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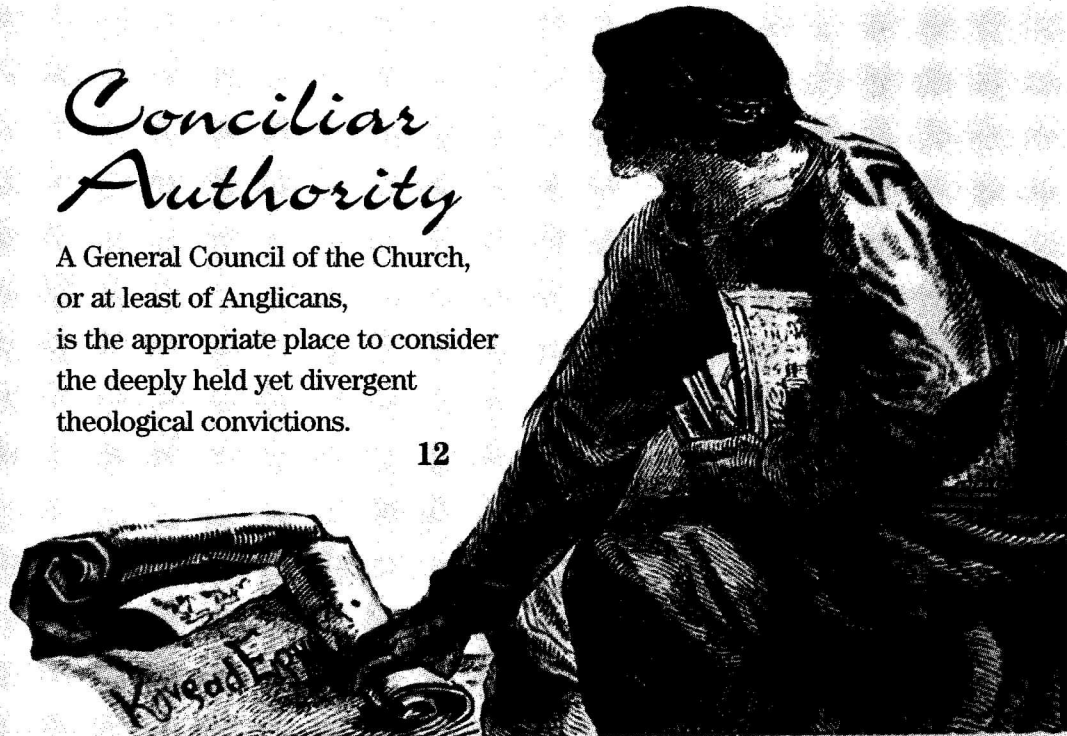
The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

## THIS WEEK

# Conciliar Authority

A General Council of the Church, or at least of Anglicans, is the appropriate place to consider the deeply held yet divergent theological convictions.

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BY HELEN JOHNSTONE



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SUNDAY'S READINGS

**Christ the King**

*'This is the King of the Jews' (Luke 23:38b)*

**The Last Sunday after Pentecost (Proper 29C), Nov. 21, 2004**

Jer. 23:1-6; Psalm 46; Col. 1:11-20; Luke 23:35-43 or Luke 19:29-38

The prophet Jeremiah foresees that "[t]he days are surely coming" when God "will raise up for David a righteous Branch, and he shall reign as king" (23:5). We, as Christians, agree that this vision is fulfilled in the coming of Christ.

What's not so easy for us to agree on is the nature of the kingship of our Savior. For some Christians, Jesus is a classic Middle-Eastern potentate, after the fashion of the leaders of Kuwait or of Saudi Arabia. He issues clear and direct laws and decrees — "Jesus said it, I believe it, and that settles it," according to the familiar bumper sticker. Those who obey are rewarded with royal favor and patronage, and those who do not are inevitably punished severely.

For others he's a monarch of the modern Scandinavian sort, an esteemed and honored equal on the pathway through life. He makes no difference in everyday life. He simply makes one proud to be Scandinavian.

Neither of these extreme models, however, speaks very clearly to the personal experience of most of us. "He is the head of the body, the church," insists Paul, "he is the beginning, the firstborn from the dead, so that he may come to have first place in everything" (Col. 1:18). And that, as well, is our own understanding of his rule. For most Episcopalians, Christ is definitely not an arbitrary despot, but then neither is he merely a figurehead.

Another contemporary paradigm for thinking about the relationship King

Jesus has to us is that of the (British) crown to the various Commonwealth realms. The sovereign never interferes in the decisions and actions of her national ministers, much less in the electoral decisions of her countries' citizens. Instead, royal leadership is expressed by the queen exercising her right to advise and to warn, her right to be consulted, and her sovereign prerogative of mercy.

This "Commonwealth model" of sovereignty does seem to speak to our peculiarly Anglican experience of the reign of Jesus Christ. The Lord takes us and our free will so seriously that he simply won't interfere in our decisions and actions, either individually or collectively. Christ our King constantly exercises his right to advise and to warn through the scriptures, through the Church's tradition, and through human reason. Our Sovereign can constantly be accessed — through our corporate and our personal prayer. And the Lord's prerogative of mercy, exercised on behalf of all for whom Christ has died, gives us hope for our own citizenship in heaven.

Christ our King warns us and advises us through the scriptures. He exercises his right to be consulted through his listening to our prayers. And most importantly, he exercises his prerogative of mercy through his showing to us the very same level of forgiveness that he showed to the penitent thief: "He replied, 'Truly I tell you, today you will be with me in Paradise'" (Luke 19:38).

**Look It Up**

What is the relationship between the Lord's kingship and his eventual judgment of all creation (Jer. 10:10)?

**Think About It**

How does the Lord exercise his kingship in our own lives? In the life of our nation? In the life of the Church throughout the world?

**Next Sunday**

**The First Sunday of Advent (Year A), Nov. 28, 2004**

Isaiah 2:1-5; Psalm 122; Rom. 13:8-14; Matt. 24:37-44

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**Let Us Bless the Lord, Year 1  
Meditations on the Daily Office  
Advent through Holy Week**

By Barbara Cawthorne Crafton. Morehouse.  
Pp. 197. \$18.95. ISBN 0-8192-1982-7.

Early each morning Barbara Crafton rises, lights a candle and reads the Daily Office from the Book of Common Prayer. She then responds to the daily lectionary with an email sent to thousands of readers around the world.

Recipients of her daily email meditations from GeraniumFarm.org will welcome this compendium of meditative responses to the daily lectionary of Year 1 from Advent through Holy Week. If by chance you have not read the writings of this talented Episcopal priest and retreat leader, you are in for an Advent treat.

What better way to celebrate the discipline of reading the Daily Office than to be inspired by the responses of this gifted writer to each day's lectionary reading and its relationship to what is going on in her everyday life.

Crafton's writing encourages us to look for our own response to the Word in our own daily life as well.

*(The Rev.) Joanna J. Seibert  
Little Rock, Ark.*

**Revelation  
Vision and Insight**

By Ian Boxall. SPCK. Pp. 166.  
\$19.00. ISBN 0-281-05362-6.

I am surely not the only parish priest who regularly receives unsolicited mailings filled with dire predictions and quotations from the Revelation of John. The Four Horsemen of the Apocalypse, the Seven Seals, Armageddon—with its many strange images of future judgment, no wonder some fearful souls become obsessed with the final book of the Bible.

And no wonder more sober Christians pay little attention to it. For such skeptical readers, Ian Boxall's book will itself be a revelation. Although not a full commentary, it provides a fine introduction to this complex text and its context. Boxall, a lay Roman Catholic

who is tutor at St. Stephen's House, Oxford, shows the book's coherence and the beauty of its prophetic vision.

As the title, "apocalypse" ("unveiling") suggests, John wants to disclose the spiritual world. For Boxall, "apocalyptic is concerned, not primarily with eschatology, teaching about the last things ... but with the disclosure of divine secrets by direct revelation." The "secrets" revealed by John tell us how we are to find God and live according to God's will in the present—not how, someday, God will be interfering in the political realm.

Boxall stresses the value of hearing the text because this is how the first Christians would have experienced it. (I remember Revelation coming alive to me one summer vacation when I listened to it on tape.). The early Christian communities John was addressing would have numbered 50 or 100 souls in cities of up to 200,000 people. However terrifying the images in Revelation, for these beleaguered Christians, the book would have been a comfort. And its vision of God's ultimate triumph in times of great tribulation can also be a comfort to us.

*(The Rev.) J. Douglas Ousley  
New York, N.Y.*

**The Woman Behind the Collar  
The Pioneering Journey  
of an Episcopal Priest**

By Joy Carroll Wallis. Crossroad Publishing  
Co. Pp. 267. \$13.96. ISBN 0-8245-2265-6.



Sometimes the ordinary is refreshing. Joy Carroll Wallis's autobiography, *The Woman Behind the Collar*, shows us the life and calling of a woman who has been touched by

ordinary joys and sorrows as well as the extraordinary opportunity to become one of the first women in England to be ordained to the priesthood.

