, 2004

Neh. 8:2-10; Psalm 113; 1 Cor. 12:12-27; Luke 4:14-21.

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A Matter of Principle

A Faith Abbey Mystery

By David Manuel. Paraclete Press. Pp. 292.
\$19.95. ISBN 1-55725-346-3.

Faith Abbey, David Manuel's fictional ecumenical community on Cape Cod, Mass., must greatly resemble the Community of Jesus, where the author has lived for 30-some years. Each is made up of a friary and a convent, and residences for single adults and families. Each community, the real and the written, centers its life around prayer and worship. The Eucharist is celebrated daily, and the hours of Matins, Lauds, Vespers, and Compline are sung in English and Latin chant. Each is an ecumenical, Benedictine-based community.

The first in the series, *A Matter of Roses*, introduces the reader to Brother Bartholomew, formerly Andrew Doane; to his mother, Isabel, not entirely happy with her only son's life choice; Eastport's chief of police, Dan Burke; and the abbey itself, young, eager Brother Ambrose, wise elderly Columba. These will figure in all the novels, as will the sea, the Cape, and the sands at low tide. Various very bad guys, and girls, appear to disturb the peace. *A Matter of Diamonds* touches upon the international trade, but highlights both greed and selfless love. *A Matter of Time* sends Brother Bartholomew on retreat to Bermuda to exorcise his recurrent dream of the "perfect storm" that killed his father.

A Matter of Principle brings a trio of Spanish nuns to the Abbey's convent, and flashes back to an old romance in Spain (which mirrors Brother Bart's own struggles), and an older mystery involving the disappearance of another abbot, another chief of police, and the statues of San Fermín and Santa Benedicta. It employs calligraphy and e-mail, and takes the monk to the Pyrenees.

David Manuel is an Episcopalian who lives at the Community of Jesus.

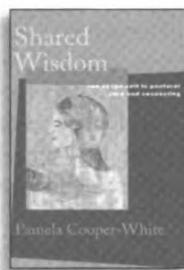
He had written some 30 non-fiction books, including *Bosnia: Hope in the Ashes* and *Medjugorje Under Siege*, when Phyllis Tickle suggested a mystery series based on the community. "I was dancing around the flame — I didn't know the first thing about writing a mystery. I was in a cold sweat. So I prayed. I pray a lot ever since I nearly died of liver cancer. I'm on good terms

with God. He got me into this, and he reached out and saved me as I sat looking at an empty clipboard." Thoughts came, he said, and after a while he had three pages of notes. "Organize your elements," I heard in my heart. "But I have no elements." Then thoughts came. I copied things

(Continued on page 15)



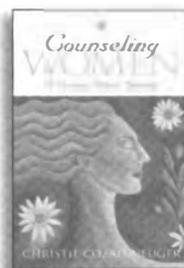
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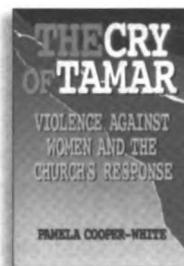


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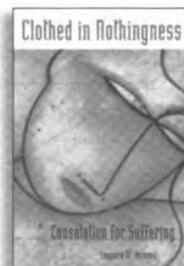
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Contention Precedes Episcopal Elections in Two Dioceses

Preparations for episcopal elections in the dioceses of the Rio Grande and North Dakota have turned controversial over charges of secret plotting in one diocese and a refusal to address the issue in the other.

In late December, the Rt. Rev. Terrence Kelshaw, Bishop of the Rio Grande, sent a pastoral letter to members of his diocese, informing them that a group calling itself *Via Media Rio Grande* had without permission obtained a copy of the diocesan newspaper mailing list and used it to question the as yet unannounced process leading to the election of a bishop coadjutor, and informing recipients about a scheduled organizational meeting.

"It is our hope that the time of discernment which we propose will enable the true diversity of views within our diocese to be heard and honored in the process," the group wrote.

While acknowledging the group's right to organize, Bishop Kelshaw wrote: "It is plainly mischievous to seek to circumvent the process or to begin at this stage to create nervousness and dissension..."

Silence, not secrecy, was the point of contention in North Dakota after several clergy went public with criticism that the search committee did not ask its candidates to state their theological views on sexuality and same-sex liturgical blessings before releasing a list of five names in December [TLC, Dec. 28].

"I think people have a right to know what people think about something that's dividing our Communion," the Rev. John Floberg told *The Grand Forks Herald*. "To keep someone's views hidden like that is paternalistic," said the priest who serves at St. Luke's Church, Cannonball, and St. James', Fort Yates.

Dissenters of Another Kind Speak Up

During the past few months, as statements and meetings have proliferated for those objecting to General Convention's controversial votes on sexuality and the Network of Anglican Communion Dioceses and Parishes of the Episcopal Church has begun to take shape [TLC, Jan. 4], groups opposed to the broad outline of that agenda have emerged.

A survey conducted by Episcopal News Service (ENS) found evidence of organized opposition groups in virtually all of the 13 dioceses whose bishops signed the original network statement of intent. In some cases, these groups have been content to confer with each other for now. In other cases they have sought to influence diocesan policy, and in at least one instance filed suit in court seek-

ing to compel civil authorities to force the Bishop of Pittsburgh to uphold their interpretation of diocesan canons [TLC, Nov. 16].

Most groups contacted by ENS claimed to have members who hold personal positions on both sides of the sexuality debate. What they seem to have in common is a desire to continue to contribute their diocesan assessment to the program budget of General Convention.

Aside from holding organizational meetings, the primary way most of the groups seem to interact is through various Internet discussion groups. The lists typically contain commentary and analysis of diocesan developments as well as advice for those seeking to introduce convention resolutions or other business.

Church Switching on the Rise

The decision to elect and consecrate a sexually active homosexual person as Bishop Coadjutor of New Hampshire has set off a wave of church-switching, according to *The International Herald-Tribune*, which reported conducting dozens of interviews with clergy and lay leadership from throughout the United States.

While it is too soon to begin to assess the long-term implications of the decision, most interviewed reported an unusually high turnover rate. Some lifelong Episcopalians have concluded the vote by General Convention last summer was the

culmination of a long drift away from orthodoxy, and many of those who have left have joined the Roman Catholic Church.

Meanwhile, some congregations are welcoming clusters of new members who say they value inclusivity. The newcomers include both homosexual and heterosexual persons. The *Herald-Tribune* found that the church switching did not always occur between Episcopalians and Roman Catholics, but that this appeared to be the most common variety.

Archbishop Williams on 'Targeting Muslims'

The Archbishop of Canterbury welcomed the chairman of the Iraqi Governing Council, Abdul Aziz Al-Hakim, to Lambeth Palace on Dec. 17. In an interview with the *Sunday Times* following the meeting, the Most Rev. Rowan Williams said the U.S. detention without trial of suspected Muslim terrorists was a poor example if the objective was to "encourage" moderate Muslims and soothe currently inflamed tensions between Christians and Muslims in various regions around the world.

