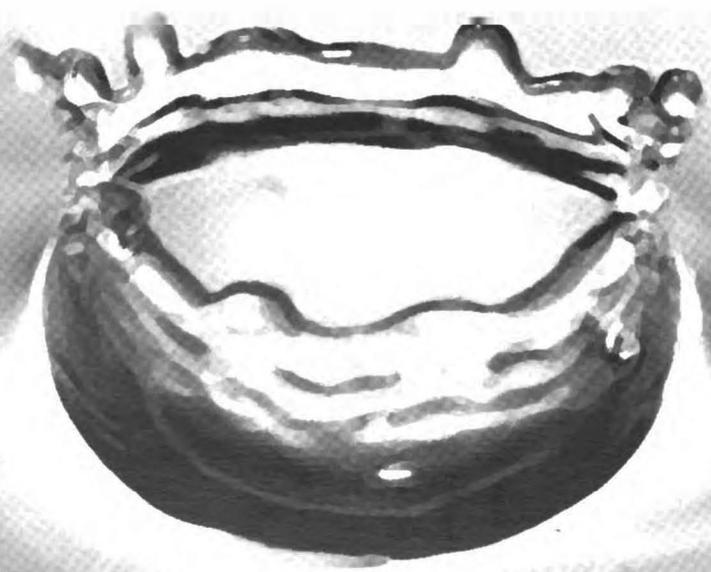


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Volume 228 Number 10

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

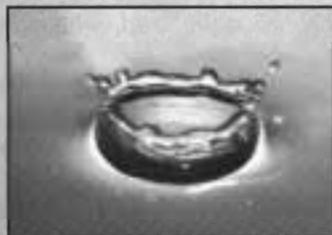
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**SUNDAY'S READINGS**

**Steadfast Faith**

*'And he believed the Lord; and he reckoned it to him as righteousness' (Gen. 15:6)*

**The Second Sunday in Lent, March 7, 2004**

Gen. 15:1-12,17-18; Psalm 27 or 27:10-18; Phil. 3:17-4:1; Luke 13:(22-30)31-35

The readings from holy scripture on this Sunday express the call of God to us to be faithful in the midst of all our reasons for doubt and uncertainty. Affirming what we pray in the collect, that our God's "glory is always to have mercy," we and "all who have gone astray" are in need of a "steadfast faith to embrace and hold fast the unchangeable truth." This faith is in our Lord Jesus Christ, whose merciful will is to draw us to himself "as a hen gathers her brood."

The faith of Abraham, the father of the faithful, is expressed in the familiar verse from the passage in Genesis, "he believed the Lord; and he reckoned it to him as righteousness." This steadfast faith, this belief in the Lord, emerges out of reasonable doubt. The promise of God is for Abram and his descendants. Yet when the promise was received, the patriarch was aged and childless. Trust in the Word of God inspired belief in the truth yet to be made manifest.

Such hopeful faith is likewise expressed in the psalm: "What if I had

not believed that I should see the goodness of the Lord in the land of the living!"

This belief in God's goodness, this trust in his mercy, encourages patient strength. "Be strong, and he shall comfort your heart; wait patiently for the Lord." The letter to the Philippians speaks similarly of patience: "... we await a Savior, the Lord Jesus Christ," and strength of faith: "... stand firm thus in the Lord."

In the gospel, Jesus invites us to "Strive to enter by the narrow door" though the realization that "many will seek to enter and will not be able" may evoke feelings of grave uncertainty. As those who proclaim him, "Blessed is he who comes in the name of the Lord," we may believe that we shall "see Abraham and Isaac and Jacob and all the prophets in the kingdom of God" and not be "thrust out." We may have faith in spite of every tendency to doubt that with all who "come from east and west, and from north and south," we shall by his glorious mercy "sit at table in the kingdom of God."

**Look It Up**

Read the fourth chapter of St. Paul's Letter to the Romans and reflect on how it is that Abraham became "the father of us all."

**Think About It**

We often think of doubt as the opposite of faith. But is faith possible when there is no room for doubt? Might distrust be more appropriately considered faith's opposite?

