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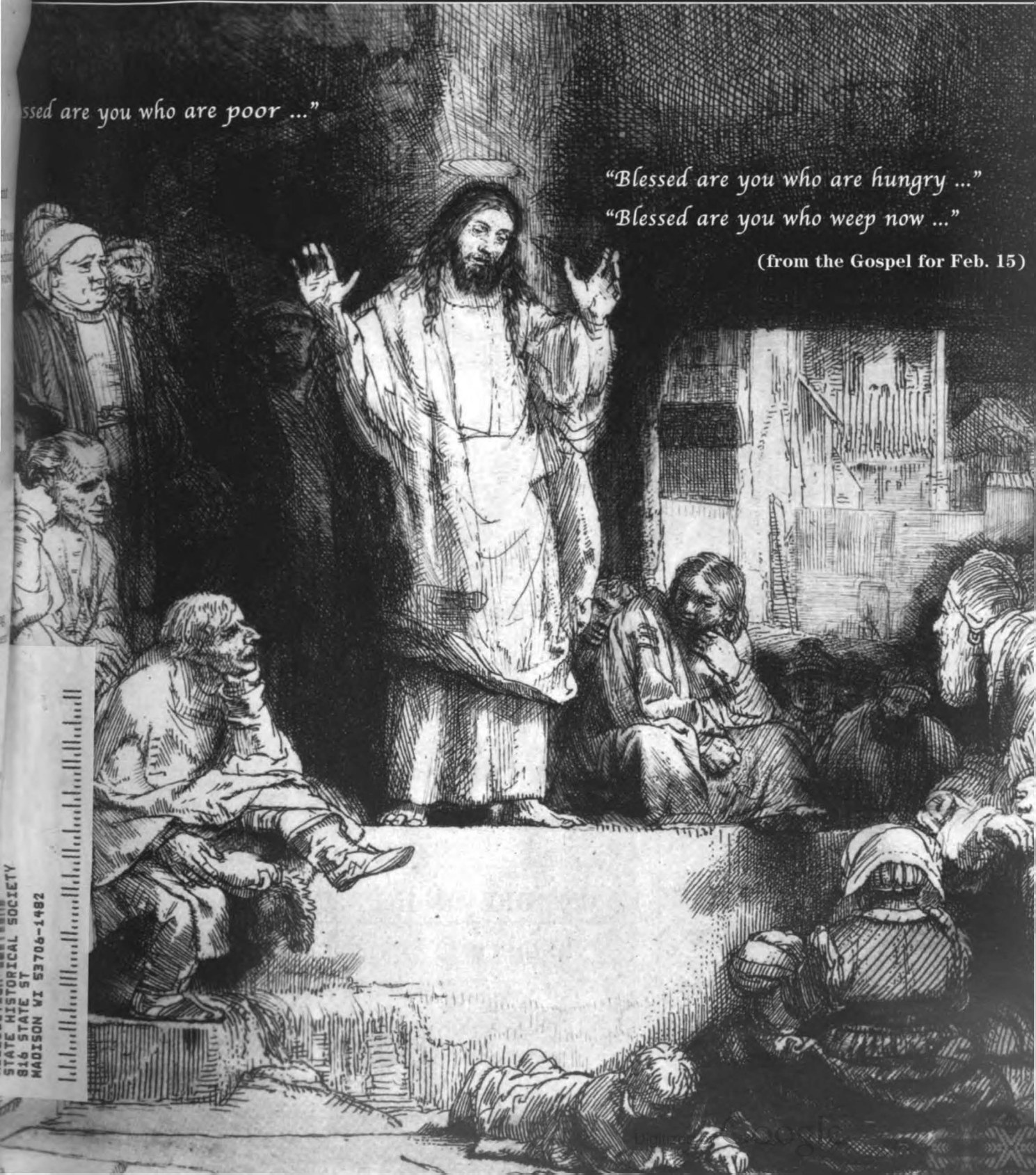
AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ FEBRUARY 15, 2004 ♦ \$2.00

*"Blessed are you who are poor ..."*

*"Blessed are you who are hungry ..."*

*"Blessed are you who weep now ..."*

(from the Gospel for Feb. 15)



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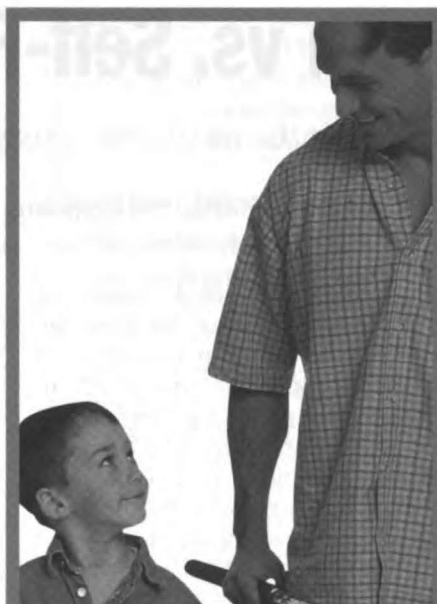
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Volume 228 Number 7

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



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Christ preaching.  
Rembrandt, 1606-1669.

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**SUNDAY'S READINGS**

# Faith vs. Self-Reliance

*'Blessed is the man who trusts in the Lord' (Jer. 17:7).*

**The Sixth Sunday after the Epiphany, Feb. 15 2004**

Jer. 17:5-10; Psalm 1; 1 Cor. 15:12-20; Luke 6:17-26

From the opening of the collect of the day when we pray, "O God, the strength of all who put their trust in you," and through the passages from scripture we read, we are invited through our worship on this Sunday to place our complete reliance on God. The faith that is given us, that inclines us to seek to serve and please the Lord "both in will and deed," is a disposition of absolute trust in him in whom we believe. The fruit of such trust is blessedness.

In the Old Testament reading and in the gospel, the blessing of reliant faith is contrasted with the curse of self-reliance. The prophet Jeremiah declares this in straightforward terms, "Cursed is the man who trusts in man ... whose heart turns away from the Lord." But "Blessed is the man who trusts in the LORD, whose trust is the LORD." In the sermon recorded in Luke, a parallel passage to St. Matthew's familiar Beatitudes, Jesus begins by proclaiming the blessedness of those who have no strength of their own on which to rely, the poor, the hungry, the mournful and the despised. This he sets over against the woe he pronounces

upon those whose circumstances allow them to trust in themselves. The rich, the full, those "that laugh now," and those of good reputation may perceive no need to rely on God.

Similarly, the psalmist contrasts "the way of the righteous" with "the way of the wicked." It is the righteous who are blessed or, in the language of the prayer book psalter, "Happy are they." As for the wicked, their way "is doomed." The righteous are those who rely on the Lord. This can be seen by comparing the usage in both Jeremiah and the psalm of the image of the dependence of a tree on water. Just so is the person of faith reliant on God in order to flourish.

In the epistle, the apostle grounds the faith of the believer in the preaching of Christ's resurrection. Though life after death may seem impossible, though some might declare it unbelievable, we who trust in the Lord boldly proclaim, "Christ has been raised from the dead, the first fruits of those who have fallen asleep." Our hope is found not only in this life, but also in "the life of the world to come." The strength of this hope is our trust in God.

## Look It Up

Read the text or sing hymn 680 from the *Hymnal 1982*, "O God, our help in ages past," as a prayer of hopeful trust.

## Think About It

Consider the circumstances of your life that cause you to feel self-sufficient. How might these be used in ways that will strengthen your faith and reliance on God?

## Next Sunday

**The Last Sunday after the Epiphany, Feb. 22, 2004**

Exodus 34:29-35; Psalm 99; 1 Cor. 12:27-31; Luke 9:28-36



## BOOKS

### Christology

#### A Global Introduction

By Veli-Matti Kärkkäinen. Baker Academic. Pp. 300. \$21.99. ISBN 0-8010-2621-0.

Veli-Matti Kärkkäinen is a Finnish scholar who teaches at Fuller Theological Seminary. His book presents a selection of ideas about Jesus the Christ.

Beginning with the biblical writers and early church fathers and going on to Reformation and modern thinkers, Kärkkäinen shows the vast richness of Christological reflection: "the many faces of Christ" in the Bible, the numerous modern views inspired by the Enlightenment, and the three modern quests of the historical Jesus that have led to wildly conflicting — and best-selling — pictures of Jesus.

The final section of the book gives a fascinating selection of "contextual Christologies: theological views from Latin American, African, and Asian geographic frameworks as well as from feminist, process, black and postmodern ideological perspectives."

The breadth of views is remarkable, even though medieval thought is hardly considered and some of the contemporary Christologies — like those influenced by Marxism and Latin American base communities — seem dated.

A few comments on African religion appear patronizing, such as: "The African mind-set is highly animistic and spiritualistic..." On the other hand, Kärkkäinen quotes against himself an African theologian who contends that Africans "are so attached to the historical Jesus that they often reject attempts to depict him as an African in painting or sculpture. They know that Jesus was not a Yoruba or a Kikuyu."

