

No Ordinary Day in New Hampshire

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ MARCH 28, 2004 ♦ \$2.00



ACQUISITION SECTIONS
STATE HISTORICAL SOCIETY
816 STATE ST
MADISON WI 53706-1982





What I Am Going to Read on My Summer Vacation

The 2004 Spring Book Issue May 9, 2004

An excellent source for introducing new titles for summer reading

Dedicated expressly to publishers and authors looking to promote new releases

Target parishioners and leading clergy who can make major purchasing decisions and can influence your sales

Reach more than 10,000 TLC readers

Insightful stories and reviews

Have a book or video to market? The Living Church is your best bet for reaching Episcopalians.

AD CLOSING DATE: APRIL 8, 2004

For more information, contact Tom Parker, *advertising manager*

**Mail: PO Box 514036, Milwaukee, WI 53203-3436 Phone (414) 276-5420 ext. 16 Fax (414) 276-7444
Offices: 816 E. Juneau Avenue, Milwaukee, WI 53202-2793 tparker@livingchurch.org**

REMINDER: The Hispanic Issue is May 23, and the Summer Parish Administration Issue is June 6 ... Make your space reservations now.

David A. Kalvelage
Executive Editor
Betty Glatzel
General Manager
John Schuessler
Managing Editor
Steve Waring
News Editor
Patricia C. Nakamura
Book and Music Editor
Amy Grau
Graphic Artist
Tom Parker
Advertising Manager
Barbara A. Pizzino
Circulation Manager
Renee Weber
Marketing/Promotion Director

BOARD OF DIRECTORS
The Rev. Thomas A. Fraser
Riverside, Ill. (President)
Miriam K. Stauff
Wauwatosa, Wis. (Vice President)
The Rev. Jeffrey Steenson
Albuquerque, N.M. (Secretary)
Howard M. Tischler
Albuquerque, N.M. (Treasurer)
The Rt. Rev. Bertram N. Herlong
Nashville, Tenn.
The Rev. Gary W. Kriss
Cambridge, N.Y.
Thomas Riley
Vienna, Va.
Miss Augusta D. Roddis
Marshfield, Wis.

Editorial and Business offices:
816 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Canadian postage an additional \$15.08 per year; all other foreign, \$24.96 per year. POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

©2004 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.
Volume 228 Number 13

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

THIS WEEK



7



13



16

Features

7 Drama and the Gospel

BY WANDA VASSALLO

16 Streams in the Desert

Part 6 in a Lenten series on the many waters of baptism.

BY DANIEL MUTH

23 THE LIVING CHURCH Associates

Opinion

18 From the Editor

He Isn't Mainstream

19 Editorials

Thanks to Associates

20 Viewpoint

Change is Inevitable

BY JOHN S. RUEF

21 Letters

Misses the Point

News

12 Appeals court rules for the diocese in Pawleys Island property dispute.

Other Departments

4 Sunday's Readings

5 Books

6 Movies

17 People & Places

The Cover

With the help of his chaplain, the Rev. John T. LeSueur II, the Rt. Rev. V. Gene Robinson seeks possession of his cathedra (or bishop's chair) at the opening of his liturgical installation as Bishop of New Hampshire at St. Paul's Church in Concord on March 7. (New Hampshire has a bishop's chair, but does not have a cathedral.)

Mike Barwell/St. Paul's School photo
Digitized by Google

Solid Oak
**CHOIR
CHAIR**



with FIBRE RUSH SEAT

Since 1877
R. Geissler Inc.

P.O. Box 432
Old Greenwich, CT 06870
Phone: (203) 637-5115

**DEDICATED TO STAINED
GLASS EXCELLENCE**

FOR MORE THAN A
CENTURY ROHLF'S
AND THE PAYNE
STUDIO HAVE BEEN
CONSERVING AND
CREATING STAINED
GLASS WINDOWS
WORLDWIDE.



FOR MORE INFORMATION & LITERATURE
PLEASE WRITE, FAX, PHONE OR E-MAIL TO:

Rohlf's Studio Inc.
783 South. 3rd. Ave.
Mount Vernon, NY 10550
800-969-4106
FAX: (914) 699-7091
e-mail: rohlf1@aol.com



BE SURE TO
VISIT OUR
WEBSITE
www.Rohlfstudio.com

Traditional • Contemporary • Restorations

SUNDAY'S READINGS

Loss for the Kingdom's Sake

'Behold, I am doing a new thing' (Isaiah 43:19)

The Fifth Sunday in Lent, March 28, 2004

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

The texts of holy scripture appointed for this last Lord's Day prior to the beginning of Holy Week speak to our penitent spirits of the process of renunciation that leads to reception of grace. The prophetic word from Isaiah is to "remember not the former things, nor consider the things of old." Turning away from the familiar past, "a new thing" of blessing from the Lord may be perceived as it "springs forth."

This movement of renouncing the past to lay hold of the future is caught in the words of the psalm, "Those who sowed with tears will reap with songs of joy." Forgetting the sorrow and sadness of struggle, the full benefit of fruition is to be enjoyed when God fulfills our petition, "Restore our fortunes, O Lord."

The passage from the letter to the Philippians is a classical biblical text calling for renunciation of self for the sake of the kingdom of God, of losing one's life to find it. The apostle declared, "I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord." This attitude demonstrates the fulfillment of that for which we petition in the Collect of the Day, when we pray, "that

... our hearts may surely there be fixed where true joys are to be found." This is "the goal" of "the prize of the upward call of God in Christ Jesus" which is only to be attained by "forgetting what lies behind and straining forward to what lies ahead."

The parable of the wicked tenants presented in the gospel provides the antithesis of this process, giving an example of renunciation of the good and clinging to "the unruly wills and affections of sinful men." The tenants renounce the just claims of the owner, mistreating and rejecting the servants he sends, and are thus closed to the potential blessing of faithful stewardship. Their assertion of self-interest even goes so far as murder, killing the owner's heir in hopes of taking possession of the vineyard. Jesus teaches that their renunciation of the good exemplifies the biblical notion of "the stone which the builders rejected," and his hearers, who oppose his purposes, "perceive that he had told this parable against them." In this very realization, the opportunity to renounce their former disbelief and receive the grace of faith might have been embraced.

Look It Up

Read the Litany of Penitence (BCP, 267-9) and consider those things that we are called to renounce for the sake of righteousness.

Think About It

What have you learned from your Lenten disciplines about habits or behaviors that might be forgotten as "what lies behind" in order to "press on toward the goal for the prize of the upward call of God"?

Next Sunday

Sunday of the Passion: Palm Sunday, April 4, 2004

Luke 19:29-40; Psalm 118:19-29 (at the Liturgy of the Palms)
Isaiah 45:21-25 or Isaiah 52:13-53:12; Psalm 22:1-21 or 22:1-11; Phil. 2:5-11; Luke (22:39-71) 23:1-49 (50-56)

The Cult of King Charles the Martyr

Readings in Modern British Religious History, volume 7

By Andrew Lacey, Boydell and Brewer. Pp. 310. \$85. ISBN 1-896836-59-3.

In Resolution C010, last summer's General Convention voted against restoring Charles I to his traditional January 30 place in the Anglican calendar. This resolution, sponsored by the Diocese of New York, urged the observance of Charles' death in 1649, which was kept in America until the Revolutionary War, and is observed in many parts of the Anglican Communion today.

In this volume, Andrew Lacey (College librarian at Trinity Hall, Cambridge University) provides the first book-length study to examine from a historical and literary perspective the liturgical observance of Charles' death. Lacey looks at hundreds of published sermons and other documents, as well as engravings and embroidery, to excavate the origins and persistence of devotion to Charles. He begins with Charles' execution, which was immediately understood as a martyrdom by Anglicans and at least one Presbyterian, and follows the history of the observance through Oliver Cromwell's rule and the Restoration. Lacey chronicles the history through the middle of the 19th century, paying attention to ways in which Anglicans of different political backgrounds understood the observance.

The last chapter looks at a report commissioned by the Archbishop of Canterbury in 1957 which found that "King Charles is a clear example of a popular canonization," and that his entry in the calendar of the Book of Common Prayer was "as genuine a canonization — that, too, of a martyr — as the history Church can show."

Prof. Lacey has produced a thorough look at the persistent memory of the man whom John Keble called "our own, our royal saint."

*Richard J. Mammanna, Jr.
Rego Park, N.Y.*



Reconciliation & Sexuality: Youth, Families & Congregations

June 18 - 19, 2004

St. Mark's Episcopal Cathedral, Minneapolis

This conference offers tools for people who want to be reconcilers concerning the issue of sexual orientation.

How do we do reconciliation around this topic?

How do we move the discussion forward with someone who wants to talk about it? These questions frame the conference format of plenary sessions and small-group conversations and bring focus to how we can encourage conversation between persons of differing opinions. By testing newly-developed materials and guidelines, participants will come away with tools for listening toward understanding another person's viewpoint, speaking the truth without violating one another, and acting as agents of forgiveness.

For further information and registration materials, write conference@sps.edu or call 603-229-4654.

Cost: \$200 (program, Friday lunch and dinner, Saturday lunch)

Sponsored by

The Community of the Cross of Nails

An International Ministry of Reconciliation

www.ccn-usa.org



The Journey to Adulthood

Everything you need for a GREAT youth ministry program—now just **\$200 a year!**

Announcing a new acquisition. . . .

The Mustard Seed Series®

in-depth, non-denominational Church School curriculum

Grades K-9 (including confirmation)



- ❖ Biblically based
- ❖ Comprehensive
- ❖ Easy to teach
- ❖ Cost effective

LeaderResources

800-941-2218

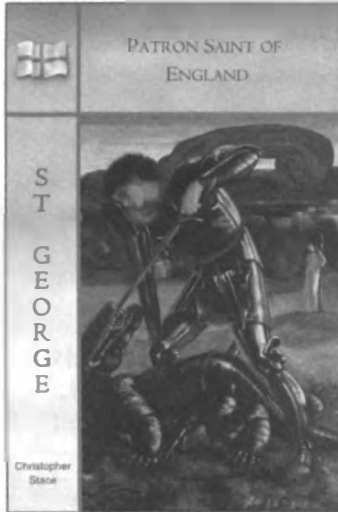
www.LeaderResources.org

Download samples and resources from our web site!

ST. GEORGE DAY



April 23



Saint George

Patron Saint of England

Christopher Stace

ISBN 0-281-05415-0
Paper - \$13.00

Nowhere has St. George been more assimilated into a national culture than in England. Stace explores the famous tale of St. George's slaying of the dragon (and how it has been embroidered over time), and shows how a 4th-century soldier-saint who became so famous throughout the east and west ended up as the patron saint of England.

Published by SPCK

Order from your Episcopal bookseller or



THE
PILGRIM
PRESS

Phone: 800.537.3394
(M-F, 8:30am-4:30pm, ET)
Fax: 216.736.2206

www.thepilgrimpress.com

Allow \$4.00 shipping for first book,
75¢ each additional book.

When ordering by phone, please mention
Promotion Code TLC32804.

Review

A Story that Converts

Mel Gibson's *The Passion of the Christ*

By Michael Ensign

Ash Wednesday was cold and unusually wet for Los Angeles. A small group of us from St. Thomas the Apostle Church, Hollywood, had just received ashes at the noon Mass. We decided to attend one of the first screenings of Mel Gibson's *The Passion of the Christ*.

St. Thomas' is an urban parish in the heart of Hollywood. My fellow parishioners were men in their early 30s and hardly conventional looking. Our parish M.C.

would look as at home on a motorcycle as in cassock and cotta at High Mass. It was no wonder the large press contingent at the theatre made a stampede to interview several of our fellows.

I attended the screening with a certain amount of trepidation. I am an actor, 60 years old, and rather orthodox Anglo-Catholic. I wasn't sure how I would react to the film.

The next two hours and seven minutes were relentless. Mel Gibson never lets us relax from his story. We cannot look away. We are forced to experience in an almost visceral way the sufferings of our Lord. The pacing of the film is such that I doubt anyone would be glancing at his or her watch. It is exciting to hear Aramaic and Latin spoken (I think I also caught some Hebrew and Greek). The subtitles are another way that concentration is focused on the story.

James Caviezel's portrayal of Jesus is one of the best I have ever seen. Here is no sentimental Jesus all coy and sweet, but a very real figure in the midst of great suffering. Mary is superbly played by Maia Morgenstern. John the Beloved and Mary Magdalene are also outstanding.

This is a very personal film. Mel

Gibson follows the gospel closely but opens up his vision with fictional portrayals of Pilate and Pilate's wife, whom we know very little. Jewish temple authorities are seen in a severe light, as are the Roman soldiers.

This is not a documentary of the passion. This is the "story" of the passion. It concerns itself not with the total life of our Lord but with his last 12 hours. There has been criticism of the film because it appears so one-sided. To repeat, it is not the life of Christ, it is the passion of the Christ. I have my quibbles with things such as the temple authorities being present at Golgotha; surely purity laws would have forbidden them such attendance. There are other areas of the picture which are probably not historically correct, but the history of Jesus the Christ does not convert humanity; it is his "story" which does.

The film is a very catholic look at that story. I am surprised that Christian fundamentalists have adopted the film with such fervor. The role of Mary, the portrayal of the journey to Calvary (I will never again be able to do Stations of the Cross without remembering the film) all speak to things with which "born again" protestants would disagree. Is the film anti-Semitic? I don't think so. It is anti-establishment; it is anti-authority. Our Lord was a Jew. His is a Jewish story that went to fill the earth. Yes, "some" Jews helped kill our Lord, not all of them. Some Romans did as well. We do not condemn a whole people for the acts of a few.

My friends and I emerged from the theater different than when we went in. This is a film no one will be neutral about, but that is usually the mark of a true work of art.

Michael Ensign is an actor and a member of St. Thomas the Apostle Church, Hollywood, Calif.



Drama and the Gospel

Long before the advent of television, Jesus used interactive, visual approaches to make his point.



Scene from "The Dividing Wall" at Church of the Resurrection, Dallas.

Wanda Vassallo photo

By Wanda Vassallo

Just days before I was to receive my D.Min degree, I got an urgent, puzzling message. The school needed the "original" of my thesis. I had already sent the required four copies, which, printed in a shade darker on expensive paper, looked a lot better than the original. Finally, it dawned on me. Evidently a rule book written long before the advent of the computer (when a thesis had to be typed and carbon copies made) required the student to give the original to the school.