The charm of this book comes from simplicity of the story telling and honest excitement of the author's brush with fame as the technical advisor to the popular, and very funny, TV series "The Vicar of Dibley."

*Kristin Fontaine  
Shoreline, Wash.*



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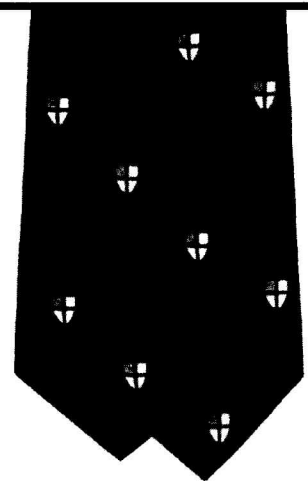
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## Pennsylvania Clergy Suspected of Baal Worship

Charges of occult practices were leveled against the Rev. William Melnyk, rector of St James' Church, Downingtown, Pa., and his wife, the Rev. Glyn Ruppe-Melnyk, rector of St. Francis-in-the-Fields, Malvern, Pa., following the publication of a "Women's Eucharist" and a "Rite for Divorce" on the website of the Episcopal Church by the Office of Women's Ministries on Oct. 8.

There will be no "witch hunt" for druids in the Diocese of Pennsylvania, the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, declared in a prepared statement dated Oct. 29. Bishop Bennison said accusations that they were "practicing druids and in violation of their ordination vows are extremely serious and merit further inquiries to establish the facts."

After commentators noted that the "Eucharist," subtitled "A Celebration of the Divine Feminine," was almost

identical to a "Eucharist to our Mother Goddess" posted on a pagan website, [www.tuathadebrighid.org](http://www.tuathadebrighid.org), the Office of Women's Ministries removed the pages from the Church's website citing copyright concerns. "We regret we did not realize that the material was copyright protected," wrote Hailey Wile Allin. "Proper notifications were not included by mistake and so the page has been withdrawn from our website."

An investigation spearheaded by *Christianity Today* revealed that the Melnyks, under the pseudonyms, Oakwyse, Raven, Druids and Glispa, were authors of rituals evoking a number of pagan gods and goddesses including some condemned in scripture: the Babylonian deity "Bel" and the "Queen of Heaven," a reference not to the Virgin Mary but to Ishtar, the consort of Baal.

In one druid chatroom, "Druids"

posted a note in May identifying himself as being: "57, liv[ing] in southeastern Pennsylvania, and have been a member of OBOD since 1998. My spouse and I are both druid graduates of the training course. We are also both priests in the Episcopal (Anglican) Church. Between us, we lead two groves (some call them 'congregations') of Christians learning about Druidry numbering about 1,200."

On Aug. 23, "Druids" posted a note soliciting funds for the purchase of land in England for occult worship, writing: "Plans are nearing completion for the purchase of the White Spring properties on the side of Glastonbury Tor ... I am now soliciting funds to aid in the purchase and development of the White Spring. A Trust will be available soon. Until then, donations can be sent to me and made payable to 'Saint James Church' earmarked for 'Rector's Discretionary Fund-White Spring'."

After the public outcry began to grow, more than 400 of Druids' and Raven's posts on the druid chatroom were deleted, with a final note reading, "Raven and I have come under vicious attack from Anglican fundamentalists re our connection to druidry. Hour by hour the attacks are spreading on fundamentalist [weblogs] across the country. For our protection, we must end all internet connection as soon as possible."

The Melnyks declined to respond to queries about their involvement in Baal worship along Philadelphia's Mainline.

Bishop Bennison, however, writes the Melnyks may have backed away from their controversial hobby. "The liturgy at the center of this unfortunate controversy was written years ago for study purposes for a small support group of women in a diocese where the priests previously served. Yet to be determined is the extent to which it represents the priests' present views," Bishop Bennison said. "The Melnyks assure me that it has never been used in liturgy or in their prayer life."

## 'Intolerance' Among Charges Against Bishop Cavalcanti

Ecclesiastical charges in the Anglican Province of Brazil have been brought against the Bishop of Recife for participating last March in a confirmation in the Diocese of Ohio without the permission of the local bishop [TLC, April 4].

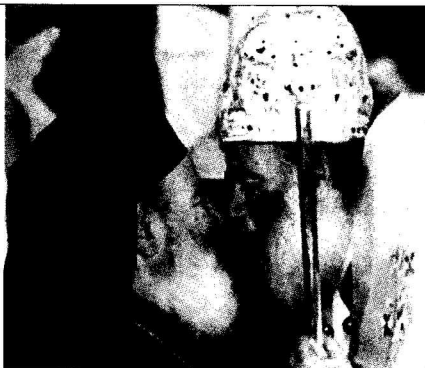
The Rt. Rev. Robinson Cavalcanti has been accused of "intolerance," "insubmission," and "breaking his ordination vows" in a letter endorsed by the Bishop of San Paulo, the Rt. Rev. Hiroshi Ito, and the Bishop of

Curitiba, the Rt. Rev. Naudal Gomes, two other clergy and two lay persons.

Brazil's primate, the Most Rev. Orlando Oliviera, proffered charges arising from this incident against Bishop Cavalcanti after the March service, charges later dismissed by Brazil's House of Bishops.

Bishop Cavalcanti considers the charges to be false and politically motivated. "I am not the first bishop to suffer for defending sound doctrine in Church history," he said.

Less than a month after his predecessor was killed in a helicopter crash, Theodore II (right), the new Orthodox Patriarch of Alexandria and All Africa, was enthroned at a three-hour ceremony in Alexandria Oct. 25, where he greeted Christodoulos, Archbishop of Athens and All Greece (left). The second most senior cleric in the Orthodox hierarchy, after Ecumenical Patriarch of Constantinople, Theodore II succeeds Peter VII, who died in the crash of a Greek army helicopter near Mount Athos in northern Greece that killed 16, including three bishops.





The Massed Lower School Choir of St. Richard's School, Indianapolis, performed and led congregational singing at the convention of the Diocese of Indianapolis, Oct. 22-23, in Beach Grove, Ind.

Steve Polston/Diocese of Indianapolis photo

## African Bishops Endorse Calls of Windsor Report

The Anglican bishops of Africa have endorsed the Windsor Report, supporting the report's call for a moratorium on the ordination of non-celibate homosexuals and the call for the Episcopal Church to apologize for its unilateral breach of the fellowship of the Anglican Communion by the actions of the 74th General Convention.

Gathered in Lagos, Nigeria, from Oct. 26 to Nov. 1 for the first All Africa Conference of Bishops, some 300 bishops from 12 of the Communion's 38 provinces discussed the social, political and economic difficulties plaguing the continent.

While much of the conference time dealt with African issues, the bulk of its energy, observers report, was directed at addressing the divisions within the Anglican Communion. Many bishops were animated by comments made days earlier by Presiding Bishop Frank T. Griswold on BBC 1's "Breakfast with Frost," raising the specter of schism, as some participants spoke of breaking with the Communion over the continued presence of the Episcopal Church within its ranks.

The bishops' ire was raised anew by Bishop Griswold's televised confirmation on Oct. 24 that his statement of "regret" immediately following the Windsor Report's release did not mean that he would not consecrate another non-celibate homosexual person as bishop. "I think I would attend to the way in which the community makes

its decision and if that was prayerfully done, I think I probably would again preside at an ordination," the Presiding Bishop told host David Frost, adding that he doubted there would be a formal moratorium on the blessing of same-sex unions.

Cooler heads prevailed in the ensuing discussions in Lagos, however, with the bishops endorsing the Windsor Report in an Oct. 28 communiqué.

The bishops endorsed the call on the Episcopal Church "to take seriously the need for 'repentance, forgiveness and reconciliation enjoined on us by Christ' and move beyond informal expressions of regret for the effect of their actions to a genuine change of heart and mind."

Should the Episcopal Church not act in good faith, its "failure to do so would indicate that they have chosen to 'walk alone' and follow another religion," the bishops stated.

The bishops repudiated the Windsor Report's criticism of the responses by non-U.S. bishops in offering oversight to traditionalist parishes in the U.S. estranged from their bishops. "We reject the moral equivalence drawn between those who have initiated the crisis and those of us in the Global South who have responded to cries for help from beleaguered friends," the bishops wrote.

"To call on us to 'express regret' and reassert our commitment to the Communion is offensive in light of our earlier statements," the bishops

continued, adding that the Episcopal Church brought these responses upon itself. While accepting the call to respect the Delegated Episcopal Pastoral Oversight (DEPO) program, the bishops stated they were "looking for clear evidence" that DEPO would be "effective" and would not hesitate to act to support traditionalists in the U.S. if their bishops did not act in good faith.

In their closing statement, the bishops called for African seminarians to be withdrawn from Western seminaries because of what the bishops perceive as a lack of moral, intellectual and spiritual rigor.