While one also agrees with Kärkkäinen that contextual theologies add to "the mosaic of Christological traditions" and "correct one-sided classical Western views," the range of ideas about Jesus Christ can also point to the elusive mystery of the divine. As the Latino theologian Jon Sobrino observes, "Christological statements

are always at the same time statements about God and human beings." In a pluralistic world, the many faces of Jesus bring us to the one God.

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

### The Open Door

#### Entering the Sanctuary

#### of Icons and Prayer

By Frederica Mathewes-Green. Paraclete Press. Pp. 166. \$16.95 ISBN 1-55725-341-2

One is tempted to say that Frederica Mathewes-Green can "leap tall buildings at a single bound" when realizing how much she undertakes in this small book. As with several of her other works, Mathewes-Green introduces her readers to the Orthodox Church through her own experience as a convert. Here, however, she also takes the reader into an imaginary church to see the iconostasis, explain the nature of icons, discuss 12 icons in detail, and discuss the use of icons in prayer for both the community and the individual.

Choosing some of the most famous icons in the world, she presents both the theology of the icon and the devotional attitude one brings to the work. The book includes photos of all the icons she discusses in detail, four of them in color, as well as relevant hymns, prayers, and quotes from scripture and Orthodox liturgy. The author also takes the reader through the church year in the Orthodox tradition as seen in the icons.

Probably the most impressive gift she gives the reader is the explanation of specific icons. She manages to give a devotional understanding that takes the reader into a deeper understanding of how icons are windows to heaven. Her conclusion continues the invitation to the reader to come with an open heart and mind, to come with all the saints to know and worship the God who reveals himself in the face of Jesus Christ, the true icon (image) of God. In short, this is a treasure for the person who would like an introduction to icons and the theology of icons as well as a solid devotional text for any season.

Elizabeth Hudgins  
Fairfax, Va.

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## Bishop Johnson on Reaction to 'Chapman Memo'

When the Rt. Rev. Don E. Johnson read about the infamous "Chapman Memo" [TLC, Feb. 8] and its ties to the American Anglican Council, the Bishop of West Tennessee was in the process of promoting a conference on practical evangelism to his diocese.

Bishop Johnson voted against both same-sex blessings and the New Hampshire consecration at General Convention last summer. He was concerned enough when the majority of ballots went against him that he stood with some 20 other bishops to disassociate themselves from the results.

While he is quick to acknowledge these facts, he is just as eager to point out that after disassociating himself, he did not leave then, nor does he have any intention of leaving the Episcopal Church now or at any time in the future. He said while he has generally been sympathetic toward some of the AAC's agenda in the past, he was outraged when he read a local newspaper article which reported on a secret agenda to destabilize the institutional Episcopal Church.

Without first contacting the AAC for an explanation, Bishop Johnson the next day issued a blistering pastoral

letter in which he vowed to "use all the power of my office to see to it that our clergy and congregations will not be in any formal membership arrangement with this or any other such group seeking to destroy the Episcopal Church." Bishop Johnson also promised to call within two days a special meeting of the standing committee "for its advice and counsel concerning what next steps need to be taken by my office regarding our clergy and congregations formally affiliated with the AAC and, implicitly, with its agenda."

Bishop Johnson said the special meeting did not produce any additional vitriol against the AAC, nor in fact was the organization mentioned during the Jan. 17 meeting. He said he called the meeting to ask the committee's advice on one question: How can the widely divergent members of his diocese stay together?

"I grew up in the Southern Baptist Church," Bishop Johnson explained. "An important part of my understand-

ing of the Episcopal Church is that it was a place for wide perspectives. I still hold to the three-legged stool of scripture, tradition and reason and I would not support any group who seeks the destruction or destabilization of the Church."

He still struggles with the implications of the General Convention reversals in church teaching on sexuality, but when asked how he maintains his personal sense of disassociation from them, he seemed momentarily lost before he answered.

"I do not believe the issue has been settled," he said. "Rather I believe it has been engaged openly. I am personally seeking to understand what God is saying in all of this. I can't claim to know what that is, but I believe that God has been a part of it."

"The international and ecumenical response to what we have done must be taken into consideration as we continue to engage on this issue."

*Steve Waring*



Bishop Johnson

### Arkansas Bishop's House Burns

The Little Rock home of the Bishop of Arkansas was heavily damaged in an early morning fire on Jan. 16. The Rt. Rev. Larry Maze, his wife, Beth, and their daughter, Kate, escaped without injury, but their family dog, Jack, did not. A preliminary fire department investigation listed faulty wiring in the utility room as a likely cause. The entire back half of the house, while still standing, is a charred mess. The contents and structure of the remainder of the house sustained heavy smoke damage.

Initially the Maze family stayed at a neighbor's home. They do have a guest house behind their residence which may serve as a temporary option while their house is rebuilt and refurnished.

Almost immediately after the fire a number of members from Trinity Cathedral arrived to assist with salvage of personal effects and inventory preparation for the insurance adjustor.

*Beth Matthews*

## Ugandan Archbishop Enthroned

Shortly after the closing press conference of the new Network of Anglican Communion Dioceses and Parishes (NACDP) in Plano, Texas, the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh, and the Rt. Rev. James M. Stanton, Bishop of Dallas, left to represent the NACDP at the Jan. 25 enthronement of the Most Rev. Henry Luke Orombi as Primate of Uganda.

The enthronement ceremony became international news in December when the provincial secretary of the Ugandan province said a delegation from the Episcopal Church would not be welcome [TLC, Jan. 11], and that the province would



Archbishop Orombi

instead receive an official delegation from those dioceses and congregations "who remain committed to biblical faith and with whom our relationship steadfastly continues." The official Episcopal Church delegation was to have included the Rt. Rev. J. Neil Alexander, Bishop of Atlanta; the Rt. Rev. Orris G. Walker, Jr., Bishop of Long Island; and, the Rt. Rev. Catherine S. Roskam, Bishop Suffragan of New York.

More than 2,000 persons, including Ugandan President Yoweri Museveni, attended the enthronement ceremony.

## Central Florida Endorses Charter

Overriding calls for time to study the issue, clergy and lay deputies to convention in the Diocese of Central Florida overwhelmingly voted to join the new Network of Anglican Communion Dioceses and Parishes (NACDP) on Jan. 24 at All Saints' Church in Winter Park. The vote was 277 to 108. Meeting three days after the network formalized its charter, Central Florida became the first diocese to endorse the new alliance of dioceses and congregations.

In his address, the Rt. Rev. John W. Howe, Bishop of Central Florida, asked the delegates to "move on" past the controversies dividing the Church and dispelled rumors that "somebody is attempting to move whole dioceses out of their relationship with the Episcopal Church," and that the AAC "is trying to displace the Episcopal Church as the only true Anglican presence in the United States."

The Diocese of Central Florida would not leave the Episcopal Church, he stated, adding that speculation about the AAC's motives was unfounded. Bishop Howe commended the NACDP to the diocese, describing its purpose and goals. He noted, however, "there is too much involved in

the formation of this network for us to deal with it responsibly in this convention."

In response to Bishop Howe's call, the Rev. David Wilson, author of Resolution R-10, calling for the endorsement of the network, amended it, asking that the matter be referred to diocesan council. A lay deputy, Teri Grayson, then offered a second amendment committing the diocese to immediate membership.

After a spirited debate that included two roll call votes, the resolution calling for immediate membership passed 101 to 42 in the clergy order, and 166 to 66 in the lay order with 11 abstentions.

The diocese also amended its canons, forbidding its clergy to perform, or to allow to be performed in their cures, same-sex blessings. The author of the amendment, the Rev. Reinel Castro, told the convention the change was necessary for "we have the moral responsibility to safeguard the holy institution of marriage." The amendment was carried on a voice vote.

In other business, convention adopted a \$2.2 million budget.

*(The Rev.) George Conger*



## Support for 'Big Tent'

The resolution on same-sex blessings did not make it on the consent calendar for annual convention in the Diocese of Newark which met Jan. 23-24 in Teaneck, but conversation on homosexuality did. In his address to the convention, the Rt. Rev. John P. Croneberger, Bishop of Newark, stated he would not authorize any one liturgy for same-sex blessings, but would allow a diversity of liturgies for that purpose.

Clergy and lay deputies approved a resolution calling on the Red Cross and others to allow homosexual males to donate blood, one calling on elected officials in the City of Newark to continue dialogue with the local homosexual community, another expressing support for a law prohibiting discrimination against lesbian, gay, bisexual and "transgendered" persons and another opposing a proposed federal marriage amendment.

Perhaps the most discussion concerned one of two resolutions which were introduced after a period of Bible study and time for discernment. Convention adopted an amended resolution on unity which states that "the faith that unites us as one Church is immeasurably greater than the current issues that threaten to divide us."