That experience reminded me of the way the Church too often clings to past practices instead of considering new approaches to communication. Without compromising its message, the Church can capitalize on the heightened influence of and familiarity with multimedia approaches so prevalent today.

Long before the advent of television, Jesus used interactive, visual approaches to make his point. He fed 5,000 with five loaves and two fish. He com-
(Continued from previous page)

1 worn tire.

A lifetime of regret.

Most vehicular accidents that religious organizations experience can be avoided, including 15-passenger van rollovers. Let us show you how.

Our 15-minute "Transportation Safety" video and accompanying booklet guide you through vehicle maintenance, driver screening and driving tips. Our vehicle checklist is something every driver should use before a trip. All are free to you, simply for asking.

Go to our Web site at www.churchmutual.com/transport or call us at (800) 554-2642, ext. 4205. There's no reason to wait.

Real Issues.
Real Answers.

3000 Schuster Lane • P.O. Box 357
Merrill • WI • 54452-0357

www.churchmutual.com

Church Mutual has been rated A+ (Superior) by industry analyst A.M. Best every year since 1952.

Church Mutual
THE SPECIALIST

Digitized by Google

Drama and the Gospel

(Continued from previous page)

**Consider your call...
Learn about the Religious Life**

Spend a week sharing our life of prayer, study, and work in the city.
July 10-16, 2004

Community of St. Francis

T 3743 Cesar Chavez
San Francisco CA 94110
415-824-0288
CSFsfo@aol.com
www.communitystfrancis.org

THE EPISCOPAL NETWORK FOR STEWARDSHIP

TENS

TRAINING + ENCOURAGING
NURTURING + SUPPORTING

▶ CALL 800.699.2669 (US)
316.686.0470

▶ E-MAIL tens@tens.org

▶ WEBSITE <http://tens.org>

GALLERY BYZANTIUM

Treasures
Past and Present

"The Directress"

Scriptures
14kt \$179
Silver \$32.95

Kilkispeen
14kt \$144
Silver \$31.95

Hand Carved Icon Cameo
30mm \$298
25mm \$255

Canterbury
14kt with Garnet \$229
Silver with Amethyst \$49.95

Angelic Seraph
14kt \$93
Silver \$23.95

Purchase our entire collection online at:
www.gallerybyzantium.com
1-800-798-6173

manded, and a fig tree withered. He set a child in the disciples' midst to teach them humility. He used bread and wine at the last supper.

Throughout many years of using drama in the church, I have observed a heightened involvement and impact on the congregation whenever we've done a play. For example, a worshiper at the Church of the Resurrection in Dallas said she had been out of fellowship with the Lord for some time, but, after seeing our play, *The Challenge of the Cross*, she was ready to take up her cross once more and follow Jesus. And a member of the congregation wrote, "The dramatizations make more real and bring more feeling to the biblical scriptures. I am touched and enlightened."

We use drama at Resurrection as an integral part of a traditional Episcopal service. Care is taken in relating the message of the plays to scriptures from the lectionary readings.

Sometimes a story such as Jonah's is read by a lector and then acted out, using costumes and props. Scripts contain actual words from the Bible, and the rest is filled in. Or the basic story is told but transplanted into a modern-day setting and situation. Short, open-ended dramatic sketches are presented to introduce the subject of a sermon. Longer plays are usually given during Holy Week and at Christmas Eve services. We also present choral readings to interpret scriptural passages and appropriate poetry.

The results of the study conducted for my thesis statistically confirm my observation and conclusion that drama can be used as an effective tool to add excitement and understanding for biblical messages.

The study compared

the effect on congregants of two methods of presenting scripture in a church service: read as it traditionally is and acted out. Two of Jesus' parables, "the prodigal son" and "the friend at midnight," were used in two Dallas area liturgical churches, Our Savior Lutheran and Resurrection. Results of the study showed a statistically significant effect for drama in the church setting. Those receiving the dramatized version scored significantly higher on measures of recall, understanding, and ability to relate the scripture to their lives.

Results were even more dramatic for the nine questions related to events that participants in the study saw in the play. All who saw the play got eight of the nine questions correct. On the ninth question, only one missed it. In the church that heard it read, none of the nine questions was answered correctly by all of the participants. These results are in keeping



For Pentecost, members of Resurrection perform "A Rushing Wind"

with numerous studies that have demonstrated the positive impact of showing and telling on learning.

Also, an average of 79 percent in my study preferred seeing the story acted out because they:

- found it more interesting;
- remembered the details of the story to a greater degree;
- understood the message better;
- saw more relevancy of the scripture to their lives.


Other positive aspects pointed out about seeing scripture dramatized were: "fun," "stirred spiritually," "added insight into the meaning and application," "more alive," "makes a strong point," "brings it home for me," and benefit to young people and memory. Three commented on the strong impact of having the visual images.

These were not elaborate Broadway-style productions with a cast of hundreds. The scripts were taken directly from the Bible. The actors were church members, some new to acting. The rewards were well worth the effort, and the actors were delighted to have a part in telling one of Jesus' stories.

With membership shrinking in most major denominations, many churches closing their doors, and others failing to attract younger members, a wake-up call is needed and should be heeded. Certainly the biblical message is as pertinent today as it was hundreds of years ago. It should not be compromised or watered down to make it more popular. The challenge is to make it as exciting and as vital as it actually is to those used to sitting with remote control in hand ready to switch channels at the first hint of boredom.

After all, Jesus was creative in his approach to getting across his message. By using drama and other multi-sensory methods, we can be too. □

Wanda Vassallo is the author of several books and numerous plays and articles. She is the director of The King's Company Drama Ministry of the Church of the Resurrection, Dallas, Texas.



Postgraduate programmes
by distance learning

at the **UNIVERSITY OF ST ANDREWS**
School of Divinity

Modules available 2004 - 2005

Part-time,
internet-based,
distance learning
programmes -

M.Litt in Bible and the
Contemporary World

PG Diploma in Bible
and the Contemporary
World

Professor Jeremy Begbie
Author of *Theology, Music & Time*

'The Holy Spirit Today'

Dr Bruce Longenecker
Author of *The Lost Letters of Pergamum*


'Fictionalizing the New Testament:
Depictions of Jesus in Contemporary Novels'

For more information

Visit -- http://www.st-and.ac.uk/divinity/mlitt_distance.html
or email -- divinity@st-andrews.ac.uk

The May 23 TLC will be a new, special issue dedicated to Hispanic Ministry in The Episcopal Church.

For more information call (414) 276-5420 ext. 16
or E-mail: tparker@livingchurch.org.



COWLEY PUBLICATIONS
A MINISTRY OF THE SOCIETY OF SAINT JOHN THE EVANGELIST

The Society of Saint John the Evangelist

Guard Us Sleeping

Compline: Psalms, Prayers, and Hymns for the Night

Since ancient times, women and men of faith have murmured prayers at the end of the day—prayers for protection, prayers for peace, for sound sleep and good health. Join the brothers of the Society of Saint John the Evangelist each night as they sing the praise of God before sleeping, asking the protection of God to "guard us sleeping." This new CD includes two versions of Compline and twenty hymns for the night, sung at the monastery where the brothers live and worship. Also included are seven plainsong hymns tracing the full sweep of the liturgical year.

phone: 1-800-225-1534
cowley@cowley.org
www.cowley.org
www.ssje.org

SSJE
SOCIETY
OF
SAINT JOHN
THE
EVANGELIST
www.ssje.org

**Clergy Search
+ TLC Classifieds
= SUCCESS**

For More Information,
call (414) 276-5420 ext. 16
Or E-mail: tparker@livingchurch.org

Deer Isle Workshops



www.CongregationalDevelopment.com



**THE MISSION BOOKSTORE
OF NASHOTAH HOUSE**
AN EPISCOPAL SEMINARY
2777 MISSION ROAD
NASHOTAH, WI 53068-9793

Most books seen in The Living Church are available.
Ask about clergy and church discounts.
(262) 646-6529

**Shrine of Our Lady of
Clemency**

Continuous Novena
Write for Information
S. Clement's Church

2013 Appletree Street, Phila., Pa. 19103

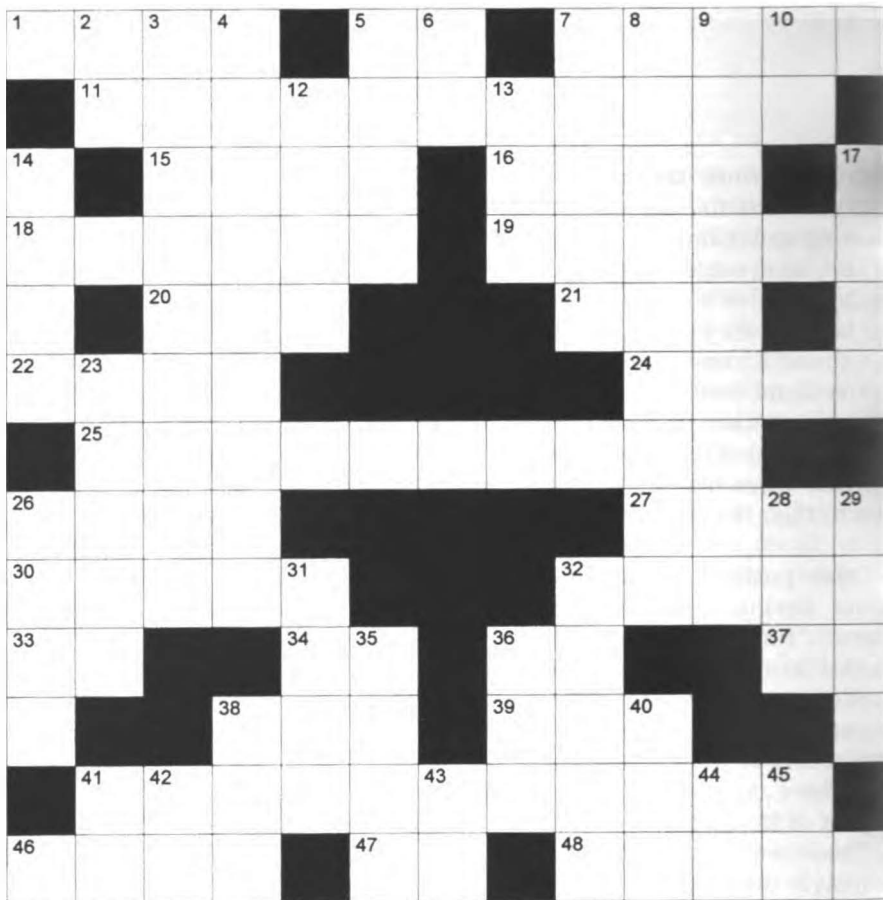


**A faith-building experience
for the entire parish family!**

"Faith Alive Weekends help encourage the membership to understand the ministry of all baptized Christians and to equip them to become faithful to our baptismal vows."

— *The Rt. Rev. Wallace Ohl, Jr.,
Diocese of Northwest Texas*

**Faith Alive, 431 Richmond Pl., NE
Albuquerque, NM 87106
(505) 255-3233
www.faithalive.org**



Priestly Duties

Across

- 1. Big burgers?
- 5. Half of mediocrity
- 7. German city
- 11. Priestly duty
- 15. Mar ending
- 16. Immediately, in the office
- 18. Odors
- 19. Bind
- 20. Letter
- 21. Hawaiian neckwear
- 22. German city
- 24. Children's choir org.
- 25. Priestly duty
- 26. Type of pool
- 27. Cookie
- 30. Bohemian
- 32. Singer Patty
- 33. Clear negative
- 34. Diphthong
- 36. Doesn't apply (abbrev.)
- 37. Beginning and ending letters, to Jesus
- 38. Defunct airline
- 39. Militant Irish group
- 41. Priestly duty
- 46. Penitential season
- 47. For example
- 46. Kingly father of Salome

Down

- 2. Hebrew month
- 3. Religious teacher
- 4. Weak
- 5. What a priest forgives
- 6. The Wizard of _____
- 7. Artist's stand
- 8. Cabin
- 9. Deceptiveness
- 10. Allen (abbrev.)
- 12. London gallery
- 13. "Take, _____"
- 14. Beliefs
- 17. Reaper's demeanor?
- 23. Fetus' digs: In
- 26. Miraculous wedding site
- 28. Greek letter
- 29. Santa's backward words?
- 31. Sign of boredom
- 32. Abraham's wife
- 35. Chapel of _____
- 36. Zero
- 38. Egyptian king, for short
- 40. Pub quaff
- 41. Anglican inst.: _____ of _____
- 42. "Glory be to God _____ high"
- 43. See 47A
- 44. Ready _____ not
- 45. Fro's partner

One in a monthly series by the Rev. Timothy E. Schenck, rector of All Saints' Church, Briarcliff, N.Y. Answers to appear next week.

Critical Need for Aid in Haiti

The arrival of peacekeeping troops and the naming of an interim prime minister in Haiti offered hope in recent days for stability, while church leaders continued to urge that the need for humanitarian aid remains great.

The Rt. Rev. Jean-Zache Duracin, Bishop of Haiti, warned of famine and anarchy unless emergency assistance was received from abroad.

Bishop Duracin told Episcopal Relief and Development (ERD) that it was important for the work of the Church to continue in Haiti no matter the political situation. "We've given money to a priest [in Gonaïves] to buy food and school supplies," he said. "It is important that the children continue their education amidst the unrest going on around them."

An Episcopal priest, the Rev. Macdonald Jean, was named a member of Haiti's council of seven "sages," which on March 9 appointed Gerard Latortue to serve as prime minister until elections are held.

The Episcopal Church was asked to nominate a member for the council because of the great respect in which the church is held, Bishop Duracin told Episcopal News Service. "[It] is the church of the real people of Haiti, the people of the countryside," he said of the diocese of 180,000 members.

ERD has sent an emergency grant of

funds to the diocese to "provide immediate food, shelter, and medicine" but further assistance would be required, said spokeswoman Ayana Davis.

Burton Joseph, program officer for the Diocese of Haiti, told ERD that Port-au-Prince was a "ghost town" in the days following the outbreak of violence.

"People don't have access to food and medical care. It is a very, very difficult situation," Mr. Joseph said. Reports received by the diocese from the countryside and from the outlying cities of Cap Haitien and Gonaïves foreshadowed famine and continued lawlessness unless order was quickly restored.

On March 8, the Rev. Canon Fritz Bazin gathered in Miami with other members of the city's Haitian American Christian Council to talk about what they could do to help their homeland. Canon Bazin, rector of St. Paul's et les Martyrs D'Haiti, and the other members of the interdenominational group were discussing how they could motivate other Haitians in Florida to channel funds to Haiti.

