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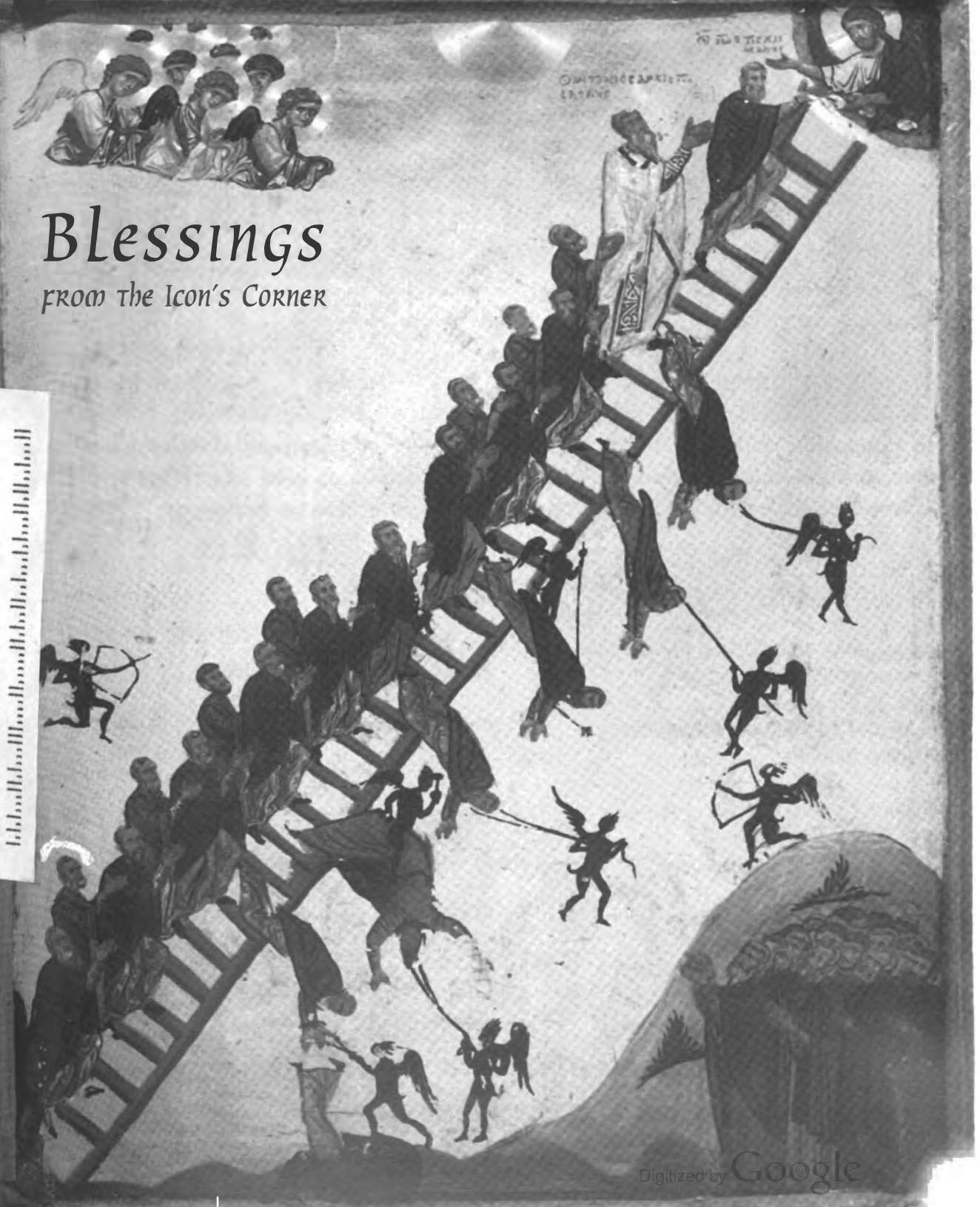
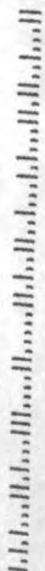
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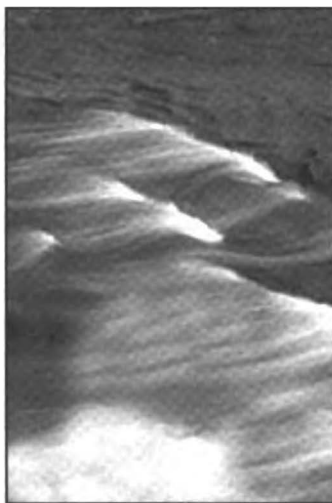
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 Volume 228 Number 12

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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SUNDAY'S READINGS

The Joy of Forgiveness

"... behold the new has come" (2 Cor. 5:17)

The Fourth Sunday in Lent, March 21, 2004

Josh. (4:19-24); 5:9-12; Psalm 34 or 34:1-8; 2 Cor. 5:17-21; Luke 15:11-32

In some parishes, rose-colored vestments are used in place of purple on this "Laetare Sunday," marking the midpoint of Lent. On this day, the faithful may be influenced to approach worship in a spirit of joyful anticipation of the end of the sorrowful season in which we have been "lamenting our sins and acknowledging our wretchedness" (BCP, p. 264). We gather to receive "the true bread which gives life to the world," as we pray in the collect, and, as we recite in verse 8 of the psalm, to "Taste and see that the Lord is good," being "happy" that we "are they who trust in him!"

The passage from Joshua recounts occasions in which the goodness of the Lord in which we rejoice was displayed toward his people. As a memorial of the crossing of the Jordan into the Promised Land was being erected, that event along with the earlier miraculous passing over of the Red Sea was recalled. Then the great feast of the Passover was kept in celebration of God's deliverance of his people.

In the epistle, St. Paul focuses on reconciliation with God. What a joyful

thought it is that we who trust in the Lord may be, "in Christ ... a new creation." We may rejoice in the hope that the sins of which our seasonal observance has invited us to repent are forgiven. We are they who receive the good news that God in Christ, our Passover, initiated reconciliation, "not counting their trespasses against them."

The joy of forgiveness, of deliverance and reconciliation, is wonderfully illustrated in the familiar gospel story of the prodigal son that is read today. The recognition of our need for deliverance from and forgiveness of our sins that this season of penitence stirs within us may be much like that moment in which the wasteful young man "came to himself" and became ready to acknowledge: "Father, I have sinned against heaven and before you." The response to his confession, to his repentance, his returning to the right way, was forgiveness, reconciliation, and rejoicing. In our eucharistic feast, we receive from our Father this same merciful response, and so we give thanks and "make merry."

Look It Up

Read over the text of the Exsultet, BCP, p. 286-7, in preparation for our celebration of the paschal feast.

Think About It

For the prodigal son, repentance was a return to his father's home. To what disciplines or devotional practices from an earlier period of life might you return as a sign of Lenten repentance?

Next Sunday

The Fifth Sunday of Lent, March 28, 2004

Isaiah 43:16-21; Psalm 126; Phil. 3:8-14; Luke: 20:9-19

BOOKS

Exploring Heaven

What Great Christian Thinkers Tell Us

About Our Afterlife With God

By Arthur O. Roberts. Harper San Francisco. Pp. 224. \$21.95. ISBN 0-06-053068-5.

For generations, the topic of heaven remained the *bête noir* of academic theologians, in part to avoid being too "other-worldly." More recently, however, mainstream theologians have begun looking at and discussing Christian notions of the afterlife in more detail, not least due to the work of

Carol Zaleski. To this small but growing chorus Arthur Roberts adds his voice.

Roberts, a former professor of philosophy at George Fox University and a Quaker, provides a theologically centrist, classical Christian account of the afterlife and Christian hope. He examines rather conventional questions such as what the term "heaven" means, where it may be located, who goes there and how, and is there such a thing as "purgatory"? (Perhaps surprisingly, he is willing to entertain the possibility of a sort of purgatory.) Roberts lays out alternatives to his view with some charity, and he interacts effectively with scripture and Christian theology through the ages, at times even drawing in thinkers from other religions. Roberts writes systematically, with clarity and obvious affection for his subject.