The Rev. John Donnelly, rector of St. Michael's Church, Wayne, an American Anglican Council (AAC) parish, cautioned the convention about the language of the original resolution which seemed alienating and condescending to those who do not support last summer's General Convention votes on sexuality. Alienating language does not help promote dialogue and unity, he said.

Although Bishop Croneberger said he would permit development of a variety of same-sex liturgies, he also said in his convention address that he would not require parishes to conduct them.

"I am unashamedly a proponent of the 'Big Tent' theory of the Church," he said. "It is God who loves diversity."

A unified and balanced budget of \$3.17 million was approved for 2004.

*Ronnie T. Stout-Kopp*

## Rise in Anti-Semitism Denounced

The Archbishop of Canterbury, the Most Rev. Rowan Williams, has joined the leaders of England's Roman Catholic and Jewish communities in denouncing the resurgence of anti-Semitism in Europe.

In a letter to the *Times* printed Jan. 27, Archbishop Williams, along with Cardinal Cormac Murphy-O'Connor, the Archbishop of Westminster, and Dr. Jonathan Sacks, the chief rabbi of England, warned that "Anti-Semitism is resurfacing as a phenomenon in many parts of the world," and that "incitement to hatred and actual violence against the Jewish people has increased."

While acknowledging that "Criticism of government policy in Israel ... is a legitimate part of democratic debate,"

Britain's religious leaders noted that anti-Zionism had become a cloak for anti-Semitism. Criticism of Israel "should never be inspired by anti-Semitic attitudes, extend to a denial of Israel's right to exist, or serve as justification for attacks against Jewish people."

Publication of the letter occurred while Archbishop Williams was on a pastoral visit to the Anglican Province of Jerusalem and the Middle East. While there, he preached, visited churches and community projects in Jordan, Israel and the Palestinian Territories. He also met with political, religious and community leaders involved in peace initiatives in the region.

*(The Rev.) George Conger*

# Why I Love Interim Ministry



By Ann Fontaine

**Y**our church is having a breakdown. The rector left under less than happy circumstances. The congregation is in turmoil. The bishop says call an interim priest.

Being an interim priest is the work I love. When I was going through the process to ordination, a

common question was, "How will you find a job when you are not willing to leave Lander?" My husband is a doctor in Lander, Wyo., and we have lived here for 30 years and are not planning on moving. I was active in the church as a lay person for years — everything from Sunday school teacher to lay preacher to national Executive Council. Periodically I would wrestle with God (that is who I think it was) about ordination but I did not give in until 1990, when my husband said, "You'd better go to semi-

nary pretty soon or you will be dead before you get ordained." Following graduation with a Mas-

ters of Divinity from Harvard Divinity School, I was ordained a priest on Epiphany 1996.

My first job was as the interim vicar in a small church in the Rocky Mountains. I wish I knew then what I know now. There were many issues, which manifested for me every Sunday someone was unhappy with the hymns. No matter what was chosen, it was either too much like summer camp music or too serious and boring, depending on who caught me after church. I believe now this was a symptom of deeper issues.

Later that year I heard about the Interim Ministry Network ([www.interimministry.org](http://www.interimministry.org)) and with the financial assistance of the Continuing Education Fund of the Diocese of Wyoming, I went to the first week of a three-part training session. It is something I recommend for all clergy, whether or not one plans on doing interim ministry. From IMN I learned systems theory based on the work on Edwin Friedman, the tasks of the interim time, and how to maintain a non-anxious presence in the midst of congregational difficulties. Another resource was the National Association of Episcopal Interim Ministry Specialists ([www.naeims.org](http://www.naeims.org)). Recently I studied a new tool for interim ministry called Appreciative Inquiry. The Rev. Rob Coyle has refined this process for

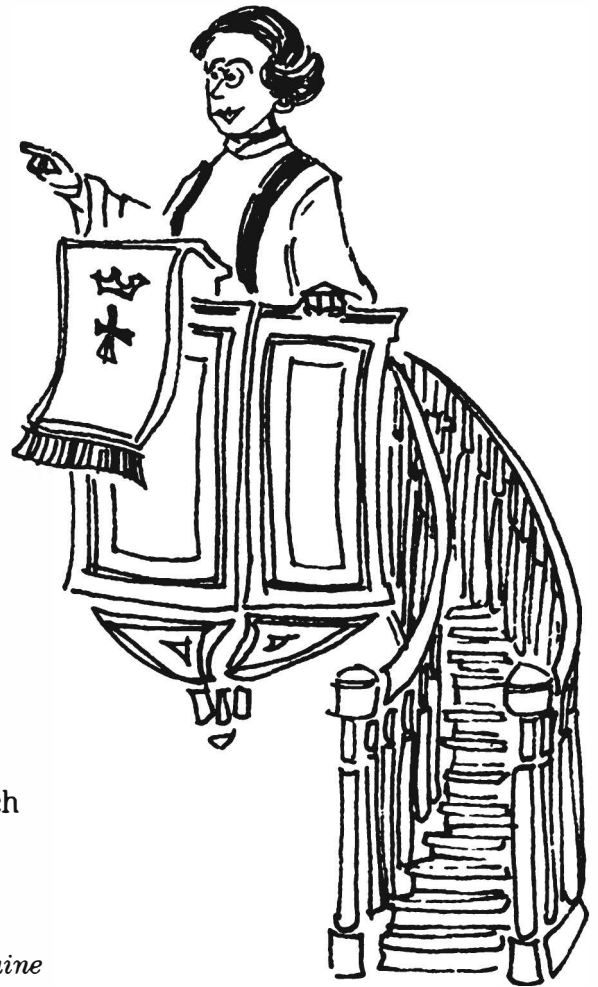
**I also know  
that I am not a  
maintenance  
person — once  
a job begins to  
be repetitive, I  
get restless.**



## Tasks for the church to work on with your interim priest:

- Asking the questions:
  - Where have we come from?
  - Who are we now?
  - What new life is calling us forward?
- Letting go of those things that are over.
- Identifying core values.
- Tuning up the structure to express core values.
- Sharing leadership
- Continuing the congregational ministry in the church and the community.
- Making space to receive the new rector.
- Calling a new rector.

— *The Rev. Ann Fontaine*



congregations in interim times. He can be reached at (<http://www.clergyleadership.com/clergy/aim.html>).

I realized at this point that interim ministry was a perfect fit for me. I love to go to churches and reassure them they will get through this time, that they have a call to be a point of God's presence in their community, and that they have the gifts and talents to answer God's call to them as a congregation. I also know that I am not a maintenance person — once a job begins to be repetitive, I get restless. This is a handicap in most careers, but a gift for interim work. I am usually ready to move on by the time the new rector is called.

The work of the interim priest is to assist the congregation in sorting out who it is and where it wants to go with its life. There are several tasks to be accomplished during the interim time: grieving what has gone before (good and bad), reconnecting with the diocese, encouraging leadership development, supporting the life and worship of the congregation, evaluating church systems, appreciating the church's history, and preparation for accepting new leadership. Not every task gets completed in the year or two of an interim time, but hopefully the church can get back on track and ready to move forward. Life can once more be full of hopes and dreams.

The difficult issues of interim ministry are its lack of reliability of employment, no benefits between calls, and the effect on the Church Pension Fund contributions. I am blessed to have a supportive husband who can "keep" me in between positions. Otherwise, interim ministry can be difficult to manage financially.

I have worked with a variety of congregations in Wyoming, all within a 160-mile radius of home. Some were close enough for me to sleep in my own bed every night. Others required commuting and staying in another town. I just completed an assistant interim position in Jackson Hole, traveling 160 miles over the Rocky Mountains through 9,000-foot Togwotee Pass every week. I held services in the summer in a chapel whose window over the altar looks out at the Grand Tetons. We also had two church buildings in Jackson and a staff of 20 full- and part-time employees, a large outreach program, and many ministries. I have served churches with no other paid staff, with mutual ministry teams, on Wind River Reservation, and a Lutheran church, among others. There has been lots of variety to keep life spicy. □

*The Rev. Ann Fontaine is an interim ministry specialist who lives in Lander, Wyo.*

# Storytelling 101

*The art of talking about your faith*

By Claudia Dickson

**C**onversing about our journeys with God appears almost unseemly, a topic that shouldn't be broached in public. Such information seems too personal for a casual conversation. Furthermore, many of us don't know where to begin even if we are willing to give it a try.

However, this is how Christian faith has been passed on, generation after generation. In fact, this is how many things that are important to know in life — what social scientists would call “folk wisdom” — get passed on. Those who have experience in something willingly impart what they know to those who don't. We've all done that at some point in our lives. Furthermore, our neighbors or colleagues or acquaintances who are searching for meaning or direction or comfort need to hear such wisdom and, as Christians, you and I are the ones who can help them find what they may not even know they are looking for.