Canon Bazin said he hoped Haiti might soon be able to focus on reconciliation. "As a group, we're trying to imitate what was done in South Africa — proclaim a year of jubilee of forgiveness. We need a new start. Healing is necessary." He added the church was best suited to facilitate the healing.



Mike Barwell/St. Paul's School photo

Bishop Robinson at the installation service.

Bishop Robinson Takes Charge in New Hampshire

The service of investiture for the Bishop of New Hampshire began with three loud knocks on the door of St. Paul's Church, Concord. The Rt. Rev. V. Gene Robinson spoke words from *The Book of Occasional Services*: "Open for me the gates of righteousness." His predecessor, the Rt. Rev. Douglas E. Theuner, who is retiring, and the standing committee led the new diocesan to the altar, where he renewed his ordination vows to the Rt. Rev. Chilton R. Knudsen, Bishop of Maine and president of Province 1.

After passing the ceremonial crozier to Bishop Robinson, Bishop Theuner presented his successor with a personal crozier — a shepherd's crook, carved from olive wood by a shepherd in Bethlehem. The simple staff has one embellishment: a gilded scene of the skyline of Jerusalem.

The moment Bishop Robinson was seated in his cathedra, the estimated congregation of 700 was joined in its applause by simultaneous organ crescendos and peals from the church's bell tower.

"This is going to be a great adventure," Bishop Robinson said in acknowledgment.

Kansas Installation

Assisted by cathedral vergers Kent Wingerson, the Rt. Rev. Dean E. Wolfe, Bishop of Kansas, uses his crozier to knock on the door of Grace Cathedral at the start of his installation service recently in Topeka.



Melodie Woerman/Plentiful Harvest photo

Appeals Court Rules for the Diocese in Pawleys Island Property Dispute

The South Carolina Court of Appeals has overturned a judgment in favor of a congregation which left the Episcopal Church for the Anglican Mission in America (AMiA) and is seeking to retain title to its property. The decision will allow the Diocese of South Carolina to contest ownership of the multi-million dollar campus in Pawleys Island that is also the corporate headquarters for the AMiA. In determining that there were sufficient facts in dispute to warrant a trial, the three-judge panel vacated and reversed a lower court summary judgment in favor of the AMiA.

Litigation over title to All Saints' began shortly after the Jan. 2000 consecration of its rector, the Rev. Charles Murphy, as Bishop Suffragan of Rwanda with a missionary charge to the United States. After growing concerned that the congregation would attempt to keep its property if it decided to leave the Episcopal Church, the diocese filed a notice with the local Register of Deeds, stating that in the event of a dispute, church canons stipulate that the diocese has the superior ownership claim.

All Saints' responded by filing suit seeking to clear the title. Circuit Judge John Breeden, Jr., issued a summary judgment before trial ruling that the language of the 1745 deed which held the property "in Trust for

the Inhabitants on Waccamaw Neck for the Use of a Chapple or Church for divine worship of the Church of England established by Law" did not vest ownership in the Diocese of South Carolina.

The court ruled that the language of the trust deed was "clear and unambiguous" and held that "the 1745 Deed created an active valid and binding charitable trust and legal title to the Subject Property is held by the common law heirs of George Pawley represented by John Doe and Jane Doe, and the equitable title is held by the inhabitants of the Waccamaw Neck as the Trust beneficiaries."

In its 30-page opinion, the Court of Appeals ruled the circuit court had erred and should have allowed the introduction of "parole evidence" to determine ownership and affirmed eight legal objections to the summary judgment filed by the diocese.

All Saints' may ask the Court of Appeals to review the decision, and if unsuccessful may petition the Supreme Court of South Carolina for review. If it is unsuccessful in reversing the decision of the Superior Court, the case goes back to the Circuit Court for adjudication as to who owns All Saints', a process that, lawyers familiar with the case believe, will take several more years to resolve.

(The Rev.) George Conger

Church of North India Bishops Deposed

The Church of North India (CNI) has deposed two bishops, and the Anglican Church of South India (CSI) has replaced its primate after the three men laid hands on a pentecostal minister, consecrating him a bishop. The move could have implications for the Lambeth Commission task force that is studying the New Hampshire consecration because the Most Rev. James Terom, Primate of the Church in North India, is a member.

The CSI Synod disciplined its mod-

erator, the Most Rev. K.J. Samuel, Bishop of East Kerala, and the CNI Synod deposed the Rt. Rev. P.M. Dhotekar, Bishop of Phulbani, and the Rt. Rev. Bancha Nidhi Nayak, Bishop of Nagpur, for consecrating the Rev. K.P. Yohannan as bishop of the Believers Church. In a statement released to THE LIVING CHURCH on Feb. 25, the CNI noted that bishops were not free to make doctrine, but were obliged to confirm to the canons, doctrine and discipline of the Church.



Rosenthal/Anglican World

Assisted on March 5 by Canon Peterson, Archbishop of Canterbury Rowan Williams blesses the entrance to St. Andrew's House, new headquarters for the Anglican Communion Office.

New ACC Office

The Joint Standing Committee of the Primates (JSC) and the Anglican Consultative Council reported a church whose heart was solid despite some serious financial and doctrinal differences among the autonomous provinces of the Anglican Communion. The JSC met March 1-5 in London and included a tour of the new headquarters for the Anglican Communion Office. It also heard an address by the Rev. Canon John L. Peterson, who retires as secretary general Dec. 31.

Moving the office to a state-of-the-art facility such as the newly remodeled St. Andrew's House was necessary even before Canon Peterson assumed his current position nine years ago, he said. He also cited creation or enhancement of a number of significant endowments on behalf of the Anglican Communion during his tenure, including a recent \$25 million on behalf of the Compass Rose Society. To his dismay, Canon Peterson reported that the Inter Anglican Finance Committee will report a deficit for the first time in seven years.

The JSC meeting was not entirely consumed with financial matters, however. It reported unspecified developments in telecommunications and that it also began planning for the 2008 Lambeth Conference of bishops as well as an Anglican Council to be held jointly.

Priest's Licensing in Wyoming Called Out of Order

The licensing of an American priest by a Canadian bishop may lead to disciplinary action, according to the acting primate, Archbishop David Crawley.

Archbishop Crawley, metropolitan of the Province of British Columbia and the Yukon, said the Rt. Rev. William Anderson, Bishop of Caledonia, acted improperly when he licensed the Rev. Hume "Skip" Reeves to plant a denominationally unaffiliated Anglican-rite congregation within the geographical confines of the Diocese of Wyoming.

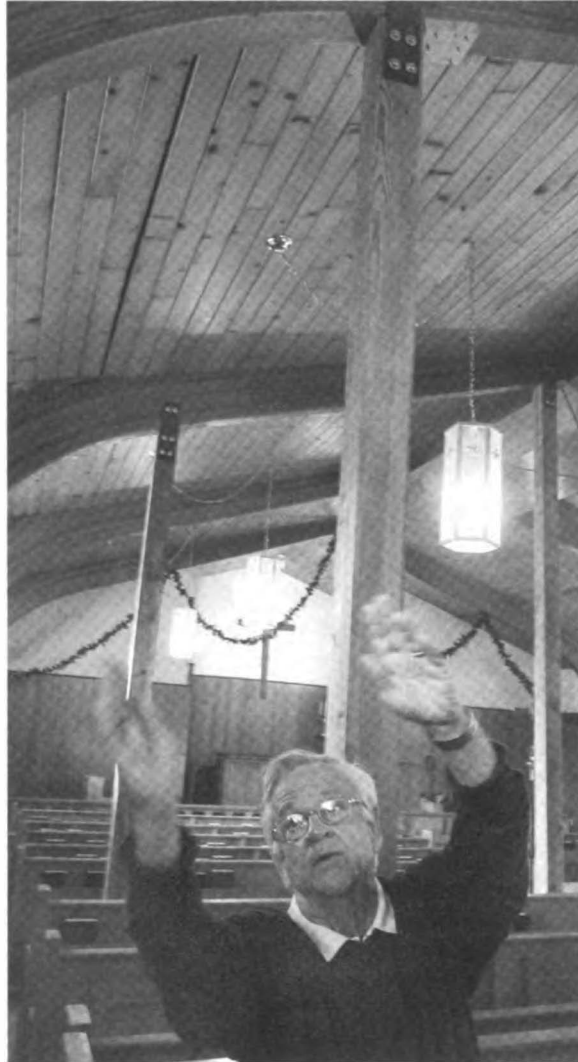
Fr. Reeves retired as rector of St. Mark's Church, Cheyenne, Wyo., on Dec. 31, and later renounced his orders as a priest of the Episcopal Church. But the Rt. Rev. Bruce Caldwell, Bishop of Wyoming, said Fr. Reeves organized another congregation in Cheyenne affiliated with the Diocese of Caledonia.

The Church of St. Peter the Apostle was begun Jan. 18, Bishop Caldwell said, as he filed a complaint with Archbishop Crawley against Bishop Anderson.

The Canadian publication *Anglican Journal News* reported that Bishop Caldwell's letter said "Bishop Anderson has in fact licensed (Mr.) Reeves and is assuming oversight of the congregation. This action is clearly in violation of church order."

The newspaper reported that Bishop Anderson said Fr. Reeves left the Episcopal Church because Bishop Caldwell approved of the consecration of the Rt. Rev. V. Gene Robinson as Bishop Coadjutor of New Hampshire.

The new congregation rents space in Cheyenne and has an attendance "of about 140," the newspaper said.



Arches Deteriorating

Senior warden J. B. Jackson (left) blames damp weather and changing demographics for the misfortune that in recent years has plagued Church of the Holy Redeemer, Lake Worth, Fla. Deterioration of the laminated wooden arches inside the ark-shaped nave forced the congregation to install 12 posts among the pews recently, but last month building inspectors prohibited the congregation from holding further services in its church until repairs estimated to cost \$250,000 are completed. Although the congregation continues to manage a bustling food pantry program, it is currently unable to afford a full-time rector.

Nick Von Staden/South Florida Sun-Sentinel photo

South African Primate Says Wait

The Episcopal Church's sole supporter among African primates, the Most Rev. Njongonkulu Ndungane, Archbishop of Cape Town, has rejected a call from within his province to break with the Episcopal Church over the consecration of a sexually active homosexual person as Bishop of New Hampshire.

In a letter written to the Bishop of Port Elizabeth, the Rt. Rev. Bethlehem Nopece, and distributed to the clergy of the diocese last month, Archbishop Ndungane acknowledged "the depth of feelings that the consecration of Gene Robinson as a bishop may have engendered" in South Africa, but said the province would wait upon "the report of the Archbishop of Canterbury's Commission which, no doubt, will point a

way forward for the Communion."

On Dec. 18, the diocesan council of Port Elizabeth unanimously passed a resolution calling upon the Synod of Bishops to declare the Episcopal Church out of fellowship with the Church of the Province of Southern Africa.

In his response, Archbishop Ndungane, noted that though the South African bishops had "expressed their deep regret over these matters," he could not act upon the resolution. "The Archbishop of Canterbury has pleaded with us not to do anything until an opportunity for the consideration of the commission's report by both the Anglican Consultative Council and the primates' meeting has been given."

(The Rev.) George Conger

Regional Deans Named for NACDP

A steering committee meeting of the Network of Anglican Communion Dioceses and Parishes (NACDP) announced a number of structural and strategic decisions following a March 2-4 meeting in Pittsburgh. The Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh and moderator, announced that the network had welcomed the Diocese of Springfield as the sixth to affiliate following council approval three days earlier in Illinois.

The steering committee unanimously voted to appoint the American Anglican Council (AAC) as provisional secretariat for the network. In accepting the assignment, the Rev. Canon David Anderson, AAC president, pledged the resources and staff necessary during the transition to a network.

In addition to the AAC, the steering committee anticipates a key role for the newly elected regional deans for parishes located inside the geographical confines of non-affiliated dioceses. The convocation deans are: the Rev. John Guernsey, Mid-Atlantic; the Rev. James McCaslin,

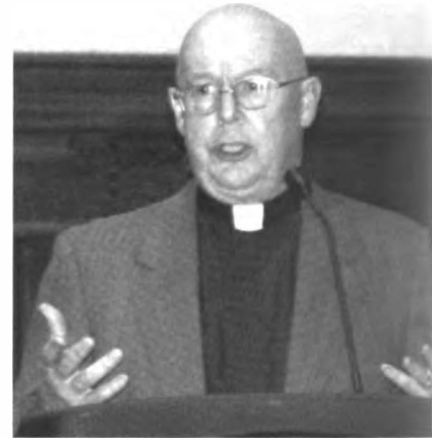
Southeast; the Rev. Ron McCrary, Mid-Continental; the Rev. William Thompson, Western; and the Rev. David Moyer, Forward in Faith North America. The appointment of a New England dean is pending.

By a substantial majority diocesan council on Feb. 28 in Springfield approved membership despite several unsuccessful canonical challenges from a council member who conferred on several legal issues with other Via Media Springfield members who were present as observers. While acknowledging that it was unusual for council to have a dozen or so guests for its meeting, the Rt. Rev. Peter Beckwith, Bishop of Springfield, said he was encouraged by the group's sudden interest in the administrative details behind the missionary work of their diocese.

Shortly before this issue of THE LIVING CHURCH was going to press, clergy and lay delegates to convention in the Diocese of South Carolina approved network affiliation. The other dioceses to affiliate are: Central Florida, Fort Worth, Pittsburgh, Rio Grande and San Joaquin.

result in layoffs, according to the Rt. Rev. Robert O'Neill, Bishop of Colorado, who explained that the diocese plans to leave two staff positions open and keep programming costs at 2003 levels.

In a Feb. 25 statement, Presiding Bishop **Frank T. Griswold** expressed concern about the advisability of a constitutional amendment on marriage as proposed by President George W. Bush. Bishop Griswold discussed those concerns on March 7 in London during a BBC-TV "Breakfast with Frost" interview. Questions of sexuality are far from settled, Bishop Griswold said, and a constitutional amendment to settle the matter would only make it more difficult to engage in civil discourse.



Marcelle Riddick photo

Fr. Wade: "Our God is a gathering God."

Reconciliation Commission

The Feb. 6-8 annual council of the Diocese of **Southern Virginia** began with a physics lesson and ended acknowledging that there were "profound differences" over human sexuality and the interpretation of scripture among parishes and individuals.