"If we want to persuade moderate Mus-

lims to sign up to toleration and pluralism of the right kind, anything that gives the impression that we are targeting Muslims is problematic. We have a lot of ground to make up," Archbishop Williams said.

Archbishop Williams has had two personal encounters with terrorism. On Sept. 11, 2001, while visiting Trinity Wall Street in New York, he witnessed the attack upon the nearby World Trade Center. In November 2003, he missed being killed in the car bombing of the British Consulate in Istanbul, having left for London a few hours before the blast.



There may be no room at the inn, but at least there is reserved parking, writes the Rev. Lew Gwyn, deacon at St. Augustine of Canterbury Church, Vero Beach, Fla., who took this picture at nearby Trinity Church, Vero Beach.

Bishop Ingham Disbands Mission Congregation

A mission congregation that opposed church blessings for same-sex relationships was disbanded just before Christmas by the Bishop of New Westminster in the Anglican Church of Canada. The Rt. Rev. Michael Ingham took the further step of ordering the vicar, the Rev. James Wagner, not to minister to anyone formerly associated with that congregation.

Holy Cross Church in Abbotsford, British Columbia, was a two-year-old start-up congregation in June 2002 when at its annual meeting the diocese voted to implement a liturgical rite for same-sex blessings. The congregation subsequently decided to join a coalition that called itself the Anglican Communion in New Westminster (ACiNW), which has requested alternative episcopal oversight.

At its October meeting, the New Westminster diocesan council voted to "disestablish" Holy Cross and terminated its funding. On Dec. 18, Bishop Ingham stated he endorsed the October decision further restricting the options available to Fr. Wagner by stating he "may not undertake any

continuing or permanent Anglican ministry for which a license would be required" and forcing the mission to close. Holy Cross' last service took place on Christmas Eve at Fr. Wagner's home.

Holy Cross brought the closure upon itself, according to the Ven. Ronald Harrison, archdeacon. He told Canada's *National Post* that during a meeting on Dec. 5 the lay leadership of Holy Cross rebuffed Bishop Ingham's request to accept his unconditional authority and chose instead to remain part of the ACiNW. By refusing to submit, Archdeacon Harrison said the mission had declared itself "independent" of the diocese, thus forcing the decision upon Bishop Ingham.

Holy Cross senior warden Bill Glasgow denied the diocese's charge that the mission had declared itself independent. He said the congregation of some 50 members desperately wanted to remain in communion with the Archbishop of Canterbury, but for reasons of theological conscience they could no longer accept Bishop Ingham as their chief pastor.

(The Rev.) George Conger

Don't Fear Isolation, Bishop Kelshaw Says

By nearly all accounts, the Diocese of the Rio Grande has positioned itself to become a political force in opposition to General Convention decisions last summer to change church teaching on sexuality. Vote results at the diocese's annual convocation were overwhelmingly in favor of several resolutions and candidates sympathetic to the broad outlines of the agenda to oppose those General Convention decisions. Convocation met Oct. 17-18 in Albuquerque.

In his convocation address, the Rt. Rev. Terrence Kelshaw, Bishop of the Rio Grande, pointed to an example from last year's convocation when clergy and lay deputies chose to remain the only diocese still on record requiring confirmation for full membership. After less than a year of such iconoclasm, General Convention made confirmation the national standard for membership. Bishop Kelshaw exhorted clergy and lay deputies not to fear the possibility of appearing temporarily isolated again by decisively rejecting General Convention votes on sexuality.

Regret and Optimism

The Inter-Anglican Standing Commission on Mission and Evangelism (IASCOME) issued a statement of regret over the impaired communion that was precipitated when a sexually active homosexual person was consecrated as Bishop Coadjutor of New Hampshire on Nov. 2. The committee met Dec. 1-11 at Runaway Bay in Jamaica.

During its consultation, members spoke about how recent actions by and reactions to the Episcopal Church have caused "hurt, anger and pain to many across the world." Despite the current discord, the committee expressed optimism for the future of the Anglican Communion if its member provinces all focus on the things which they still hold in common.



St. Thomas' Cathedral, Kuching, Sarawak



St. Andrew's Cathedral, Singapore

Diverse Worship in the Province of Southeast Asia

By Steven Ford

It was only by chance that this American priest was present in Singapore and Malaysia as the Province of Southeast Asia voted unanimously to break communion with the U.S. Presiding Bishop and with the other bishops who participated in the New Hampshire consecration. The decision was hardly surprising, as the church in this part of the world is deeply affected by the overwhelmingly Moslem society in which it exists. So too, it is the product of evangelical English missionaries, plying their trade in the early Victorian era.

What is surprising, however, is the vibrancy and diversity of the Southeast Asian Church, as evidenced by worshiping at two of the province's four cathedrals. St. Andrew's in Singapore, on the Sunday I was there, offered five eucharistic celebrations, the president at each vested in surplice and stole (and the sacrament reserved inconspicuously in a separate chapel). Attendance at each of the 7 and 8 a.m. services is generally about 1,000, I'm told (this, after all, is the tropics), with the inevitable overflow accommodated by closed-circuit TV.

The synod action played large on "my" Sunday, with the Filipino preacher at 5 p.m. reminding us that "logical and reasonable decisions are not always the solutions to our problems," and that "heavenly wisdom is

apprehended only through revelation." The bulletin included a four-page insert outlining the "Proper Use of Sex and Sexuality." Interestingly, the proanaphora of the 5 o'clock liturgy was Evening Prayer led by a female reader.

St. Thomas' Cathedral in Kuching is the mother church of the Malaysian state of Sarawak on the northern coast of the island of Borneo. Until 1946, this was the realm of the expatriot English White Rajas replete with their own stamps and coins. What a contrast it is from St. Andrew's — in everything but attendance. This is a thoroughly Anglo-Catholic operation: the Blessed Sacrament is reserved in a huge tabernacle on a side altar, a larger-than-life rood surmounts the entrance to the choir, and the Eucharist and Divine Office are celebrated daily. Mass vestments are worn by the celebrant and deacon at every Eucharist (and a tunic by the subdeacon at 8:30 on Sundays). The bishop, along with every priest who happens to be in residence, attends each Office and Mass, taking his place in choir.

A deep Benedictine spirituality exists here, by anyone's estimation. The 6:45 a.m. Sunday "said Eucharist with hymns" attracts about 1,200, and High Mass at 8:30 some 700. A Mandarin celebration takes place at 10:30 (400), and the day's final Eucharist is at 5:30 p.m. (700). Total Sunday attendance is in the neighborhood of 3,000. The cathedral complex includes an apartment building which houses the parish's six priests, a separate bishop's residence, and a guest house where an overnight stay for an Anglican costs the equivalent of US \$3.