Actually, a faith story is just like any other story we tell. Long, long ago, before the alphabet and writing materials were invented, people sat together and told tales. Scripture began as stories people told, until eventually people began to write them down. In fact, much of scripture is actually a tale of someone's encounter with God. And so that's how we begin: We recollect about our encounters with God. How it so happened that God got our attention. How we were searching for or struggling with something. And how we ended up turning to God.

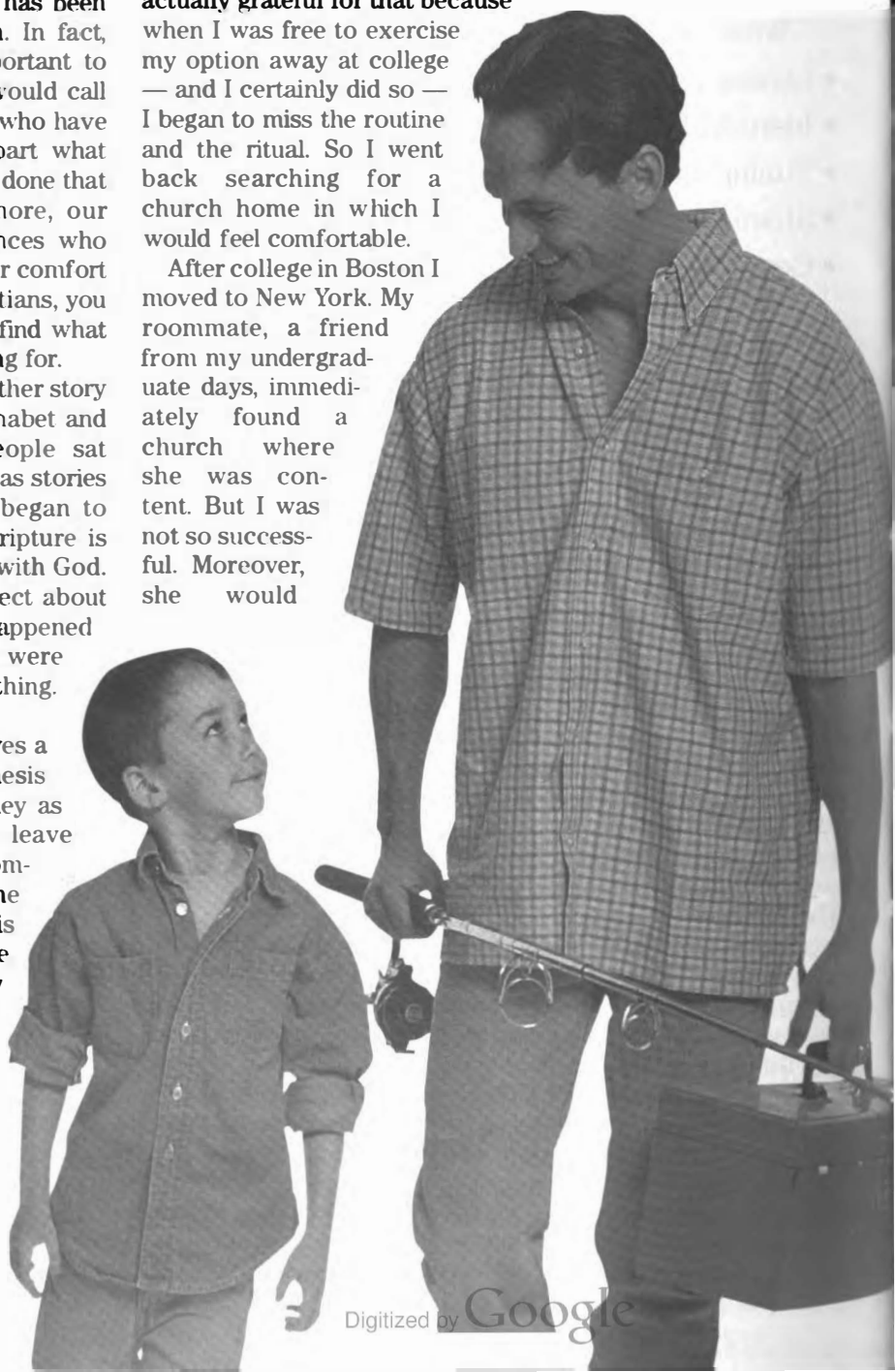
Furthermore, every good story involves a journey of sorts. In the book of Genesis Abraham embarks upon a literal journey as he responds to God's instruction to leave behind his relatives and travel to a promised land. But his is also a journey of the soul as he struggles with how to trust this God whose promise seems to become less and less attainable. A faith story does not necessarily have the proverbial happy ending. In fact, we see often in scripture that rather than ending at all, the story is simply handed over — as a baton from one relay runner to the next — and it begins anew in someone else's life.

There are basic elements in every faith story: how God touched your life in a time of trial, or how faith in

God suddenly made sense after years of doubt, or how at the end of all your options you decided to give God a try. It usually begins at a point in which you were somehow ready to make room for God in your life, whereas you hadn't been before.

My own story begins this latter way. I had been raised Roman Catholic with the understanding that not going to church was never an option. I am actually grateful for that because when I was free to exercise my option away at college — and I certainly did so — I began to miss the routine and the ritual. So I went back searching for a church home in which I would feel comfortable.

After college in Boston I moved to New York. My roommate, a friend from my undergraduate days, immediately found a church where she was content. But I was not so successful. Moreover, she would



talk about her life in terms of how she thought God was leading her. She had such certainty that God actually has preferences and a direction to follow that after a while I was no longer annoyed to hear her talk about such things — which I had been at first. But Siri could no more divorce her everyday thoughts from searching for God's will than she could fly to the moon. And in time, I began to want to have such an intimate relationship with God. I wanted to know that God cared about everything in my life. I wanted to feel that I was as loved by the Creator of the world as Siri effortlessly assumed she was.

So I began to pray. And I accepted her invitation to go to her church with her. Thus, the baton was passed — something for which I will be forever grateful.

It wasn't that I didn't have faith before this time or that I had no story. I just hadn't known how to view my life in terms of what is called the old, old story. But at that point in my life I began to be like Abraham, who suddenly hears God calling to him and chooses to commence his journey with God. It's the choice to do so that gives our own story momentum. At that moment we begin to see ourselves in a greater story, that of God's love and redemption of his own creation. It is this magnificent tale that gives shape and hope to our own.

My journey continues. As did certain characters in the Bible, I too have faced suffering and loss and disappointment and fear. At times I have had to rely upon the faith of my family and friends because I had run out of my own. But that is all part of the narrative I call my faith story. And when I come across someone who is facing something along those lines, I share that portion of it.

Having a faith story simply means you have found your place in God's ultimate story. It also means you've been able to acknowledge, on a certain level, that you are not self-made or that you cannot control your destiny or that you do, in fact, need God's help. And what becomes apparent is that God has always loved you and always will.

Furthermore, everyone with a faith story has an account of resurrection. It may begin with the

time when one lost one's job, or went through a divorce, or experienced the death of a loved one. But with the God of the Old and New Testaments there is always resurrection. We don't stay dead for long. St. Paul assures us that God can make a way out of no way (Rom. 4:17b). He knew that to be true in his own faith story.

We may sometimes forget that there are lots of people walking around who have never experienced resurrection. They don't know about Jesus Christ who gave up his life for all our sins and in doing so redeems all our hurts and sorrows. They haven't opened themselves up to God for the journey. And you may be the very one who can tell the tale that begins to launch for them this whole new life.

Why not make your own resolution to narrate your life in such a way that acknowledges God is the central character? Do so in the same manner as you would tell a story about your newborn baby or how you met your spouse or what you did on your vacation. The best stories are natural,

*We see often in scripture  
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honest and undemanding. Talk about God the way you would talk about any other relationship. Weave mention of God, and your struggles and insights, into a conversation. Your story needs to be told. Because everyone longs to hear that resurrection is possible. □

*The Rev. Claudia Dickson is associate rector at St. Michael's Church, Raleigh, N.C., and the author of Entering the Household of God (Church Publishing).*

# Closer to my Father

It is the first snowfall of the year in Boston. Snowflakes the size of cotton balls fall outside my father's window at the rehab center. Already a foot of snow is on the ground and at least another foot is expected. The trees look like something out of a Robert Frost poem — quite a treat for a Southerner like me.

I have spent most of the day in my father's small, stuffy room at the rehab center typing labels for his many Christmas cards. My father is 73-year-old retired Episcopal priest who has been very ill for months. Although he can still use his hands to write, it is much easier for him to dictate the addresses to me from his ancient, battered address book.