During extended debate, the council addressed issues arising from the decision by General Convention last summer to consent to the consecration of the Rt. Rev. V. Gene Robinson as Bishop of New Hampshire and acknowledge that some dioceses are permitting liturgical blessings for same-sex relationships. At the conclusion of the debate, delegates voted to create a year-long Reconciliation Commission to discuss issues of human sexuality and scriptural interpretation. Following this action, the delegates soundly defeated the resolution rejecting the actions of the national church.

The Rt. Rev. David C. Bane, Jr., Bishop of Southern Virginia, said the wide margins showed that "the vast majority of our people want to stay together to serve Christ together."

The council adopted a \$1.7 million budget. This projects a modest decline of about \$30,000 from the previous year. Although parish pledges to the diocese are expected to be down approximately \$250,000, several congregations have indicated

BRIEFLY...

The **Church Pension Fund** Board of Trustees unanimously elected T. Dennis Sullivan to succeed Alan F. Blanchard as president of the Church Pension Group. Mr. Blanchard, who has served as president for the past 15 years, will retire in June. Mr. Sullivan, a member of St. Bartholomew's Church, New York City, has extensive financial administration background at not-for-profit organizations. He is currently chief financial officer for the New York Public Library.

The **Diocese of Colorado** recently announced an updated pledge income estimate of \$1.4 million, which would be 20 percent lower than expectations established at convention in October. The decline will not significantly affect programs or

they wish to give money directly to diocesan institutions or organizations which the diocese historically supports. In some cases, this directed giving will flow through the diocese's accounts and in some cases it will go directly to the recipients but in either case it will allow the diocese to reduce its giving to the designated institutions proportionately.

In his keynote address, the Rev. Francis Wade, rector of St. Alban's Church, Washington, D.C., and chair of the General Convention committee which successfully introduced the same-sex blessings resolution to the legislative floor, used an analogy from physics to describe sin and redemption. "Our God is a gathering God," Fr. Wade explained. "He is a centripetal force pulling his creation toward the center — toward him; on the other hand, sin is a centrifugal force pulling things outward and away from God."

In other business, the council approved a new companion diocese relationship with the Diocese of Belize to work in parallel with an existing relationship with the Diocese of the Virgin Islands. Belize's bishop, the Rt. Rev. Sylvestre Romero-Palma, also addressed the council.

The council also adopted the United Nations Millennium Development Goals, mandated local anti-racism training for a broad cross-section of the diocese, and made minor canonical changes.

H. Carlyle Gravely

'Ugly' Convention Avoided

The **Diocese of San Diego**, which is preparing to elect a bishop in September, approved several measures at convention on Feb. 7 which were aimed at preserving unity and civility among constituents who are in some cases bitterly polarized over the controversial sexuality votes at General Convention last summer.

The one-day convention withdrew or replaced several resolutions that more specifically addressed the fall-



Rebecca Williamson photo

Bishop Hughes (left) and the Very Rev. James Carroll, dean emeritus of St. Paul's Cathedral, converse prior to the Eucharist in San Diego.

out from General Convention. Those included a call for opposition to the General Convention votes on sexuality and a plea for alternate episcopal oversight. Perhaps the two most controversial resolutions — a call for the "conscience-dictated resignation" of priests who could not accept the decisions of General Convention and a resolution "celebrating 214+ years of ECUSA independence" — were both withdrawn.

Diocesan communications manager Rebecca Williamson noted that the closeness of several votes underscored the fact that the diocese is divided on sexuality issues.

"There was definitely a feeling that out of respect for (outgoing) Bishop (Gethin) Hughes let's not make this really ugly and that was largely why two of what could have been really controversial resolutions were withdrawn," she said. "Nobody really

wanted the bishop's last convention to be ugly."

The Rev. Russell Martin, assistant rector of St. Dunstan's Church, San Diego, had a different view: "I think the idea was, 'Let's hold ourselves together until we have a new bishop and then go forward (with dialogue),' " Fr. Martin said.

San Diego delegates also received a "very lean" 2004 budget of \$1.6 million which was about even with the year-ago budget, mainly due to reduced and unpaid pledges, diocesan treasurer Kent Davis said.

To make matters worse, he said, an unexpected shortfall in the 2003 budget of \$85,000, or about 5 percent, made it necessary to remove money from the diocesan endowment fund to prop up the 2004 budget. It was unclear whether actual 2004 income would match pledged income, he said.

The national church also will receive slightly less money from San Diego, Mr. Davis said. In receiving the budget which was previously prepared by members of diocesan council, convention gave its stamp of approval to a new formula of giving to the national church, and an option which will allow at least eight of the 49 churches in the diocese to redirect funds away from the program portion of the General Convention budget, he said.

Sarah Tippit

\$18.4 Million for Camp

The Diocese of Massachusetts recently announced completion of an \$18.4 million fund-raising campaign for its Barbara C. Harris Camp and Conference Center. The 326-acre facility, located near Greenfield, N.H., opened last summer.

The total project includes \$13.4 million in construction costs, a \$3 million scholarship endowment and a \$2 million operating endowment. The campaign represents the most money the diocese has ever raised toward a single project. Contributions have come from each of the nearly 200 parishes, missions and college chaplaincies.



The Many Waters of



BAPTISM

Part 6: Streams in the Desert

For as rain and snow come down from heaven, and return not thither but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes forth from my mouth.

(Isaiah 55:10-11)

By Daniel Muth

From Ur of the Chaldees, Father Abram has come to the western Mesopotamian city of Haran. There he hears the call of God to go to a land that he will show him. In faith, Abram heeds the call and comes to the land of promise and there God will make a covenant with him and with his descendents, who will be as numerous as the stars in the sky or sands on the seashore, and they will be God's people and he their God.

The promise is clear; its means and timing are not. Impatient and unsure, Sarai convinces her husband to beget an heir by her servant Hagar. Being with child, the slave is contemptuous of the barren mistress, and the mistress, great woman though she is, is not above pettiness and drives her rival to flee.

By a spring in the desert, God comes to the fugitive and bids her return, for to be the servant of the servant of God is to be his. He predicts the lad's name, Ishmael, *God hears*, and tells her something of her descendents. Encouraged, refreshed, knowing that her cry has been heard, Hagar is prepared to return and to be obedient. And so does scripture establish the spring in the desert as the

water of obedience.

As with the Egyptian servant of the Hebrew, so with the Hebrew servants of the Egyptians. Brought by God out of the foreign land of enslavement and into the wilderness of sin, the children of Israel are sustained and nourished by miraculous water in the desert. Brought to the mountain of the Lord, they are given the law and find it a similar source of refreshment: "the Law of the Lord is perfect, reviving the soul." And yet the cup of obedience is one they too

They are given the law and find it a similar source of refreshment: "the Law of the Lord is perfect, reviving the soul." And yet the cup of obedience is one they too often spurn.

often spurn. At Meribah, the people contend with the Lord, demanding water. Exasperated, Moses and Aaron cry, "Shall we bring forth water for you out of this rock?" And in doing so fail to glorify God and so share the fate of that generation and do not enter the land but die on the bitter side of the Jordan.

Digitized by Google

Discussion Questions

Recommended Hymns: 470, 686, 517, 343

As in the days of their wanderings so in the days of their kings. Some centuries later, the people have entered the land and have been given first judges then kings, many of whom have led the people into disobedience, but none more so than King Ahab of Israel. Having married the Sidonian princess Jezebel, he is not content with a foreign wife, but joins her in the worship of foreign gods.

Elijah the Tishbite challenges Ahab: As the king has withheld his obedience to God, so will God withhold water, for the two are closely akin. And Elijah withdraws thence to the brook of Cherith (for he is obedient and so may drink) and is fed by the ravens. And when the brook is dried up, he is sent to a poor widow in the land of Queen Jezebel, for God ever sends his servants to the lowly, and her measure of grain and cruse of oil are not spent, but provide food for many days. And when tragedy strikes and her son dies suddenly, God, through the prophet, brings him back. When the time comes for the drought to be ended, Elijah returns to the king and if he does not learn the lesson, it is there still to be learned by his progeny.

But they are hard of heart and are disobedient as well, and in not too many years the people are defeated by their enemies and are carried off into captivity in Babylon. And during their allotted time in exile, the prophet Ezekiel is by the shores of the Chebar River when he sees a great vision of the Lord in storm and cloud and fire with four living creatures beneath the firmament and God calls the prophet to give the people his words for their refreshment, for they will return to their land.

And they do, and time flows on and in the fullness of time, God himself comes to pitch his tent among us, the King incarnate. And as he is traveling through Samaria to Galilee and is in the town of Sychar, he encounters a Samaritan woman coming to draw water from a well in the heat of the day, for she is not beloved of her people. He asks for a drink of water and she marvels that a Jewish man should so ask of a Samaritan woman and she neglects to draw the water for the drink. He offers her living water which she, misunderstanding, much desires. "Go call your husband and come here," he says. But she confesses that she has no husband. He acknowledges her sins and neither affirms them nor condemns her. And she perceives first that he is a prophet and then that he is the Messiah and, in the joy of one who has found refreshment in confession of sin, she calls out to her fellow townsmen to see the Lord, obedient even then to his later command to "make disciples of all nations." What is God calling us to confess that our burdens might be eased and how is he calling us to obey that we might be refreshed? □

Abraham and Sarah know that God has promised them an heir. In their day, it was an accepted practice for a man with a barren wife to have children through her servants. In scripture this is never noted to produce particularly satisfactory results — particularly in this case. Have you in your life ever had occasion to try to goad along the hand of Providence? Were the results in your case better or worse than they were for Abraham & Co.? How can you do a better job of waiting on him?

Throughout scripture, the people of God testify to the joy that comes in obedience to God. Have you found this to be the case in your life? How do you need to change to be a better servant of his? How can your congregation support you and how can you better support others in your congregation in his service?

At Meribah, Moses loses patience with his people and sins against God, with the result being that he is not allowed to enter the promised land. In what situations in your life have you sinned by losing patience with others? What have you done to try and improve? How can you help others?

Elijah is — shall we say — unsubtle in his dealings with King Ahab and Queen Jezebel. How are you at dealing with confrontation? What successes or failures have you encountered in telling others what they'd prefer not to hear? How are you at accepting correction from others? Do you know ways to confront others that are encouraging and/or uplifting rather than destructive?

Jezebel has come down to us in popular parlance as rather a harlot. In scripture she is presented as an idolater. However, scripture sees the two as much akin. Israel is often talked of as "whoring" after other gods and for that disobedience she is punished. What gods are we tempted to "whore" after today? How are you and how is your congregation doing in being true to God as he reveals himself in scripture and the Church?

In response to our Lord's question, the Samaritan woman finds herself confessing at least one of her sins. She seems to find significance in doing so and pleasure in Jesus' lack of condemnation. Are you making a regular confession? If not, how do you think it would help if you did?

Next week: The Water of Life

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

He Isn't Mainstream

Some 20 years ago I stopped watching "60 Minutes" because I thought its interviewers were trying to dominate the program instead of concentrating on their subjects. When I tuned in recently to view what an anonymous voice-mailer had said would be "a program about the Episcopal Church," I was amazed to find the same people conducting the interviews. I had thought at least one of them had died and another had retired years ago.

I was anxious to see what Wallace, Safer, Bradley and Co. had to say about the Episcopal Church. As you know by now, the segment was not about the Episcopal Church, but rather about the Rt. Rev. V. Gene Robinson, who on the day the program aired became the Bishop of New Hampshire. The portion about the Church's media star was shown between a presentation on whether there are weapons of mass destruction in Iraq and a profile of University of Connecticut women's basketball coach Geno Auriemma.

I was also dumbfounded to find the same irritating ticking pocket watch the program used 25 years ago. When was the last time your watch ticked like that?

Bishop Robinson, identified as "the first openly gay bishop in the history of Christendom," was shown in his kitchen with his partner of 16 years, Mark Andrew, in a gay bar in New York City with his daughter, at his consecration, preaching to a New Hampshire congregation, and offering words of hope to what appeared to be an adult class.

The bishop had some noteworthy things to say:

- "... I'm pretty mainstream. I've got a mainstream family."
- "... give me a little time and I'm going to win them over."
- "I think it will all calm down

when people see that not a lot has changed."

- "It's not all going to go back to being nice and pretty again. It's going to be messy for awhile."

Interviewer Ed Bradley described the Episcopal Church as an "influential protestant denomination." Some Episcopalians would challenge

each of those three words.

In fairness, CBS gave those opposed to Bishop Robinson an opportunity to speak. Archbishop Robin Eames of Ireland made some strong comments about the state of the Anglican Communion, and members of the Church of the Redeemer, Rochester, N.H., spoke forcefully. "If he's going to hold a higher office, he's going to be held to a higher moral structure," said one. "He's the head of a church, for God's sake."

The congregation's "fired" priest-in-charge, the Rev. Don Wilson, also didn't mince words. "I've never been in trouble before," he said. He advised those in other congregations who opposed the New Hampshire consecration to "Stand. Just don't accept it. Take a stand *against* it. Do not cooperate with it. Do not support it. Do not recognize it."

By the way, isn't it difficult to take seriously an aging interviewer wearing an earring?

I found the presentation interesting, predictable and fair. I thought about how Episcopalians would react to the segment that showed the bishop in a gay bar a few feet from shirtless bartenders wearing leather vests. "I'm not embarrassed about being in a place with other gay folks," he said. Would people in, say, the Diocese of Southern Virginia, or Iowa, or San Diego be upset if a network showed their bishop in an airport cocktail lounge?

The strongest words in the program came from veteran curmudgeon Andy Rooney, who said, "Dogs are nicer than people." Six months ago I wouldn't have agreed with him, but now I think he's right on target.

I thought Bishop Robinson was portrayed as a nice person — a regular guy. And from all accounts he is a nice person. When we met

at General Convention, he was friendly, even though we probably didn't agree on much. We had a positive conversation about being grandfathers. He seems to be able to handle the pressure of being in the spotlight. But mainstream? No way.



The Rt. Rev. V. Gene Robinson

"It's not all going to go back to being nice and pretty again. It's going to be messy for awhile."

— The Rt. Rev. V. Gene Robinson

Quote of the Week

Sam Cox, editor of *Progressive Review*, on defining voters: "You can no more define what it means to be a Democrat than it does to be an Episcopalian."

Did You Know...