If one were to quibble with this book, it would be over its clarity. In his desire to write about heaven in clear detail, Roberts goes too far at times. Although he urges caution and reverence, now and then whimsy gets the best of him: "In heaven, with uncounted galaxies to explore, some mode of safe and speedy travel would seem to be required!" It is at points such as this that a prudent reserve would be better, not out of an agnosticism about the existence of heaven, but in recognition of the limits of our knowledge of it, and a trust in God that goes beyond those limits.

In the end, *Exploring Heaven* is a fit word that deserves to be heard as it

joins the growing chorus of voices, singing of heaven.

(The Rev.) Jason A. Fout
St. Joseph, Mich.

Christian Mystics Their Lives and Legacies

Throughout the Ages

By Ursula King. Hidden-Spring. Pp. 270. \$20, paper. ISBN 1587680122.

In this clearly written and informative book on a complex subject, Ursula King surveys Christian mystics of the early Christian, medieval, and early modern eras as well as the 20th century. She also includes a chapter on Eastern Orthodox mysticism.

King covers a diversity of figures, from Clement of Alexandria to Hildegard of Bingen, from Blaise Pascal to Thomas Merton. Her organization of related subjects by group within chapters (e.g., the Beguines, the Rhineland Mystics, Protestant Mystics) helps maintain the reader's focus. While one may occasionally quibble with her designation of some individuals as Christian and others as mystical, she is always prepared to explain her selections.

The chapter on Eastern Orthodox mystics is especially instructive. Students of classic Western spirituality, familiar with the stigmata, might be surprised to learn that this phenomenon is foreign to the Orthodox tradition. Centered more on Christ's transfiguration than on the crucifixion, Orthodox mystics have felt themselves "taken up into God's uncreated splendor, thereby experiencing glorification of the body in anticipation of its future glory, a foretaste of eternal life to come."

Mystics, King reminds us, have come from all walks of life: desert ascetics, cloistered monastics, pilgrims, bishops, theologians, diplomats, scientists, homemakers, soldiers, and shoemakers. Their stories comprise an important part of our Christian heritage.

They deserve to be better known. Ursula King's book will help to make them so.

Susan Skelton
Dallas, Texas

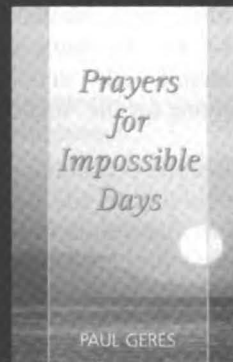


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Nigerian Primate Stays Home

In choosing not to attend Anglican Communion meeting, Archbishop Akinola says agenda ignores General Convention actions.

Expressing concern that the Anglican Communion office could begin planning for the next Lambeth Conference of bishops as if the General Convention of the Episcopal Church had not happened last summer, the Primate of Nigeria did not attend the joint meeting of the Standing Committee of Primates and the Anglican Consultative Council, March 1-4 in Canterbury. The committee is charged with oversight and strategic planning for the Anglican Communion.

Although much of the Communion is currently preoccupied with the crisis caused by the New Hampshire consecration, the agenda prepared before the start of the meeting did not call for a discussion of the crisis, but instead listed issues such as preparation for the 2008 Lambeth Conference and a proposed Anglican Congress to be held jointly, as well as finding a successor to the present secretary general of the ACC, the Rev. Canon John L. Peterson, who will retire at the end of this year.

"Archbishop Akinola is baffled that the Anglican Communion office continues to act as if what ECUSA did does

not really matter," said the Ven. Oluranti Odubogun, the general secretary of the Anglican Church of Nigeria. In September, both the Province of Nigeria and the Council of Anglican Provinces in Africa (CAPA) determined that the Episcopal Church had removed itself from the fellowship of the Anglican Communion. The following month, at an emergency meeting of the primates, the Archbishop of Canterbury established a commission to develop a mechanism for handling serious disagreements among provinces. For Archbishop Akinola to attend a meeting at this time, at which representatives from the province in question would be seated as full partners, would undermine not only the position of his own province, but also that of CAPA, an organization of which he was elected president [TLC, Oct. 19], Archdeacon Odubogun explained.

Presiding Bishop Frank T. Griswold is a member of the primates' standing committee, while Archbishop Akinola is a member of the Anglican Consultative Council Standing Committee. The March meeting was to have been the



Rosenthal/Anglican World press

The Most Rev. Barry Morgan, (right) Archbishop of Wales, celebrates Holy Eucharist on March 1 in the Chapel of Our Lady at Canterbury Cathedral. The regular daily liturgy, marked the opening of the March 1-5 meeting of senior Anglican Communion officials. The Very Rev. Robert Willis (left), dean of Canterbury Cathedral, and members of the cathedral congregation were also present.

first occasion that brought the two together since the primates gathered in London.

In a related development, the provincial synod of Central Africa became the 11th province to break diplomatic relations with those in the Episcopal Church who have endorsed the New Hampshire consecration.



Lambeth Commission 'on Schedule'

Reports that the Lambeth Commission will miss its Sept. 30 deadline are unfounded, according to a spokesman for the Most Rev. Robin Eames, Primate of Ireland and the commission's chairman. "The work of the commission is on schedule," said the Rev. Brian Parker of the Church of Ireland Press Office in Belfast on March 1. Fr. Parker discouraged expectation of a resolution or decision arising from the report before July 2005. The commission is addressing matters of discipline and appropriate boundaries among provinces.

After its Sept. 30 submission, the

Archbishop of Canterbury probably will forward the report for consideration at the meeting of the Joint Standing Committee of the ACC and Primates in the fall, Fr. Parker told THE LIVING CHURCH.

The next phase of the process would take place in the new year. "The primates will be meeting early 2005 and the report will be their main subject of discussion," he said. He said the Anglican Consultative Council "meets in Nottingham in June/July 2005 and this will probably be the main forum for decisions on the report."

Left: The Most Rev. Robin Eames (right), Primate of Ireland and chair of the Lambeth Commission, greets commission member the Most Rev. Drexel Gomez, Primate of the West Indies, outside St. George's House in London prior to the start of the opening meeting, Feb. 9.

ACS/Rosenthal press

Washington Church Hears Diverse Views of Sexuality Issues

Despite nearly unanimous bipartisan agreement that debate leading to a new theological understanding of homosexuality is just beginning, in the six months since General Convention, few bishops, dioceses and rectors seem to have provided forums for discussion that could lead to action. The same cannot be said for the Rev. Tom Logan, rector of Calvary, Washington, D.C., and his bishop, the Rt. Rev. John B. Chane.

In order to help his congregation understand the issue better, Fr. Logan organized a Saturday morning panel discussion on Feb. 28. The event drew an estimated 180 from the primarily African-American congregation.

Six panelists explored how the

church should understand and interpret the authority of Holy Scripture in responding to contemporary issues, especially homosexuality. The panelists supporting an inclusive understanding of the gospel were the Rev. J. Carleton Hayden, chaplain of Howard University; Louie Crew, founder of Integrity and a member of the national church's Executive Council; and the Rev. Michael Hopkins, rector at St. George's, Glenn Dale, Md., and past president of Integrity. The panelists for a redemptive understanding of the gospel included the Rev. Canon Martyn Minns, rector of Truro Church, Fairfax, Va.; the Rev. Kendall Harmon, communications director and canon theologian for the Diocese of South Carolina; and the Rev. Richard Crocker, associate rector at Truro.

Fr. Hayden contended that through the Great Commission, the deposit of faith is committed to the church through revelation, and the church then determines what is authoritative in scripture. He pointed to the early church's inclusion of Gentiles as an example. Congregations should discern through the ministry of the rector and the vestry their mission as disciples of Christ at that point in time. Different congregations will decide different things, he noted.

Fr. Hopkins responded that, as an openly homosexual man, he takes seriously the passages that seem to condemn same-sex relationships. He also said that he exercises his freedom as a child of God to interpret the texts and question their context and the authority for their condemnation.

Ultimately, the panelists grappled with how literally the biblical passages that condemn homosexuality should be read. Mr. Crew argued that even among conservatives, the issue of whether same-sex unions should be blessed is merely a "presenting issue" that overlays deeper questions surrounding biblical authority. Any assertion of biblical authority must be tested against all sexual matters — even those that the church has come to tolerate, such as



Calvary Church archives photo

Calvary Church was established more than a 100 years ago as a segregated congregation.

heterosexual divorce and serial monogamy.