The Rt. Rev. Robert Duncan, Bishop of Pittsburgh and moderator of the Anglican Communion Network, asked pardon from the African bishops for the actions of the Episcopal Church. "I come also to ask for forgiveness," he said, "for the trouble we in the West — especially in the U.S. — have caused you" and "for our complicity — the complicity of the orthodox — in the West's unfaithfulness."

The conference welcomed Bishop Duncan's remarks, and in their final communiqué participants affirmed their support of the Network. "We salute [the Network's] boldness, courage and faithful witness and acknowledge them as our partners in mission in the United States of America," adding that the African churches pledged to the Network its "full weight and support of our ministries."

## Options Presented for Women Bishops in Church of England

A report on the highly charged topic of women in the episcopate of the Church of England was released Nov. 2 by the House of Bishops' Working Party on Women in the Episcopate. The 302-page report, titled "Women Bishops in the Church of England?," presented a range of options open to the Church, including the following:

Maintaining the current status quo, whereby women priests cannot be made bishops; enacting "single-clause" legislation allowing women priests to become bishops; allowing women priests to become diocesan bishops, but not archbishops; allowing women priests to become suffragan bishops, but not diocesan or archbishops; allowing women priests to become "team" bishops, part of a group of bishops who would always include a male bishop; create alternative episcopal oversight for those opposed by reasons of doctrine; create a third province, in addition to Canterbury and York, for those opposed to women bishops.

"The difficulty facing the Church of England," the report stated, "is how to discern what [women in the episcopate] should mean in practice, given that people of equal integrity and godliness within the Church of England continue to hold contradictory views on the matter."

At the press conference held to launch the report, the chairman of the 15-member commission, the Rt. Rev. Michael Nazir-Ali, Bishop of Rochester, said the commission had received 700 submissions, noting, "It was quite difficult emotionally and psychologically for one side to hear the other out." Bishop Nazir-Ali was optimistic that a way forward could be found acceptable to all parties.

General Synod will take up the report at its Feb 14-18 meeting in London. A decision whether or not to proceed with admitting women to the episcopate will be made at the July 8-12 Synod meeting in York.

## Bishop Smith Says Pay the Full Share

Parishes that wish to take advantage of the House of Bishops' plan for Delegated Episcopal Pastoral Oversight (DEPO) must first pay their full financial assessment or risk being reduced to mission status, the Rt. Rev. Andrew Smith, Bishop of Connecticut, told clergy and lay leaders gathered for diocesan convention.

Meeting at Christ Church Cathedral in Hartford Oct. 23-24, Bishop Smith said he "wish[ed] to implement delegated oversight for parishes which dissent from my decisions as bishop regarding human sexuality."

However, "we expect that the canonical responsibilities of support and accountability in our common life be fulfilled" by dissenting parishes. "If a parish refuses to live within these covenants, then I will conclude that it has abandoned communion with its bishop and with the Church, and I will

ask appropriate bodies within the diocese to initiate actions available in our constitution and canons to ensure that the congregation remains an Episcopal parish."

Mindful of a shortfall in budgeted parish income of \$384,000 for fiscal 2004, convention adopted a reduced budget for fiscal 2005, including cuts of \$50,000 in contribution to the national church, forecasting parish income at \$4.4 million for the coming year.

Ten resolutions were passed, including one establishing a companion relationship with the Diocese of Colombia. Two others call for an "end to the U.S. occupation of Iraq" and "for the establishment of a Palestinian State." A resolution seeking to allow parishes to redirect portions of their diocesan payments away from specific ministries or entities was defeated.

## Canadian Bishop to Provide Oversight

The Diocese of Massachusetts will institute a Delegated Episcopal Pastoral Oversight (DEPO) plan for an American Anglican Council (AAC)-affiliated parish, inviting a retired Canadian bishop to exercise pastoral ministry at Holy Trinity Church in Marlborough.

The Rt. Rev. M. Thomas Shaw III, SSJE, Bishop of Massachusetts, invited the Rt. Rev. Donald Harvey, who retired as Bishop of Eastern Newfoundland and Labrador on Nov. 1, to provide pastoral oversight and spiritual support to Holy Trinity for an initial two-year period. The chairman of Holy Trinity's search committee, Steve Walker, told the *Anglican Journal* of Canada the parish had had difficulty in calling a traditionalist priest willing to serve under Bishop Shaw.

Bishop Shaw, along with his suffragans, the Rt. Rev. Roy Cederholm and the Rt. Rev. Gayle Harris, participated in the consecration service of the Bishop of

New Hampshire, the Rt. Rev. V. Gene Robinson, last year.

Holy Trinity's new rector, the Rev. Michael McKinnon, a member of Forward in Faith, would not accept the call, Mr. Walker stated, unless he had the oversight of an "orthodox" bishop. Under the DEPO plan, the parish remains under the canonical jurisdiction of Bishop Shaw, who has delegated a portion of his pastoral responsibilities toward the parish to Bishop Harvey.

The Lambeth Commission on Communion's Windsor Report endorsed the January 2004 plan of the House of Bishops for DEPO, which sets forth a procedure for alternative episcopal oversight for parishes estranged from their bishops over matters of doctrine and church order.

Holy Trinity becomes the second U.S. parish to enter into a DEPO arrangement with a Canadian bishop, following a February agreement between Bishop Mark MacDonald of Alaska and Bishop Terry Buckle of the Yukon, for Bishop Buckle to assume temporary pastoral oversight of All Saints', Anchorage [TLC, March 14].



Courtesy of Anglican Journal  
Bishop Harvey





## A Child of the War, A Voyage Remembered

By Helen Johnstone

There's a chest of drawers in my dressing area, atop which sits a simple, small, grey wood-framed black-and-white school photo of a young girl, about 9 years of age, hands folded demurely in front of her, across her desk.

She was a child of the war. Growing up never knowing much more than spending nights huddled in a cupboard under the stairs (carefully chosen because skeletons of stairs seemed to be sole survivors of bombed-out houses) or diving under a bed and pulling a small metal grate closed around the opening. Ink-black curtains covered all the windows so that not a chink of light showed through.

There were the nightly wails of sirens and bony-fingered searchlights weaving webs in the dark sky. One night a moth-like creature was seen, caught dangling in the web — in reality a parachute with an enemy flier being tracked to earth. Relief came with a sigh at the sound of the “all clear” and life resumed and

went on about its routines, only to have the same scene replayed as darkness fell.

There were other memories too: A night spent in an Underground station in London after enjoying a Christmas pantomime; a Christmas present highly treasured that year — a real orange in the stocking and a black shiny “propelling pencil.” There were many journeys in musty-smelling trains tightly crammed with soldiers, no place to sit but in the passageway on a propped-up suitcase, and not much use complaining. And while chocolate bars were regularly offered by the smiling Americans, knowing better than to even consider accepting such a gift,

much as it would be desired.

The photo on my chest of drawers was taken a few years after that chapter had closed, and an ocean away from the familiar world and friends who understood fear and terror but never mentioned it. “You just do what you have to do” was the watchword. An ocean that was crossed in late November in a liner that had been pressed into service as a troop ship some years earlier, and still bore many of the stark utilitarian trappings of its military life as it now served another purpose — emigration. Memories of that voyage too. Standing on the stern with the cold wind whipping frantically, fascinated by the awesome power of the wake as the vessel plowed its way through the angry waves. Grabbing at the ropes that had been strung to try to keep balance as the ship lunged, hissing at the wild sea like an enraged leviathan. And finally coming at last after the record four-day crossing, (such were the fury of those winds) to harbor in Nova Scotia.

Not much time to find land legs before boarding a grimy boat train that

clattered and swayed for a day and a night cutting through the frigid air until coming to rest in Ontario. And life would now take on yet another new, strange and challenging pattern.

I had taken that photo out of my mother's carefully organized collection of treasures and purposely put it where I could see it daily, because that young girl (her name is Helen, of course), peering with a curious hint of a smile, serves as a reminder to me that God is always here. The girl reassures me that whatever lies before me in the day ahead, I am not alone. As much as I wanted to be afraid back in that other dimension of my life, there was always the quiet sense of reassurance that whatever happened, I was surrounded by a love so great and so deep and so consuming, that nothing could penetrate the peace that resided in my heart. And I would always and forever be connected to this love.

As overwhelmingly as I had harbored a fear of the ocean in the days before we sailed, dreaming constantly that I would drown, when the time came to experience my powerlessness in the midst of the storm, there was a calm within me, joined with a sense of warmth, and it allowed me to be a part of the awesome experience without

**“Through many turmoils,  
trials and snares,  
I have already come ...”**

fear. To this day, I remember the sensation vividly. I can almost taste the salty spray on my face as I write.

I have experienced the same sensation of love over and over again in my life as my story unfolds. It's nice to have the younger Helen to remind me every day. Sometimes I wonder at her child-like trust, and reach to find it again and again.