Opposition to the "American troubles" is no less firm here than it is in Singapore. I was taken to dinner following the evening liturgy by several new friends, including a member of the parish vestry. I was politely reminded that Leviticus condemns homosexual activity as an "abomination," even as we all shared pork wonton. Eating pork, it turns out, is the principal public activity which distinguishes Christians from Moslems. Culture informs the scriptures even here. Ultimately, my hosts assured me, the questions facing the worldwide Church can only be decided by God. And "impaired communion," in a practical sense means little or nothing. All baptized persons after all — even American Episcopalians — are welcome at Southeast Asian altars. So are Southeast Asian Anglicans welcome to receive the sacrament at American celebrations. The Southeast Asian devotion to the faith simply will not and cannot change, any more than ours in North America can.

I left Southeast Asia with a wonderful sense of the health of the Anglican Church there. Here is a province as diverse and as faithful to the scriptures as our own. Many of us could learn a great deal from the Asian enthusiasm surrounding the Christian faith. □

The Rev. Steven Ford is pastoral associate at St. Mark's Parish, Mesa, Ariz.

**Southeast Asia
Anglicanism
is as diverse
and as faithful
to the scriptures
as our own.**



Guilt-Free

GIVING

By John F. Les Callett

I grew up in a small Episcopal church in the Diocese of Maryland (St. John's, Shady Side). I was an acolyte from the time I was 8 years old. Every Sunday my mother would give me two nickels, one to put in the offering plate in Sunday school, the other to spend that week on whatever I wanted. I usually spent it at Swinburn's Store, where I could get three pieces of candy for a penny, so I really knew the value of the nickel that I put in the offering plate at church. It represented 15 pieces of candy.

One Sunday our rector told a story of a boy whose mom gave him two nickels. This immediately got my attention because I thought he was talking about me. As the story goes, this boy was on his way to church with his two nickels — one for the offering plate and one that he could spend on himself. While crossing a foot bridge across a small stream, the boy fell and dropped one of his nickels into the stream. He immediately got up, held the remaining nickel tightly in his fist and looked up to heaven and said, "Well, God, there goes your nickel!"

The story is funny but the truth of the matter is that for many years that is the way I treated money. I would use it first on me and the things I wanted, and God would get what was left, if anything. At the fall ingathering in my church each year, I was made to feel guilty for not giving more, but the guilt usually lasted only a week or so. Then all of the talk about giving at church ended and I would return to my practice of me first.

Then my life took a dramatic change. While a member of St. John's in Marysville, Calif. (I seem to be drawn to churches named for St. John) I was asked to attend a workshop on stewardship being given by the diocese. It was there that I was intro-

duced to the Book of Malachi. In Malachi, God invites the people to bring the full tithe of their first fruits to the temple and to put him to the test.

Bring the full tithes into the storehouse, that there may be food in my house; and thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing (Mal. 3:10).

God is telling us to give him a chance to show us what he can do if we just trust in him. Not to tempt God, but to give him the opportunity to show us again that he keeps his word.

The day that I heard this was the day I began my journey to tithing. Percentage point by percentage point I worked my way to give God the love and respect that my financial support of his Church represents. Since becoming a tither, I am no longer guilty when I hear sermons on giving, because I now give God my first fruits. The first check we write each month is for our pledge and with my tithe of my time, talent and money comes the freedom from guilt, the freedom of knowing that I am doing the best I can in my journey with Jesus Christ, and that is all that God expects of any of us.

I invite you to "put God to the test" and you can enjoy a life free of guilt and full of the joy that guilt-free giving brings. □

**God is telling us
to give him a chance
to show us what he can do
if we just trust in him.**

John F. Les Callett lives in Grosse Pointe Farms, Mich. He attends St. John's Church, Detroit, and was a stewardship consultant for the Episcopal Church Center for 15 years.

We're in the Race to Win

"Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own" (Phil. 3:12)

No one but a "Pittsburgher" would possibly describe a loud, hot, crowded day as "heaven."

Nonetheless, I found myself in seventh heaven at the Pittsburgh Vintage Grand Prix race held over two days last July. My hometown, Pittsburgh, is a place where you can strike up a conversation with just about anyone, especially when you are focused on watching 50-year-old MGs tearing around a precarious golf course road. Appropriately, I found myself on separate days standing next to different guys named Chuck, with whom I amiably swapped lap times and listened to stories of MGs long relegated to the scrap heap of their "just-out-of-the-service" years.

St. Paul makes it clear that when you run a race, you run it to win. His words are just as true for the 8-year-olds having footraces across the fairways as they are for competitors coaxing 60 miles per hour from old pistons. In faith, our prize — the Grand Prix — is eternity in the presence of God, our salvation. We are "in it to win it."

My favorite class of car is the Pre-War group. My son Willie and I watched a 1936 English Racing Automobile (ERA-B), which is one of only 13 ever made, set a course record. Later, we went to the paddock area in hopes of getting a close glimpse of this always-raced, million-dollar car up close. What we found puts me in mind of the British poet who wrote, "A thing of beauty is a joy forever."

On the winding and sylvan side road, we found a sweaty and handsome dad loading up his gear while his wife played with their three kids, who instantly took a liking to

Willie. This ERA-B was not some English relic to be put in a museum. Neither was its owner. The kids chimed, "Easiest gearbox in the world" and "Daddy didn't win at Donington," while I had the unofficial and wonderful duty of telling Father he'd just set a course record. When the racer's wife helped Willie into the driver's seat, everyone present knew that there was something timeless and of infinite worth in this masterpiece, this English relic. It had just broken all records. Never mind that a Blue Book would price it at \$1 million.

Our Anglican Communion forms, priceless and ineffable unity of Christ on earth, another fast-moving winner. The Episcopal Church is not a quaint English relic that we look back on glassy-eyed. As Paul teaches us, when we run a race we run to win, not to end up on the scrap heap. After all, to be graced by something so beautiful in form and purpose, so elegant and voracious in its

workings, means to rise to every high expectation. We would not get into the ERA-B to race half-cocked, angry at the day's events or high-spirited after a pint with the motor enthusiasts. In control and equanimity, we run to win. Not that the car is perfect or in some way "better" than all the rest. But because that is the task given us.

We have had our trial in this Anglican race already last summer. And we may "swap paint" on a fender when we get on track. But just as it takes great prudence and great courage to race an irreplaceable dynamo, so does it take caution and speed and God's presence to bring this Episcopal Church across the line a winner that will race another day. We are not museum pieces yet.



**Our prize
is eternity
in the presence
of God, our
salvation. We are
"in it to win it."**

Our guest columnist is the Rev. William H. March III, rector of St. Paul's Church, Smithfield, N.C.