My father is bedridden. He's had two serious bloodstream infections, three orthopedic surgeries, a bedsore, and various other maladies. I want to cry. Instead I try to do the things I can to comfort him. I get him more ice and fill his cup with root beer, his favorite drink. I heat up a cup of tomato soup; he sips it cautiously to make sure it is not too hot. I offer him some more of the fruitcake I have brought with me from Atlanta. It is his favorite, full of pecans and dried fruits. But he declines. He has lost about 40 pounds in the four months he has been ill and he needs to gain weight. He asks me to spray some sort of over-the-counter analgesic that smells like Ben Gay on his shoulder. "Ahh..." he says and smiles in relief.

As it gets dark outside, he worries about me getting back to his house in Dorchester, where I am staying with my stepmother and half-sister. My father calls several taxi companies, but the lines are all busy. Eventually he calls my stepmother, who says she will brave the storm and come and get me in their four-wheel drive SUV.

My father and I talk while I wait for my stepmother. His mind is sharp. He has followed all the news, from the economy to Iraq. But he doesn't want to talk about current events. Instead, he reminisces about his childhood. He tells me about the summers he and his family

spent in Canada at a lakeside resort during World War II. A wealthy parishioner in my grandfather's church treated the family to this vacation during the summers.

My father asks about my two younger sisters. He wants to know how they are doing and what their family lives are like. I tell him that they are fine, happy, and prosperous. This is the truth, but my sisters and I carry scars from our parents' divorce more than 30 years ago. I used to carry a grudge about my father leaving us. But today, as I look at him in his hospital bed, I see my father as vulnerable and mortal. I regret that we were not close for many years.

I see someone who has made mistakes, but I also see someone who loves me now and always has.

I notice that my father's hair is messy, so I look for a comb in his bedside drawer. He has had it cut short because it is easier to keep groomed. He has always worn it long in a ponytail. My father, the hippie priest. As I comb his hair, I remember when he marched for civil rights and when he marched against the Vietnam War. He played the guitar and wrote his own folk music. He devoted his life to the church. His last job was as rector of a failing inner-city church. He got the church up and running within a year, and he stayed there happily until he retired at 70.

My father closes his eyes and as I watch him sleep, I pray fervently for his recovery. I am not ready to let him go. And he is not ready to go. He is making plans to publish some of his music. He still has two teenage daughters to raise.

Soon, my stepmother arrives. As she tiptoes toward his bed, he opens his eyes and smiles at her. "Hi, Darlin'," he says. Then he frowns slightly. "Where's Theresa?"

"I'm right here," I say, moving over to hold his hand.

"Good," he replies, tightly squeezing my fingers. "I'm glad you're safe and sound."

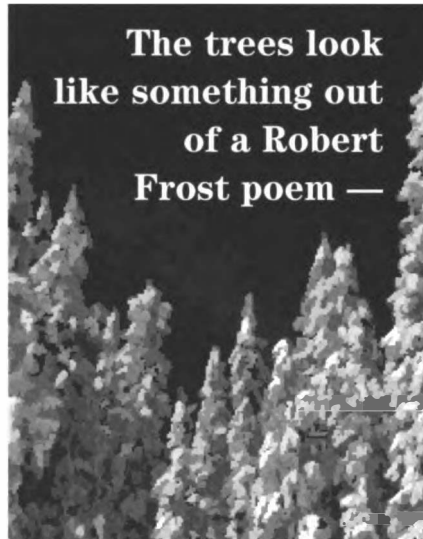
*Our guest columnist is Theresa Waldron, a freelance writer who lives in Marietta, Ga.*

## Did You Know...

**In the New English Bible, the 11th Chapter of the book of Genesis begins "Once upon a time ..."**

## Quote of the Week

**The Rev. Martyn Minns, rector of Truro Church, Fairfax, Va., in the *New York Times* on finding a way to avoid establishment of a separate province: "I'm concerned about practical stuff — about people being fired and churches closed."**





## Welcoming Children

We heard the story of a Sunday school teacher who was eager for her students to memorize the 23rd Psalm — so eager, in fact, that she offered Happy Meals to all her fifth-graders who could successfully recite the passage. You've got to admire such determination, even if the recipe for spiritual growth is high in carbohydrates.

Today the average fifth-grader gets updates daily on what Britney Spears is wearing and who she's kissing while rarely even hearing the name of the Virgin Mary. Those responsible for teaching our children the word of God face stiff competition for their attention. Of course, "those" includes all of us, as the baptismal covenant makes clear. To continue in the apostles' teaching includes passing on that teaching to each new generation.

Christian education programs have returned to a more normal routine after Christmas. This a good time to consider how each of us, not just Sunday school teachers, can make a positive difference in the lives of children in our congregations. Parents and others who bring children to church can help greatly by arriving on time (and safely!) each Sunday. Adults who are not inclined to teach might still consider being classroom helpers, especially with the youngest children. In many places, the biggest struggles stem from a lack of encouragement from the top. Those in positions of pastoral leadership should look carefully at the curriculum and give priority to having excellent teachers and mature oversight of these programs.

Sunday school is not a place to send the kids so they don't disrupt the liturgy. The education of our children involves much more than formal teaching. As one Christian educator stresses, more is caught than taught. We all can do more to make children feel welcome in church by giving them our attention. Even something as simple as helping a child reach the water fountain to get a drink tells that child he or she belongs. Just as important, a church can be a place where children develop healthy relationships with their peers. Children need a holy place in their lives as much as adults do. What better place than in the church?

Today the average fifth-grader gets updates daily on what Britney Spears is wearing and who she's kissing while rarely even hearing the name of the Virgin Mary.



## Not So Roomy After All

In a letter to the Episcopal Church dated Jan. 22, Presiding Bishop Frank T. Griswold made a familiar comment. "One of the distinctive characteristics of Anglicanism across the centuries has been its ability to make room for difference within a context of common prayer," he wrote. Most Anglicans probably would agree with that statement. In fact, many Anglicans probably would say this characteristic to make room for difference is a primary reason they are Anglicans.

It all sounds wonderful, but we question whether it's true. Reports of persecution and even harassment toward those who are unable to accept the New Hampshire consecration continue to reach our office in alarming numbers. Episcopalians who have spoken out against the New Hampshire event are being removed from diocesan committees, told their services are no longer needed, and probably not being considered for positions of leadership. We have heard for years how the Church needs to be more inclusive. Now let's see whether our leaders really mean it.



# Marriage is the Issue

*Relationship*

*Redemption*

*Incarnation*

By Bennett G. Jones II

**B**y nature the media lives and breathes in sound bites. People who find it necessary to speak to the media learn quickly to talk in sound bites. So it is no surprise that during and after General Convention various leaders have made statements which were then turned into sound bites for print or broadcast. It is also no surprise that this quickly leads to misunderstanding when, for example, a conservative leader is quoted to say that he or she voted against Gene Robinson's confirmation because it goes "against scripture and the historic teaching of the Church."

What do conservatives mean by this? A more interesting question is what do liberals think conservatives mean? (I regret the use of such labels but I am trying to write in sound bites.) As I read the responses of liberals in various print media, it seems a good number of them think that we are referring only to those few verses of scripture that admonish against homosexual behavior. No doubt some conservatives do try to defend their position by referring to these passages. I can certainly understand why anyone would respond to that by asking, "Why not throw out women who don't cover their heads?" or "Why not be outraged at people who eat shellfish?"

I think these are fair questions. However, if all that was meant by "it goes against scripture and the historic teaching of the Church" were these few negative commands, I doubt the entire Anglican Communion would be rising up as it is right now. Most conservatives I know would stipulate that the commands in scripture against homosexual behavior are fraught with translation difficulties which make it hard to know whether the homosexual behavior in scripture has any resemblance to the homosexual relationships of "mutuality and fidelity" that we hear so much about today.

The issue for us is not primarily about whether or not homosexual relationships can be loving, mutual, monogamous and life long. It is that marriage between a man and a woman is inextricably woven into the fabric of at least three scriptural doctrines: creation, incarnation, and redemption.

The uniting of a man and a woman in marriage is integral to the doctrine of creation. This doctrine reminds us of, among other things, God's intention in creation, for human relationships and for the divine/human relationship. Key to understanding the role that

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

Marriage plays in this is the inherent complementarity of man and woman, both of whom are created in God's image.

Marriage is a frequent metaphor for the relationship between God and his people, not merely because it is ideally an institution of mutuality and fidelity, but because it involves the union of difference. Man is different from woman, yet both are made in the image of God. Clearly

*The union of man and woman in marriage tells us something very important about the God we worship and the relationship he desires to have with us.*

Scripture implies that the union of man and woman in marriage tells us something very important about the God we worship and the relationship he desires to have with us. The wholly, and holy Other seeks us out and invites us into a special relationship with him. What kind of relationship? Look to marriage for the answer, scripture says.

Marriage is woven into the incarnation. Jesus, the Word made flesh, lifts up marriage and affirms its place as the one institution ordained by God from the very beginning as the divine ideal for us as men and women (Mark 10:5-9).