"Gays and lesbians don't see the Bible as a book of liberation, resurrection, and Jesus' love, but a clobbering book to be hurled at them," said Mr. Crew. "The Word of God is not a book, but the person of Jesus."

Canon Harmon agreed with Mr. Crew that the dialogue about homosexuality is merely the tip of a much larger iceberg. Canon Harmon, however, defined the deeper issue as being mutually exclusive visions of the gospel. "There are two visions of Jesus' work: costly grace and cheap grace," he said. "The gospels say, 'Go, and sin no more.' We've replaced the gospel of salvation with the gospel of affirmation."

The congregation was to have considered a resolution the following day which would have put the parish on record in opposition to the manner and result which General Convention reached, but when a draft resolution was circulated on Saturday, a number of participants asked that it be tabled in order to allow for more discussion.

"We are at the beginning of a process," Fr. Logan said. "Calvary is not contemplating leaving the diocese of Washington. I have framed the discussions on the narrow issue of the church's blessing of same-sex unions, making sure that Calvary remains not only within the Episcopal Church, but also within the Anglican Communion. This is not a position against anyone; it is affirming the historic faith."

Heather Newton

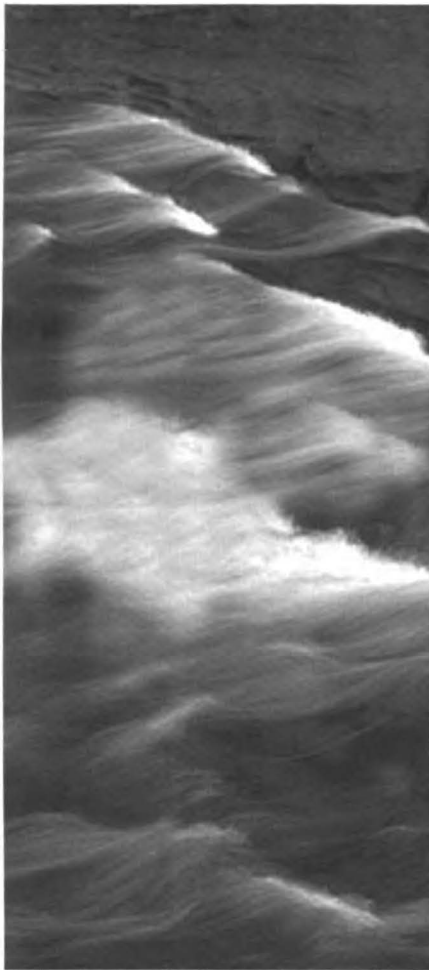
Integrity Says Uganda Chapter Founder Committed Fraud

Integrity, an advocacy group for homosexual, bisexual and transsexual Episcopalians, said last month that it had been defrauded by the founder and chief spokesman of its Uganda chapter. The Rev. Erich Kasirye allegedly misappropriated funds for his own use by deceiving overseas supporters with false tales of oppression, imprisonment and persecution.

In a press release dated Feb. 23, Integrity charged Fr. Kasirye with having organized a "number of scams using his connection with Integrity Uganda." In addition to soliciting funds under false pretenses, title to a building — built with significant Integrity funding — has been transferred. Fr. Kasirye "publicly renounced his connection with Integrity to church officials and turned over to them the Kitemu Community Center, which has been the base of Integrity ministry in Uganda."

The Rev. Michael Hopkins, Integrity's Director of Global Mission, told THE LIVING CHURCH the allegations came to light about six months ago. The amount of money solicited by Fr. Kasirye in his false

(Continued on page 16)



The Many Waters of

BAPTISM

Part 5: The Water of Mystery

Deep calls to deep at the thunder of thy cataracts; all thy waves and thy billows have gone over me. (Psalm 42:7)

By Daniel Muth

With few exceptions, God grounds his self-revelation in history. He makes himself known through discrete events and persons in specific times and places. One exception, of course, is the story of Job. He lives and suffers and laments and complains at no particular time and in no particular place. He is any man, if not everyman.

God has given Satan leave to destroy Job's goods, his home, his family. All this Job accepts with equanimity: "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." Matters change when Job's health is attacked. Afflicted with loathsome sores, his patience reaches its limit. In smoldering anger, he goes to sit among the ashes and there he is joined by his three friends who sit silently with him seven days.

Job finally opens his mouth and begins to pour out a long (most of the next 29 chapters), eloquent scream of pain. His friends, who until now have been righteous, even heroic in their silent companionship, mistake the cry of a disappointed lover for the carping of a disgruntled soul. They try to convince Job that he is guilty of error, failing to see that theological rectitude has nothing to do with it. Job has loved the Lord and feels abandoned by him and cries out in pain that his close trust appears to him betrayed.

Only God can reply, and when he does his voice

seems ungentle: "Gird up your loins like a man, I will question you, and you shall declare to me." "Like a man"; not an angel, and certainly not a god. Job is a limited, fallible mortal. He cannot know the deep ways of God: "Have you entered the springs of the sea, or walked in the recesses of the deep?" A man can no more plumb the depths of the mystery of God than he can swim to the bottom of the ocean and so know its mysteries. And in Job's acknowledgment of his finitude and acceptance that God reveals what he wills and not

A man can no more plumb the depths of the mystery of God than he can swim to the bottom of the ocean and so know its mysteries.

necessarily what we want, a right relation of creator to creature, of lover to loved is restored. And God rebukes the friends whose concern was with right knowledge rather than right relationship, and he orders of them a sacrifice that they might be restored, and Job will pray for them for he is a true friend.

A second timeless man of the Old Covenant, Jonah encounters God's mystery in a way as direct, but in a manner quite different. Called by God to a foreign land. Jonah wishes not even to offer hope of repentance to the children of Nineveh. He flees in the opposite direc-

Discussion Questions

tion and by his own fault and at his own behest is cast into the sea. He sinks, perhaps thinking with some relief that in death he will escape his duties, but a fish swallows the wayward prophet. And in the belly of the fish, in the depths of the sea, the prophet, for the first time, shows wisdom. He sings a song of thanksgiving to God for his rescue. And, when vomited up on dry land, the wiser, chastened prophet is ready for the next stage of his mission.

It is not given to man to know more of God than he wills to reveal of himself. Two errors we may make in this regard. God, we may conclude, is so great that nothing truly accurate can be said about him; therefore, we'd best say nothing and so we become effective agnostics. Or, God's greatness is such that anything we say about him will be true in some sense; therefore, we can say whatever we like and so we become effective agnostics. Scripture gives a different answer and provides an image of divine revelation in the symbol of the fish.

If the mystery of God is like the depths of the ocean, the fish is that which dwells there and may be drawn out to give a sense, perhaps small, but nevertheless accurate, of what the depths are like. And as a fisherman must prepare and labor to catch his prize, so must the man who would contemplate the divine mystery pray, study the scriptures and the Fathers and the teachings of the Church, and so incline his heart to wisdom. And maybe the fish will bite today and maybe tomorrow.

In a vision, the prophet Ezekiel sees a stream flowing from the Temple of the Lord. It steadily gains depth and in it every swarming thing will live and fishermen will come to it to cast their nets and so, as it is said in both the prophets Isaiah and Habakkuk, will the earth be "filled with the knowledge of the Lord as the waters cover the sea."

The prophets preach and are persecuted and time flows on and in the fullness of time, God himself comes to pitch his tent among us, the Son incarnate. And he calls to the fishermen to cast their nets into the sea and the catch is so great that their nets are breaking, and they fill their boats so that they begin to sink. So does the Son give far greater knowledge of God's extravagance to his disciples than had even the prophets.

He comes with his disciples to Capernaum and the tax collectors ask if he is to pay the half-shekel required of every Jewish man for the temple. Whom, he asks Simon, do the kings ask to pay tribute, their sons or others? Others, Simon replies. "Then the sons are free." Yet in his wisdom, our Lord would not give unnecessary offense and so he sends Simon Peter out to catch a fish and instructs him to take the shekel from its mouth to pay the tax for them both. Thus does the wisdom of divine revelation suffice for the needs of the day. And what of us? Are we ready to cast our nets into the Mystery? What "fish" of knowledge has he in store? □

Recommended Hymns: 329, 534, 388

Job wishes to know God. His friends wish to know about him. How do you see the difference? Since either one is inadequate without the other, what are you doing to remedy the lack of each in your life? What are you doing to learn more about God so that you might know him better? What are you doing to help others in your congregation?