Did You Know...

Holy Trinity Church, Wilmington, Del., was originally a Swedish Lutheran congregation.

Quote of the Week

John King, former editor of Church of England Newspaper, on the role of journalism in the advocacy of Christianity: "In general, the Anglican leadership is very uncomfortable with a campaigning, sizzling paper which is not afraid to startle the hares."

Christian Peace and Unity

This would seem to be a difficult time to be observing the Week of Prayer for Christian Unity. The Episcopal Church continues to be in disarray, and some of its long-time ecumenical relationships seem to be crumbling. Yet this is the perfect time for such an observance. The Episcopal Church, as well as other Christian churches, are very much in need of prayer in response to our Lord's plea that we all may be one.

Prayers for the unity of the Anglican Communion have been on the lips of millions of Anglicans before and since the consecration of the Bishop Coadjutor of New Hampshire. Meanwhile, the Episcopal Church's relationship with some of its strongest ecumenical partners has eroded in the aftermath of the New Hampshire event. The suspension of dialogue with Roman Catholics and with the Russian Orthodox, as well as the Oriental Orthodox Churches, has diminished once-bright ecumenical possibilities.

There are still ecumenical relationships to be developed and enhanced. The full communion partnership with the Evangelical Lutheran Church in America (ELCA) offers churches a wonderful opportunity to become involved in a variety of shared ministries. Educational programs, various forms of outreach, joint youth groups, shared clergy, pulpit exchanges, and dialogue at the local level are among the successful programs already in place in many churches.

The Week of Prayer for Christian Unity has been observed Jan. 18-25 since 1908, although some churches in the Southern Hemisphere observe it around Pentecost. Pro-

posed by Anglican Paul Weston, it covers the days between the Confession of St. Peter and the Conversion of St. Paul. While the week emphasizes the importance of praying for Christian unity, we should remember that the need for prayer is not limited to one week. Christians are urged to affirm their commitment to unity throughout the year.

The theme of this year's Week of Prayer is "My peace I give to you" (John 14:27).

The theme is particularly important when one considers the conflicts in Iraq and the Holy Land during recent months, and that the theme was chosen by the churches of the city of Aleppo, Syria, dangerously close to those strife-torn places. We urge readers to pray and work for peace and for healing the divisions among Christian churches, especially in this country, in order that the gospel may be proclaimed more effectively.

While the week emphasizes the importance of praying for Christian unity, Christians are urged to affirm their commitment to unity throughout the year.



READER'S VIEWPOINT

ORTHODOX *Does the term fit Episcopalians?*

By C. Christopher Epting

As ecumenical officer of the Episcopal Church, I am often asked today, either implicitly or explicitly, whether we are still "orthodox" or not. In other words, now that we have revised our liturgy (and continue to experiment with "supplemental" liturgical texts), ordained women and homosexual persons, and have acknowledged that, at least in some of our churches, same-sex unions are blessed, have we departed completely from what might be called "orthodox" Christianity?

Obviously, we are not Orthodox (with a capital O). That designation is reserved for the Eastern or so-called Oriental Orthodox churches, tracing their identities back beyond the Great Schism of 1054. By this definition, the Roman Catholics, as well as protestants and Anglicans, agree that we are all "non-Orthodox. The question is, are we orthodox (with a small O) — do we hold "the right opinions" on essential matters of the Christian faith?

Of course, much hinges on what we call "essential," but I was much helped recently by reading this statement describing the approach of our great friends in the Armenian Church which "... admits as essential only the dogmatic definitions of the first three Oecumenic Councils ... so that every Church which accepted the dogmas of the Trinity, of the Incarnation, and of the Redemption, could, through following her own views, form a part of the Church Universal ... the other points, concerning doctrine or opinion, can be admitted or rejected, whether they be the outcome of the decision of a particular council, or are based on the authority of theologians ... For all these points bear a secondary character ... they but bear the

import of simple matters of doctrine, devoid of dogmatic force and, in consequence, are amenable to latitude in thought" (*The Church in Armenia* by Malachia Ormanian, St. Vartan Press, 1988).

That reminded me of a simple memory device we used in seminary to remind us of the formative nature of the early Church for Anglicanism. A similar, but not identical, list is often attributed to Lancelot Andrewes. It stated that we base our faith on one God, two testaments, three creeds, four councils, and five centuries. What does that mean?

One God

Episcopalians, and Anglicans, believe in one God. We are monotheistic. Not only do the Articles of Religion state that "There is but one living and true God, everlasting, without body, parts, or passions ..." but classically our primary form of prayer, the collect, is addressed to "God" or to the "Almighty Lord," or our "Heavenly Father," and concluded as being offered "through Jesus Christ our Savior who lives and reigns with you and the Holy Spirit, one God, now and forever" (or some similar such configuration, see for example page 211 of the Book of Common Prayer). We are neither tri-theists nor unitarians. We are

Of course,
much hinges
on what we
call 'essential.'

monotheistic.

Two Testaments

We learn of this one God through the two "testaments" of Hebrew and Christian scripture. Every ordinand in the Episcopal Church publicly makes and signs a promise similar to this one: "In the Name of the Father, and of the Son, and of the Holy Spirit, I, N.N., chosen Bishop of the Church in N., solemnly declare that I do believe the Holy

Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of The Episcopal Church" (BCP, p. 513). "The Apocrypha is a collection of additional books written by people of the Old Covenant, and used in the Christian Church" (BCP, p. 853). Therefore Episcopal lectionaries include readings from these books, but we do not use them in the formulation of doctrine unless their truths are otherwise included in the Old or New Testaments.

Three Creeds

Summaries of such biblical doctrine are found in three ancient creeds, "The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith" (The Chicago-Lambeth Quadrilateral, BCP p. 877) and the *Quicumque Vult* (commonly called The Creed of Saint Athanasius). The first two are used regularly in the Episcopal Church's Daily Office and Eucharist (BCP, p. 96 and 358) and the third, because of its fulsome Trinitarian exposition, was printed in the Church of England's standard 1662 Book of Common Prayer and is now found in the Episcopal Church's 1979 prayer book on page 864. In what is arguably the finest restoration of the ancient baptismal rite in modern Christian liturgy, "The Baptismal Covenant" (BCP, p. 304) includes at its heart the ancient question and answer format of the Apostles' Creed, our "baptismal symbol."