The Rt. Rev. John B. Chane, Bishop of Washington, was the chaplain for the 1980 U. S. men's Olympic hockey team that upset the heavily favored Soviet Union and went on to win the gold medal.

Thanks to Associates

We are pleased to recognize the Living Church Associates by publishing their names in this issue. The Associates are persons who contributed at least \$100 to the annual campaign of the Living Church Fund during 2003. It is particularly encouraging to note that the 2003 campaign was the most successful we have conducted in recent years. Subscribers and friends of THE LIVING CHURCH contributed nearly \$140,000 to this fund, surpassing our goal of \$135,000. Also encouraging is the fact that more than 1,400 persons made gifts during 2003 — the highest number on record. More than 400 persons contributed for the first time.

The Living Church Fund was begun when it became obvious that income from advertising and subscriptions was not able to keep up with the steadily increasing costs of printing, paper and postage. The fund was created to supplement our general working budget, and the response to it has been heartening.

The Associates, and all who contribute to this fund, have enabled us to make improvements to the magazine, and to hold our subscription price at the same amount since 1991. In lean years, it has been the Living Church Associates who have ensured that this unique magazine would continue to be published.

We thank God for the generosity of the Living Church Associates. We hope many more persons will be moved to join them during 2004, and that many more will participate in this year's campaign. All gifts, of every amount, are most gratefully appreciated.

Archbishop's First Year

Last month the Archbishop of Canterbury celebrated his first anniversary in his current ministry. It has been a tumultuous year for the former Archbishop of Wales. There was the controversy over the appointment and the eventual withdrawal of the Rev. Canon Jeffrey John, a celibate homosexual person, as Bishop of Reading. There was the election, consent, and consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire, a skirmish that is far from settled. The archbishop has made a visit to the pope, and somehow has found the time to continue his practice of writing books. In a meeting with members of the British press, Archbishop Williams admitted that there has been pressure on him, that he missed Wales, and that his meeting with the pope had been a moving experience.

Seldom have such demands been placed upon a church leader. Millions are looking to the Archbishop of Canterbury to hold together a loosely connected fellowship of churches known as the Anglican Communion. He is expected to make decisions that will affect the future of the Episcopal Church as well as the rest of the Communion. No matter what those decisions may be, there will be a certain element within the Church disappointed or angered by those decisions.

From all indications, the archbishop reaches decisions prayerfully and thoughtfully. He takes time, and doesn't let his personal beliefs stand in the way. It won't be any easier in the months ahead. He will have to endure sniping from both sides of the theological spectrum, and he will need to make critical decisions, particularly when his theological commission issues its report. The archbishop will need the prayers of the faithful throughout the Communion during this difficult time.

In lean years,
it has been
the Living Church
Associates
who have ensured
that this unique
magazine would
continue
to be published.

Change is Inevitable

By John S. Ruef

Whenever I voice concern over the Church as we know it, apostolic and anarchic, beatific and befuddled, catholic and congregational, someone is bound to point out that it is better to leave it in God's hands and stop worrying. So I am not worrying, but I am concerned, not so much about the future of the Church as we know it, but about the rather extraordinary way in which various members of the Church seem to be of the opinion that their way is the right way and that anyone who disagrees with them is *ipso facto* beyond the pale.

When I was in seminary, the divisions were fairly obvious. At one extreme were those who espoused something rather close to post-tridentine Roman Catholicism, while at the antipode there were those who sounded more like John Wesley than Richard Hooker. Furthermore, there were lots of folks in between. But there was also good-natured bantering. We all belonged to the same Church.

The Episcopal Church did not get the way it is either overnight or by accident. While there may be some disagreement about the nature of the changes that took place when the Church in England became the Church of England in the 16th century, there can be no doubt that there were significant changes, that those changes were deliberate, and that they were motivated by a desire to be true to the historic doctrines of the Church while accommodating different attitudes toward the Church and its doctrines. These differences stemmed largely from varying attitudes toward and accommodations with the Continental Reformation.

Any student of church history knows that in the Elizabethan Settlement, lee-way was given to those who were more inclined toward the protestant view of the Church as well as to those who favored a more catholic view. What was

not debatable was loyalty to the crown, which meant any thought of alliance with or obedience to the Bishop of Rome was considered treason.

It is fair to say that, until recently, the Episcopal Church has weathered some pretty serious storms rather well. The emergence of the Episcopal Church after the War for Independence was a testament to its vitality. Along with other non-Roman churches, it survived the War Between the States, the Great Depression, and the production of two new prayer books. There was some controversy at the time the marriage canon was modified in the face of the prohibition of divorce by Jesus in Mark's version of the gospel. But the canon was changed, bishops became adept at handling or handing over to someone else the paperwork involved, and things settled down quite nicely.

The Church has always responded to changes in the prevailing culture. It is naive to suppose that, given the

way in which the Episcopal Church has accommodated itself to social and intellectual change, there will not be within it, at all levels, reaction to and some accommodation to those changes. Much of the Church has accommodated the ordination of women, some reluctantly, others quite happily. Eventually, all will accept this, just as all now accept, without a second thought, the matter of second, third, and other marriages. Many are upset at this time over the recognition of homosexual unions within the Church's fold.

Sticky Wicket

Now we come to the stickiest wicket of all, scripture and doctrine. As an outcome of the Enlightenment to which we referred earlier, these items were considered fair game for the scientific, analytical

It is fair to say that, until recently, the Episcopal Church has weathered some pretty serious storms rather well.



LETTERS TO THE EDITOR

Misses the Point

Thomas Davis, in his article titled "2 Neglected Issues," [TLC, March 7] misses the point, both on the sacrament of baptism and the issue of direct ordination. Of the two, his position on baptism is the more troubling.

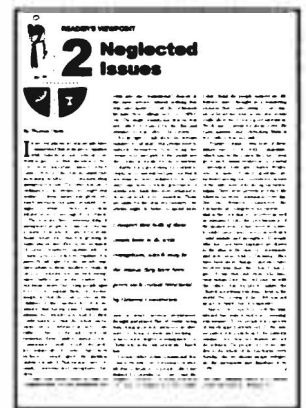
Contrary to being a barrier to evangelism or, as Fr. Davis puts it, "being initiated into a club," baptism is that sacrament that calls us into the living body of Christ and empowers us to minister in his name. This chief sacrament can and should be a powerful tool for evangelism just as it was in the early church. Rather than being "inclined to simply ignore the question" of whether a visitor is baptized, it might be more appropriate to teach newcomers to the faith the catholic understanding of baptism. Also, why make those 6-13-year-olds wait until confirmation "so that the whole sacrament can be celebrated at once"? Baptism is the full and sufficient initiation into the body of Christ. It does not rely on confirmation to complete it.

As for direct ordination, following Fr. Davis' logic we might try calling and consecrating bishops directly, as well as priests (before you throw Ambrose in my face, he was ordained to all seven orders, minor and major).

Having been a "permanent" deacon for 16 years before being called to the priesthood, I might recommend the earlier practice of keeping those called to the priesthood in deacon's orders much longer than the usual 6-12 months. Learning to lead through servant ministry sounds pretty gospel to me.

*(The Rev.) James N. Parker
St. George's Church
Savannah, Ga.*

Regarding the article, "2 Neglected Issues", the writer opines "John and Charles Wesley, who in spite of their apostasy are included among our remembered heroes of the faith ..." I find it a far stretch to apply the word "apostasy" to the Wesley brothers, who were stalwart in their upholding the Christian faith. To be an apostate is to abandon the faith and to abandon Christ. The Wesley brothers are revered precisely for their evangelism, missions, and holding on to the faith in spite of opposition and antagonism from many in the established



Baptism is the full and sufficient initiation into the body of Christ. It does not rely on confirmation to complete it.

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

approach. Most Episcopalians, I would suppose, have gotten used to the idea that there is a good deal of metaphorical, figurative and otherwise imaginative language and thought patterns in the Bible, starting with the creation stories in the book of Genesis. Needless to say, the investigation of things both biblical and doctrinal has not ended with creation. We do not bother to worry about the passages in the Old Testament which speak of the massacre of Israel's enemies at the behest of God. The Church has long ago given up the idea of jettisoning the Old Testament as bespeaking an inferior god. It is, after all, part of our heritage as it was part of Jesus'.

It becomes more difficult when we find that, not only are there inconsistencies and contradictions within the text of the Old Testament, but in the New Testament as well. But the Bible and the creeds in a very real sense belong to the Church. There are plenty of people in the Church who intuitively grasp this and, because they accept the Church, they accept these items as well in an unquestioning way. I have no problem with this. Where I do have a problem is the point at which there are those who find it objectionable that these problems should be mentioned at all or that having found these problems to be real, at least intellectually, they might just impact on the nature and presentation of what we are wont to call the gospel message.

It is important for thinking people to remember that both Bible and doctrine proceed by way of analogy. As such it becomes a question of the relevance and meaningfulness of these analogies in any given point of history. For those who find it meaningful that God is pictured as a judge and who can hold this idea while also giving due weight to those things which Jesus has to say about his mercy, more power to them. There are those who find this a problem. For those who see in the Bible a seamless garment and have no patience for the discussion of various levels and sources within it, more power to them. But for those who spend a lot of thought and effort trying to explain what seems to them a patent reality, allowance should be made and freedom of inquiry should be given and fellowship within the body of the faithful should be accorded. Jesus, as we recall, had some problems with the religious conservatives of his day. They could not accommodate his rather liberal interpretation of the Jewish tradition because, in their minds, if he were right then they had to be wrong. The outcome — he had to be wrong, so that they could be right. We don't want to fall into that trap. □

The Rev. John S. Ruef is the rector of Emmanuel Church, Chatham, and Trinity, Gretna, Va.

church, whose doors were closed to him and those converted to Christ under their ministry.

The proper question concerns the possible apostasy of those who opposed the gospel as preached by the Wesley brothers in favor of a dry, civil, establishment religion all too often devoid of the living Christ through the presence of the Holy Spirit. Much of the Church of England of that time was "all form and no substance." The evangelical revival did much in that era to restore the Church of England to true biblical spirituality and worship as well as to fuel within that century a renewed commitment to missionary work, and to the Anglican holiness movement.

*(The Rev.) Ian Montgomery
Menasha, Wis.*

'Baptist' Preaching

The Quote of the Week from the Very Rev. Peter Moore [TLC, Feb. 29] caught my attention: "Since so few Episcopalians have even a modicum of knowledge of the Bible, the gospel

I think the reason evangelical rectors sound so "Baptist" is that in some significant ways they are.

that evangelical rectors preach sounds 'Baptist' to untutored ears."

In turning this over in my mind, I think I have a different interpretation. Episcopalians surely do not know the Bible the way our Baptist friends do. We can't site chapter and verse or quote isolated texts. But many do have a fairly good sense of what is "biblical." And with a little coaching and encouragement Episcopalians can give a fairly good account of the basic biblical narrative. They know more than they think they do. They are differently tutored from the Baptists, not "untutored."

What they hear in the tone of "evangelical rectors," and in their methods of interpretation simply does not cor-

respond with their own internalized sense of what is biblical. If I might be so bold, I think the reason evangelical rectors sound so "Baptist" is that in some significant ways they are.

*(The Rev. Canon) Ronald Osborne
Trinity Church
Waterloo, Iowa*

Few Solutions

I too have followed with much interest the new positions approved at General Convention [TLC, March 7]. As a member of a micro-church (a Sunday attendance of 15 or more is a cause of rejoicing), and no resident clergy (with an annual budget of less than \$13,000, and located in a small town in Appalachia) or any likelihood of one, I hope that these changes will provide a possibility of a full range of services for us.

While it may not be of much meaning to the congregations of large churches, i.e. 25 members or more, micro churches are left to recitations of prewritten sermons from internet sites, Eucharist so seldom that we can not meet the standard of being "good Episcopalians" (three times last year including the bishop's visit). As usual, I see the indifference or lack of awareness of the plight of the tiny churches. That may be what deacons are for,

but so what if there are no deacons? Since the Canon 9 process has been abolished, for us this presents the only possible alternative.

*Vince Carroll
Richlands, Va.*

No Place for Cowardice

I am something of a conservative. I don't agree with everything the Church has done, but I'm no coward. I cannot believe that at a time when we are needed most in the Episcopal Church there are some who want to "take their toys and go home."

Since when do we abdicate the field when we're needed most? If the Episcopal Church is devoid of moral guid-

**I am willing to walk
with you right up
to the end, but I will not
open that door which
leads out of my church ...**

ance, prove it. If people are acting in an unreasonable manner, the time for us to be reasonable is now.

There are hundreds, even thousands, of points of agreement that ought to hold us together. I may be heartsick over the current crisis, but I would rather see the issues clearly than enter into the argument hotheadedly.

With a great deal of courage I invite my conservative and liberal friends to walk with me and to talk more about these issues. I like long walks, and this one is going to take the balance of my years and beyond. We should talk together and fight the good fight, with honesty and reverence.

I am willing to walk with you right up to the end, but I will not open that door which leads out of my church and into something that is cloaked with an "Anglican mystique," but is the very essence of what Anglicanism is not. To do that would make me a person who ran when my presence was needed most, and I am not a coward.

*(The Very Rev.) John A. Marshall
Christ Church
Lockport, N.Y.*

After reading the Rev. Roger Grist's letter [TLC, March 7] and seeing the sweeping fallacy of comparing the ordination of Gene Robinson to the Iraq invasion of five months prior, my gut reaction is that at least nobody got killed in the process.

Using the same argument for actions of war vs. listening to the call of Christ demonstrates how petty and poor is the process of discernment many employ today.

Opening the Church to the disenfranchised by allowing another sinner to lead is hardly related to bringing "freedom" at the price of blood. Christ's blood was shed as a grace that all might share in the true "freedom" of his hand.