Jonah is so human, one imagines that God must have found him impossible not to like. It is, after all, only after he has run away, encountered a storm, been thrown into the sea, and swallowed by the fish that he comes to God in prayer. How has your life been like that? What had to happen for God to get your attention? How have you shown wisdom since?

How have you, in your life, made preparations, like the fisherman, to cast your net into the mystery of God? What reading have you done to learn more of him? How have you shaped your prayer life so as to be ready to receive him? How has your congregation helped you? What can you do to better receive your congregation's help?

It is simply not possible to truly know Jesus without knowing what scripture has to say about him. It is not the intent of this series to do anything other than present him as he is revealed in scripture, as understood by the apostolic church. How well do you know scripture? How well do you know how the Church has interpreted scripture? What can you do to know it, and thereby him, better?

In this week's meditation, the miraculous catch of fish represents the enormity of the knowledge of God occasioned by his incarnation, earthly ministry, and leadership of his Church. Traditionally, the story has been interpreted to represent the catch of souls that will follow the Church's proclamation of him. Do you see a connection here? Knowledge of God, relationship with him, invariably leads to proclamation of him. How is this true in your life? In the life of your congregation? How can you change to better proclaim him to your needy corner of the world?

Next week: The Water of Obedience

Daniel Muth is a nuclear engineer who is a member of Christ Church, Port Republic, Md.



Blessing from the Icon's Corner

Through The Thin Veil

By Ann Rose

Certain icons show Jesus in the upper right corner, leaning out of heaven into our world, his hand blessing the person or people in the picture. The little compartment where Jesus is standing is a quarter-circle at the corner, like the shape of the suns we made as children when we put them in the corner of a picture. By having Jesus above and at the same time very immediate to the human action below, apart in a separate space but reaching right out of the apartness, the image combines the transcendence with the immanence of God.

The icon of St. Macarius is one that shows the corner Jesus as the Lord who is risen but absolutely involved in the details of our lives. Macarius, a Russian saint who built great monasteries, is pictured towering over his beautiful Orthodox monasteries, his size reminding us of the primary importance of people allowing themselves to be the temples of God. If the spirituality of the saint and builder is in order, if he himself is God's temple, the beautiful buildings will follow naturally. Directing the life of St. Macarius, and after that his building accomplishments, Jesus reaches into the scene, engaged, involved, blessing.

Another Russian icon that shows Jesus in the upper right corner is the icon of Saints Boris and Gleb. The two men are on horseback, a detail consistent with their actual story and also a good metaphor for traveling through life. Up in the corner and right ahead of them on their journey is Jesus, reaching out into their world, blessing their travels and their lives and their deaths.

A third icon with this image of Jesus is the 12th-century Heavenly Ladder of St. John Klimax that shows men on their spiritual journey climbing a ladder toward heaven, with identifiable devils attempting to pull them off the ladder. The picture has all the necessary components of a spiritual journey: a clear sense of where the journey is going (toward God); a community of believers taking the journey together; encouragement from both the heavenly "cloud of witnesses" and the earthly community (both angels above and monastics below seem to be clapping them on as they climb the ladder); and Jesus leaning out of the corner, the host who welcomes, the God who blesses.

Many icons and other types of pictures in medieval art show a hand, God's hand, either coming straight down into the center top of the picture, or coming in from the right top of the picture. The hand image is basically the same idea of God reaching from what we consider one world, into another, easily piercing whatever barrier we envision between the two spheres of reality. But my favorite portrayal, because it is so clear and reassuring, is Jesus in the upper right corner, almost as if he is in a little loft above the living room of a house while everyone else is involved in their activities. You glance up from your activity and see that he is right there, totally present, with more perspective from his elevated position, and with the ability to make a difference in the scene if he is invited to participate. He is reaching out to us through the "thin veil," as Celtic literature refers to it, that we tend to think divides the spiritual from the physical world. The picture suggests that maybe the veil is only in our minds.

Maybe the veil separating the physical and spiritual worlds is only in our minds.

A song that has been popular in recent years repeats the line, "God is watching you, God is watching you, God is watching you ... from a distance." When I first heard the song, I found the tune catchy and I vaguely heard the "God is watching" words, and thought it was nice to hear a God message in a popular song. Then one day I listened to the words more carefully and realized that, if anything, God in the song was the disengaged "absent architect" or "cosmic clockmaker" of the Enlightenment period. The chaos and suffering of the world are not things the God in the song is involved with or cares about. He

is merely watching our world, from a safe distance. *Au contraire* with the icons with Jesus in the upper corner. He is leaning into our picture, reaching into our lives, stretching out his arm to bless us on our journey, protect us, give us some pointers, ponder with us about the things that are happening, and invite us to join him in creating order from the chaos.

I especially like going into the kitchen to make my morning coffee during the months when my icon calendar in the kitchen features one of the icons with Jesus in the upper corner, reaching out to accompany me in the day ahead. Sometimes I even nod to the calendar and whisper, "Thank you."

Ann Rose is a member of St. Thomas' Church, Miami, Fla.

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The Most Rumpled Reverend

The *Anglican Journal*, newspaper of the Anglican Church of Canada, published an article recounting the ministry of Canada's retiring primate, the Most Rev. Michael Peers, in its February issue. Among those interviewed for the article was retired Presiding Bishop Edmond L. Browning. The article cited a contrast between the two former primates.

"The contrast between Ed Browning and Michael Peers — the former small and dapper, and the latter, described by one friend as 'reassuringly rumpled' — prompted one church observer to comment that 'Ed Browning goes to a house of bishops' meeting in suit and clerical collar and everyone calls him Ed. Michael Peers goes in sweatshirt and slippers and people call him Your Grace'."

*

In his address to diocesan convention, the Rt. Rev. Charles C. vonRosenberg, Bishop of East Tennessee, lightened the mood with this observation "... from my viewpoint at the rear of the processional line:

"From that perspective, I have seen the tip of a tiger tail emerge from the bottom of one clergy cassock. And I have noted some Mickey Mouse ears perched atop another rector's head. While I do not necessarily advocate these particular liturgical ornamentations, I can conclude, though, that a healthy sense of humor is alive and well in East Tennessee."

It seems to me that the rest of the Church could use some of that humor these days. Bishop vonRosenberg agrees: "Humor provides a wonderful antidote for heightened tensions, my friends. Humor likewise challenges the temptation to take ourselves too seriously. I commend us all, therefore, to attend to and to celebrate the gift of humor in our lives — especially in times of significant stress."

*

How's this for an evangelism tool? Among the products offered at Church Publishing's website Bookstore is "The Episcopal Beach Towel." It is emblazoned with the Episcopal Church seal

and the familiar message "The Episcopal Church Welcomes You." It costs \$20.

*

Church Times reports that the vicar of All Saints' Church, Douglas, Isle of Man, tried to stop the Anglican habit of sitting in the back pews by putting "no entry" signs on those rows and "please enter" on the front pews. No word yet on whether the Rev. Ernest Pettengell's idea worked. If it's anything like the churches I know, the signs will have no effect on where people sit.

*

Another British attempt at evangelism was noted by *Church of England Newspaper*, which reported on the "Come Back to Sunday" campaign launched at St. James', Chorley. The parish sent 150 invitations to members who normally aren't in church on Sundays, and it worked. Attendance doubled from about 100 to more than 200 after the invitations went out. Unfortunately, the vicar wasn't there to greet the lapsed members. He was home with a case of German measles.

*

Question: How many members of the House of Bishops does it take to change a light bulb?

Answer: It takes 63 — one to hold the light bulb and 62 to turn the Church around.

*

From the Ship of Fools website (ship-of-fools.com), a visitor named Liz writes: "At Southwark Cathedral in the U.K. each year is held a service in memory of all those who donate their body parts to medical science. I was most alarmed when I attended one of these services and, according to the service sheet, was invited to stay behind at the end for a finger buffet."

*

Note to Bill in "Metro Atlanta:" The listings in the Church Directory at the back of the magazine are paid advertisements. TLC does not "endorse" congregations by placing their ads in the magazine.

David Kabelage, executive editor

Did You Know...

Christ Church, Quincy, Mass., is observing its 300th anniversary this year.