Four Councils

The Episcopal Church's "core doctrine" is formed especially by the earliest councils of the Christian Church. In addition to the Council of Nicaea's formulation of the Apostles' Creed in 325 and the Council of Constantinople's Niceno-Constantinopolitan Creed (381), the Episcopal Church has accepted the Council of Ephesus (431) in its condemnation of Nestorianism (which rejected the term *Theotokos*, God-bearer, for the Virgin Mary and taught that there were two separate persons in the incarnate Christ) and also, in

the decision of the Council of Chalcedon (451) opposing the teaching of Eutyches, who seemed to confound the two natures of Christ and denied that the manhood of Jesus was "consubstantial" with ours. The "Chalcedonian Definition" of the union of the divine and human natures in the Person of Christ is printed in the Book of Common Prayer on page 864, giving Episcopalians an even fuller exposition of the creedal orthodoxy to which their church holds.

Five Centuries

The "five centuries" marker is harder to articulate in a brief article such as this. But in addition to the development of liturgies for the celebration of the sacraments, the formation of the canon of holy scripture (the Church's decision as to what books to include in the Holy Bible), the formulation of the creeds, and the gradual development of a three-fold order of ministry (bishops, presbyters, and deacons) all of which occurred in these early centuries, Anglicans have been influenced heavily by such saints and theologians as Ignatius of Antioch (115), Irenaeus (202), the Cappadocian Fathers of the 4th century (Gregory of Nyssa, Basil the Great and Gregory of Nazianzus), Augustine of Hippo (430), and Benedict of Nursia (540), to name but a few.

So I would want to make the claim — in the same spirit as Ormanian's description of the Armenian perspective — that we admit as essential only those markers listed above (inclusive of four ecumenical councils rather than the Armenian three) and that many other points (liturgical revision, the recipients of the grace of holy orders, and even certain moral questions) are either "doctrine" or "opinion" and can be admitted or rejected. "For all these points bear a secondary character (and) bear the import of simple matters of doctrine, devoid of dogmatic force and, in consequence, are amenable to latitude in thought" (*ibid*). □

The Rt. Rev. C. Christopher Epting is the Presiding Bishop's deputy for ecumenical and inter-faith relations.

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

Many other points are either "doctrine" or "opinion" and can be admitted or rejected.

Family Quarrels

I have been meditating on the editorial of which calls Bishop Robinson's supporters "responsible for the crisis" in Anglicanism [TLC, Nov. 9]. My meditation has centered on family life and the Anglican branch of the Christian family.

Imagine a family of 12 grown brothers and sisters. Their parents had passed on some time ago. Two of the 12 contemplate an action the other 10 disagree with to the point of telling the two not to do it and that doing it will place severe strains on their relationships. The two and the 10 each have strong reasons and deep convictions for their positions based on various parts of written and oral family tradition. The two act and their action makes life very difficult for the other 10. The other 10 are ridiculed and see some of their standing in the public eye drained away. The 10 consider saying to the two, "You have lost your place at our family table. You and your friends are no longer welcome at our family gatherings.

The 10 talk more and conclude, "We cannot shut them out of family meals and out of our lives. We are family and real families do not do that kind of thing. Our sister and brother did, indeed, bring on this stress. Now we have to find some way to cope with it when all 12 of us gather to eat together. And we must find some way to continue to work together."

Is our Anglican Communion this kind of real family or not? Continuing to work and to eat together in spite of deep differences must surely mark the life of any branch of Christ's family.

*(The Rev.) A. Wayne Schwab
Essex, N.Y.*

The Story Fits

The Reader's Viewpoint article [TLC, Dec. 7] put me in mind of an allegorical story I read long ago. I do not recall where I read it, let alone who originated it, but I think it speaks to many situa-

tions in our present world.

It tells how God, at the finish of creation, took up a huge diamond, truth. He crushed it between his hands, reducing it to myriad fragments, which he scattered over the Earth. Every now and then a person finds one of the frag-



**"Look!
I have
found
the truth."**

ments. He promptly runs through the town, brandishing it and crying, "Look! I have found the truth."

*George L. Trigg
New Paltz, N.Y.*

An Old Argument

Canon Middleton only need read what Jesus has to say in St. Matthew 5:17ff [TLC, Nov. 16]. Jesus didn't come to abolish the law, and in fact he states that the law and the prophets will last until he returns. Quite dangerously, anyone who breaks the least of these commandments, and teaches others to do the same will be called least in the kingdom of God. Wow!

We keep getting the argument that God changes so we can change the truths of God. Man changed the day of the Sabbath, and man was trying to change the requirement for circumcision. If the Gentile wanted to become a Jew before accepting Jesus, the law would still require him to be circumcised. The council found that the law didn't require a non-Jew to be circumcised. You will not find anywhere a release of the circumcision requirement for Jews — even if they come to faith in Jesus. Galatians 2:17 doesn't say that the Jew doesn't need to be circumcised

or follow the law. It only states that the law will not save us. Righteousness was not gained through the law, but the law revealed to me that I needed the grace of God. The Holy Spirit has to keep reminding us of what God requires, not what man thinks he requires.

*(The Rev.) Ronald S. Gauss
Bishop Seabury Church
Groton, Conn.*

Shaky Grounds

Those who dispute the validity of Bishop Gene Robinson's office are, I believe, on shaky theological grounds.

The debate is reminiscent of the controversy in the early Church over whether the morality of a bishop or a priest had an effect on the validity of the sacraments. The Church came to believe that it did not.

People can certainly debate the morality of Bishop Robinson's private life, but if at least three bishops in apostolic succession laid hands on his head and the right words were said, then he is a bishop.

*(The Rev.) Andrew H. Zeman
All Saints' Church
Oakville, Conn.*

Hardly Unbiased

Independent? Unbiased? I think it is time that TLC change its identification line and its objective. In recent months this publication has seemed anything but independent and unbiased. Perhaps when the Episcopal Church splits, as David Kalvelage seems so wont to predict and promote [TLC, Dec. 28], there'll be two independent and unbiased publications each promoting its own agenda. It would be like *Time* and *Newsweek*, each reporting the same news but with different slants. The whole thing is very sad.

*(The Rev.) Elsa Presentin
Bad Axe, Mich.*

PEOPLE & PLACES

Appointments

The Rev. **James B.D. Corbett** is interim priest at St. Stephen's, 82 Kimberly Dr., Durham, NC 27707-5446.

The Rev. **Gary Dalmasso** is priest-in-charge of Christ Church, PO Box 3052, Clinton, IA 52732-3052.

The Rev. **Terry Kleven** is priest-in-charge of St. James', Oskaloosa, and Trinity, Ottumwa, IA; add: PO Box 545, Oskaloosa, IA 52577-0545.

The Very Rev. **Thomas Luck** is dean of St. Paul's Cathedral, 310 Montgomery St., Syracuse, NY 13202.

The Rev. **Charles Pope** is vicar of St. Paul's, PO Box 365, Grinnell, IA 50112-0365.

The Rev. Canon **Alonzo Clemons Pruitt** is rector of St. Philip's, 2900 Hanes Ave., Richmond, VA 23222.