As the hymn so aptly puts it, “Through many turmoils, trials and snares, I have already come...” □

*Helen Johnstone is the executive assistant to the Bishop of Northern California.*

# A Pagan Diversion

Those who have been upset by the Church's (and this magazine's) perceived fixation on the New Hampshire consecration and its aftermath can turn their attention elsewhere for awhile. Try pagan worship. That's right, the worship of pagan deities within the context of what appears to be a Eucharist. It's called "A Women's Eucharist: A Celebration of the Divine Feminine." It contains what seem to be pagan rites and has been promoted on the Episcopal Church's website. The proposer of these rites, and her husband, are Episcopal priests who are also druids.

The Rev. Bill Melnyk, rector of St. James' Church, Downingtown, Pa., who goes by the druid name of Oakwyse, and the Rev. Glyn Lorraine Ruppe Melnyk (a.k.a. Glenda), rector of St. Francis', Malvern, Pa., who uses the druid name Glispa and the wiccan Raven, are identified by the magazine *Christianity Today* and others as participants in an organization called the Order of Bards, Ovates and Druids. Ms. Melnyk is identified as the person who submitted "A Women's Eucharist" to the Office of Women's Ministries at the Episcopal Church Center. That department has its own web page, which includes a request for "liturgies pertaining to women's lives" to be submitted. That page listed several resources, including "A Women's Eucharist," but that resource has been removed from the site. So has another resource titled "Liturgy for Divorce."

An article on *Christianity Today's* website brought this matter to the public's attention just in time for the eclipse of the moon and Halloween, but some marvelous detective work by people using the internet has brought to light some additional pertinent information. For example, "A Women's Eucharist" is taken almost completely from a rite from Tuatha de Brighid, identified by the magazine as a clan of modern druids.

"A Women's Eucharist" appears to be a mock Eucharist. At one point a plate of raisin cakes is offered and a woman says, "Mother God, our ancient sisters called you Queen of Heaven and baked these cakes in your honor in defiance of their brothers and husbands who would not see your feminine face." Other elements are offered, including "sweet red wine" and a cup of milk and honey.

Those who did some digging on the internet found that the Melnyks, writing as Oakwyse and

Glispa, were the co-authors of the "Wiccan Lunar Ritual," and they are connected to another liturgy in which a priest and priestess remove all their clothing and engage in sex in front of other participants. Some of their ceremonies seem to invoke pagan gods and, according to *Christianity Today*, "promoting pagan rites specifically condemned in scripture."

There is an official response from the Office of Women's Ministries on its website. It says, "The resources listed on our website are not approved liturgies of the Episcopal Church."

In an article published by Episcopal News Service, we find the following: "The Office of Women's Ministries is working towards creating a resource to be used by women, men, parishes, dioceses, small groups, within the context of a Sunday morning service, or any other appropriate setting where the honoring of a woman's life passages and experiences beckons a liturgical response. These can include, but are not limited to, liturgies/rites pertaining to: menstruation, menopause, conception, pregnancy..." Do you want a liturgy in your church celebrating someone's menopause? Can you imagine the storm if a men's liturgy were created?

It needs to be pointed out that "A Women's

***A Women's Eucharist: A Celebration of the Divine Feminine* contains what seem to be pagan rites and has been promoted on the Episcopal Church's website.**

Eucharist" and other pagan liturgies are not being celebrated at the Melnyks' two churches. Nor are the Melnyks being accused of pagan teaching or preaching in their congregations. They are, however, being identified as participants in an organization in which the worship of idols seems to take place. Before you accuse me of being unfair, let me say that I recognize that what a priest does in his or her own time is not my business. I also recognize that this material has been written by priests of the Episcopal Church, and that some of it has been presented as a resource on the Church's official website. That, I submit, is a more serious matter than what took place in New Hampshire.

*David Kalvelage, executive editor*

## *Did You Know...*

**Three of the seven members of the Sammamish (Wash.) City Council are members of Good Samaritan Episcopal Church.**

## *Quote of the Week*

**The Rev. Canon Edward Norman on the option of leaving the Church of England to become a Roman Catholic: "Just because the Anglican tub is leaking is not in itself an argument for jumping into another one."**

## Many Ways to Give Thanks

There are all sorts of ways to observe Thanksgiving Day. Most of us look at it as a holiday to enjoy with family or friends, eating a sumptuous dinner, and perhaps reminiscing a bit with those whom we haven't seen for awhile. Others may view the day as an opportunity to watch football, either the pros and colleges on television or perhaps some local high schools. Many will travel at this time of year, either to be near loved ones on a cherished holiday, or simply to get away from the routine for a few days. All of those pastimes are popular, but they may be meaningless compared to the Christian responsibility of providing for the less fortunate.

Most communities have opportunities for people to become involved in providing a Thanksgiving meal for those who have no food or no home. It is a chance to invite to dinner someone who may be alone, an opportunity to spend a few hours assisting a local food pantry or shelter as they try to ensure everyone can enjoy a happy Thanksgiving. We are most likely provided with an opportunity to participate in the Holy Eucharist, particularly appropriate on this national day, for Eucharist means thanksgiving.

If we are unable to reach out to others on this day, let us remember the homeless and the hungry, the neglected and the forgotten, in our prayers. As we give thanks to God for all the blessings of our lives, let us be thankful also for the opportunities to serve others.

Let us also  
be thankful  
for the opportunities  
to serve others.

## The African Response

Of all the reactions around the Anglican Communion to the Windsor Report [TLC, Nov. 7, 14], the response of the African bishops is perhaps the most predictable. During the All Africa Anglican Bishops' Conference in Lagos, Nigeria, more than 300 bishops issued a statement that addressed the Lambeth Commission on Communion's Windsor Report along with the crisis currently afflicting the Anglican Communion. Like most church leaders, the African bishops found some hope in the Windsor Report. They especially appreciate its call for a moratorium on the election and consecration of a non-celibate homosexual person as bishop and the blessing of same-sex unions. At the same time the Africans rejected the "moral equivalence" between the American and Canadian churches which brought about the predicament and those bishops who have crossed diocesan boundaries to minister to "beleaguered friends."

While it is unfortunate that these bishops apparently will continue to accept conservative congregations under their authority, it is encouraging to note that the Africans did not threaten to form their own church or to take further steps toward separation from the Anglican Communion. In a separate communiqué the bishops said they are "committed to the united future life of the Anglican Communion, one that is rooted in truth and love and faithfulness to the gospel of Christ according to the scriptures." The 12 primates who attended the Lagos meeting did not make further calls for those who supported the New Hampshire consecration to repent, nor did they mention deadlines for North Americans to adhere to the Windsor Report's recommendations.

The African bishops have spoken clearly at a critical time on a matter of great importance. Their communications should be taken seriously by all who care about the future of the Anglican Communion. They also should provide valuable input for the meeting of the Anglican primates in February, for that gathering at last should provide some clarity about the future of the Communion.



ops from Africa and elsewhere. More than once, bishops from the broader Communion have entered the American province, uninvited by either the Presiding Bishop or the diocesan bishop of whose diocese they visit, to assume ecclesiastical authority over separatist priests and the congregants who follow them.

In my own diocese, West Tennessee, four priests have aligned with bishops outside of the Episcopal Church, and in response the Bishop of West Tennessee temporarily inhibited them for the canonical cause of "abandonment of the communion of this Church." Six months later, three of the four were deposed. In reaction to the inhibitions, one priest who serves on the diocesan standing committee filed a dissenting opinion. In defending the inhibited priests, he acknowledged only that, "In their actions, they *may* have violated the authority of the Right Reverend Don Johnson, third Bishop of the Diocese of West Tennessee, and the Provinces in which they now serve *may* be breaking with long held customs within the Communion of honoring jurisdictional boundaries."

Unfortunately, this dissent understates the implications of the four priests' actions. What it refers to as "long held customs within the Communion" are in fact points of bedrock discipline of the Church catholic that extend back in time centuries before the Anglican Communion existed. In order to understand these points of discipline, one must examine a vital component of Christian faith, practice, and history that has been conspicuously absent in Anglican conversation this past year: the role of the Great Ecumenical Councils of the Church.

In the Christian world outside of Roman Catholicism, seven Ecumenical Councils are universally recognized. At each council, bishops gathered from throughout the Christian world to deliberate on the most crucial matters of doctrine, worship, and discipline, and their decisions were binding upon all Christians everywhere.

Archbishop Thomas Cranmer, author of the Book of Common Prayer, considered the Ecumenical Councils to be the supreme interpretive authority for matters of faith and discipline. In fact, it was his desire for a new council of the Church to convene in order to address the intransigent challenges posed by the Reformation.