*Bradley T. Upham
Lakewood, Ohio*

THE LIVING CHURCH 2003 CONTRIBUTORS

*The following persons contributed at least \$100
to the Living Church Fund in 2003*

PATRONS

The Rev. Thomas A. Fraser
Cynthia Grantz
Mrs. Robert L. Hall
The Very Rev. Gary W. Kriss
Albert O. Nicholas
Mrs. H. Boone Porter
Thomas G. Riley
Augusta D. Roddis
The Rt. Rev. Andrew D. Smith
Mr. and Mrs. Howard M. Tischler
Margaret D. Thurber
Flournoy-Threadcraft Community Trust
Jane Quait Clarke Waite Revocable Trust

James B. Cook, Jr.
Mr. and Mrs. Robert H. Ellis
The Rev. Sidney G. Ellis
Elinor Field
The Rev. Patrick Gahan
Mrs. Charles T. Gaskell
David Grafft
The Rev. Edward E. Hailwood
Sally Harwood Hardy
The Rt. Rev. and Mrs. G.E. Haynsworth
Winifred M. Hoppert
The Rev. Canon and Mrs. Harold
G. Hultgren
The Rev. Wayne L. Johnson
The Rt. Rev. Robert L. Ladehoff
Mr. and Mrs. Eugene D. Lattimer

Prezell R. Robinson
The Rev. Nancy Rosenblum
The Rev. H. Stewart Ross
The Rev. Fleming Rutledge
Crawford M. Sandefur
Lois Fasel Schmieler
Mr. and Mrs. Covington Shackelford
The Rt. Rev. William C.R. Sheridan
Mr. and Mrs. Charles A. Stewart
The Rev. Robert J. Tally
The Rev. William Tapley
Julia K. Taylor
The Rev. Paul J. Tracy
Mr. and Mrs. Frank H. Trane
Mrs. James E. Ullrich
Mrs. John H. Vruwink
The Rev. J. Donald Waring
The Rev. John B. Wheeler
The Ven. Canon Robert N. Willing
The Ven. and Mrs. Thomas F. Winslow
Susan Webber Wright
Jonathan M. Young
Diocese of Western Louisiana
Grace Church, Paris, TN
St. Mary's Church, Jasper, AL
Western Province of the Community
of St. Mary

GUARANTORS

Mrs. Samuel M. Nickerson
The Rev. Canon Jeffrey N. Steenson
Sisters of the Holy Nativity, Ripon, WI

SPONSORS

Marvyl M. Allen
The Rev. and Mrs. Peter Chase
Beatrice B. Griswold
Joanna J. Hall
Dr. and Mrs. John Hayden
The Rt. Rev. Bertram Nelson Herlong
The Rev. Canon and Mrs. James C. Holt
The Rev. and Mrs. Alanson B. Houghton
Thomas A. Jackson
Kenneth H. Kerr
Mr. and Mrs. Terry J. Kohler
Mr. and Mrs. William F. Roemer
The Rev. and Mrs. Charles F. Schreiner
The Rev. and Mrs. Larry P. Smith
Mr. and Mrs. Ralph Spence, Jr.
Wilmot F. Wheeler, Jr.
George W. Young
The Bishops of the Diocese of Connecticut
Christ Church Frederica, Saint Simons
Island, GA



THANK YOU FOR YOUR SUPPORT

BENEFACTORS

The Rev. and Mrs. David Apker
Stanley A. Arbingast
The Rev. and Mrs. Richard Bennet
The Rev. Canon Ernest L. Bennett
Bob Bledsoe
Nancy H. Boyle
Mrs. J. Cameron Brown, Jr.
Dr. and Mrs. Willis E. Brown
Mr. and Mrs. Jackson M. Bruce
The Rev. Harold R. Brumbaum
Mrs. Robert C. Brumder
The Rev. and Mrs. Thomas H. Carson
Robert S. Cockroft
The Rev. and Mrs. Milo G. Coerper
The Rt. Rev. James M. Coleman
The Rev. John M. Coleton

Douglas LeBlanc
Jane Lerner
The Very Rev. Philip C. Linder
The Rev. and Mrs. Robert T. Lonergan
James E. McGehee
The Rev. Canon Richard E. McHenry
Mrs. Baxter Melton
The Rev. William L. Mengebier
Mr. and Mrs. James S. Moore
Genevieve A. Morrill
James K. Murray
Mrs. Charles A. O'Hara
The Rev. John B. Pahls, Jr.
Mr. and Mrs. John G. Penson
Mr. and Mrs. Nigel A. Renton
Elinann R. Reynolds

ASSOCIATES

The Rev. Darrow L.K. Aiona
The Rev. Kenneth D. Aldrich
Mr. and Mrs. Joseph Alff
Mrs. Ronnie Alff
The Rev. E. Michael Allen
The Rt. Rev. C. Fitzsimons Allison
The Very Rev. David C. Anderson
John McNeill Anderson
R. Thad Address
The Rev. Robert N. Andrew
Mrs. Gordon J. Andrews
The Rev. and Mrs. Clyde S. Angel
John W. Arber
William D. Armstrong
Rodney M. Austin
Mrs. E. W. Aylward
Katherine L. Baar
The Rev. Edwin Hunt Badger
Ronald H. Bailey
The Rev. Susan C. Baker-Borjeson
Dr. Harry S. Balmer
The Rev. Canon Francis S. Bancroft
Helen H. Barnes
Mrs. Dixon Barr
Mrs. Francis E. Barrett
The Very Rev. John P. Bartholomew
Claudia Bartz
Josephine E. Bates
Norris Battin
The Rev. Dwayne Bauman
The Rev. and Mrs. Robert M. Baur
The Rev. and Mrs. William N. Beachy
Peggy Beckham

THE LIVING CHURCH 2003 CONTRIBUTORS

The Rev. Canon Donald R. Behm
 The Rev. Susan W. Bell
 Patricia I. Belsey
 Linda B. Bender
 The Rev. Philip C. Bentley
 The Rev. and Mrs. Stephen Bergmann
 Alan P. Biddle
 Yvonne Burke Bingham
 Mr. and Mrs. George R. Bishop
 Arthur M. Bjontegard, Jr.
 The Rev. Raymond L. Blakley
 Helen-Louise Boling
 The Rev. and Mrs. Hébert W. Bolles
 The Rev. John Bonner
 Capt. James A. Bortner
 Frank E. Braden
 Barbara A. Braun
 Mr. and Mrs. Dermott M. Breen
 Russell Brewer
 Mrs. David A. Bridewell
 Steve Brightwell
 Mrs. L.F. Brignac
 The Rev. Canon and Mrs. Robert
 E. Brodie
 Avery Rogers Brooke
 The Rev. Barton Brown
 Kathryn P. Brown
 The Rev. Lawrence M. and
 the Rev. Nancy E. Brown
 The Rev. Lila Byrd Brown
 Mr. and Mrs. Ronald T. Buckingham
 The Rt. Rev. and Mrs. Charles
 L. Burgence
 Findley Burns, Jr.
 The Rev. Canon Jervis O. Burns
 The Rev. Joseph Parker Burroughs
 The Rev. Canon Fred J. Bush
 Elinor H. Caines
 The Rev. Robert J. Carabin
 Mr. and Mrs. Roy H. Carey
 Jack Carlsen
 Joan Carruthers
 The Rev. Richard Casto
 W. Ernest Chilton, Jr.
 The Rev. Carl E. Christiansen, Jr.
 The Rev. Canon and Mrs. Domenic
 K. Ciannella
 Robert C. Clawson
 L. Herbert Coale, Jr.
 Ewing Cobb
 Mr. and Mrs. S. Hardy Cole
 Mrs. Alan Conner
 Mr. and Mrs. David E. Connor
 The Rev. Milton A. Cookson
 William G. Coulter
 J. David Cox
 The Rt. Rev. William J. Cox
 Mary Frances H. Coxe
 The Rev. and Mrs. D. Lorne Coyle
 Dr. Mary Craddock
 The Rev. and Mrs. Robert Crafts
 Dr. and Mrs. Theodore G. Crook
 Mr. and Mrs. John B. Cruce

The Rev. Lawrence N. Crumb
 Charles M. Crump
 Dr. William Dahlberg
 Carl J. Daniel
 Alan O. Dann
 The Rt. Rev. Donald J. Davis
 Col. James W. Davis
 Jerry Spencer Davis
 The Rev. George R. Dawson
 G. Nelson Degerberg
 The Rev. Dee Ann DeMontmollin
 Sharon F. Denton
 Daniel P. Devlin
 The Rev. Canon and Mrs. James
 P. DeWolfe, Jr.
 Joe R. Dickerson
 Mr. and Mrs. Cliff Dickey

Martha K. Estes
 Mrs. J. Maver Feehan
 Mrs. David W. Ferris
 The Rev. and Mrs. H. S. Finkenstaedt
 Hazel Dayer Fish
 Kristin Flanders
 The Rev. James Flowers
 The Rt. Rev. and Mrs. William H. Folwell
 Pamela Fortune-Werbe
 The Rev. Louis H. Fracher
 Mr. and Mrs. Thomas M. Francis
 Lester Frankenthal
 Mrs. Thomas A. Fraser
 The Rev. Canon George F. French
 Dr. Michael D. Frost
 P. Raymond Gallie
 Joseph G. Gamble
 The Rev. and Mrs. Thomas G. Garner
 Margaret D. Garrison
 The Rev. Charles E.B. Gill
 Mr. and Mrs. Thomas A. Gizara
 Gary Glynn
 The Rev. Robert W. Golledge
 The Rev. and Mrs. Donald R. Goodness
 Elizabeth C. Goodwin
 Margaret Hammond Gordon
 The Rev. Elmer C. Gould
 Charles K. Graf
 Jane W. Graham
 The Rev. and Mrs. William L. Graham
 Peggy Grant
 The Rev. R. Emmet Gribbin
 Henry N. Griffin
 The Rev. Addison K. Groff
 Dr. Rolf M. Gunnar
 The Rev. Staley P. Hackley
 Mrs. Carl Hahn
 The Very Rev. and Mrs. W. Richard Hamlin
 The Rev. William R. Hampton
 The Rt. Rev. and Mrs. Robert J. Hargrove
 John C. Harris
 John R. Harris
 The Rt. Rev. Robert M. Hatch
 The Rt. Rev. Dorsey F. Henderson, Jr.
 The Rev. W. Frisby Hendricks
 The Very Rev. and Mrs. Edward
 J. Henley
 Standish Henning
 George R. Henry
 Dr. Lloyd R. Hershberger
 Charles R. Hickox
 Dr. and Mrs. David D. Hill
 Dr. John E. Hill
 Margery H. Hingle
 Nancy K. Hirst
 Robert G. Hoffman
 Loretta Russell Hoffmann
 The Rev. Canon William F. Honaman
 Nancy Hood
 Col. Wayne Horn
 The Rev. and Mrs. Bond Houser
 The Rt. Rev. and Mrs. Donald
 M. Hultstrand

DONATION LEVEL

ASSOCIATE \$100+

BENEFACTOR \$250+

SPONSOR \$500+

GUARANTOR \$750+

PATRON \$1,000+

The Rev. Anthony C. Dinoto
 The Rev. Joseph A. DiRaddo
 Mary King Dodwell
 The Ven. Paul C. Donecker
 Eleanor Appleby Doran
 Mr. and Mrs. Paul Dufendach
 Dr. Royal B. Dunkelberg
 Rosemary D. Dusi
 The Rev. Lawrence N. Edson
 Mr. and Mrs. B. Purnell Eggleston
 Dale E. Elliott
 The Ven. Norman H.V. Elliott
 Paul O. Elmquist
 Mr. and Mrs. Gary Engels
 Vernon L. Eppley
 The Rt. Rev. C. Christopher Epting
 The Rev. Clinton Esonu

THE LIVING CHURCH 2003 CONTRIBUTORS

The Rt. Rev. Jack Iker
 The Rev. Richard W. Ingalls
 The Rt. Rev. Russell E. Jacobus
 Mr. and Mrs. Bruce H. Johnson
 Edward A. Johnson
 The Rt. Rev. Robert H. Johnson
 The Rev. Russell L. Johnson
 The Rev. T. Herbert Johnson
 The Rev. Arthur E. Joseph
 The Rt. Rev. and Mrs. David B. Joslin
 Mr. and Mrs. Richard L. Joutras
 The Rev. Craig M. Kallio
 Mr. and Mrs. David Kalvelage
 The Rev. Marnie Keator
 Phoebe L. Keck
 Evelyn J. Keddie
 Mrs. James W. Kennedy
 The Rev. Canon and Mrs. David W. Kent
 The Rev. Canon Jonathan L. King
 Richard C. King
 The Rev. Victor Kinnunen
 The Rev. Canon Darwin Kirby, Jr.
 Robert F. Kirschner
 William S. Kjellstrand
 Christopher G. Kulp
 Julia Lahey
 Mary F. Landrum
 The Rev. and Mrs. Peter M. Larsen
 S.P. Lenoir, Jr.
 The Rev. William G. Lewis
 The Rev. and Mrs. Robert Libby
 Buron O. Lindbloom, M.D.
 The Rt. Rev. Edward S. Little II
 Pat Logan
 Thomas C. Logan
 The Rev. Canon Thomas W.S. Logan
 Mr. and Mrs. Richard Lomastro
 The Rev. David Lovelace
 The Rev. James L. Lowery, Jr.
 Hugh F. Loweth
 Mrs. James H. MacConnell
 The Rev. and Mrs. J. Robert Maceo
 Arthur W. Machen, Jr.
 Mrs. Gerard F. Maguire
 Mr. and Mrs. Roy L. Malone
 Mr. and Mrs. Charles K. Marshall
 The Rev. John W. Martinier
 Mr. and Mrs. David E. Mason
 Robert H. Massey
 The Rt. Rev. and Mrs. Gerald
 N. McAllister
 The Rt. Rev. Earl N. McArthur
 The Rev. Canon Ward McCabe
 Robert L. McCarthy
 The Rev. and Mrs. Barnum McCarty
 The Rev. Canon Bradley McCormick
 Virginia G. McDavid
 Rosa Tucker McGowin
 Mr. and Mrs. J. Roger McHenry
 Paul W. McKee
 James T. McKinstry
 Mr. and Mrs. Robert E. McMillan
 The Rev. Duncan R. McQueen