Marriage is woven into the fabric of redemption as well. Paul's teaching in Ephesians 5:21-33 is too often ignored because we focus only on what he wrote about husbands as "head" and wives who must "submit." Consequently, most people miss the point: Marriage is a sign of the redemptive work of the Son. Read it carefully, and meditate on the redemption language (from the NLT — New Living Translation): "he gave his life to be her savior," and, "He gave us his life for her to make her holy and clean, washed by baptism and God's word." "This is a great mystery," Paul concludes, but it is an illustration of the redemptive union between Christ and his Church.

Marriage is woven into the fabric of at least three core Christian doctrines and this sets the current situation in the Episcopal Church far apart from that of, say, prayer book revision or the ordination of women. Indeed, there simply is no comparison.

The story continues to unfold. Whatever happens in the weeks and months ahead, I am certain that by the next General Convention the Episcopal Church won't be what it is right now. □

*The Rev. Bennett G. Jones II is the rector of St. Paul's Church, Munster, Ind.*

## LETTERS TO THE EDITOR

# Not Always True

It may be true today, as Canon Barfoot asserts [TLC, Dec. 28], that it is not a sin to be a woman, but earlier thinking was quite different. As we all know, 2 Tim. 2 argues that women are not fit to teach or be in authority because of the sin of Eve. Church tradition has also been deeply influenced by Aristotle, who regarded a woman as a flawed, incomplete man.

Furthermore, in medieval moral theology, to engage in marital sex without the intention of procreation was sinful, and the woman was the source of the sin.

This attitude toward women is deeply rooted in tradition. As Dorothy L. Sayers has said, Jesus is the only man in history who "took women as he found them and was completely unself-conscious. There is no act, no sermon, no parable" of his that denigrated women for being women. We are fortunate today that Jesus' attitude toward women is becoming prevalent in the Episcopal Church. But this is not true in Anglicanism elsewhere, and not consistently true here.

I am old enough to remember the anguish I felt because the physical state of womanhood, a state I had not chosen, made me unfit for office in the Church.

I felt like a monster. In my case, tradition was simply wrong. Although the two cases are not identical, I believe there is a significant parallel between my sufferings and those of homosexual persons.

**I am old enough to remember the anguish I felt because the physical state of womanhood, a state I had not chosen, made me unfit for office in the Church.**

*Doris T. Myers  
Greeley, Colo.*

## Depth of Denial

Ralph Spence's article on the "official" position of the Church on the issue of homosexuality [TLC, Jan. 11] reveals once again the depth of denial in some of our national leaders. The national media, Integrity and the AAC all understand that the consent given Gene Robinson is a *de facto* change in the Church's position. On Aug. 5, 2003, the Church changed its position from pastoral acceptance to advocacy of same-sex relationships.

The denial is further shown by subsequent actions by Bishop Robinson and his supporters in New Hampshire. He has used his position of authority to silence and suppress the dissenting clergy of his diocese by refusing to license, or revoking the license of, those who disagree. Why, we might ask, would he not extend the same kind of acceptance and toleration to others that for so long offered him a place of acceptance in the Church?

It seems that once in authority, driven by the need to be accepted and affirmed, he must use his authority to marginalize

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and drive out all those who will not give it. This is true not only in New Hampshire. In Maine, Rhode Island, Vermont, Massachusetts, and most recently Connecticut — 95 percent of Province 1 — a person who holds what Mr. Spence describes as the official position of the Church would not be allowed through the ordination process. This is why there are so few dissenting voices among the clergy of this region.

The question before the church today is whether Province 1 represents the exception in the Episcopal Church or its future. Claiming that the change hasn't really happened is wishful thinking by a loving and loyal servant of the church. Like it or not, we can't go back to Aug. 4.

*(The Rev. Canon) Kevin Martin  
Vital Church Ministries  
Plano, Texas*

## It's God's Decision

In his letter [TLC, Jan. 18], the Rev. Andrew H. Zeman writes, "...if at least three bishops in apostolic succession laid hands on [Robinson's] head and the right words were said, then he is a bishop."

Here again we have an example of the inclusivist willingness to play fast and loose with moral law, while asserting the letter of canon law as dogmatically and exclusively as any traditionalist when it comes to upholding ecclesiastical power structures that favor them.

Nevertheless, as in the case of so many gay couples who go around flatly asserting "we're married," having undergone some liturgical expression of pseudo-marriage, wishing just won't make it so. Regardless of what liturgical hoops have been jumped through, it is God alone who ultimately defines who is truly married, and who is truly a bishop; and the overwhelming witness of his revelation to us in scripture would appear to bode well for neither case (absent, that is, the slick circumlocutions, incredible stretches of the imagination, and flat-out denial of the obvious so prevalent in revisionist biblical interpretation today).

I would be curious to know whether the Rev. Zeman would apply his own

standard to the AMiA consecrations in Singapore. Revisionists should decide which way they would like to have it, for they simply cannot have it both ways.

*Paul Campbell  
Fairfax, Va.*

## Not Worth a Rant

In his letter re the Rev. Pat Merchant's candidacy for Bishop of Ohio [TLC, Jan. 4], Robert Hulme invites us to begin ranting. His invitation comes from having read that she is currently rector of Indian Hill Episcopal Presbyterian Church, saying "what could be more truly bizarre than a 'Presbyterian Episcopal' bishop?" Seems to me that there is little to rant about when one checks the facts, and one would hope that we would always check the facts and the details before we begin to rant.

To this end, I hope you will encourage Patricia Nakamura to do one of her excellent congregational profiles on Indian Hill Episcopal Presbyterian Church. Perhaps we'll all learn how God is "doing a new thing."

*(The Rev.) Nedi Rivera  
St. Aidan's Church  
San Francisco, Calif.*

## There's a Flaw

The Network of Anglican Communion Dioceses and Parishes seems to be a step in the right direction in offering hope to traditional Anglicans that they can continue to worship God in the Anglican way without fear of persecution. That such an organization had to be formed in the first place is ridiculous, as bishops have no right under God to mandate theological innovations that have no support in scripture or the tradition of the church. I note that the network, however, intends a separate convocation for Forward in Faith members, which is certainly an indication that the members of the network are not in theological alignment regarding the ordination of women. I see this as a flaw which ought to be

Letters to the editor can be sent to:  
tlc@livingchurch.org or P.O. Box  
514036, Milwaukee, WI 53203-3436

studied and prayed about.

If the network is to be truly biblically orthodox, it should stand for the faith delivered to the saints and not as a weak compromise that pretends that God's truth can be bifurcated into opposite expressions with each having equal theological validity.

*Charles C. Wicks  
Elkhart, Ind.*

## Precedent Set



Bishop  
Griswold

Regarding the Presiding Bishop's "excuse" that he had to follow the General Convention's approval of the New Hampshire consecration, I would remind him that his predecessor.

Bishop John Allin, threatened to resign in 1977 if "they" pushed to oust bishops who in good conscience did not approve of the ordination of women.

That ended this back-handed punishment for the rest of his tenure. Bishop Griswold could have followed his example. There's still time.

*(The Rt. Rev.) Milton L. Wood  
Elberta, Ala.*



Bishop Allin

## It Took Nerve

The very nerve of All Saints' School in Fort Worth for designing and building a new chapel without first obtaining the Very Rev. Richard Giles' approval! [TLC, Jan. 4]. Perhaps Dean Giles can persuade the next General Convention to appoint him High Inquisitor for Architectural Correctness so that further attempts at such diversity can be nipped in the bud.

*(The Rev.) Dennis V. Bosley  
Sweetwater, Texas*

## Needed Reporting

Many thanks to Bishop Rowthorn for bringing forward the underreported dimension of the Church's witness to our religious and national responsibility to fund international development projects [TLC, Jan. 18].

*(The Rev.) Robert Carroll Walters  
Worcester, Mass.*



## Appointments

The Rev. **Milton Black** is rector of St. John's, PO Box 1100, Sonora, TX 76950.

The Rev. **Dorothy Burns** is deacon at St. Martin's, PO Box 13012, Edwardsville, KS 66113.

The Rev. **Mark Crawford** is college missionary to Rice University; add: Palmer Memorial, 6221 Main St., Houston, TX 77030.

The Rev. **Rick Harvey** is deacon at St. Michael's Cathedral, 518 N 8th St., Boise, ID 83702.

The Rev. **Lisa Senuta** is assistant at St. Michael's, 6630 Nall St., Mission, KS 66202.

The Rev. **David Williams** is rector of St. Stephen's, 67 Anson St., Charleston, SC 29401.

## Resignations

The Rev. **John Musgrave**, as rector of St. Thomas', Houston, TX.

## Deaths

The Rev. **Moss W. Armistead**, 85, deacon of the Diocese of Southern Virginia, died Dec. 4.

Deacon Armistead was born in Portsmouth, VA, graduated from the College of William and Mary and Carnegie-Mellon University. He had a career with Shell Oil that spanned 34 years. Ordained deacon in the Diocese of Missouri in 1955, he served in several congregations in that diocese before returning to Southern Virginia, where he served at St. Christopher's, Portsmouth, 1977-85.