**Next Sunday**

**The Third Sunday in Lent, March 14, 2004**

Exodus 3:1-15; Psalm 103 or 103:1-11; 1 Cor. 10:1-13; Luke 13:1-9

## BOOKS

### The Hopeful Heart

By John Claypool. Morehouse. Pp. 112.  
\$14.95. ISBN 0-8192-1954-1.

"Faith, hope, charity, these three ..." Although hope has been a poor runner-up in theological study, it is precisely this virtue that John Claypool considers most imperative. "Where there is hope, there is life," he writes. "What breath is to the physical body, hope is to the human spirit."

Hope is not a dream of the impossible, Claypool insists, but a sense of the potential within reality itself. Hope acknowledges the mystery of existence: It is God who made us, and not we ourselves. "We see through a glass darkly." This limited perspective, once admitted and accepted, precludes despair, because despair is absolute.

Our God is the God of Resurrection, Claypool writes. In every distress, out of whatever apparent death we can see, God brings life we cannot see, new and unimagined.

This small book is filled with stories. Its strong counsel is fruit of a lifetime.

*Katherine Greer Clark  
Valparaiso, Ind.*

### Deep Peace

#### Healing in Our Lives

By J. Ellen Nunnally. Cowley. Pp. 143. \$12.95.  
ISBN 1-56101-219-X.

DEEP PEACE



Written in a conversational, retreat leader style, *Deep Peace* offers a smorgasbord of Bible stories, prayer practices, and ideas for daily living for achievement of personal peace in busy lives. Her hope for the

retold Bible stories, and for this book, is "that you'll find what you need to find: a word of comfort, a touch of peace, a sense that others before have longed for the same things."

In Part I, *Healing Stories*, Nunnally takes possession of the parables and encounters with Jesus by naming the

(Continued on next page)



### An Interfaith Dialogue



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**The Quest for the True Church in America**  
Dr. David L. Holmes, The College of William and Mary

**From the Womb to the Tomb:  
A Theological View of Issues in Bioethics**  
The Rev'd Dr. Daniel A. Westberg, Nashotah House

### SESSION II 19 July - 30 July 2004

**The Practice of Divine Love:  
Sharing the Experience of Our Spiritual Forebears**  
Dr. E. Rozanne Elder, Institute of Cistercian Studies

**Christianity and The Old Testament**  
The Rev'd Dr. G. Thomas Osterfield, Nashotah House

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## BOOKS

(Continued from previous page)

nameless characters and enlarging the borders of their lives to probe possible meanings for the reader's life.

In Part II, *Healing Prayer*, she details various prayer forms. From contemplative prayer and meditation to chanting, and the use of icons and the rosary, and more, the reader is given many ideas for incorporating prayer into daily life.

Part III, *Healing Practice*, moves into action ideas. Developing a rule of life, finding Sabbath time, practicing mindfulness, advice on diet, television watching, and living simply, flow from Nunnally's concept of living with "radical insecurity." The author has walked the path of finding peace in her daily life through personal experience of loss, poverty, and daily survival.

Books for further exploration of these subjects are found in the bibliography. *Deep Peace* would evoke interesting discussions for a study group.

(The Rev.) Ann Fontaine  
Lander, Wyo.

### Ears to Hear

#### Recognizing and Responding to God's Call

By Edward S. Little. Morehouse. Pp. 160.  
\$15.95. ISBN 0-8192-1939-8.

Have you ever felt the tug of God's call? Do you ever wonder how your parish priest, Ordinary of your diocese, or friend who became a nun or volunteer at a homeless shelter received their call to serve God? As one who finds this most interesting, and wrestles with this from time to time, I was pleased to be given a copy of *Ears to Hear — Recognizing and Responding to God's Call* to read.