Quote of the Week

The Very Rev. C.B. Baker, dean of St. Mary's Cathedral, Memphis, Tenn., on diocesan convention legislation in response to the New Hampshire consecration:
"Democracy may be a great way to run a country, but it's a terrible way to run a church."

**We honor the Blessed
Virgin Mary for who she
is, for her obedience to
God's message, and for
her role as *Theotokos*,
Mother of God.**

Worthy of Honor

Recent issues have included letters to the editor about the role of the Blessed Virgin Mary in the Episcopal Church and throughout the Anglican Communion. The correspondence was prompted by a guest column written by the Rev. Esteban Saucedo [TLC, Feb. 8]. Fr. Saucedo questioned whether the Episcopal Church was being honest to newly arrived Hispanic persons when it offered celebrations of the Feast of Our Lady of Guadalupe, and whether devotions to the Virgin Mary by Anglicans were appropriate.

It may be helpful to remind some that Mary has long been honored by Anglicans. There are churches and cathedrals and schools named for her. Feast days to pay tribute to her, prayers and devotions to her. Mary appears in stained glass windows, statues and icons in our churches, and in hymns sung by Anglicans through the years. She is cited in prayers and canticles, particularly those found in the 1979 prayer book. She appears in readings of scripture found in our lectionaries. Yet there are those who are suspicious of the attention being paid to her.

As some of the letter-writers pointed out, Episcopalians, like Roman Catholics and the Orthodox, do not worship Mary. They may venerate her or participate in devotions which emphasize her, but they do not worship her. Only God is worshiped.

Devotion to the holy mother is appropriate for Anglicans. We honor her for who she is, for her obedience to God's message, and for her role as *Theotokos*, Mother of God. We have a wonderful opportunity to pay tribute to Mary this week with the Feast of the Annunciation on March 25. On this day we recall Mary's positive response to the messenger of God that she is to deliver "the Son of the Most High" (Luke 1:32). Her reply, "let it be with me according to your word" (vs. 38), was a supreme act of obedience and adoration and is worthy of a celebration. We hope the Feast of the Annunciation is celebrated with great joy in the midst of our Lenten discipline. It would be regrettable to have only a pious few observe this day.

Movie Offers Opportunities

We have been bombarded for months by publicity about the movie *The Passion of the Christ*. Even before the film opened on Ash Wednesday we learned of the graphic violence it portrayed, we were told of the liberties it took with the gospel accounts of the crucifixion, and we were made aware of the controversy over whether an anti-Semitic message was generated. With high-profile Hollywood star Mel Gibson directing, the movie has attracted more attention than any in recent memory. Now that it's at theaters everywhere, opinions of all sorts are being widely circulated.

The fact that the movie purports to examine the last hours before the crucifixion of Jesus is enough to stir up interest among Christians, but many have turned aside upon learning that Mr. Gibson turned to sources besides the Bible for his presentation of the passion. Whether or not one believes the film creates a hostile attitude toward Jews, one could be hopeful that this concern could lead to cooperative interfaith dialogue.

Mature, responsible persons probably can gain a great deal from the movie if they go to the theater knowing what to expect. If they are prepared for the brutal, punishing violence and the graphic depiction of Jesus' suffering, it may well be a powerful emotional experience. For those who dwell on the gore and torture, it may be easy to overlook the film's message of salvation. Regardless of one's views, we hope one important fact is remembered: It's only a movie.

Mary Surrendered to God

By D. David Clemons

Then Mary said, "Here am I, the servant of the Lord; let it be with me according to your word" (Luke 1:38).

With these words an unmarried woman of Nazareth in her mid-teens became pregnant. With these words she became the mother of Jesus, and his mother, we certainly like to think, the first Christian even before God's Christ was born. According to a school of thought in the religion of Islam, these words also made her a Muslim more than five centuries before Muhammad was born. Let me explain.

Both words, Islam and Muslim, are derived from the same Arabic word meaning submission or surrender. To quote Karen Armstrong in her biography of Muhammad (Harper San Francisco, 1993):

"Eventually Muhammad's religion [devoted to the worship] of al Llah [the one and only God] was known as *islam*, the act of existential surrender that each convert was expected to make to God: a *muslim* is 'one who surrenders' his or her whole being to the Creator" (p. 97).

On national television (PBS), I recently heard a spokesman for Islam state that the one God Muslims believe in is the same God that Abraham, Isaac, Jacob, and Moses believed in and prayed to. He added that each of these figures so important to Jews and Christians were Muslims too. These men were Muslims 600-1,600 years before Muhammad was born because, in each case, they had submitted their will, their mind, their heart — in a word, their *life* — to God.

What a concept! According to this liberal and progressive understanding of their religion, what makes a good Muslim is not devotion to Muhammad or the scripture he produced we know as the Qu'ran, as much as submission and surrender to God. On the basis of this line of reasoning, her act of surrender would surely make Mary a Muslim as much as any of the prophets and patriarchs of

both the Old Testament and Islam.

It is common knowledge that three of the most important worldwide faiths of the human race share two unique characteristics. Judaism, Christianity, and Islam all are monotheistic, i.e. they allow for only one supreme deity who created everything there is. Also, the adherents of these three religions are people of the book; for each of us the written word we hold up as our divinely inspired scriptures has something authoritative to say about who God is, what he expects from us, and how we are to treat one another.

It is not so widely recognized that Muslims, Christians and Jews have a third point of similarity, and that is what I would call the goal each of our faiths holds up as the happiest and most desirable way to live. Jews call this goal obedience to the law God gave to Moses, the torah, of which the greatest commandment is, "Love the Lord your God with all your heart, all your soul, and all your mind." Christians call this goal believing and trusting in God's Christ enough to deny ourselves, pick up our cross, and follow him anywhere he leads. Muslims call it submission to the word, the way, and the will of God as revealed, then recited and written down according to God's prophet Muhammad.

Whether we call the decision and the effort we have to make to become active members of one of these faiths obedience, or trust, or submission, aren't these words similar? Doesn't the spiritual process these words describe have a similar intent? Don't they make similar challenges and demands on our individual souls? Don't these words invoke a relationship to God that is more personal and primary than any preoccupation with the details of the method by which this relationship comes to pass?

In this vein let us turn our attention to Mary, the Blessed Virgin Mother of Jesus Christ. According to this view of what constitutes a good Jew, or a



(Continued on next page)

(Continued from previous page)

good Christian, or a good Muslim, she would rank among the most perfect of them all. I am biased, to be sure, but I believe no better example of obedience and surrender to our trust in God's will can be found in any of our scriptures with the lone exception of Jesus in Gethsemane.

All she did was to say "Yes!" But what a yes it was. Mary's yes was without qualification or reservation. After being at first frightened, she was yet bold enough to ask the angel to explain what his appearance meant. When she finally agreed to what God asked, her yes was fearless. The degree of obedience, trust and surrender embodied in her yes was unequivocal and absolute. The innocence of heart, purity of conscience, and idealism of mind contained in her yes have made her the model and paragon of discipleship for most Christians over the centuries.

I would propose that for anyone who looks at the role she played in the birth of Jesus and really lets the message of the text sink in, Mary is an example without rival of what God can accomplish when any human being obeys, trusts, or surrenders to God's will as entirely as she did. Of course, she alone was offered the unique and unrepeatable role of literally conceiving, carrying and bearing the Messiah into the world. When we, however, are given the opportunity to turn our lives and will over to God's grace and guidance at any given moment or for the whole course of our lives, the result is not that different from Mary's.

The result is always Christ. The outcome is always that God's love, mercy and justice take on human flesh a new way in us. What is born from obedience, trust and surrender is always the miracle that our human words, human touch, and human companionship can become the words, touch and companionship of Jesus Christ in the world again for others. □

The Rev. D. David Clemons is the priest-in-charge of St. Joseph of Arimathea Church, Yucca Valley, Calif.

LETTERS TO THE EDITOR



The Wrong Approach

The American Anglican Council had 40 percent of the deputies and bishops at General Convention agreeing that Canon Robinson should not be consecrated, but by the time of the Plano gathering [TLC, Feb. 8] its supporters proudly claimed some part of 10 percent of the dioceses now agree with them.

Although it has been busy strategizing about "taking over" the Episcopal Church, there is little evidence it put much effort into the one legitimate way to actually do it: convince diocesan conventions to elect deputations to the General Convention who agree.