The Rev. **Charles H. Eades, Jr.**, priest in the Diocese of Newark, died Dec. 20 in Mississippi. He was 87.

Fr. Eades was a native of Dallas, TX, and a graduate of Southern Methodist University, the University of Texas, and the University of Illinois. He was ordained deacon in 1964 and served primarily at St. John's, Dover, NJ. He was ordained priest in 1984, and was vicar of Good Shepherd, Ringwood, NJ, until his retirement in 1992. Fr. Eades is survived by his wife, Elizabeth, three children and five grandchildren.

**Marjorie Ann Hultstrand**, 75, wife of retired Bishop of Springfield Donald M. Hultstrand, died Jan. 13 at their home in Alexandria, MN, following a long illness.

Mrs. Hultstrand was born in St. Cloud, MN. She and her husband returned to Minnesota following his retirement in 1991. She was a member of Emmanuel Church, Alexandria. Surviving are Bishop Hultstrand and their two children.

The Rev. **George Ashworth Kyle**, of Hampstead, NC, died Dec. 16. He was 70.

Born in Plainfield, NJ, Fr. Kyle graduated from Florida Southern College and the General Theological Seminary. He was ordained deacon and priest in 1981, then served as curate of St. Luke's, Gladstone, NJ, 1981-82; vicar of Transfiguration, Towaco, NJ, 1983-87; rector of Holy Communion, Norwood, NJ, 1987-93; and rector of St. Paul's, Bergen, 1993-97. He retired in 1997. Survivors are his wife, Barbara, two children and six grandchildren.

The Rev. **Moutrie Hutchinson McIntosh**, retired priest of the Diocese of Lexington, died Jan. 6. He was 80.

Fr. McIntosh was born in Society Hill, SC. He graduated from the University of the

South and Virginia Theological Seminary. Following ordination to the diaconate in 1950 and to the priesthood in 1951, he became a missionary in Nicaragua. He was rector of St. Bartholomew's Church, Hartsville, SC, 1953-56; rector of St. Stephen's, Oak Ridge, TN, 1956-67; rector of Christ Church, Lexington, KY, 1967-77; vicar of St. James', Prestonsburg, KY, 1977-81; rector of St. Patrick's, Somerset, KY, 1981-83; and rector of St. Paul's, Murfreesboro, TN, from 1984 until his retirement in 1990. Following his retirement he returned to Lexington and served for a time at Christ Church Cathedral. He was a board member of the Christian Medical Society, Faith at Work, Faith Alive, and the Anglican Fellowship of Prayer. He is survived by his daughter, Margaret Elizabeth, of Reno, NV; sons John and David, of Lexington; and five grandchildren.

## Supper

*What sweet logic that He,  
the Incorruptible, should feed us bread  
and call it Body! For surely,  
it is. What flesh could wrap  
a Spirit such as His except  
the very fabric of life,  
its grains fused  
with fragrant, golden heat?  
And what could sing along celestial veins  
except exuberant wine?*

*Press the bread into our hands.  
Lift the cup to all our lips.  
The Mystery is so deep,  
it's no mystery at all.*

— Marianna Busching

Next week...

Lent Book Issue

# CLASSIFIEDS

## BOOKS

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

## CHURCH FURNISHINGS

**FLAGS AND BANNERS:** Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at [festflags@aol.com](mailto:festflags@aol.com).

## CONFERENCES

**2004 Leadership Development Conference** — Moving From Scarcity to Abundance, June 18-19, San Francisco, CA. Contact: TENS, 3750 E. Douglas, Wichita, KS 67208; 800-699-2669; [TENS@tens.org](mailto:TENS@tens.org); or visit <http://tens.org>

## EDUCATIONAL OPPORTUNITIES

**ST. GEORGE'S COLLEGE JERUSALEM**, a Continuing Education Center of the Anglican Communion, offers a variety of courses that study the Bible in the context of its own geography. These include visits to places holy to Christianity and Judaism, including Greece, Turkey, Sinai, and Egypt, where seekers can reflect and worship as part of a pilgrim community. Excellent staff and safe, comfortable facilities.

Contact: [www.stgeorgescollegejerusalem.org](http://www.stgeorgescollegejerusalem.org) or P.O. Box 1248, Jerusalem 91000 Israel for more information.

## PILGRIMAGES

**WORLDWIDE PILGRIMAGE MINISTRIES** arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We also offer clergy and lay leaders the opportunity to travel on familiarization pilgrimages. Contact Worldwide, a mission creation of FRESHMINISTRIES, for more information. Phone: 1-800-260-5104; E-mail: [world@aol.com](mailto:world@aol.com); Website: [www.worldpilgrimages.org](http://www.worldpilgrimages.org).

## POSITIONS OFFERED

**FULL-TIME RECTOR:** St. Mary's Church, newly expanded and debt-free, rests in historical, charming, small town of Dade City, 30 miles north of Tampa, Florida. We are a warm congregation of approximately 500 members; we have 100 kids in Sunday school. Buildings include a parish hall, Sunday school and meeting facilities. Contact: **St. Mary's Church, Search Committee, P.O. Box 219, Dade City, FL 33526**

**FULL-TIME RECTOR:** Church of the Redeemer, Springfield, PA, is a pastoral congregation that ministers in a suburb of the economically vibrant and culturally rich Philadelphia area. Our rector of 12 years has moved to a larger parish, leaving a congregation that is clear about where it wants to go and is especially eager to grow. The excellent facilities have been recently refurbished, and the parish is debt-free. Strengths include a vigorous outreach ministry in nearby needy communities, a strong music program and a unique puppet ministry. Visit our website at [www.RedeemerSpringfield.net](http://www.RedeemerSpringfield.net) and respond through the "Contact Us" option or e-mail inquiries to [Thompcom@aol.com](mailto:Thompcom@aol.com).

**CURATE:** Traditional Catholic parish, English Missal usage, seeks full-time celibate curate. Accommodation provided in Clergy House. Please apply to the Rector, Canon Gordon Reid, S. Clement's Church, 2013 Appletree St., Philadelphia, PA, 19103. Website: [www.s-clements.org](http://www.s-clements.org).

## POSITIONS OFFERED

**SEEKING RECTOR IN CAPITAL CITY:** Historic 115-year-old downtown parish seeks rector for family oriented, low to moderate parish. Christ Church in Springfield, Illinois, has strong community outreach and is financially sound. Springfield offers many educational opportunities. Centrally located between St. Louis and Chicago. Parish profile available. For more information contact **Frederick Stericker, Chairman, Search Committee, 611 East Jackson, Springfield, IL 62703.** Website: [www.christepisc.org](http://www.christepisc.org).

**INTERIM EXECUTIVE DIRECTOR:** For Hardtner Camp and Conference Center, located on 160 acres of timberland in central Louisiana. Chosen candidate will work with the Bishop and the Hardtner Board of Trustees to develop, refine and execute a new vision for the Center. HCCC is an integral part of the ministry of the Episcopal Diocese of Western Louisiana. The executive director is part of the diocesan staff and reports to the Bishop with guidance and support from the Board. The time frame for the interim position is 12-24 months. Candidates should have experience in camp and conference center work and summer camping programs for children. Please send a resume to the Search Committee Chair, **The Rev. Hal T. Hutchison, 1700 Maplewood Drive, Sulphur, LA 70663, Phone: (337) 625-4288 or Fax: (337) 625-4282, E-mail: [rector-htec@communcomm.com](mailto:rector-htec@communcomm.com).**

**DEAN:** St. George's College Jerusalem: We are currently accepting applications for Dean of St. George's College, Jerusalem, a Continuing Education Center of the Anglican Communion. Since 1962 clergy and laity from 92 countries and 96 faith traditions have attended for either short-term or long-term courses. The Dean needs to have strong administrative skills and experience. The candidate must be an Anglican and it is preferred that she or he has an earned doctorate. If you are interested please contact the **Rev. Jane Butterfield at 815 2nd Avenue, New York, NY 10017, Phone: (212) 716-6000 or 800 334-7626. E-mail: [jbutterfield@dfms.org](mailto:jbutterfield@dfms.org).**

**SENIOR CHAPLAIN:** Canterbury House, an active, innovative, and open Episcopal campus ministry program at the University of Michigan-Ann Arbor is seeking a full-time Senior Chaplain. Job opportunities include worship planning and leadership, supervision of staff, pastoral care of students, and fundraising and development. Competitive pay and benefits.