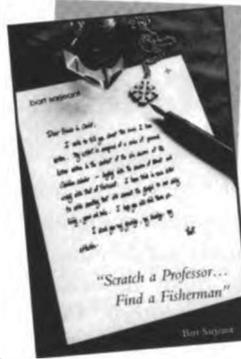
Edward S. Little, Bishop of Northern Indiana, uses scripture, tradition, reason (the great three principles of Anglicanism) plus examples from his own experience to explain how one may discern whether he or she has been called by God. The result is an



# “Scratch a Professor ... Find a Fisherman”

By Bart Sarjeant

Letters to the people of his parish over 23 years from 1978 to 2001 in the setting of the Church seasons. Witty, incisive, moving from the heart.



*“Fr. Sarjeant is winsome & humorous, and he understands the tragedy and ambiguity of human life without descending into maudlin moping. His love for relevant literature and poetry complements this book nicely — and his resurrection faith is contagious.”*

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Dean of St. Paul’s Cathedral, San Diego, CA

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eminently readable book. The author addresses issues such as God’s Persistent Call, Objections to God’s Call, The Fear of God’s Call, Called by a Community, and the Restoration of a Lost Call, devoting a chapter to each and giving us a scriptural pericope upon which to reflect. This is then carefully unpacked and accompanied by examples from everyday life. Each chapter is followed by helpful questions for discussion and/or personal reflection.

If you have ever wondered if you have a call — either to the religious life or another ministry — this is a wonderful place to start. If you still think you have a call after reading this book, consult your priest and follow this up with a competent spiritual director. You will be well prepared for the journey ahead.

*Deborah Yetter  
Riverside, Ill.*

## Sacred Legacy

**Ancient Writings from Nine Women  
of Strength and Honor**

By Myrna Grant. Baker Books. Pp. 138.  
\$12.99. ISBN 0-8010-6454-6.

This is a well-written and edited collection from nine women writers from early and pre-modern Christian history: Perpetua, a young mother and early martyr from Carthage; Egeria, a pilgrim historian; Dhuoda, a Frankish royal prisoner

writing to her son; Hildegard of Bingen, a reformer and genius; Mechthild and Marguerite Porete, two Beguines; Julian of Norwich, a loving hermit; Catherine of Siena, a diplomat and teacher; and Teresa of Avila, a reformer and visionary. Each text is preceded by a brief biography of the woman as well as some connection of her story to modern times. This book could be read just for pleasure to whet the appetite to read more of each author’s works. It also could easily be used as a book study and should be recommended reading for third-year students of EFM (Education for Ministry).

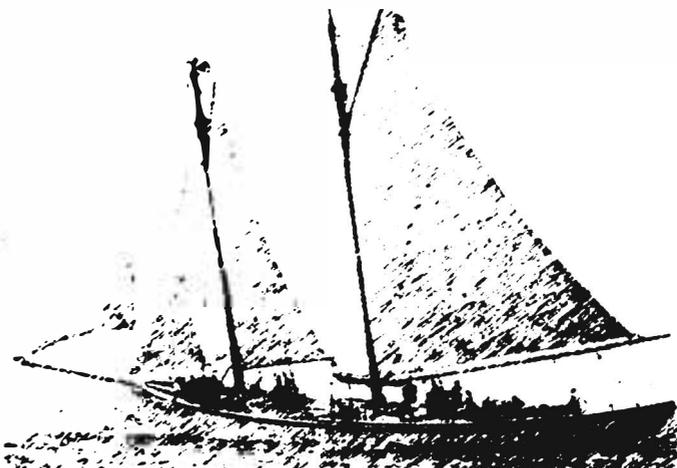
*(The Rev.) Joanna Seibert  
Little Rock, Ark.*

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

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## English Synod Says No to Non-Marital Unions

Discussions of homosexuality, the papacy and money animated the proceedings of the Church of England's General Synod Feb. 9-12 in London as members debated resolutions calling for a softening of the Church's opposition to homosexual practices, reallocating funding, and accepting a reformed "universal primacy" for the pope.

Two of the more controversial measures to come before General Synod were a reduction of funding for bishops and cathedrals and a discussion of "Some Issues in Human Sexuality," a report prepared by a sub-group of the House of Bishops that sought to guide the debate on homosexuality.