Cranmer's esteem was especially high for the first four Ecumenical Councils. The Church of England as a whole reaffirmed its belief in their authority in its 1553 body of canon law, *Reformatio Legum Ecclesiasti-*

## Conciliar Authority

**A General Council of the Church, or at least of Anglicans, is the appropriate place to consider the deeply held yet divergent theological convictions.**

### READER'S VIEWPOINT

By Barkley Thompson

Within the past 12 months, the atmosphere in the Anglican world has been marked by confusion as both clergy and congregations attempt to find their way through the debates over human sexuality and the interpretation of holy scripture. In some cases, movement has been drastic. In multiple instances conservative priests have separated themselves from the Episcopal Church and aligned with other bishops within the Anglican Communion, either through the Anglican Mission in America (AMiA) or by individual arrangement with bish-



*carum*, which stated that the decisions of the first four Ecumenical Councils are “accepted and received with great reverence.”

Today we continue to affirm conciliar authority. The bulk of the Nicene Creed, which we recite weekly during the Holy Eucharist and which our Chicago-Lambeth Quadrilateral includes as one of the requisites of our faith, was composed at the First Council of Nicea. The doctrine of Christ’s full divinity and full humanity was promulgated by the Council of Chalcedon in 451.

Yet we are ignorant of (or, more ominously, we willfully ignore) many of the conciliar mandates regarding the Church’s discipline. As mentioned above, the dissenting priest in West Tennessee suggests that the separatist priests there and the bishops under whom they now serve have merely departed from long-held custom within the Anglican Communion. In fact, from a conciliar point of view they have violated a main tenet of Church discipline first set forth at Nicea in 325. Canon XVI of that Council determined:

“Neither presbyters, nor deacons, nor any others enrolled among the clergy, who, not having the fear of God before their eyes, nor regarding the ecclesiastical Canon, shall recklessly remove from their own church, ought by any means to be received by another church; but every constraint should be applied to restore them to their own parishes; and, if they will not go, they must be excommunicated.”

The definitive commentary on this canon explains, “It seemed right that the clergy should have no power to move from city to city and to change their canonical residence without letters dimissory from the bishop who ordained them. But such clerics as are called by the bishops who ordained them and cannot be persuaded to return, are to be separated from communion, that is to say, not to be allowed to concelebrate with them, for this is the meaning of ‘excommunicated’ in this place.”

It is ironic that separatist priests and the Anglican bishops who shelter them claim to act in favor of orthodoxy. Christian orthodoxy — right belief — was outlined at Nicea. In virtually the council’s next breath it established a discipline for the Church which it believed to be no less divinely ordained than the words of the Nicene Creed itself. Orthopraxy — right practice and discipline — is disregarded by interloping Anglican bishops and their new charges even as they act in the name of orthodoxy.

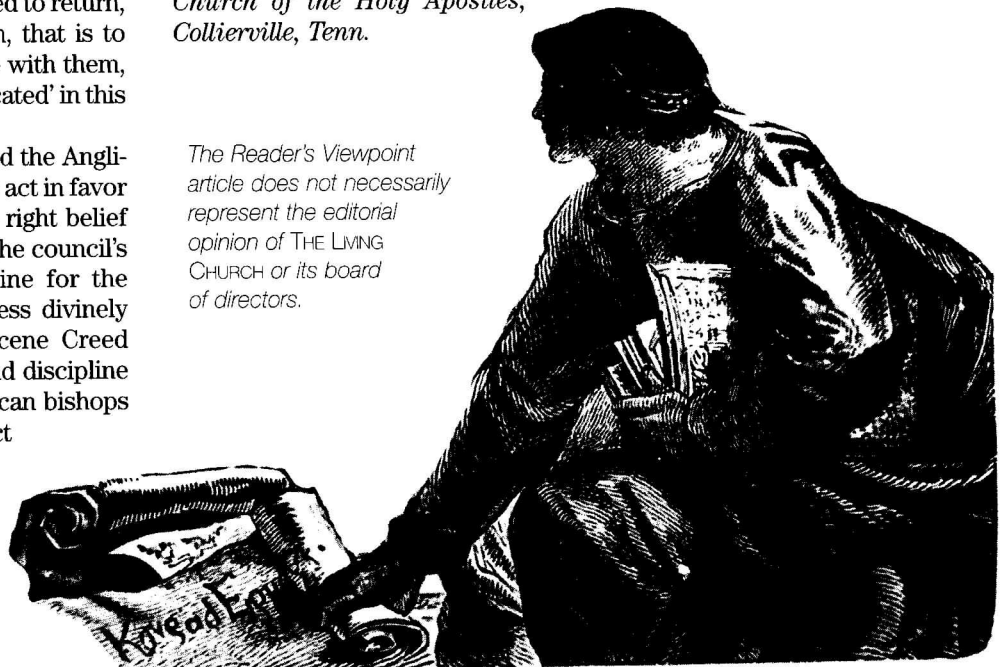
In West Tennessee, the diocesan bishop clearly acted in accordance with the First Council of Nicea when he inhibited and then deposed those priests who

unlawfully removed themselves from his authority (and the same is true of other Episcopal bishops who have dealt similarly with situations in their dioceses). Such priests’ actions and the actions of non-Episcopal bishops who enter the Episcopal Church uninvited violate ancient, conciliar discipline, not mere Anglican custom.

Nevertheless, the deeply held yet divergent theological convictions in the Anglican Communion and the Episcopal Church merit serious consideration, and the appropriate setting for such consideration is a General Council of the Church, or at least of Anglicanism. For us, this would be a Lambeth Conference. Some would claim that this already happened at Lambeth in 1998, but it is clear that up to now Lambeth has been a consultative body and not a promulgator of doctrine or discipline. The Windsor Report offers suggestions for how the provinces of the Communion might interact and inform one another’s practice in the future on matters of doctrine and discipline. Most intriguing is the prospect of an Anglican Communion Covenant, adherence to which would be supported by the canons of the various provinces. The Windsor Report’s draft covenant affords the Archbishop of Canterbury new prerogatives to identify issues that bear upon the life of the several Anglican provinces and forward those issues to a Lambeth Conference for binding resolution. It is true that the covenant would substantively alter the relationships in the Anglican Communion, but if the Communion deems that alteration worthwhile, then the time will come to convene a council that can begin the prayerful work of discernment about the issues that vex us. □

*The Rev. Barkley Thompson is the vicar of Church of the Holy Apostles, Collierville, Tenn.*

*The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.*



# It's a Mystery

As I read "Ordination Has Lost Meaning" [TLC, Oct. 31], I struggled to understand why Claudia Kalis seemed so negative concerning the ordination of women, and why she would write so much about those who have "betrayed" Jesus and his truth. Nor do I understand why she "continues to struggle with the injurious effects of many ordained women." Have there been "injurious effects" of many ordained men?

In my 38 years of ordained ministry, I have been privileged to know countless numbers of women and men who have served Jesus and the gospel with deep faith and loyalty, who have given of their time, talent, energy, and yes, of their treasure also, and who have never hesitated to serve the people of God. I have also known those clergy who have been broken, who have sinned, and I am among them. However, I have never known any who have purposely "betrayed" either Jesus or the gospel.

As for the women God has called, the Diocese of Florida has many who are Spirit-filled and dedicated to Jesus, and I am blessed to serve with them. I am especially blessed to stand at the altar alongside my spouse, Davette, who was ordained in 1985, the first woman to be ordained priest in the Diocese of Florida. I know well her devotion to Jesus, her commitment to the Word, her passion for the gospel, and her dedication to the people of God.

Contrary to what the author writes, ordination never has been "just about women." Ordination has been, and continues to be, about the human soul responding to the call of the Holy Spirit to minister to God's people in the name of the Lord Jesus, and that call is given to whomever the Spirit chooses to give it.

*(The Rev.) Richard M. Turk  
St. Andrew's Church  
Jacksonville, Fla.*

I am deeply troubled and puzzled by the Rev. Claudia Kalis' Viewpoint article. Is her call to serve our Lord and Savior based on her ordination to the priesthood and so easily lost by the actions of others?

I believe I was called to respond to God's love and I chose to express my response as a deacon – not the only way. After serving our Lord in many ways for more than 30 years, I still do not fully understand the meaning of ordination. Neither does the Church. It is a mystery.

Perhaps ordination is a human action (creation), blessed by the Holy Spirit, as a way of many, to respond to God's love.

Like the early Church mentioned by Paul in his letters, we have all sorts of problems. However, I doubt one group, whatever its nature, is the cause. Perhaps one cause of our problems is the amount of time we spend in judging others. Why don't we leave that to our Lord?

I wonder "who are betraying Christ as a result of their grossly distorted understanding and practice of the ordained ministry" – you, me, or all of us? Let's start by asking God's forgiveness and by loving each other.

*(The Rev.) Frances Zielinski  
Chicago, Ill.*

When I saw the article "Ordination Has Lost Meaning," by the Rev. Claudia Kalis, it looked interesting. Having read it twice, though, I sense something lacking – the other half of the piece. Clearly the author is distressed about something, but some specifics would help those of us who don't know her, nor know who it is that she is talking about. Her essay is interesting as far as it goes. It just doesn't go far enough for people to say whether we agree with her or not.