See: [www.canterburyhouse.org](http://www.canterburyhouse.org). Send inquiries & resumes to: **Canterbury House Search Committee, 721 E. Huron St., Ann Arbor, MI 48104 or E-mail: [klrunyon@umich.edu](mailto:klrunyon@umich.edu).**

**FULL-TIME RECTOR:** Christ Church, in Bronxville, NY, is a busy, vital and thriving parish in an English-style village just 28 minutes from midtown Manhattan. We are looking for a visionary priest to lead us as we continue to grow, to expand, and to do the work God has given us to do. Over the past seven years we have added an exciting new chapter of growth to our 102-year history. Membership has risen by 29%, attendance at weekly worship has increased 20% and pledge income has more than doubled. We have increased from one to three clergy, established a spirituality center, expanded our dynamic music program adding a Royal School of Church Music chorister training program to our five choirs, started an exciting youth group and enlarged our outreach and Christian education initiatives. We have raised and spent over \$3 million repairing and improving our facilities. As a result of this parish-wide effort, Christ Church looks eagerly toward a future of continued growth. We seek a rector with a warm, inviting personality and a deep, abiding spirituality, who can challenge us both morally and intellectually; a high-energy leader, excited by the challenges of a growing congregation, who will help us increase our membership and strengthen our programs. Receiving resumes and profiles through mid-February. Send information to: **Christ Church, Attn: Deborah Cook, 17 Sagamore Rd, Bronxville, NY 10708.** Our parish profile is available at [www.christchurchbronxville.com](http://www.christchurchbronxville.com). Contact us at [christchurch@christchurchbronxville.com](mailto:christchurch@christchurchbronxville.com).

## POSITIONS OFFERED

**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@episcopialton.org](mailto:epialton@episcopialton.org).**

**CANON:** Cathedral staff seeking priest, age appropriate to develop and lead 20-30s membership. A special interest in women's studies also helpful. Good preaching skills a must. Self starter. Hard worker. Contact **The Very Rev'd Steve Lipscomb, Grace Cathedral, 701 SW 8th Av, Topeka, Kansas 66603.**

E-Mail: [rslipscomb@GraceCathedralTopeka.org](mailto:rslipscomb@GraceCathedralTopeka.org)

**FULL-TIME RECTOR:** Priest to serve in small traditional town in western Alabama. Should be interested in community and university ministry. Large rectory included. Contact: **Mr. Hiram Patrenos, P.O. Box 446, Livingston, AL 35470, E-mail: [patreno1@bellsouth.net](mailto:patreno1@bellsouth.net); the Rev. William King, Diocese of Alabama, 521 North 20th St., Birmingham, AL 35203 E-mail: [bkking@diosala.org](mailto:bkking@diosala.org).** For more information about St. James, contact: [www.riosch.com](http://www.riosch.com).

**FULL-TIME RECTOR:** Trinity St. John's Church is a historic church founded in the late 1800s. The church is located on the South shore of Long Island, New York, less than an hour from New York City. Our congregation is a close community, diverse in age, cultural background, and economic position. We would welcome an experienced, compassionate rector, with particular strengths in preaching, pastoral care, youth work, spiritual guidance, and administrative skills. Trinity St. John's is a warm, vibrant, traditional parish that will present a great opportunity to nurture and teach the youth, and to guide and inspire the Christians of all ages to spread the word throughout the community. For more information about our church visit our web site at [www.trinitystjohns.org](http://www.trinitystjohns.org). Please submit your resume and CDO profile to: **Trinity St. John's Church Search Committee, 1142 Broadway, Hewlett, New York 11557.** Please also send a copy of resume & CDO profile to: **Canon Diane M. Porter, Deployment Officer, Diocese of Long Island, 36 Cathedral Ave., Garden City, NY 11530.**

## 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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## WANTED

**USED SILVER CHALICE AND PATEN REQUESTED:** FOR A NEW MISSION CHURCH AND SCHOOL IN GHANA. Contact **Shirley Mae Epp, President, Diocesan Altar Guild, MA. Phone: (781) 891-1617 E-mail: [sepp@comcast.net](mailto:sepp@comcast.net)**

# CHURCH DIRECTORY

## PINE BLUFF, AR

**TRINITY CHURCH** 703 West Third Ave.  
(Est. 1838, erected 1859)  
The Rev. Dr. Walter V.Z. Windsor, r  
Sun. 8 & 10:30, Tues 10

## AVERY, CA

(Calaveras Big Trees)  
**ST. CLARE OF ASSISI** Hwy. 4  
The Rev. Martin Leonard Bowman, v (209) 754-5381  
St. Francis Memorial Garden & Pet Cemetery  
Sun High Mass 9

## WASHINGTON, DC

**CHRIST CHURCH**, Georgetown  
Corner of 31st & O Sts., NW (202) 333-0677  
The Rev. Stuart A. Kemworthy, r; the Rev. Margarita A. Harringer Staudman; the Rev. Lyndon Shakspeare, asst r  
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May), Daily Eu (Wed 7:45), HS & Eu (Fri 12:10), Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A  
[www.stmaryskcmo.org](http://www.stmaryskcmo.org)

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

## STUART, FL

**ST. MARY'S** 823 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, 6. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## WEST PALM BEACH, FL

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[www.holytrinity.org](http://www.holytrinity.org) (561) 855-8850  
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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 Kapihulu Ave. (#13 Bus end of line)  
Sun Masses 7, 9 (Sung); MWF 8

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
[ascensionchicago.org](http://ascensionchicago.org) (312) 884-1271  
Sisters of St. Anne (312) 842-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult  
Ed 10, Sol E&B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 6:20  
(Wed), 10 (Sat); EP M-S 8, Sun 4; C Sat 5:30-6, Sun 10:30-  
10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd.  
[www.stpaulsparish.org](http://www.stpaulsparish.org) (708) 447-1804  
The Rev. Thomas A. Fraser, r  
Sun Eu 10:15, Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament  
of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IN

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

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 896-8802  
2919 St. Charles Ave. (504) 896-8802  
On the street car line at the corner of 6th St.  
[www.ccznola.org](http://www.ccznola.org)  
The Very Rev. David duPlantier, dean  
Sun Eu 7:30 (1928), 9, 11. Christian Formation 10:10, Daily  
Eu: M and F 12:15, Tu and Th 5:30, W and S 9:30 (W: HS).

## NEW ORLEANS, LA

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## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0875  
[www.stmaryskcmo.org](http://www.stmaryskcmo.org)  
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## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland  
1 mile off Strip (702) 735-7855  
H Eu Daily (ex Sat) [christiasevior@lvcn.com](mailto:christiasevior@lvcn.com)

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
[www.gracechurch.org](http://www.gracechurch.org)  
The Rev. J. Carr Holland III, r  
Sun Masses 8 & 10 (Sung): Mon-Fri 12:10

## ROSWELL, NM

**ST. THOMAS A' BECKET** 2000 S. Union St.  
The Rev. Bob Tally, r [tally@earthlink.net](mailto:tally@earthlink.net)  
Sun H Eu 10

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
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assoc.; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth  
Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Garcia,  
d; Dr. Stanford Lehmsberg, music director.  
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Mon-  
day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and  
EP daily

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
[www.stbarts.org](http://www.stbarts.org) (212) 378-0200  
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Sun H Eu 8. Mon-Sat Prayer Service 12:30  
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The Rev. Andrew C. Mead, r; The Rev. Canon Harry E.  
Kraus, vicar; The Rev. Park McD. Bodie, sacrist; The Rev.  
Charles F. Wallace, c; The Rev. Robert H. Stafford, asst  
Sun Eu 8, 9, 11, Choral Ev 4, Wkdy MP & Eu 8, Eu 12:10, EP &  
Eu 5:30. Tues, Wed & Thurs Choral Ev & Eu 5:30, Sat Eu 10:30

## ASHEVILLE, NC

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

**SAINT MARY'S** Grove Park  
337 Charlotte St. (828) 254-5836  
E-mail: [mail@stmarysashevill.org](mailto:mail@stmarysashevill.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) 223-8424  
1432 S.W. 13th Ave., 97201  
The Rev. Lawrence Falkowski, r  
Sun H Eu 7:45 & 10, Sun Sch. 10, Wed H Eu 12

## SELINGROVE, PA

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

## 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](http://www.cotgs.org)  
The Rev. Ben Nelson, asst  
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](http://www.stpauls-satx.org)  
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

**CHRIST CHURCH** 510 Belknap Pl.  
Just north of historic downtown  
[www.cecsa.org](http://www.cecsa.org) (210) 736-3132  
The Rev. Chuck Collins, r; the Rev. Eric Fenton, asst; the  
Rev. Dan Lauer, c; the Rev. Bob Carabin; the Rev. Norman  
Row, asst.  
Sun Eu 7:30, 8:30, 11:00

## MILWAUKEE, WI

**ALL SAINTS CATHEDRAL** (414) 271-7719  
818 E. Juneau [ascrd-cathedral.org](http://ascrd-cathedral.org)  
The Very Rev. George Hillman, dean  
Sun Masses 8, 10 (Sung). Daily as posted.

## LUTHERAN

### MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (909) 869-3317  
The Rev. William R. Hampton, STS  
Sun Eu 10

### LUMBERTON, NC

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

## 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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