Synod voted to commend the homosexuality paper, but turned back a measure recognizing non-marital unions.

A proposal to cut \$5.5 million from the \$26 million spent annually on the stipends of the 114 bishops and in support of 42 cathedrals (redirect the funding toward new mission initiatives) produced the sharpest language of the week.

On the final day, evangelicals led the charge against accepting a reformed "universal primacy" for the Bishop of Rome and opposed commending "The Gift of Authority," the fourth agreed statement produced by the second phase of the Anglican-Roman Catholic International Commission (ARCIC).

Released in May 1999, "The Gift of Authority" asks Anglicans to accept the universal primacy of the Bishop of Rome if the pope devolves some authority to bishops and church councils. It also would acknowledge the infallibility of a reformed papal teaching office.

After a spirited debate on commending "The Gift of Authority" the resolution was amended with a proviso that "any search for theological agreement on universal primacy requires that the contested claim of universal, ordinary and immediate jurisdiction for the Bishop of Rome be resolved" and that the "teaching authority of the Bishop of Rome" be clarified before "The Gift of Authority" was received.

## Executive Council Appeals for Patience

With a pastoral "Message to the Episcopal Church" and a resolution designating three council members as observers to a convening meeting later this month of the many diocesan Via Media groups, Executive Council implored Episcopalians to remain in "passionate patience" with each other while it also sought to remain engaged with any new political developments.

Council members Edgar K. Byham of Newark, Sandra McPhee of Chicago and the Rev. Kwasi Thornell of Southern Ohio will attend the convening meeting of the various Via Media opposition groups that have arisen in a number of dioceses which have formed the Network of Anglican Communion Dioceses and Parishes (NACDP). Joan R. Gundersen, a spokesperson for Progressive Episcopalians of Pittsburgh, said meeting organizers had extended the invitation to Executive Council because its membership wanted to hear directly from someone at the national church what options and rights each group possesses within their respective dioceses. Each Via Media group, she said,

will send two to three delegates to the convening meeting March 25-27 at All Saints' Church, Atlanta. There is no Via Media group in the Diocese of Quincy and two in the Diocese of Albany, said Ms. Gundersen, who added that the agenda was still in the process of being developed, but that the meeting would be closed to the media.

As a body, Executive Council said it remains encouraged that although "pressured and stressed by our differing viewpoints," relationships within the church continue to be unified in support for "the mission and ministry of the Episcopal Church." The letter concluded by listing a number of mission-oriented accomplishments completed by council and the wider Church since General Convention. These include: the hiring of missionaries for the African American and Asian ethnic offices, the passage of new shareholder resolutions, the commitment to publish Church documents in Spanish and French, and consideration of several new initiatives for young adult and youth ministries.

*Steve Waring*

## Bishop Birney Focused on Ministries Overseas

The Rt. Rev. David B. Birney IV, bishop, missionary, and former coordinator of overseas ministries for the Episcopal Church, died Feb. 13 in his home in Danville, Ky. Following his retirement as Bishop of Idaho in 1989, Bishop Birney moved to Massachusetts and served as an assistant bishop there until 1994.

A native of New Orleans, he was a graduate of Franklin and Marshall College and Virginia Theological Seminary. Ordained deacon and priest in 1955, he was assistant at St. John the Baptist Church, York, Pa., 1955-57; vicar of All Saints', Hanover, Pa., 1957-63; and rector of the Church of the Mediator, Allentown, Pa., 1963-69.



Bishop Birney

In 1969 he was a missionary appointee to the Church of Uganda, remaining until 1972. While in Uganda he taught at Bishop Tucker College. He then served in Botswana from 1972 to 1975. He was the coordinator of overseas ministries at the Episcopal Church Center from 1976 to 1982, when he was elected Bishop of Idaho.

Bishop Birney was a member of the board of the Presiding Bishop's Fund for World Relief and a member of its National Hunger Committee, the Archbishop of Canterbury's envoy to the Episcopal Church of Rwanda, and a former president of Province 8.