*(The Rev.) James B. Craven III  
St. Luke's Church  
Durham, N.C.*



**Contrary to what the author writes, ordination never has been "just about women."**

## Support Not Found

Harriet Kinberg [TLC, Oct. 31] writes, "... as an educated Christian, I can understand the underlying biological cause of [homosexual] orientation." That remark provides a good illustration of the Oct. 24 gospel, when the Pharisee prays: "God, I thank you that I am not like other people ... even this tax collector."

In spite of two post-graduate degrees, and the study of dozens of books, papers, and scientific studies concerning homosexuality, I am unable to locate any scientific support for a biological cause of homosexual orientation. Perhaps she, with others who keep referring to genetic or biological causes, really means that the orientation is not usually chosen consciously, a conclusion much evidence seems to support.

Perhaps Ms. Kinberg would be willing to expand her own education by studying the significant and growing evidence that shows that a surpris-

ingly high percentage of homosexuals respond favorably when going into treatment with therapists who understand how to address this issue.

Numerous references for study of this phenomenon are found at the website [www.redeemedlives.com](http://www.redeemedlives.com).

*(The Rev.) Dave Robinson  
Maple Glen, Pa.*

## It Comes From Within

True repentance usually is initiated with the person doing the repentance. I am always cautious of people who insist that others must repent. Jesus did not look up in the tree and say, "Zaccheus, come down from that tree and repent of your sins!" Jesus simply invited himself to dinner. It was in being invited that Zaccheus was moved from within his heart to repent. Maybe in this time of crisis in the Anglican Communion, we could all learn from that.

*(The Rev.) James B. Shumard  
Savannah, Ga.*

## Written in Haste?

How unfortunate that Fr. Shaffer, in being critical of Richard Rodriguez's challenge to the House of Bishops [TLC, Oct. 31], reveals his own corrupted theology in stating that the hope for our world rests on "the mystery that one of us was lifted into Godhead" rather than the mystery of the incarnate God, Immanuel, appearing among us. I pray that it was written in haste, and is an error in something other than theology.

*(The Rev.) Larry G. Wilkes  
Church of the Ascension  
Lafayette, La.*

## LETTERS TO THE EDITOR

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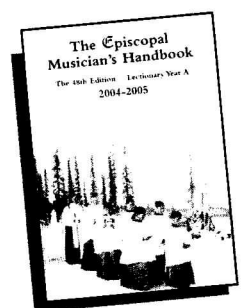
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## PEOPLE & PLACES

### Appointments

The Rev. **Christopher King** is assistant at St. Bartholomew's, 109 E 50th St., New York, NY 10022.

The Rev. **Susan Klein** is rector of St. Alban's, 580 Hilgard Ave., Los Angeles, CA 90024.

The Rev. **Christopher Martin** is rector of St. Paul's, 1123 Court St., San Rafael, CA 94901.

The Rev. **Elizabeth Montes** is assistant at St. Stephen's, 4090 Delaware St., Beaumont, TX 77706.

The Rev. **Jay Morris** is assistant at Aquia, PO Box 275, Stafford, VA 22555-0275.

The Rev. **Richard Nelson** is rector of St. Thomas', 2 St. Thomas Ave., Savannah, GA 31406.

The Rev. **Curt Norman** is rector of St. Luke's, 427 W Woodard St., Denison, TX 75020.

The Rev. **Robert Randall** is rector of Old Donation, 4449 W Witchduck Rd., Virginia Beach, VA 23455.

The Rev. **Christine Selfe** is assistant at St. Ann's Church for the Deaf, 209 E 16th St., New York, NY 10003.

The Rev. **Jay Sidebotham** is rector of Holy Spirit, 400 E Westminster, Lake Forest, IL 60045.

The Rev. **Edwin B. Smith** is associate at St. Thomas, 226 Washington St., Menasha, WI 54952.

The Rev. **Stephen Smith** is associate for mission, St. James, 865 Madison Ave., New York, NY 10021.

The Rev. **Astrid Joy Storm** is curate at Grace Church, 802 Broadway, New York, NY 10003.

The Rev. **David Stout** is rector of Trinity, 503 Asbury Ave., Asbury Park, NJ 07712.

The Rev. **Ruth Tomlinson** is rector of Trinity, 111 S 9th St., Norfolk, NE 68701.

The Rev. **Natalie Van Kirk** is canon missionary for clergy formation, Diocese of Dallas, 1630 N Garrett Ave., Dallas, TX 75206.

The Rev. **John Robert Wallace** is vicar of St. Mary's, 6841 Oak St., Milton, FL 32570.

**Peter Wong** is coordinator of youth ministries, Diocese of Central Gulf Coast, 201 N. Baylen St., Pensacola, FL 32501.

### Ordinations

#### Deacons

**Colorado** — **Edmund J. Rivet**, curate, Christ Church, 615 4th St., Castle Rock, CO 80104; **Timothy Thadden**, vicar, Trinity, PO Box 996, Kremmling, CO 80459-0996; **Curtis Wait**, vicar, Santiago, PO Box 852, Lafayette, CO 80026.

**Los Angeles** — **Karen Anne Calafat**, chaplain, Hillside Home for Children, 926 N Hudson Ave., Pasadena, CA 91104; **Michael Edward Cooper**, area youth advisor, Diocese of Los Angeles, 840 Echo Park Ave., Los Angeles, CA 90026; **Heidi Ellen Kinner**, assistant, St. Martin's, PO Box 173, Twentynine Palms, CA 72348; **Todd Lawrence Miller**;

**Rachel Anne Nyback**, curate, St. Cross, 1818 Monterey Blvd., Hermosa Beach, CA 90254; **Paul Alexander Price**, assistant, St. John's, 30382 Via Con Dios, Rancho Santa Margarita, CA 92688; **Kathleen Dillon Sylvester**, assistant, Holy Innocents', 455 Fair Oaks St., San Francisco, CA 94110-3618; **Cindy Evans Voorhees**, assistant, St. Michael and All Angels', 3233 Pacific View Dr., Corona del Mar, CA 92625-1109; **Christopher Thomas Worthley**.

### Resignations

The Rev. **Greg Tournoux**, as rector of Christ Church, Owosso, MI.

### Renunciations

**Kansas** — **David Tait**.

### Deaths

The Rev. **James T. Stinger**, 66, deacon of the Diocese of South Dakota, died Oct. 8 in Sioux Falls.

Deacon Stinger was born in Choteau Creek, SD, on the Yankton Sioux Reservation. He did secular work in California, Illinois and Oklahoma before returning to South Dakota in 1976. He became an independent paint contractor in 1979, and remained in that business until 1999. He was ordained to the diaconate in 1997, and was working toward ordination to the priesthood at the time of his death. He is survived by his wife, Charlotte.

*Other clergy deaths as reported by the Church Pension Fund:*

<b>Hugh W. Agricola</b>	<b>84</b>	<b>Gadsden, AL</b>
<b>Rudolph M. Bangert</b>	<b>94</b>	<b>Little Rock, AR</b>
<b>William W. Bailey</b>	<b>82</b>	<b>Garland, TX</b>
<b>Peter N.A. Barker</b>	<b>82</b>	<b>Stockton, CA</b>
<b>Carolyn J. Campbell</b>	<b>71</b>	<b>Pasco, WA</b>
<b>Manuel C. Cruceta</b>	<b>61</b>	<b>Santo Domingo, DR</b>
<b>John Dimond</b>	<b>87</b>	<b>Portland, OR</b>
<b>Thomas V. Frazier</b>	<b>83</b>	<b>Reno, NV</b>
<b>William D. Galbreath</b>	<b>67</b>	<b>Sarasota, FL</b>
<b>William E. Mitchell</b>	<b>81</b>	<b>Benton, AR</b>
<b>Allen T. Sykes</b>	<b>91</b>	<b>St. Petersburg, FL</b>

### Correction:

The Rev. Alice Marcrum, mentioned in the article "No Longer Welcome" [TLC, Oct. 17], reports that her existing contract with St. John's Church was being broken, not that the church did not intend to renew her contract. She sought counsel from her attorney at the advice of the senior warden, who was present, when she was asked to sign the separation agreement that had been drawn up by the chancellor of the Diocese of Chicago.

### Next week...

## Executive Council Report



## Professor of Contextual Theology for Ministry

The Episcopal Theological Seminary of the Southwest forms Christian leaders for ministry in a multicultural environment and a religiously plural society. The Professor of Contextual Theology for Ministry will direct required and elective placement programs, which include parochial, institutional, cross-cultural, ecumenical, and international settings. The Professor will teach contextual theology for ministry and develop the placement programs.