Here is the way to take over the Episcopal Church without threats, efforts to intimidate, or litigation: Organize for the 2006 General Convention. The AAC could, with some effort, work diocese by diocese to elect deputations and then stop General Convention from any further action in this arena, and elect a Presiding Bishop.

That is how the ordination of women, support for civil rights, and a new prayer book came about. Unless and until AAC's supporters have made that effort, they will deserve whatever ecclesiastical sanction comes their way. They make a mockery of the notion of civil disobedience applied in the church realm because civil disobedience happens only when all administrative remedies have been exhausted, and out of a spirit of taking on oneself the suffering of the opposition.

As Gamaliel pointed out so long ago, if their work is of God, nothing can stop them. I would submit that not even the mechanics of General Convention is strong enough to stop a work of God. Let AAC organize for the next three years — teach, reason, convert at diocesan levels. Barring that, its effort will continue its current track record of failure.

*(The Rev.) Michael B. Russell
All Souls' Church
San Diego, Calif.*

It seemed ironic that the meeting in Plano began on the national observance of Martin Luther King's birthday. Throughout the Church's conversations about whether to acknowledge gay people as fully human, the fears of those opposed to such recognition have reminded me vividly of the fears present in my native Mississippi during the civil rights struggle of the 1960s.

When the court-ordered desegregation of our public schools happened in 1969, fearful white families organized a network of private academies. They had their separate funding, administration and sports leagues, creating a pure, parallel system protecting what was called our "traditional way of life."

In our town the academy actually helped, taking the most hotheaded and fearful out of the schools while integration proceeded in a peaceful, orderly manner. Once people saw that educational life continued normally, the need for the academy evaporated and it closed. In other towns where academies continued, some gave up their all-white identity, particularly when the opportunity to recruit a gifted black athlete presented itself. But, in other communities, the divide remains, profoundly separating black from white and perpetuating prejudices that most of the rest of the culture now regard as shamefully anachronistic.

My guess is that whatever new separatist network is created, it will wither as the presence of faithful gay couples becomes as normal as a

black person in a restaurant. Then the organization will either die or become reconciled to the rest of the church or evolve into a kinder, gentler network of more enduring values, or else simply become another embarrassing anachronism.

*(The Rev.) Lowell E. Grisham
Fayetteville, Ark.*

Creation Ignored

From the perspective of a gay Anglican, long self-exiled from his church, but more recently returned to the fold in the hope it had become less judgmental, I view the burgeoning schism in our Church with distress. It is, I suppose, no accident that our three principal creeds jump straight from the virgin birth to Christ's death on the cross. We are not even expected by our theologians to believe in the life and teaching of Jesus.

A blind fixation on church tradition and doctrine as opposed to Christ's teaching has led to the tragic history of violence and brutality, ignorance and persecution that blights 2,000 years of what passes for Christianity. The Church ruthlessly ignores the revelation of God's creation, constantly unfolded before its closed eyes by science, in favor of ignorance and superstition thinly disguised as tradition and scripture.

For 400 years the Roman Catholic Church denied the veracity of Galileo's discoveries because they were contrary to tradition and Rome's misinterpretation of scripture. The Anglican Communion is about to tear itself to pieces for precisely the same reason.

We are at a crossroads in our faith. In one direction lie tradition and the misinterpretation of scripture. In the other lies the teaching of our Lord Jesus Christ. Pharisees will take the former road, Christians the latter.

*Andrew Trimmingham
Paget, Bermuda*

Understanding Liturgy

The editorial, "Worship for All People" [TLC, Feb. 8] discusses the work

of Sts. Cyril and Methodius in translating the liturgy into the Slavic language, reminding us to "think about how the gospel and our worship can be communicated in a way that is accessible to all people..."

Ironically, in the Russian Church today, the liturgy is still done in "Church Slavonic," a writing and language close to the original work of the saints. But the Russian language has changed over the 1,000 years since then, and today very few Russians understand what is being said or sung in their church. It is similar to how it would be if Episcopal services were done in the English of Chaucer's time.

*Beyer R. Patton
East Lynn, W. Va.*

Fallacy Shown

I appreciated Fr. Schwab's meditation on family life and the Anglican branch of the Christian family [TLC, Jan. 18]. It is a good example of the fallacy exemplified in three of the synoptic gospels.

The strict logic of the Sadducees failed to meet with the Lord's approval: "Jesus answered them, 'You are wrong, because you know neither the scriptures nor the power of God'" (Matt. 22:29 [NRSV]). The flaw in the Sadducees' argumentation is obvious: Whenever we correlate the effable with the ineffable, we come short of the truth. We cannot pour the ocean into a bucket. By the same token, we cannot fit the ecclesiological mystery of "the Communion of Saints" — the Family of God — into the image of one single human family. To try to do so is to attempt an impossible Procrustean task. There is no such thing as a one-to-one correspondence between the natural and the supernatural. The Church that the Lord Jesus is building far exceeds the limits of a family of 12 grown and quarreling brothers and sisters whose parents have died.

It seems to me that Fr. Schwab's meditation and the Sadducees' meditation have many things in common.

*(The Rev.) Federico Serra-Lima, SSC
Trinity Church
Ashland, N.Y.*

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AMiA Bishop to Oversee Canadian Congregations

In separate statements, the acting Primate of Canada and the Rt. Rev. Michael Ingham have said they will take no canonical action for now against four priests in the Diocese of New Westminster who last month accepted an offer of temporary pastoral care from a bishop of the Anglican Mission in America (AMiA). On Feb. 13 the Rev. Paul Carter, incumbent (rector) of Immanuel Church-Westside, Vancouver, B.C., announced that four of the 11 congregations in a coalition opposed to same-sex blessings had accepted an offer of temporary pastoral care and oversight from Bishop T.J. Johnson of the AMiA.

According to Fr. Carter, Bishop Johnson will function with the permission and supervision of what was initially four primates: the Most Rev. Yong Ping Chung of Southeast Asia, the Most Rev. Emmanuel Kolini of Rwanda, the Most Rev. Fidele Dirokpa of the Congo, and the Most Rev. Bernard Malango of Central Africa. A fifth primate, the Most Rev. Benjamin Nzimbi, Archbishop of Kenya, has subsequently added his support.

In explaining their offer at this time,

the primates noted that "a crisis of faith and leadership" had arisen in New Westminster following the authorization of the blessing of same-sex unions "and the actual performance of the same in a church with the authorization of Bishop Ingham." They noted that the October 2003 primates' meeting condemned this innovation and requested Archbishop Michael Peers (now retired) "provide 'temporary adequate episcopal oversight' to those churches and clergy who" were unable "to accept the revisionist direction of the diocese." The Canadian House of Bishops eventually established a task force to investigate and report its findings next month.

Given that the task force has not completed its work, the intervention by the primates was particularly inappropriate and unwelcome, according to Vianney (Sam) Carriere, a spokesman for the Most Rev. David Crawley, acting primate.

There is "a long tradition in the Communion that bishops and primates do not interfere in the life of other provinces" said Mr. Carriere. Moreover,

he added, this action at this time complicates the work of a task force established by the Canadian House of Bishops and charged last fall with making recommendations by April on how to resolve the impasse.

The four parishes that have accepted the primates' offer, will still remain within the Anglican Communion in New Westminster coalition, according to Leslie Bentley, an ACiNW spokesperson, who added that full, permanent alternate episcopal oversight remained "the unifying desire of all 11 parishes." Archbishop Yong and the other Primates "made the temporary offer" of oversight "out of pastoral concern" she noted. "This offer is just a safe haven until the realignment" of the Communion takes place."

(The Rev.) George Conger

Integrity

(Continued from page 7)

imprisonment claim alone "was easily \$2,000-3,000," according to Fr. Hopkins. "The amount lost in the community center is difficult to determine because it was built out of program funds provided to Integrity Uganda from Integrity USA" he added. The *Voice of Integrity* in its Summer/Fall 2002 issue reported \$29,129 in grants to the Uganda chapter in 2001, while the Summer/Fall 2003 issue reported gross Uganda related expenses in 2002 at \$12,627. "Fr. Kasirye denies all charges as misunderstandings," said Fr. Hopkins, who is reporting the theft to the "church authorities" in Uganda.