The Rev. Canon **Gordon Reid** is rector of St. Clement's, 2013 Appletree St., Philadelphia, PA 19103.

Ordinations

Priests

Western North Carolina — **K. Drew Baker, Alice Jeanne Finan, John Wesley Shields.**

Deaths

The Rev. Canon **Samuel T. Cobb**, 87, rector emeritus of St. Philip's Church, Charleston, SC, died Nov. 30.

Canon Cobb was a native of Lake Butler, FL. He served in the Army from 1943 to 1946 as a chaplain's assistant. He graduated from Emory University and the Candler School of

Theology. Ordained deacon in 1951 and priest in 1952, he was rector of Holy Innocents', Atlanta, 1951-52; canon at the Cathedral of St. Philip, Atlanta, 1952-59; rector of St. Martin in the Fields, Atlanta, 1959-65; and rector of St. Philip's from 1965 until 1982, when he retired. Following retirement, he assisted in several churches and taught piano. "Sam Cobb was a faithful priest of the church, and because of that, he became an institution in St. Philip's and the community," Bishop Edward Salmon of South Carolina told *The Post and Courier* of Charleston. Canon Cobb is survived by his wife, Nancy; a son, Samuel; a brother and two sisters.

The Rev. **Robert C. Hofmeister**, 71, rector of the Church of the Annunciation, Philadelphia, for 22 years, died Oct. 31.

A native of Philadelphia, he graduated from Temple University and the Philadelphia Divinity School. He was ordained deacon and priest in 1960 in the Diocese of Pennsylvania, and served two curacies in Philadelphia congregations. Fr. Hofmeister tried his vocation in the Order of the Holy Cross, withdrawing from the community in 1965. He became priest-in-charge of Church of the Crucifixion, Philadelphia, serving until 1971 when he became rector of Annunciation. He remained there until 1993, when he retired. In recent years he was an honorary assistant at St. Clement's, Philadelphia. He was a member of many devotional organizations.

Next week...

A Tract for Our Times

(Books - Continued from page 5)

onto post-it notes and stuck them up on the breakfront. For three days, I was praying, moving notes around. They ended up in a straight line — a plot line! That was a goose bump moment!"

Paraclete Press, Gloriam Dei Cantores, the Artes Foundation are all part of the community. Mr. Manuel and his family attend the Church of the Holy Spirit, on the "inner crook, the bay side, of the elbow" of Cape Cod. Services there were "Episcopal, based on the 1928 Prayer Book, at first." Gradually the community developed its own liturgy, which is ecumenical but, he said, "very close to High Episcopal, with Gregorian chant and the monastic hours. The vows that Brother Bart takes are close to the Rule of St. Benedict."

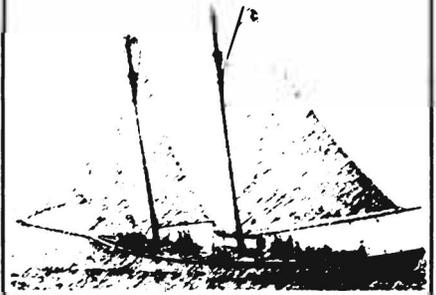
Brother Bartholomew is a compos-

ite of many, said the author, and like another detecting monastic, Brother Cadfael, his worldly experiences contribute to his character. He does not feel himself saintly, at least not yet, but he often finds solutions to dilemmas that benefit all involved. Faith Abbey, where a visitor is most welcome, is "an idealized portrait" of the Community of Jesus.

Brother Bart will be left in peace with his roses for a time while Mr. Manuel completes other projects from his lighthouse study, including "a secular novel on Valley Forge, *Crucible of Freedom*," with frequent co-author Peter Marshall. But then the good monk will journey to Ireland to intensify his study of illumination, "Celtic knot-tying," with Sr. Bridget of County Kerry. Watch for *A Matter of Conscience*.

Patricia Nakamura

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THE EPISCOPAL CAMPUS MINISTRY
40 Davidson Rd., Piscataway
New Jersey 08854 (732) 445-3218
Website: <http://stmichaels.rutgers.edu/>
The Rev. Linda Moeller, interim chaplain
Sun H Eu 10:30

NEW YORK

STATE UNIV. OF NY @ BUFFALO Buffalo
ST. ANDREW'S CHURCH, University Heights
3105 Main St., Buffalo, NY 14214
E-mail: standrewbuffalo@aol.com
The Rev'd Sarah Buxton-Smith, v
Sun 8 contemplative Eu, Rite I, 10 High Mass,
Rite I (sung), Thurs 9:30 H Eu, Rite II w/Laying
on of Hands for Healing

UNIVERSITY AT BUFFALO Buffalo
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www.wings.buffalo.edu/ministries/episcopal
Open to all College Students
M Bible Study 4:30-6, Wed. Bible Study 6-8, Ser-
vice times as anno.

OHIO

YOUNGSTOWN STATE UNIV. Youngstown
ST. JOHN'S 323 Wick Ave. (330) 743-3175
The Rev. John Horner, r
E-mail: stjohn@cboss.com
Sun H Eu 8 & 10:30

PENNSYLVANIA

BUCKNELL UNIVERSITY Lewisburg
ST. ANDREW'S
255 S. Derr Drive (570) 524-2061
The Rev'd Lynn Carter-Edmands, r
Sun H Eu 8, 10

ROOKE MEDITATION CHAPEL
at BUCKNELL UNIVERSITY
Chris Boyatzis, faculty, adv.
E-mail: boyatzis@bucknell.edu
Kelli Jarrett, campus minis. pres.
E-mail: kjarrett@bucknell.edu
Campus Ministry Services: Wed H Eu 12 (ex 2W
of month), Non-Eucharist Spiritual Exercises (2nd
Wed, each month 12)

BRYN MAWR COLLEGE Bryn Mawr
Haverford College
HAVERFORD & BRYN MAWR COLLEGE
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Meets at Church of the Redeemer
(610) 525-2486 Ext. 13
Pennswood & New Gulph Rds., Bryn Mawr, PA
The Rev. Gregory M. Wilson, asst. r
E-mail: greg@theredeemer.org
<http://bartik.brynmawr.edu/orgs/episcopal>
Sun 8 Fellowship w/ free pizza, 9 H Eu

SUSQUEHANNA UNIVERSITY Selinsgrove
ALL SAINTS 129 N. Market
(570) 374-8289
Sun Mass 10:00. Weekdays as announced
Sacrament of Penance by appt.

RHODE ISLAND

JOHNSON & WALES UNIV. Providence
GRACE CHURCH 175 Mathewson St.
(401) 331-3225
Website: www.gracechurchprovidence.org
The Rev. Robert T. Brooks, r
E-mail: revbobbrooks@aol.com
Sun 8 & 10, Wed 12

SOUTH CAROLINA

COLLEGE OF CHARLESTON Charleston
GRACE CHURCH
E-mail: ebush@gracesc.org
Website: www.gracesc.org
The Rev. Gregory Hodgson, assoc.
Mon 6:30

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dedicated
to Episcopal
Colleges.