Candidates must have experience in congregational ministry, preferably in the Episcopal/Anglican tradition and with a strong cross-cultural dimension. Ordination within the Anglican Communion is desired. Candidates should have strengths in program design and administration and should demonstrate teaching ability and original reflection in contextual theology. An academic doctorate or a ministerial doctorate related to contextual issues in theology and ministry is desirable, though

not essential. Competence in Spanish is welcome, and computer literacy required. Diverse experience and expertise may be relevant to this position, and interested candidates are encouraged to reflect creatively on their qualifications. Tenure-track is anticipated; rank on hiring will depend on qualifications and experience. Position commences 1 August 2005. Applications from women and from racial and ethnic minority candidates are encouraged. Applicants should apply as soon as possible and no later than 31 December 2004. Cover letter, curriculum vitae, and at least three references should be sent to Ms. Susan Alexander at [salexander@etss.edu](mailto:salexander@etss.edu), or at Episcopal Theological Seminary of the Southwest, PO Box 2247, Austin, Texas 78768-2247. Questions may be directed to Dean Titus Presler, 512.472.4133. Full position description is found at [www.etss.edu/news.shtml](http://www.etss.edu/news.shtml)

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## Professor of Liturgics

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Spanish is welcome, and computer literacy is required. This is a tenure-track appointment that begins 1 August 2005; rank upon hiring will depend on qualifications and experience. Applications from women and from racial and ethnic minority candidates are encouraged. Applicants are requested to apply as soon as possible and not later than 31 December 2004. Send a cover letter, curriculum vitae, and at least three references to Prof. Alan P.R. Gregory, Academic Dean and Chair, Liturgics Search Committee, at [agregory@etss.edu](mailto:agregory@etss.edu) or Episcopal Theological Seminary of the Southwest, P.O. Box 2247, Austin, TX 78768-2247. Questions may be directed to Dean Gregory, 512.472.4133. Full position description is found at [www.etss.edu/news.shtml](http://www.etss.edu/news.shtml)

## CLASSIFIEDS

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**GIFT AVAILABLE:** Wippell 'Coronation Brocade' Casket Pall, slightly soiled lining, available to needy Episcopal congregation. Write: **Saint Columba Church, PO Box 500426, Marathon, FL 33050-0426**; E-mail: [saint-columba@bwisk.net](mailto:saint-columba@bwisk.net).

### BOOKS

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

### CHURCH FURNISHINGS

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### POSITIONS OFFERED

**FULL-TIME PUBLISHING HOUSE DIRECTOR:** Forward Movement of Cincinnati, Ohio, an important ministry of the Presiding Bishop, is the historic publisher of *Forward Day By Day* and more than 400 other tracts, pamphlets & books. It seeks a clergy person steeped in the life of prayer who has good communication skills, both written & oral, and who is an experienced administrator, to lead the organization into bold new areas while retaining its established strong base. Those interested in making application should contact **Margaret G. Beers, Chair of the Executive Committee, at 1805 Quincy Street NW, Washington, DC 20011** or at [pbeers@aol.com](mailto:pbeers@aol.com).

**FULL-TIME RECTOR:** A beautiful, historic, traditional Episcopal church is conducting a search for a new rector. Our pastoral-sized parish has deep Anglican roots dating to the colonial period. A bedroom community of Augusta, Georgia's second largest city, Waynesboro is an easy 30-minute access to university educational opportunities and resources, a large regional academic medical community and an array of cultural activities. Recreational opportunities abound, as does Savannah/Georgia Coast 1 1/2 hours and Atlanta 2 1/2 hours. The parish has enjoyed long-term rectors in the past.

With a strong desire and commitment to growth, our parish is seeking an energetic, caring pastor who will make The Church Message relevant in our daily lives. We seek a candidate skilled in program development, preaching, teaching and an able administrator...throw in a sense of humor and desire for fun.

Our parish has a strong multi-faceted ecumenical outreach program and desires direction in its continued venues of growth. St. Michael's is debt free and financially very sound. A very competitive financial package is afforded the desired candidate.

Although possessing a large well-equipped rectory, we are flexible in discussing other ownership options.

Profile is available upon request. Contact: **Tattnall Thompson, Chairman - Search Committee, St. Michael's Episcopal Church, P.O. Box 50, Waynesboro, GA 30830** E-mail: [WTF3080@regionsbank.com](mailto:WTF3080@regionsbank.com).

**(414) 276-5420 EXT. 16**

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# CLASSIFIEDS

## POSITIONS OFFERED

**FULL-TIME RECTOR:** St. James-in-the-Hills, located in beautiful Hollywood, FL, is searching for a bilingual (English/Spanish) priest desiring to deepen members' own faith and spirituality along with that of the parish. We are an energetic, culturally diverse and conservative congregation having a balance of traditional and contemporary values. We are hoping to increase our current membership of about 300. We had as many as 600 a few years ago. We seek a rector ready to return the parish to its former size and hopefully beyond. The Spanish-speaking members account for about 10% of our congregation. Desired talents include pastor, teacher, preacher, and one able to minister to the youth on their level. To request a parish profile or send a resume, contact: **Search Committee, St. James-in-the-Hills, 3329 Wilson Street, Hollywood, FL 33021.** Email: [search@saintjamesinthehills.com](mailto:search@saintjamesinthehills.com) or Fax (954) 625-7601; Please visit us at [www.saintjamesinthehills.com](http://www.saintjamesinthehills.com).

**FULL-TIME RECTOR:** *Episcopal Church of Lincoln County, NM*, seeks rector to head a team ministry of 4 congregations with a combined membership of 300 in a mountain resort/ranching area of south central New Mexico. Candidate should have strong leadership, preaching and teaching skills. Master of Divinity and ordination as a priest in the Episcopal Church of USA required. Lay activity in the parish is strong. Within 2 hours of major metropolitan area, local high school graduating several Rhodes Scholars, branch of major university in village, excellent medical facility. Summer golfing and fishing and winter skiing. Send resume to Senior Warden **Doug Conley, PO Box 473, Ruidoso Downs, NM, 88346.** E-Mail: [doug1onley@yahoo.com](mailto:doug1onley@yahoo.com).

**ASSISTANT TO THE RECTOR:** This growing congregation is seeking a priest to assist the rector fulltime in pastoral ministry, coordination of the Christian education programming for adults, and with all aspects of worship. Successful candidates will have strong interpersonal and group facilitation skills, a passion for teaching, and excellent preaching ability. Responsibilities include pastoral calling; multifaceted adult Christian education programs, with particular emphasis on developing opportunities specifically for parents, as well as young adults; and social and economic justice ministry programs. For information: **The Rev. William Ort, Christ Church, 111 South Harrison Street, Easton, MD 21601,** E-mail: [fatherbill@christchurcheaston.org](mailto:fatherbill@christchurcheaston.org).

**RECTOR:** Inner-city orthodox/traditional Anglo-Catholic, Christ-centered, biblically based parish with caring Anglo and Hispanic congregations, in excellent heartland city listed among the most livable in nation, seeks a like-minded, vocation committed, bilingual priest capable of ministering to all, along with furthering growth and community outreach. Metro area has fine resources, including: nine universities/colleges, five others within short driving distance; outstanding medical facilities; excellent public schools; diverse population; varied cultural and recreational venues; nationally renowned zoo; and more. Send resume, letter and references to: **Search, St. Martin of Tours Church, 2312 J Street, Omaha, NE 68107.**

**FULL-TIME RECTOR:** We are seeking a dynamic rector for our family-oriented congregation at Trinity Episcopal Church in Watertown, SD. Our church is warm, inviting, and especially caring to all people in the community. We seek a candidate who is a preacher and a teacher and one who will lead our congregation. Our goals include: growing our lay ministry within the church, continuing our community outreach, and helping us to grow in numbers of parishioners. Watertown is a small, upper Midwestern community with 20,000 people. Watertown is located 1.5 hours from Sioux Falls, SD, 3.5 hours from Minneapolis, MN, and 2 hours from Fargo, ND. Information about Trinity Episcopal Church in Watertown, SD, can be found at [www.tecwa-tertown.org](http://www.tecwa-tertown.org). If interested in this wonderful opportunity, please contact: Senior Warden **Darla Weaver, 500 14th Ave. NW, Watertown, SD 57201.**

## POSITIONS OFFERED

**FULL-TIME PRIEST DEVELOPER:** *St. Alban's Episcopal Church, Marshfield, WI*, is a small, family congregation that is concerned about its future. We value our liturgy, music, and Eucharist. We have a beautiful church, recently renovated, and a wealth of resources in our small, but dedicated core of hard workers. We wish to continue God's work in our community and find a way to keep our parish alive.