He is survived by his wife, Virginia; sons David V and Robert, both of Danville; a grandson; a brother, Frank, of Studio City, Calif., and a sister, Jane B. deLeeuw, of Heath, Mass.



Steve Waring photo

Cynthia Sinclair, head of Resurrection House in St. Petersburg, Fla., concludes a Feb. 11 Executive Council tour of the residential program for homeless families. Despite some concern shortly after General Convention, Ms. Sinclair told Presiding Bishop Frank T. Griswold that the Diocese of Southwest Florida, which formed Resurrection House as an independent, not-for-profit corporation in 1987, is now confident it will be able to equal its 2003 contribution to the \$295,000 annual expenses.

## Church Center Renovation Proceeds

In discussions that ranged over parts of three days of their Feb. 9-12 meeting in Tampa, Fla., the national Executive Council authorized a series of current year expenditures equal to \$1.35 million in order to proceed further with a proposed \$28 million renovation of the Episcopal Church Center headquarters at 815 Second Ave., New York City, and to close the books on an aborted proposal which would have relocated the headquarters to the campus of the General Theological Seminary.

Council defeated in committee a resolution seeking management authorization to sign contracts for renovation of all areas of the "815" location (except the Presiding Bishop's residence) "at a cost not to exceed \$30 million." Following defeat of the resolution, council heard an architectural firm's presentation which portrayed many of the expenses as essential maintenance and upgrade of a building that is essentially unchanged since its construction in 1964. Further council debate was postponed for the day at this time because Virginia council member Russ Palmore, who is also chair of the Administration and Finance Committee, announced that financial data supporting a revised version of the renovation resolution had not been completed. The money would come from endowment funds not already reserved for general operating expenses, according to N. Kurt Barnes, treasurer.

During debate the next day, council

authorized expenditure of \$750,000 already set aside for further development of the "815" renovation plan, approved an additional \$400,000 to upgrade safety and accessibility of elevators, and \$200,000 toward any remaining expenses that General Seminary might have incurred to close out a proposal rejected by the Presiding Bishop last year which would have relocated the headquarters there by 2010.

Before the unanimous vote (with one abstention) to proceed, Texas council member the Very Rev. Titus Presler asked management whether this was the appropriate time to undertake a new capital expense.

"The public at large has not had a chance to discuss this at length," he said. "We have talked about the current crisis in the Church; will this interfere with our efforts toward reconciliation? I think we should postpone this until a later time."

Presiding Bishop Frank T. Griswold responded that the amount requested toward the overall renovation was modest and that replacement of the existing elevator system was an example of a genuine problem and one demanding immediate attention by good stewardship standards.

"Basic functioning is what we are talking about," he explained. "We are being extremely sensitive in terms of stewardship."

Steve Waring

## Bishop Robinson Draws Comparison to Racial Conflict

On Feb. 8, the 200th anniversary of the ordination of the first black Episcopal priest, members of St. Edmund's Church on Chicago's south side heard the first openly non-celibate homosexual bishop in the Episcopal Church compare the church's intolerance toward African Americans in the 18th century to the struggles of gays and lesbians today.

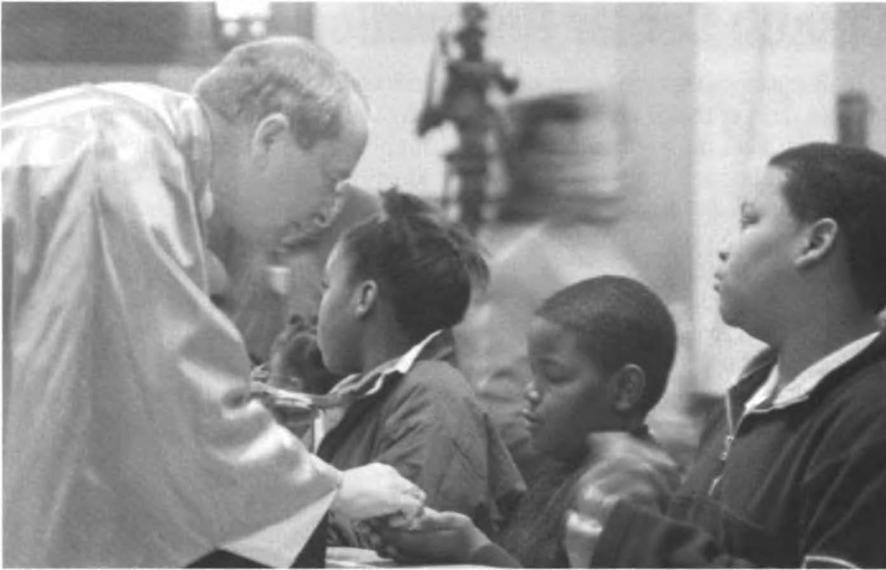
When Absalom Jones walked out of St. George's Methodist Church in