For ad information, call Tom
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SEWANEE: UNIV. OF THE SOUTH Sewanee
Website: www.sewanee.edu
The Rev. Thomas R. Ward, Jr., University
Chaplain

ALL SAINTS' CHAPEL
735 University Ave., Sewanee 37383
(931) 598-1274
E-mail: vwarner@sewanee.edu
Sun H Eu 8, 11, Choral Evensong (1st Sun of
month) 5, Growing in Grace 6:30, Sun-Fri Sung
Compline 10, M-F MP 8:30, EP 4:30, Tues H Eu
12:30, Thurs H Eu w/Healing 12:30, Wed Cate-
chumenate 7, Thurs Centering Prayer 2:30-4

CHAPEL OF THE APOSTLES
335 Tennessee Ave., Sewanee 38383
(800) 722-1974
E-mail: theology@sewanee.edu
H Eu Mon-Tues-Fri 12 Noon, Wed H Eu 11, Th H
Eu 5:45, M-F MP 8:10, M-F Evensong/EP 5

TEXAS

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The Rev. Mark T. Crawford, assoc. r & dir. cam-
pus ministries
St. Bede's Chapel: Sun H Eu 5, w/ free student
meal 6

TEXAS A & M UNIVERSITY College Station
EPISCOPAL STUDENT CENTER
902 George Bush Dr.,
College Station, TX 77840 (979) 693-4245
The Rev. Sandi Miziri, campus missionary
amcanterbury@episcopalcollegeministry.org
www.txam.episcopalcollegeministry.org
Sun H Eu 8, 9, 11:15; Wed H Eu 6, Dinner 7,
Thurs H Eu 12:15, Bible Study 8

VIRGINIA

COLLEGE OF WILLIAM & MARY Williamsburg
BRUTON PARISH CHURCH (757) 229-2891
331 Duke of Gloucester
Williamsburg, VA 23185
E-mail: skey@brutonparish.org
The Rev. Sandy Key
Bruton Parish: Sun 7:30, 9, 11:15 & 5:30 (followed
by dinner) Wed "Popcorn Theology" 6 (Canterbury
Room-Bruton Parish), Wren Chapel: Tues 5

HAMPDEN-SYDNEY COLLEGE Farmville
LONGWOOD UNIVERSITY
JOHNS MEMORIAL CHURCH
400 High St., 23901 (434) 392-5695
E-mail: jmc@kinex.net
The Rev. Edward Tracy, r, the Rev. Dr.
William Blottner, chaplain
Sun H Eu 10:30

COLLEGE SERVICES DIRECTORY

VIRGINIA (Cont'd)

VIRGINIA TECH Blacksburg
EPISCOPAL CAMPUS MINISTRY AT VT CHRIST CHURCH Church & Jackson Sts.
(540) 552-2411
Canterbury House 204 E. Roanoke St.
E-mail: canterburyvt@yahoo.com
Website: www.christchurchblacksburg.org
The Rev. D. Scott Russell, campus minister & assoc. r; The Rev. Clare Fischer-Davies, r & assoc. campus minister
Sun H Eu 8:30 & 10:30; Tues Contemp Pray 7;
Canterbury House - Wed H Eu & dinner 5:30

UNIVERSITY OF VIRGINIA Charlottesville
ST. PAUL'S MEMORIAL CHURCH
1700 University Ave (434) 295-2156
Website: www.cstone.net/~stpaul
E-mail: chaplain@cstone.net or stpaul@cstone.net
The Rev. David Poist, the Rev. Jonathon Voorhees, chaplain
Sun H Eu 8, 10 & 5:30 (Student Service); Tues & Thurs H Eu 12:15 Wed Canterbury Fellowship at Canterbury Episcopal House, 5

WASHINGTON

UNIVERSITY OF WASHINGTON Seattle
CANTERBURY CAMPUS MINISTRIES
Covenant House 4525 19th Ave, NE
Seattle, WA 98105 (206) 524-7900 ext. 19
The Rev. Mary Shehane, r
E-mail: shehane@drizzle.com
Website: www.covenanthouse.com
Wed 6 H Eu w/ Dinner Programming (see website for add'l services)

UNIVERSITY OF WASHINGTON Seattle
CHRIST CHURCH (206) 633-1611
4548 Brooklyn Ave. N.E., Seattle, WA. 98105
E-mail: cecseattle@earthlink.net
Website: www.christchurchseattle.org
The Rev. Stephen Garratt, r
Sun H Eu 8 & 10, Mon College & Young Adult Bible Study w/ Dinner 6:30, Tues Contemplative H Eu 6, Wed H Eu & Healing Prayers 11:30

WISCONSIN

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS HOUSE UNIVERSITY EPISCOPAL CENTER
1001 University Ave. Madison, WI 53715
Phone: (608) 257-0688 Fax: (608) 257-6215
Website: www.saintfrancishs.org
E-mail: chaplain@saintfrancishs.org
The Rev. Melissa Q. Wilcox
Sun H Eu 5 w/Dinner to follow, Wed H Eu 12 Noon
Living/Residency avail. for Episcopal students attending UW)

CLASSIFIEDS

BOOKS

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

CATECHUMENATE

Gifts of God, catechumenate by Patricia Swift. Eight-week course considers Old & New Testaments, Episcopal Church, sacraments, prayer book, parish with ministries, life as gifts. For adult confirmation and renewal. 56 pp. paper spiral bound, \$7.00 plus postage. Phone: (954) 942-5887 Fax: (954) 942-5763. Available in English, French, or Spanish.

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POSITIONS OFFERED

FULL-TIME RECTOR: St. Peter's Episcopal Church is located in Albany, NY, in the Capital District, a region with many cultural, social and educational resources. St. Peter's is an active center of worship dating back nearly 300 years. The present church is a classic example of Gothic architecture and a registered National Historic Landmark set in downtown Albany. We seek a rector who is a superb preacher who possesses skill with communicating the messages of the Bible in relation to daily lives of the congregation. The rector will be a compassionate person and possess a sense of humor and perspective. The rector will promote parish growth while maintaining the attributes of the current congregation. The rector will support use of Rite I, and the role of music in worship. The rector is expected to be primarily a minister and teacher, but also possess the administrative skills to lead management of the parish. The St. Peter's rector position offers an attractive, unique blend of tradition and progress, a diverse parish community, a dedication to mission, and opportunity to lead. For more information about St. Peter's visit our web site at www.stpeterschurchalbany.org. Please submit your resume and CDO Profile to: St. Peter's Episcopal Church Rector Search Committee, c/o Paul Tenan, P.O. Box 8630, Albany, NY 12208-0630

FULL-TIME RECTOR: Historic 160-year-old parish located on the Mississippi River in Alton, Illinois (St. Louis metropolitan area), seeks a rector for a parish of 375. The parish of Alton in the Diocese of Springfield includes two worship sites — St. Paul's Church and Trinity Chapel. Our parish emphasizes traditional worship, fine music, vigorous Christian education, established outreach and vibrant parish fellowship. We seek a candidate with strengths as pastor, preacher, teacher, crisis minister and counselor. Contact: Search Committee, The Episcopal Parish of Alton, 10 East Third Street, Alton, Illinois 62002. E-mail: epialton@episcopalalton.org.