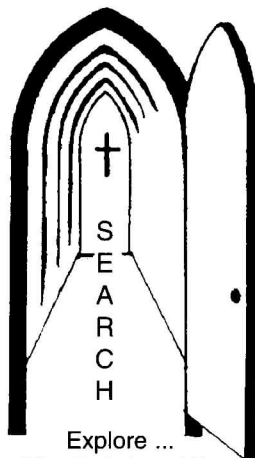
*St. Alban's is seeking with God's help:*

- A full-time priest who will help us grow spiritually
- An articulate pastor who will make God's word relevant in our lives
- An energetic spiritual leader who will work with the laity to expand our membership
- An able administrator who will take part in church management as needed
- An enthusiastic rector who will coordinate our resources with our vision and move us forward
- A person who has the skill to empathize and connect with various ages and provide loving pastoral care for all
- A priest willing to commit to minimum of one to two years to our community

Reimbursement package \$80,000 per year  
Start time earliest possible date

This family parish in central Wisconsin is located in a community with an excellent school system and a highly acclaimed medical center. In addition, Marshfield is home to a variety of activities and cultural programs, many associated with its two-year University of Wisconsin campus. Right in the center of everything and within three hours of Milwaukee, St. Paul/Minneapolis, Madison, Green Bay, we still retain the small town feeling of friendliness and security. Wonderful outdoor recreational activities are also nearby.

Please submit letter of application, resume, and personal profile to: **The Rt. Reverend Russell E. Jacobus, Diocese of Fond du Lac, PO Box 149, Fond du Lac, WI 54936-0149.**



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## POSITIONS OFFERED

**DIRECTOR OF CHRISTIAN FORMATION:** *St. Martin's Episcopal Church, Houston, Texas.* The Director is responsible for Christian formation for infants through grade 12. Enrollment is 1156 children with a potential in the parish of 1763. A Director of Youth and two Assistant Youth Directors are involved in 6th-12th grade formation programs. We use "Rotation" programs for elementary-aged children and Godly Play for preschoolers as well as traditional preschool programs. Commitment to Christ, experience in directing Christian formation programs in a parish of some size, a degree in Christian Education/Formation (or comparable experience) and the ability to work in a large staff setting are necessary. Planning skills, group development skills, and consultation skills are helpful. Excellent salary and benefits. Please send resume and picture to: **Christian Formation Search, St. Martin's Episcopal Church, 717 Sage Road, Houston, Texas 77057.**

**FULL-TIME RECTOR:** *St. Chad's Episcopal Church, Albuquerque, NM;* historically and culturally rich city in diocese undergoing leadership change. Seeking rector, comfortable in ECUSA, with strong leadership skills in church growth and Christian Education. 175 members, dedicated laity. Respond with resume & CDO profile. Confidentiality assured. **St. Chad's Church, ATTN: Search Committee, 7171 Tennyson NE, Albuquerque, NM 87122.**

See website: <http://home.earthlink.net/~stchads>.

**YOUTH/CHILDREN'S EDUCATION MINISTER:** *St. John's Church, Roanoke, VA,* seeks full-time worker skilled in youth/children's ministry. Must have three years experience and college degree. Minimum salary of \$35,000. Strong children's education program; youth need the bulk of skill and energy. Pastor youth and children, coordinate programs, train teachers and advisors. Submit resumes to: **Robert Beasley, P.O. Box 257, Roanoke, VA 24002.** Phone: (540) 343-9341 or FAX (540) 343-6362 or E-mail: [wsowers@stjohnsroanoke.org](mailto:wsowers@stjohnsroanoke.org).

## TRAVEL OPPORTUNITIES

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# CHURCH DIRECTORY

## SAN FRANCISCO, CA

**CHURCH OF THE ADVENT OF CHRIST THE KING**  
261 Fell St. (415) 431-0454  
The Rev. Paul A. Burrows, r  
Sun Mass 8 (Low), 9 (Sung), 11 (High), Evensong & Benediction of the Blessed Sacrament 3; Mon-Fri 7:30 Daily Mass (Low); Sat Mass (w/healing) & Fed Holidays 9; Holy Days add'l Mass (Low) at 6:30; Mon-Sat Eve Prayer 6; Holy Days Evensong 6

## 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

## PALM BEACH, FL

**BETHESDA-BY-THE-SEA** (561) 655-4554  
S. County Rd. & Barton Ave www.bbts.org  
The Rev. Ralph R. Warren, Jr., D.D., r  
Sun 8 H Eu rite 1, 9 rite 2, 11 rite 2 (1st, 3rd, 5th Sun), 11 MP/H Eu rite 2 (2nd & 4th Sun); HS 9 & 11 (3rd Sun); Church Lecture Tour 12 (2nd & 4th Sun); Recital 3:30 w/Evensong at 4 (1st Sun).

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

## HONOLULU, HI

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

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm  
ascensionchicago.org (312) 664-1271  
Sisters of St. Anne (312) 642-3638  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
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

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd. (708) 447-1604  
www.stpaulsparish.org  
The Rev. Thomas A. Fraser, r  
Sun Eu 9 & 10:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

## INDIANAPOLIS, IN

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

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
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On the street car line at the corner of 6th St.  
www.ccnola.org  
The Very Rev. David duPlantier, dean  
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www.gracechurchinnewark.org  
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Sun H Eu 10

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## COLUMBIA, SC

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1512 Blanding  
The Rev. James Fraser Lyon IV, r  
Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed Confession 11; Wed/Th Mass 12:05

## CORPUS CHRISTI, TX

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

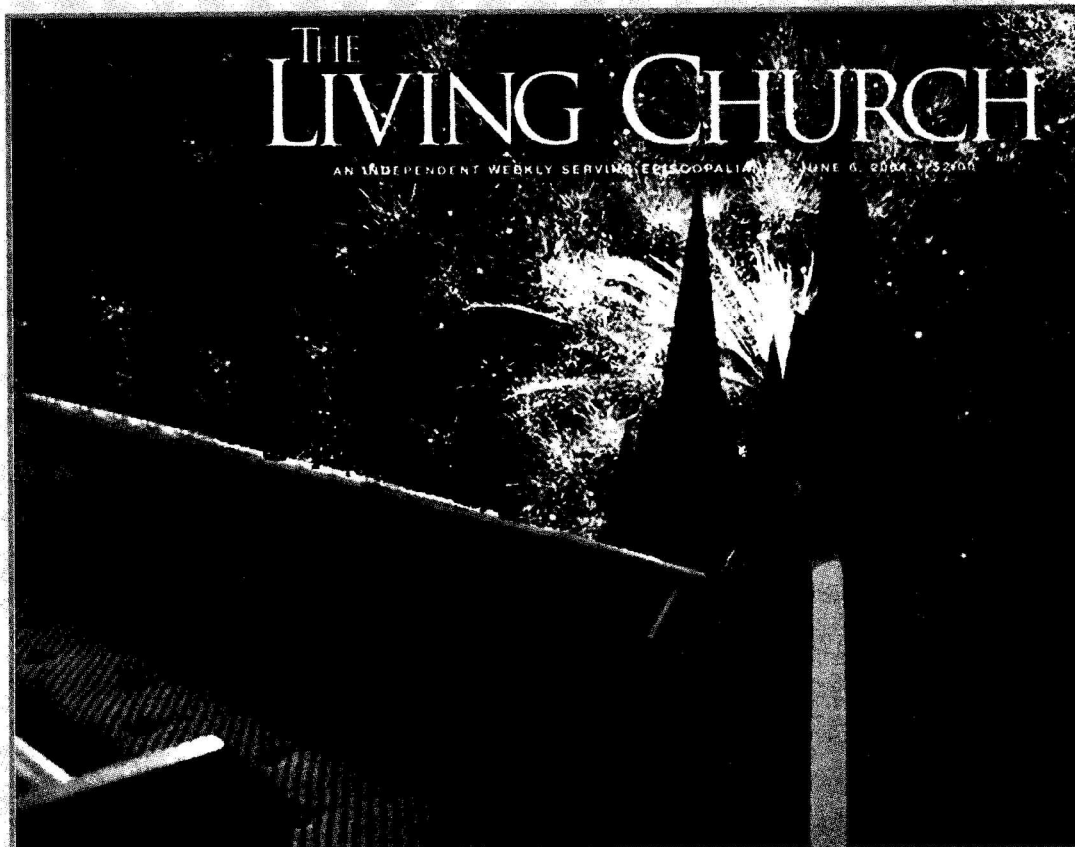
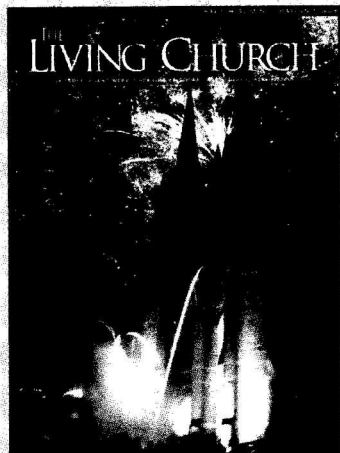
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The Rev. William R. Hampton, STS  
Sun Eu 10

## 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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## **PARISH ADMINISTRATION ISSUE**

**January 2, 2005**

The January 2005 Parish Administration Issue will be filled with interesting articles, enticing commentary, and special features related to the practical side of church work. Specific articles will address church growth, expansion considerations, gaining landmark status and church architecture.

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