The Anglican Church of Uganda has maintained that the organization was an elaborate confidence scam since its formation. As recently as the General Convention of the Episcopal Church last summer, the now retired Archbishop of Uganda, the Most Rev. Livingstone Nkoyoyo, publicly called Uganda Integrity "a fiction and a sham" designed to enrich its Ugandan promoters at the expense of American sympathizers.

(The Rev.) George Conger



Fr. Hopkins

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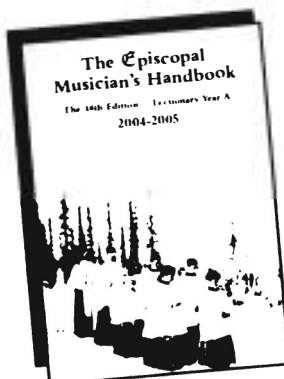
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The Rev. **Doug Anderson** is rector of St. James', 417 Olive St., Texarkana, TX 75501.

The Rev. **David Barr** is assistant at San Jose, 7423 San Jose Blvd., Jacksonville, FL 32217-3498.

The Rev. **William Cavanaugh** is rector of Epiphany, PO Box 830218, Richardson, TX 75080.

The Rev. **Joseph Dunlap** is rector of St. Paul's, 3706 W St. Paul Ave., McHenry, IL 60050.

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Chicago — Carolyn Bavaro, Lisa Hackney, Fran Holliday, Kara Wagner Sherer, George Smith.

Minnesota — Margaret Dostal Fell, Karl Stevens.

North Carolina — Bruce Waters Woodcock (for the Bishop of Southeast Florida).

Receptions

California — Martin Juarez Herrera.

Renunciations

Western Louisiana — Richard D. Cloud.

Deaths

The Rev. **Walter F. Rauh**, priest of the Diocese of Kentucky, died Dec. 30. He was 73.

Born in Louisville, KY, he served in the Navy in World War II, and was a commander of a PT boat in the Pacific. Following the war he graduated from Elmhurst College, Union Theological Seminary and the Episcopal Theological Seminary of the Southwest. He served in the Evangelical and Reformed Church for five years, then he was ordained deacon and priest in 1957. Fr. Rauh was priest-in-charge of All Saints' Church, Concord, NC, 1957-62, then moved into a number of non-parochial ministries in Chicago and Florida. He returned to Louisville and functioned as a supply priest. He is survived by his wife, Bonnie, three children, grandchildren and great-grandchildren.

The Rev. Canon **Sydney A. Woodd-Cahusac**, of Greenwich, CT, died Jan. 3 in Greenwich. He was 85.

Canon Woodd-Cahusac was a native of New York City. He graduated from Princeton

University and joined the Marine Corps in World War II, serving as a captain, and participating in the landing at Iwo Jima. He graduated from the Yale University Law School and became treasurer of American Standard, Inc., and later filled the same function at Rockefeller University, retiring from there in 1984. He was ordained deacon and priest in 1986, and served the parishes of St. Barnabas', Greenwich, and Christ Church, Greenwich, where in recent years he was associate pastor. He was made an honorary canon of Christ Church Cathedral, Hartford, CT, in 1989. He is survived by his son, Kenneth, and daughters Lee and Ann, two grandsons and three granddaughters.

The Rev. **Gayle Sublett**, who led Messiah Trinity Episcopal/Lutheran Church in Louisville, KY, died unexpectedly Dec. 16. She was 63.

Born in Lexington, KY, she received degrees from Georgetown College (KY), the Episcopal Theological Seminary in Kentucky, and Southern Baptist Theological Seminary. She was ordained deacon in 1994 in the Diocese of Kentucky. Deacon Sublett was chaplain at Our Lady of Peace Hospital in Louisville and deacon at Holy Trinity, Louisville, then at Messiah Trinity before pursuing ordination to the priesthood. She was ordained priest in 2002. She is survived by her husband, Karl, and three children and grandchildren.

Deaths of other clergy as reported to the Church Pension Fund:

- | | |
|---------------------|-----------------------|
| Roy M. Atwood | 82 N. Kingston, RI |
| Robert A. Bolton | 75 Brantwood, TN |
| David T. Bradley | 85 Dudley, MA |
| Crawford F. Coombes | 72 South Yarmouth, MA |
| John P. Conway | 84 Inverness, FL |
| James H. Cupit, Jr. | 84 Bryn Mawr, PA |
| Mark D. Grotke | 43 San Francisco, CA |
| Lowell B. Harlan | 80 Tulsa, OK |
| Thomas H. Jones | 47 Tonawanda, NY |
| George H. Kerr | 81 Williamsville, NY |
| Paul H. Kratzig | 86 Corpus Christi, TX |
| George A. Kyle | 70 Hampstead, NC |
| David E. Landholt | 80 Columbia, SC |
| William H. Landram | 62 Seattle, WA |
| Lynwood C. Magee | 82 Charleston, SC |
| Robert B. McCormick | 89 Plymouth, IN |
| Bernard C. Osburn | 62 Oakdale, CA |
| Henry H. Pan | 84 Taiwan, R.O.C. |
| James H. Petersen | 77 McLean, VA |
| Robert M. Powell | 73 Annapolis, MD |
| Sturgis L. Riddle | 94 New York, NY |
| Atwell Stewart | 86 San Diego, CA |
| Raymond R. Taylor | 86 Stuart, FL |
| Lionel Theriault | 78 Slingerlands, NY |
| Catherine L. Welton | 78 Sidney, MT |
| Victor Zuck | 95 Williamsport, MD |
| John Zulch | 91 Mt. Pleasant, TX |

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Drama and the Gospel

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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; or visit <http://tens.org>

POSITIONS OFFERED

FULL-TIME RECTOR: **Trinity Episcopal Church, Parkersburg, West Virginia.** Trinity Parkersburg is a historic church, with a congregation of 250, located on the banks of the Ohio River. The strength of our parish family has helped us grow and kept us financially stable. The completion of a \$750,000 stone restoration project is an example of the congregation's commitment to the parish. Blessed with an abundance of talent and leadership, most of our members are involved in church and community activities. Trinity employs a staff of four and has been the training ground for numerous deacons. A canon to the ordinary and a bishop are numbered among our last four rectors.

Parkersburg is a town of 35,000, surrounded by medium and small towns to create an appealing population center. We have a small city atmosphere, and are located two hours from Columbus and three hours from Pittsburgh. Wood County has an excellent school system, the cost of living is very affordable, and the crime rate is among the lowest in the nation. West Virginia is a beautiful state, offering a wide variety of outdoor recreational activities and many local cultural festivals and events.

We are seeking a partnership with an experienced rector with traditional beliefs, who can inspire and lead us to greater spiritual peace through learning, worship, prayer and service. If you wish to explore a ministry with us, please send your resume to:

The Rev. Cheryl Winter, Diocesan Deployment Officer, Diocese of West Virginia, PO Box 5400, Charleston, WV 25361. E-Mail: cwinter@wvdiocese.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: patrenoi@bellsouth.net; the Rev.

William King, Diocese of Alabama, 521 North 20th St., Birmingham, AL 35203 E-mail: bkking@diocala.org. For more information about St. James, contact

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POSITIONS OFFERED

CURATE: At **Trinity Cathedral**, a traditional parish, to work primarily with younger families and youth and Christian Education. Apply to the Dean, **The Very Rev. John L. Hall, 121 West 12th Street, Davenport, Iowa 52803** or E-mail to davtrinitycath@aol.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.

YOUTH MINISTER: Wanted for a large parish in Fairfield County, CT. The parish is bursting at the seams with young people and families interested in growing our youth program with a full-time staff member. Experience is preferred but not necessary to apply. Please contact: **The Rev. Maryetta M. Anschutz, Christ & Holy Trinity Church, Westport, CT (203) 227-0827** or maryetta.anschutz@christandholyltrinity.org.

RECTOR: For **St. John's, Alamogordo, NM.** Spiritually renewed and biblically grounded small parish is one of the pillars of the Diocese of the Rio Grande. Dynamic lay leadership, day school, and abundant opportunities for ministry to a military community. Contact **Search Committee** at P.O. Box 449, Alamogordo, NM 88310 or E-mail: llimey@zianet.com.