The Rev. Roy W. Mellish
 James J. Melton
 C. Andrew Mepham
 Cyril J. Mergens
 John R. Mertens
 George Kenyon Merts
 Winifred A. Miller
 The Rev. Malcolm H. Miner
 Charles E. Minnigerode
 Mr. and Mrs. Charles R. Moffitt
 Margaret R. Monaghan
 The Rev. Eugene Monick
 The Rt. Rev. James W. Montgomery
 The Rev. Robert A. Moore
 The Rev. Canon Roswell O. Moore
 The Rev. Stephen B. Morris
 The Rev. Larry L. Motz
 The Rev. Dale L. Moyer
 Mrs. David Murphey
 The Rev. Canon William F. Murphey
 Martha S. Neale
 Mr. and Mrs. Andrew Nedelka
 The Rev. Jack D. Neilson
 Ward A. Nelson
 Sterling Newell, Jr.
 Mr. and Mrs. William L. Newell
 Philip Nichols
 Mr. and Mrs. Michael D. Noble
 Dr. and Mrs. Kenneth J. Nolan
 Mrs. William E. Nuessle
 The Rev. Louis Oats
 The Rt. Rev. Wallis Ohl
 Mrs. Chester W. Ott
 The Rev. Herman Page
 Louise Parkin
 Limuel G. Parks
 The Rev. Robert Ray Parks
 Robert E. Parr
 The Rev. William T. Patten
 Cecil L. Patterson
 The Rev. and Mrs. John W. Patterson
 The Rt. Rev. Claude Edward Payne
 Marshall H. Pepper
 The Rev. Timothy Perkins
 Richard P. Perry
 Mrs. J. Lee Peterle
 The Rev. Albert F. Peters
 The Rev. John R. Peterson
 Hugh S. Pettis
 The Rev. Nicholas B. Phelps
 Mr. and Mrs. Fred Phillips
 The Rev. and Mrs. Frederick W. Phinney
 The Rev. Omar Pitman, Jr.
 The Very Rev. David W. Plumer
 Mr. and Mrs. Ted Poitras
 The Rev. Wayne L. Pontious
 B. R. Powers
 Frederick L. Prange
 The Very Rev. Harry H. Pritchett
 The Rev. Canon James E. Purdy
 Alfred L. Purrington III
 The Rt. Rev. Frederick W. Putnam
 The Rev. and Mrs. Congreve H. Quinby



THANK YOU

I WOULD LIKE TO CONTRIBUTE TO:

- THE LIVING CHURCH FUND
 THE ENDOWMENT FUND

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

CHECK _____
 CREDIT CARD AMOUNT _____

\$

CREDIT CARD # _____

EXP. DATE _____

SIGNATURE _____

PLEASE ACCEPT MY GIFT

- IN MEMORY OF
 IN HONOR OF

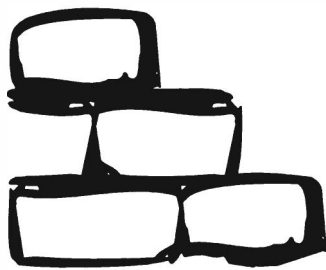
THE LIVING CHURCH 2003 CONTRIBUTORS

William E. Ramsey
Catherine A. Ranger
Ann Kendall Ray
Mr. and Mrs. Richard Record
The Rev. George F. Regas
Dr. Michael J. Rench
Mrs. Augustine J. Rhodes
The Rev. William C. Rhodes
The Rev. William P. Richardson
The Rt. Rev. Victor M. Rivera
The Very Rev. David B. Rivers
The Rev. Betsy Roadman
The Rev. Arthur Robertshaw
The Rev. and Mrs. Frederick A. Robinson
Carole J. Ross
Mr. and Mrs. J. William Ross
The Rev. Herbert E. Rowe
Mrs. Janice O. Rusack
The Rev. G. Rucicelli
The Rev. Edward C. Rutland
The Rev. Frances S. Ryan
The Rev. Canon and Mrs. C.
Boone Sadler
Col. and Mrs. Samuel F. Sampson
The Rev. Howard W. Saunders
Mr. and Mrs. Philip F. Schlichting
Cynthia H. Schwab
Jane D. Schweinsburg
The Hon. Robert W. Scott
The Rt. Rev. Gordon P. Scruton
Edris A. Sebastien
Philip B. Secor
The Rev. Canon David L. Seger
The Rev. Joanna Seibert
Mr. and Mrs. William L. Seymour
The Rev. and Mrs. Gates Shaw
Terence W. Shepherd
The Rt. Rev. Harry W. Shipps
The Rev. William C. Sibert
The Rev. Clarence W. Sickles
George R. Silvernell
The Rev. Walter C. Simmons
The Rev. Donald R. Simpson
Mary C. Sinclair
James W. Skardon
James B. Skewes
Lee Slayton
The Rev. Bancroft P. Smith
Rosabel H. Smith
The Rev. Stuart B. Smith
David J. Sparrow
Mr. and Mrs. Wallace Spaulding
The Rev. Frank MacDonald Spindler
The Rev. Jon S. Stasney
Miriam K. Stauff
The Rev. and Mrs. Gordon J. Stenning
Catherine Sterling
Mrs. Alexander Stewart
Mary D. Stewart
Lt. Col. Patrick and the Rev.
Elizabeth Stingley
Dr. Joseph E. Stockwell
Mrs. Anson P. Stokes

David J. Strang
The Rev. and Mrs. Dudley J. Stroup
Mrs. Frederick Sturges
Dr. H.N. Sturtevant
Nancy H. Sullens
Roberta K. Sullivan
John M. Summerfield
James S. Summers
The Rev. and Mrs. Robert M. Sutherland
Dr. and Mrs. David S. Svahn
The Rev. Stephen B. Swann
Elizabeth M. Sweeney
Alfred G. Symonds
The Rev. and Mrs. J. Philip Talmage
James W. Tate
The Rev. John Tederstrom
The Rev. and Mrs. Robert L. Tedesco
The Rev. Canon John W. Thomas
The Rev. and Mrs. Henry L.
Thompson III
The Rev. and Mrs. James C. Thompson
William A. Thompson
The Rev. and Mrs. W.H.C. Ticknor
The Rev. Samuel E. Todd, Jr.
Mr. and Mrs. Michael J. Tomkovitch
Mr. and Mrs. John S. Townsend
George L. Trigg
The Rev. and Mrs. G. William Truitt
Dr. Robert B. Tudor

John Vanderstar
Mrs. Carlisle VanMeter
The Rt. Rev. Arthur A. Vogel
Dr. John K. Waddell
Dr. and Mrs. William Wade
The Rev. Canon B.W. and Shirleen S. Wait
A.E.P. Wall
Alice Walters
M. Lee Walton
The Rev. Robert H. Walton
Paul R. Wanthal
The Rt. Rev. William C. Wantland
Mr. and Mrs. James R. Wartinbee
Stephen Watkin
The Rev. Robert W. Watson
The Rev. Mary Weatherwax
Jack L. Webster
The Rev. Marta S. Weeks
Dr. and Mrs. John B. Weeth
Mrs. Clifford S. Westhorp
James D. Wethern
The Rev. J. Michael Wheeler
The Rev. and Mrs. Robert H. Whitaker
Donald A. Whitcomb
The Rev. Konrad S. White
The Rev. Elizabeth Wiesner
The Very Rev. C. David Williams
The Rev. Richard H. Wilmer
The Rev. Walter V.Z. Windsor

Solid. Episcopal. Enduring.



CHARITABLE gift annuities,
available through the
Episcopal Church Foundation
(currently yielding 5.5% to
11.3%, depending on age),
guarantee a fixed rate of
return, regular payments, for
as long as you live.

Upon your death, your gift
goes to your church or the
ministry you chose to support.

A secure investment.
A lasting legacy.

Contact the Episcopal Church Foundation
at (800) 697-2858.

THE LIVING CHURCH 2003 CONTRIBUTORS

Dr. J. F. Wine
The Rev. Donn L. Wolf
The Rev. Kenneth A. Wolfe
The Rev. and Mrs. Robert F. Wollard
The Rt. Rev. Robert M. Wolterstorff
The Rev. Carey C. Womble
Joseph Irion Worsham
Mr. and Mrs. Boyd Wright
The Rev. George D. Young, Jr.
Margaret E. Young
Mr. and Mrs. Timothy E. Young
Mr. and Mrs. William P. Young
Cavanagh Co.
Christ Cathedral, Salina, KS
Christ Church and St. Luke's Church,
Beatrice, NE
Church of the Incarnation, Dallas, TX
Diocese of the Central Gulf Coast
Diocese of Georgia
Diocese of West Tennessee
FreshMinistries
Grace Church, Ocala, FL
Our Little Roses Ministries
Oxford Document Management
George Scarboro Roberts Foundation
St. Alban's Church, Arlington, TX
St. John's Church, Charlotte, NC
St. John's Church, Carthage, TX
St. Mary's Retreat House,
Santa Barbara, CA
St. Patrick's Church, Ocala, FL
St. Paul's Church, Chattanooga, TN
St. Stephen's Church, Oak Ridge, TN
The Seattle Foundation - Lambert Family
Advised Fund
The Society of the Transfiguration
Trinity Church, Atchison, KS

MEMORIALS

Nathaniel Altschuler
The Rev. Jacob Andrews
Gordon James Andrews
Robert Lewis Appleby
The Rt. Rev. Stanley Atkins
The Rev. William H. Baar
Cora Eppley Baldwin
Rieta A. Balmer
Susan Battin
The Rev. Robert M. Baur
Mr. and Mrs. Elmer G. Beamer
Gilbert L. Braun
L.F. Brignac, M.D.
The Rev. and Mrs. Frederic F. Bush, Jr.
Arthur Ben Chitty
Dr. and Mrs. W.F. Christenbery
Ada Johnson Cockroft
Alan Connor
Jacquelyn Brown Dann
The Rev. Robert John Dodwell
Dr. John E. Duberg
The Rev. James M. Duncan

Gerald Ellsworth
David Whitney Ferris
The Rev. Vincent P. Fish
The Rt. Rev. Thomas A. Fraser
Susan Tier McNaughton French
Howard Galley
The Rt. Rev. Charles Gaskell
The Rt. Rev. Heber Gooden
The Rev. Dr. Holt H. Graham, Jr.
Ronnie Groff
Carl H. Hahn
Deacon Gladys Hall
Robert Hall
William Jennings Hardy, USAF
Col. Thomas Everett Harwood
Stanley & Virginia Henry
Brenda G. Hill
James L. Houghteling
Laura Richardson Houghton
The Rev. Gerald Humphrey
Donald Hutton
The Rev. William L. Lahey
Ben Leal
John and Hester Leatherbury
Scott Livingston
The Rev. Gregory Mabry
Mason Martens
Mary Massey
The Rev. R. Bradley McCormick

The Rev. Canon Robert E. Merry
The Rt. Rev. Paul Moore
The Rev. E. Elbridge Morrill
Jane Murray
Daniel A. O'Hara
Col. Chester W. Ott
John Bernard Pahls
Mary Louise Johnson Pahls
Terrie Phillips
Oliver Pimm
Mary Jane Pontious
The Rev. Canon H. Boone Porter
Roberta L. Prange
Helen Prouse Putnam
The Rt. Rev. Frank A. Rhea
The Rev. John L. Roberts
Jane Russell
The Rev. Richard Shorten
The Rev. Russell Smith
The Rev. Jimmy Spata
Mrs. Bea Spiegel
The Rev. David Stalzer
The Rt. Rev. Alexander D. Stewart
The Rev. Thomas Sullivan
The Rev. Edward Sykes
Myrtle M. Tally
Vincent B. Taylor
John Michael Teal
Margaret Helen van der Hoogt

OPENING DOORS TO GREATER GIFTING:

CAPITAL CAMPAIGNS

CAPITAL CAMPAIGNS

Holliman Associates has raised tens of millions for Episcopal clients both nationally and internationally. Our proven methodology informs and involves your entire congregation, allowing your vision to be shared and inviting greater gifting.

HOLLIMAN
associates
FUND RAISING CONSULTANTS

24 North Fourth Street, Newport, PA 17074
telephone: 1-800-516-8322
e-mail: info@hollimanassociates.com
web: www.hollimanassociates.com

The Rt. Rev. Albert W. Van Duzer
 The Rev. John H. Vruwink
 Sally Wall
 The Rev. Adam J. Walters
 John and Gladys Walton
 Byrd Kirkpatrick Webster
 The Rev. Canon Clifford S. Westthorp
 Helen Seeger Wolterstorff
 The Rt. Rev. and Mrs. William G. Wright
 The Rev. Canon Royden Keith Yerkes

HONORARIA

The Rt. Rev. C. Fitzsimmons Allison
 Helen Hase Barnes
 The Rev. Canon Donald Behm
 Dr. and Mrs. R.F. Bondurant
 Alvin Brandt
 Capt. Nevin Carr
 The Rev. Dale T. Cropper, Jr.
 William D. Dulaney
 The Rev. Emmet Gribbin
 The Rt. Rev. Bertram N. Herlong
 The Rt. Rev. Robert B. Hibbs
 Erville Kaynard
 The Very Rev. Donald Krickbaum
 The Rev. Canon and Mrs. Knud A. Larsen
 Dr. John R. Logan, Sr.
 Frank and Mary Ellen Matthews
 The Rev. Edward J. Mills
 James and Sandy Murray
 Patricia Nakamura
 The Rev. James R. Price
 The Rev. Jan Rudinoff
 The Rev. Robert Lee Saul
 The Rt. Rev. William C. R. Sheridan
 Jean S. Sickles
 The Rev. Canon J. W. Spaeth
 The Rev. Jeffrey Steenson
 Chandler Sterling
 The Rev. Merrill Wade
 The Rev. Charles Washam
 The Very Rev. George L.W. Werner
 The Rev. Canon Robert G. W. Williams
 Iris Younger
 St. Andrew's by-the-Sea Parish Family
 The Glory of God



THANK YOU
 FOR YOUR
 SUPPORT

Appointments

The Rev. **Kenneth Erickson** is rector of St. Ann's, 503 W Jackson St., Woodstock, IL 60098.
 The Rev. **Gail Gately** is rector of Redeemer, 2700 Warren Cir., Irving, TX 75062-9242.
 The Rev. **Lee Hutchison** is rector of St. Martin's, 815 E Grace St., Richmond, VA 23219-3409.
 The Rev. **Kathy Monson Lutes** is rector of St. Andrew's, 3435 W South St., Rapid City, SD 57702.
 The Rev. **Elizabeth Meade** is deacon at St. Charles', 994 N 5th Ave., St. Charles, IL 60174.
 The Rev. Canon **Stephen Muncie** is rector of Grace, 254 Hicks St., Brooklyn, NY 11201.

Resignations

The Rev. **Dennis Ackerson**, as rector of Holy Spirit, Tallahassee, FL.
 The Rev. **Alan Mead**, as rector of Christ Church, Berwick, PA.

Retirements

The Rev. **Lynn Ramshaw**, as priest-in-charge of St. Boniface, Tinley Park, IL.
 The Rev. Canon **Kwasi Thornell**, as canon at Christ Cathedral, Cincinnati, OH.