ASSISTANT RECTOR: Christ Church Christiana Hundred, Wilmington, Delaware. Full ministry, with special focus on established outreach and pastoral ministries. Desire priest with at least 2-3 years experience. Ideal location, large supportive staff, broad liturgically, vital growing parish. See web site: www.christchurchde.org. Please send resume, CDO, etc, to the Rev. John Martin, P. O. Box 3510, Greenville, Delaware 19807 by February 29. E-Mail: jmartin@christchurchde.org. Phone inquiries welcome.

POSITIONS OFFERED

ASSISTANT RECTOR: Christ Church in Detroit, Michigan is looking for an Assistant Rector. The position will have primary responsibility for the running of our growing children's Christian Education program, in addition to pastoral and liturgical duties. Christ Church is a vibrant downtown parish whose diverse membership comes from the entire Detroit metropolitan region and Canada. You can check us out on our website at www.christed.org. Please send resumes to: Clergy Search, Christ Church 960 E. Jefferson Ave., Detroit, MI 48207.

FULL-TIME RECTOR: Trinity Episcopal Church, Pierre, SD. Parish of 175 baptized members seeking an energetic, family-oriented priest with solid liturgical skills to provide educational and pastoral care for all ages, encourage spiritual and membership growth, be visible in church and community affairs and have strong administrative skills. Pierre, the historical capital city, population 16,000, has a sound school system. Good hunting, fishing and water recreation abound. The YMCA is superb and continuing education is available through the State University System. If interested, send profile and resume to: Chairman, Call Committee, 408 N. Jefferson, Pierre, SD 57501 or E-mail: bolmd@pie.midco.net Website: www.trinitypierre.org

FULL-TIME RECTOR: St. James, Hendersonville, NC, a program-sized church in a beautiful, and rapidly growing mountain area of Western North Carolina, is seeking a rector. Our previous rector of 28 years has retired. Our parish is now looking for someone to walk with us. Someone whose preaching makes God's Word and Presence relevant to our lives; who cares for people, nurturing and challenging them within the community of faith; who can counsel and assist people dealing with problems, responding to them when they face significant and difficult times in their lives; one who demonstrates a disciplined understanding of biblical and historical perception of God's activity in our world; and who is also able to manage the affairs of the parish and its staff.

To learn more about us visit our web site www.stjamesepiscopal.com. To submit a resume or for additional information please contact The Rev. Canon Jane Smith, Diocese of Western North Carolina, 900-B CentrePark Dr., Asheville, NC 28805 or e-mail: cfcd@dioc-sewnc.org.

ASSOCIATE RECTOR: Christ Episcopal Church, Macon, Georgia, is looking for a full-time associate rector. Christ Church is a large downtown parish in a city of 300,000, one hour south of Atlanta. With a staff of eleven, the associate rector's duties would include pastoral care, preaching and sacramental responsibilities and evangelism. Christ Church is the mother church of the Diocese of Atlanta, founded in 1825. It is a traditional Southern parish with a strong outreach ministry, as well as ministries to young families, youth, and children. Send CDO profile and resume to Attn: Associate Rector Search, Christ Episcopal Church, 582 Walnut Street, Macon, Georgia 31201. E-mail: susan@christchurchmacon.com.

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (850) 562-1595.

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Mon-Fri MP 7:30, Noonday Prayers 12, EP 6, H/A
www.christchurchgeorgetown.org

ST. PAUL'S, K Street
2430 K St., NW — Foggy Bottom Metro/GWU Campus
www.stpauls-just.com
The Rev. Andrew L. Sioene, 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, 8. Thurs & Prayer Book HDs: 12
noon also. Sat Mass 9:30, C 5-5:30. MP 6:45 (ex Sat), EP
5:45. Sat MP 9:15, EP 5:45

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coeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev.
Jonathan Coffey, the Rev. Canon Richard Hardman, the
Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist
& choir dir
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

HONOLULU, HI

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539 Kapahulu Ave. (#13 Bus end of line)
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CHICAGO, IL

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ascensionchicago.org (312) 664-1271
Sisters of St. Anne (312) 642-3636
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult
Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 8:20
(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-
10:50 Rosary 9:30 Sat

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1604
www.stpaulsparish.org
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of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cocindy.org
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H Eu Daily (ex Sat) christissevior@vcm.com

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www.gracechurchinnewark.org
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Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

ROSWELL, NM

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The Rev. Bob Tally, r tally@earthlink.net
Sun H Eu 10

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Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Ger-
cia, d; Dr. Stanford Lehrberg, music director.
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day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and
EP daily

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Kraus, vicar; The Rev. Park McD. Bodle, sacrist; The Rev.
Charles F. Wallace, c; The Rev. Robert H. Stafford, asst
Sun Eu 8, 9, 11, Choral Ev 4, Wkdy MP & Eu 8, Eu 12:10, EP &
Eu 5:30. Tues, Wed & Thurs Choral Ev & Eu 5:30, Sat Eu 10:30

ASHEVILLE, NC

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3 Angle St. (828) 274-2681
www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

SAINT MARY'S Grove Park
337 Charlotte St. (828) 254-5636
E-mail: mail@stmarysasheville.org
Sun 8 (low), 11 (Sol), Mon thru Sat EP 5:15, Mass 5:30; Wed.
Exposition 3:30, Rosary 4:45 Ev & B 1st Sundays 5:30 (Oct-
June)

PORTLAND, OR

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

CHARLESTON, SC

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

CORPUS CHRISTI, TX

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

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the Rev. Kit Wallingford; the Rev. Mark T. Crawford
Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 10

SAN ANTONIO, TX

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

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The Rev. Chuck Collins, r; the Rev. Eric Fenton, asst; the
Rev. Dan Lauer, c; the Rev. Bob Carabin; the Rev. Norman
Row, asst.
Sun Eu 7:30, 8:30, 11:00

MILWAUKEE, WI

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LUTHERAN

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Sun Eu 10

LUMBERTON, NC

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The Rev. Dale K. Brudvig, pastor
Sun Worship 11, Sun School 9:30

CHURCH DIRECTORY KEY

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

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