ASSISTANT TO THE RECTOR: This growing congregation is seeking a priest to assist the rector full-time in pastoral ministry, adult Christian education, 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, and developing the parental educational component of our youth ministry. An interest in social and economic justice ministry programs is a positive factor. For information: **The Rev. William Ortt, Christ Church, 111 South Harrison Street, Easton, MD 21601** E-mail: fatherbill@christchurcheaston.org.

FULL-TIME DIRECTOR: A Christian Healing Center in Gaylordsville, CT. The Oratory of the Little Way. The teaching and ministry of Christian healing is well established and supported by a committed board of directors, staff, and prayer ministers. The new director should be Christ-centered, Spirit-filled and biblically oriented. The director can be a lay person, deacon, priest, minister, or bishop. If you feel the Lord is calling you to this kind of ministry, send your resume, to **The Oratory, P.O. Box 221, Gaylordsville, CT 06755** or request more information by calling (860) 354-8294, or (203) 775-9003.

FULL-TIME RECTOR: Incarnation, Highlands, NC. Our historic parish is looking for a caring, energetic pastor to guide and direct our various ministries. A sense of humor and the ability to preach with clarity and make the Gospel relevant in our lives, provide pastoral care, spiritual guidance and reach out to new families in our community are important. We are located in a growing, small resort/retirement town in the scenic mountains of Western North Carolina. Our newly completed addition has more than doubled our worship space and added office/classroom space and a community room while maintaining our historic church building which now serves as our chapel. For further information contact: **Bill Conway, Search Committee Chairman, PO Box 187, Highlands, NC 28741.** Applications will be accepted until May 1, 2004.

POSITIONS OFFERED

FULL-TIME RECTOR: Episcopal Church of the Good Shepherd, Norfolk, Virginia, seeks rector with excellent education, superb preaching skills, and a gift for parish administration. We are an urban parish with a well-educated congregation. A committed laity serves mission and outreach needs, both here and abroad. The parish is in excellent physical shape and includes a twelve-room education building. The congregation is diverse in age, receptive to newcomers, and Christ-centered. We are a challenging parish, located within minutes of a superb college, the largest naval base in the world and the Chesapeake Bay, yet we maintain a wonderful sense of community. If you like people in all the wondrous ways that they come to serve God, you will like us and feel at home. For more information visit our web site at www.goodshepherdnorfolk.org, or E-mail at sue@goodshepherdnorfolk.org. Please submit your resume and CDO Profile to: **Church of the Good Shepherd Search Committee, c/o Sallie Avery, 7400 Hampton Blvd., Norfolk, VA 23505**

SEEKING RECTOR: Historic 231-year-old parish in northeast Philadelphia is seeking a rector after the loss of our pastor with over 40 years of service. We are a stable, mature, and financially sound parish of approximately 400 members. Located near transportation and schools; the church has an excellent music program with a pipe organ, day school building, chapel, and a parish hall. A parish profile is available. For information contact **Robert Honer, All Saints' Episcopal Church, 9601 Frankford Avenue, Philadelphia, PA 19114.** Web Site: www.allsaintstorresdale.homestead.com.

FULL-TIME DIRECTOR OF CHRISTIAN EDUCATION: Christ Episcopal Church, Elizabeth City, NC, close to NC Outer Banks and Tidewater, VA. Close-knit, dedicated parish of 180 families seeks energetic, organized individual with shared vision to encourage spiritual growth of our young people through traditional, innovative programs and activities. Candidate must have a special insight for church and community affairs. Recently voted "One of the Best Small Towns in America," this coastal Carolina hamlet has excellent outdoor recreation, refined culture, and is the home to outstanding educational resources. Find out why Elizabeth City is the "Harbor of Hospitality." Resumes to: **Jeri Carson, Search Committee Chair, Christ Episcopal Church, 200 S. McMorrine Street, Elizabeth City, NC 27909.** E-mail: jsc0226@yahoo.com.

FULL-TIME VICAR: Southwest Iowa Cluster (of 3 churches) seeks **Ministry Developer** to partner with established, strong lay leadership, to revitalize youth ministry, and to execute new and existing programs. Flexible choice of residence. Want enthusiastic individual, traditional Episcopal worship. For further information, contact: **Tom Gehlsen, Deployment Office, Diocese of Iowa, 225 37th Street, Des Moines, Iowa 50312.** E-mail: tgehlsen@iowaepiscopal.org.

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. *The deadline for receipt of all materials is 30 April 2004.* Contact: **Search Committee, The Episcopal Parish of Alton, 10 East Third Street, Alton, Illinois 62002.** E-mail: epalton@episcopalalton.org.

POSITIONS OFFERED

ASSISTANT RECTOR: Oversee & work closely with youth leadership team for 5,600-member parish in seaside suburb of Jacksonville. Enable spiritual growth of youth, young adults & young families. 3-5 yrs ministerial & leadership exp or recent/upcoming seminary grad. **Christ Episcopal Church-Ponte Vedra Beach, FL.** Contact **Charlie Hoskins.** E-mail: crhbeach@comcast.net or (904) 285-0525.

ASSOCIATE RECTOR: Develop/lead comprehensive Pastoral Care & Seniors ministries for 5,600-member parish in seaside suburb of Jacksonville. 8-10 yrs successful ministerial & leadership experience. **Christ Episcopal Church, Ponte Vedra Beach, FL.** Contact **Charlie Hoskins.** E-mail: crhbeach@comcast.net or (904) 285-0525.

DIRECTOR OF DEVELOPMENT: Historic Bruce Parish Church in Williamsburg, Virginia, seeks full-time Director of Development possessing strong fundraising skills in Stewardship, Planned Giving and Capital Campaigns. The initial emphasis of the director's work will be in the area of Planned Giving. We are searching for a lay person committed to the Episcopal Church with well honed self-starter skills, possessing excellent interpersonal talents and teaching, training and listening abilities. Person hired will be Bruton's first Director of Development and, therefore, needs at least three years' professional experience in the fundraising field. Please send resume to **Jack Rouzie, Development Director Search Committee Chairman, 121 Pinepoint Road, Williamsburg, VA 23185.** E-mail: jrouzie@erubs.com.

PART-TIME OR RETIRED PRIEST: **Long Beach Island (LBI), NJ:** St. Peter's at the Light is not the largest of parishes, but we are one that offers a potential candidate a unique opportunity of employment. Built in 1890, St. Peter's is a historic and artistic edifice that is virtually unchanged from its original concept. There is an adjacent Parish House, Memorial Garden and nearby vicarage. Located at the northern tip of Long Beach Island, in the resort community of Barnegat Light, St. Peter's is 1 1/2 hours from Philadelphia, 2 hours from NYC and 45 minutes from Atlantic City. We are looking for a part time or retired priest who can readily adapt to our seasonal changes where church attendance does fluctuate. Those who worship at St. Peter's have been very fortunate to enjoy an atmosphere that puts one in mind of earlier times when life was not as complex. To that end, we are anxious to work with a priest who is a proactive, innovative individual who will provide evangelical leadership and guidance to enable the congregation to successfully recruit new members, a priest who will administer to those members on our parish prayer list and will have ecumenical and community involvement. Please send resumes to: **Clergy Search, St. Peter's at the Light, 7th & Central Avenue, PO Box 428, Barnegat Light, NJ 08006.** E-mail: stpeterlight@juno.com

WORKSHOPS

ICON WRITING WORKSHOP: All Saints Episcopal Church, Omaha, Nebraska. *June 21 - June 26, 2004* Directed by Vladislav Andrejev, master iconographer. For information call **Jane Tan Creti @ (402) 397-3059.** E-mail: jane@tancreti.com

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HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions;
LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P,
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tions; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-condi-
tioned; H/A, handicapped accessible.



JULY AT NASHOTAH 2004

SESSION I

5 July - 16 July 2004

The Quest for the True Church in America

Dr. David L. Holmes, The College of William and Mary

From the Womb to the Tomb:

A Theological View of Issues in Bioethics

The Rev'd Dr. Daniel A. Westberg, Nashotah House

SESSION II

19 July - 30 July 2004

The Practice of Divine Love:

Sharing the Experience of Our Spiritual Forebears

Dr. E. Rozanne Elder, Institute of Cistercian Studies

Christianity and The Old Testament

The Rev'd Dr. G. Thomas Osterfield, Nashotah House

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