Deaths

The Rev. **Samuel Akuamoah**, 71, a former Baptist minister, died Dec. 28 in Louisville, KY.
 A native of Ghana, Fr. Akuamoah came to the United States as a representative of Ghana's embassy to the United Nations. He moved to Louisville to attend Southern Baptist Theological Seminary. He became a Baptist clergyman, serving several churches from 1970 through 1978. He was ordained deacon in 1981 and priest in 1982 in the Diocese of Ohio. He was director and priest-in-charge of the South Cleveland Episcopal Ministry in the Diocese of Ohio, then moved to Cleveland, MS, where he was rector of Calvary Church from 1984 to 1987. He retired in 1987 and served for a time as vicar of Trinity, Detroit, MI. He moved back to Louisville and became associated with St. George's Church, where he established a relationship with the Diocese of Sunyani, Ghana, with several exchanges taking place between members in Sunyani and Kentucky. He suffered a stroke in 1993 but continued to teach and pray with groups who gathered in his home. Fr. Akuamoah is survived by his wife, Grace, and four children.

The Rev. **Prim Bayard Smith, Jr.**, lawyer and priest, died Jan. 29 in his home in New Orleans. He was 79.
 Fr. Smith was a native of Eufaula, AL. He received undergraduate and law degrees from Tulane University and worked for a time with a New Orleans law firm at the time

of desegregation. Later he was assistant US attorney in New Orleans. He then pursued holy orders and graduated from Church Divinity School of the Pacific. He was ordained to the diaconate in 1963 and to the priesthood in 1964. He served his episcopate in the Diocese of Louisiana as curate at St. Augustine's, Metairie, 1964-67, priest-in-charge and chaplain of Holy Spirit campus ministry in New Orleans, 1967-81, and chaplain at the LSU and Tulane medical centers, 1985-95. He was a volunteer faculty member of the Tulane Medical School and later at the LSU Medical School. In recent years he was director of Episcopal Ministry to Medical Education. He was a past chair of the diocesan committee on constitution and canons, and was active in the Louisiana Episcopal Clergy Association. He also served on the Presiding Bishop's National Advisory Committee for Ministry in Higher Education. Fr. Smith is survived by his wife, Charlene, two daughters, Kathy and Carolyn; and two sons, Barrett and Guerry.

Mary Carter Hughes Coleman, 66, wife of the retired Bishop of West Tennessee, died Feb. 15 at Trezevant Manor in Memphis of cancer.

Mrs. Coleman was a graduate of the University of Tennessee. She founded the Diocesan Flower Festival and also wrote articles for the diocesan newspaper. She is survived by her husband, the Rt. Rev. James M. Coleman; three sons, Frederick, of Santa Cruz, CA, Finlay, of London, England, and Jonathan, of Melbourne Beach, FL; a sister, Dorris Hughes Martin, of Nashville, and two grandchildren.

The Very Rev. **Robert Bizzaro**, retired dean of the Cathedral of St. James South Bend, IN, died Feb. 21 in Memorial Hospital, South Bend, from leukemia. He was 78.

Born in Princeton, NJ, Dean Bizzaro earned degrees at Columbia University, the General Theological Seminary, Philadelphia, Divinity School, and New York Theological Seminary. He was ordained deacon and priest in 1953, and served as curate at St. Mary's, Haddon Heights, NJ, 1953-55; vicar of St. Clement's, Belford, and St. Mark's, Kearnsburg, NJ, 1955-57; rector of Trinity, Cranford, NJ, 1957-72; rector of Gethsemane, Marion, IN, 1972-75; and dean in South Bend from 1975 until 1991, when he retired. In recent years he assisted at St. Paul's, Mishawaka, IN. He was an associate of the Order of the Holy Cross and a member of the Order of St. Luke. Surviving are his wife, Mary; a daughter, Gina Dudeck, of Granger, IN; and two sons, Stephen, of South Bend, and David, of Westfield, NJ.

Next week...

Spring Music Issue

CLASSIFIEDS

BOOKS

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

NOW AVAILABLE! *Scratch a Professor...Find a Fisherman* from author & Episcopal priest Bart Sarjeant (who brought you *Do You Have to Wear a Collar?*). Only \$20 including s & h. To order go to www.barnesandnoble.com or www.amazon.com or mail check payable to: **Bart Sarjeant, #1 Santa Cruz Ave., San Anselmo, CA 94960.**

To advertise, email Tom Parker at: tparker@livingchurch.org

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.

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>

MUSIC RESEARCH

OLD BOY CHORISTERS: I would like to speak with any clergy or laymen who were in a men and boys choir in their youth for doctoral thesis & possible book. **Brian Taylor, 307 E. 51st St. Savannah, GA 31405, E-mail: braylorteam@earthlink.net.** I would be grateful for your help.

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: wwwpill@aol.com; Website: www.worldpilgrimages.org.

POSITIONS OFFERED

PART-TIME PREIST: needed for pastoral ministry at The Falls Church, in Falls Church, Virginia, just inside the D.C. beltway. Ideal for someone who has "retired" from full-time paid ministry, but who loves pastoral ministry and wants to serve for several more years while enjoying our nation's capital! Please contact: **The Rev. Rick Wright, (703) 532-7600** or E-mail: rwright@thefallschurch.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: epialton@episcopalalton.org.

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.**

FULL-TIME PRIEST: St. John's Episcopal Church, Sturgis, Michigan, is seeking a full-time priest with pastoral skills to nurture and grow a family-sized parish in a town of more than 10,000. Our traditional parish values Anglo-Catholic liturgy, music and the Eucharist. We seek a caring, compassionate leader with counseling skills and a sense of humor. Our church family appreciates a commitment to pastoral care, outreach and Christian education for all age groups. Visit us at www.stjohnsturgis.org. Send Resume and CDO profile to: **Anne Reed, Deployment Officer, Diocese of Western Michigan, 2600 Vincent Avenue, Portage, MI 49024.** Please also send a copy to: **M. Caywood, Search Committee, St. John's Episcopal Church, 110 S. Clay St., Sturgis, MI 49091.**

TRINITY EPISCOPAL CHURCH

Parkersburg, West Virginia

FULL-TIME RECTOR

Trinity Parkersburg is an 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



CLASSIFIEDS

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 daytrinitycath@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@christandholymtrinity.org.

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.

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 RECTOR: Church of the Good Shepherd, a historic, downtown church located in Rocky Mount, NC, is seeking a new rector.

We are a program church with a pastoral feel. Our strong, inclusive, and diverse congregation has kept us financially stable and is committed to service in the diocese. Our church staff consists of five full-time and one part-time employees, as well as a strong and enthusiastic lay support. Church of the Good Shepherd's ideal candidate will be an experienced rector who can deliver inspiring and meaningful sermons, help revitalize our Christian Education program, and foster year-round stewardship and augment church growth.

One hour east of Raleigh, and conveniently located to the Atlantic coast and the Blue Ridge Mountains, Rocky Mount is home to North Carolina Wesleyan College. Within a 75-mile radius of the city are such notable universities as Duke, North Carolina State and the University of North Carolina at Chapel Hill.

Interested parties should send an updated CDO profile and resume to: **Search Committee, c/o Church of the Good Shepherd, PO Box 7791, Rocky Mount, NC 27801**. Web-site: <http://www.goodshepherdrrmt.org>.

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**

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.

DIRECTOR OF DEVELOPMENT: Historic Bruton 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@erols.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

POSITIONS OFFERED

DIRECTOR OF CHRISTIAN EDUCATION: The Cathedral Church of Saint John, Albuquerque, is seeking an organized and energetic full-time Director of Christian Education and Formation to develop, coordinate, oversee and staff all areas of children's ministry from before through high school. Programs already in place include LOGOS, Godly Play, Journey to Adulthood, and nurse. Other responsibilities include effectively administering programs to nurture and develop children and families for a life with Christ, as well as recruiting and nurturing volunteer and staff members. The successful candidate will also direct aspects of worship, Christian education, and administration.

Qualifications: Bachelor's degree in education or theology required; some seminary training preferred. 5+ years working experience in Christian Education - Episcopal Church environment preferred. Criminal background check required. Please mail resume and letter of interest before April 5, 2004, to the following: **The Very Reverend Alan Dennis, Dean The Cathedral Church of Saint John 318 Silver Avenue S.W., P.O. Box 1246, Albuquerque, New Mexico 87103**. For questions: (505) 247-1581. E-mail: dennis@stjohnsbq.org. The Cathedral Church of Saint John is an equal opportunity employer. Website: www.stjohnsbq.org.

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.

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, famous 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.

VOCATIONS

Judean Brothers: The Monastic Congregation of Saint Jude, PO Box 2235, Wilmington, CA 90748-2235.

DO YOU FEEL CALLED TO THE RELIGIOUS LIFE? Explore the possibility with The Order of Saint Joseph, a new community dedicated to a life of prayer and service — combining the contemplative and the active. For more information visit our website at www.orderofstjoseph.org, or write: **Saint Joseph House, 114 Live Oak Drive, Natchez, MS 39120**.

WANTED

WANTED: Old hymnals. New church is looking for a donation of 1940 Episcopal hymnals that may be sitting in a closet in your church. Would like 50 to 100. We'll pay shipping. Please call **The Rev. Russell Burchard (retired) at (706) 216-4912** or E-mail to: churchofthepostles@alltel.net

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 Credi @ (402) 397-3059**. E-mail: janetancredi@aol.com.

FOR MORE INFO

ON ADVERTISING,

CALL TOM PARKER

(414) 276-5420 EXT. 16

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

ST. CLARE OF ASSISI (Calaveras Big Trees) Hwy. 4
The Rev. Marlin 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) 333-0577
The Rev. Stuart A. Kammerly, r, the Rev. Margarita A. Henninger Steadman, the Rev. Lyndon Shattuck, 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.christchurchgeorgetown.org

ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus
www.stpaulskat.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, 8, Thurs & Prayer Book HDs: 12
noon also. Sat Mass 9:30, C 5-5:30, MP 6:45 (ex Sat), EP
5:45, Sat MP 9:15, EP 5:45

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
The Rev. Thomas T. Pittanger, r; the Rev. David Fran-
coeur, assoc. r; the Rev. Holly Ostlund, asst r; the Rev.
Jonathan Coffey, the Rev. Canon Richard Hardman, the
Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist
& choir dir
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

WEST PALM BEACH, FL

HOLY TRINITY 211 Trinity Place (Downtown) (561) 655-8650
www.holytrinityep.org
On the Intracoastal Waterway since 1898
The Rev. W. Frisby Hendricks III, r; the Rev. Thomas A. Brut-
tall, c; the Rev. John W. Tucker, the Rev. Howarth L. Lewis,
Jr., the Rev. Grant R. Sherk, p-r; Mace Graham, org-ch
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 Kapahulu Ave. (#13 Bus end of Ilne)
Sun Masses 7, 9 (Sung); MWF 8

CHICAGO, IL

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

RIVERSIDE, IL

ST. PAUL'S PARISH (CHICAGO WEST SUBURBAN) 60 Akenside Rd. (708) 447-1604
www.stpaulsparish.org
The Rev. Thomas A. Fraser, r
Sun Eu 10:15, Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament
of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN

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

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6002
2919 St. Charles Ave.
On the street car line at the corner of 6th St.
www.ccnola.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).

ST. ANNA'S

Serving the French Quarter since 1846.
1313 Esplanade Ave. (504) 947-2121
Rev. William H. Terry, r E-mail: wtorry2217@aol.com
Sun Eucharist (said) 8, Solemn High Mass 10, Wed. 6 Low
Mass, Healing, Anointing.

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0975
www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland (702) 735-7655
1 mile off Strip christservic@vcn.com
H Eu Daily (ex Sat)

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq. www.gracechurchnewark.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. taly@sarthlink.net
The Rev. Bob Tally, r
Sun H Eu 10

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 962-4447
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson,
assoc.; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth
Noland, d; the Rev. Joan Garcia, d; Dr. Stanford Lehmborg,
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. (212) 378-0200
www.stbarts.org
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7.
Mon-Fri MP 8, Eu 12:06, EP 5:30 (Thurs 6 "Sunday on
Thursday" Cho Eu). Sat MP & Eu 10. Church open 365 days
8-8 (Sun 8-9). For tours call 378-0205. Cafe open for break-
fast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Vicar
www.trinitywallstreet.org (212) 602-0600

TRINITY

Broadway at Wall
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S

Broadway at Fulton
Sun H Eu 8. Mon-Sat Prayer Service 12:30
Open Sun 7-4; Mon-Sat 10-6

ST. THOMAS

5th Ave. & 53rd St. (212) 757-7013
www.saintthomaschurch.org
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E.
Krauss, 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 (Blitmore Village) (828) 274-2681
3 Angle St.
www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

SAINT MARY'S

Grove Park (828) 254-5836
337 Charlotte St.
E-mail: mail@stmaryaasheville.org
Sun 8 (low), 11 (Sol), Mon thru Sat EP 5:15, Mass 5:30; Wed.
Exposition 3:30, Rosary 4:45 Ev & B 1st Sundays 5:30 (Oct-
June)

PORTLAND, OR

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

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

CORPUS CHRISTI, TX

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

SAN ANTONIO, TX

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

CHRIST CHURCH

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

TEXAS CITY, TX

ST. GEORGE'S 510 13th Ave North (409) 945-2583
The Rev. Mifflin H. Dove, Jr., r www.stgeorges-tc.org
Sun H Eu 8 & 10:30 Wed H Eu 8:30

MILWAUKEE, WI

ALL SAINTS CATHEDRAL (414) 271-7719
818 E. Juneau sacathedral.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) 969-3317
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, hand-dropped accessible.

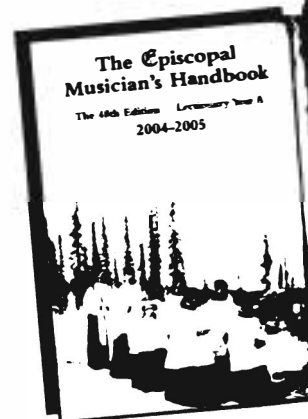
Order your copy today!

The 48th Episcopal Musician's Handbook

Lectionary Year A – 2004/2005

Advent 1 (November 28, 2004) through

Thanksgiving Day (November 24, 2005)



\$25.00 (includes regular shipping/handling)

Shipping begins June 15, 2004. Allow 4-6 weeks for delivery. Prepaid orders only.

NO REFUNDS. Call for rates on faster delivery.

**Call TOLL-FREE to order,
using MasterCard or VISA:**

1-877-822-8228