Philadelphia in 1786 along with other black members, he struck a wakeup call for civil rights that has resounded through church sanctuaries for two centuries, the Rt. Rev. V. Gene Robinson, Bishop Coadjutor of New Hampshire, said. Fr. Jones' efforts to bring black members into St. George's moved anxious white church leaders to try to sequester both him and his friend Richard Allen, with other blacks in the

gallery. They refused and initiated a protest action that presaged the witness of Rosa Parks in 1954, noted Bishop Robinson.

A similarity between Absalom Jones and Bishop Robinson's current situation has been rejected by some Episcopalians, and a number of bishops, priests and congregations have declared themselves out of communion with Bishop Robinson, his dio-

(Continued on next page)



David Skidmore photo

Bishop Robinson distributes communion to children at St. Edmund's Church in Chicago.

(Robinson - from previous page)

cese, and, in some cases, the dioceses and bishops that consented to his election. Following the lead of the American Anglican Council (AAC), bishops of 12 dioceses have signed on with the fledgling Network of Anglican Communion Dioceses and Parishes, and have begun laying plans for offering alternative episcopal ministry in dioceses that support the General Convention.

In a meeting with reporters after the Eucharist, Bishop Robinson cautioned against selling short the Church's resiliency and capacity to engage and embrace new forms and expressions of God's truth.

"The Church hasn't fallen apart. Roofs haven't caved in just because there is a gay guy who is Bishop of New Hampshire," he said. As people realize their faith values are unaffected by New Hampshire's bishop, then the divisions will lessen, he said. Though his first priority will be to serve the people of his diocese, he is also eager to meet and speak with his critics in other Anglican provinces "so that they could see that I am not quite the devil that I am made out to be there, nor am I the angel that those who are happy about my election would make me out to be. I am just a human being."

David Skidmore

## Archbishop Peers Laments Church's Loss of Influence

In his last public address before his Feb. 1 retirement as Primate of Canada, the Most Rev. Michael Peers called on various religious traditions in Canada to rise above their differences and renew their public role in society.

Speaking to the Empire Club of Canada in Toronto, Archbishop Peers lamented the erosion of influence that religion has undergone, stating his belief that quality of life suffers in its absence. He acknowledged that sharp differences have sometimes impeded

the access of religious leaders to public figures.

Under Canadian church law, the acting primate is the senior metropolitan, in this case Archbishop David Crawley, Metropolitan of British Columbia and Yukon and Bishop of Kootenay. As acting primate, Archbishop Crawley will chair the start of General Synod in May at which time it is expected a new primate will be elected. Archbishop Crawley has said he does not wish to be considered.

## 'Know Your Mission Field'

Bishop William Persell challenged the clergy and delegates of the 131 missions and parishes of the Diocese of Chicago to work diligently to know and respond to the mission field outside their church doors when they gathered Nov. 7-8 in a suburban hotel.

"The challenge for the church today is to come and know our mission field and its people," the Bishop of Chicago said. "What are their hurts and hopes? How can we come to know them better? How do we serve them?" The answer will be different for each congregation, according to its gifts, he said. But each member and each congregation is called by God "to do work in the mission field."

Bishop Persell noted that he and the eight clergy and lay deputies of the diocese voted to consent to the consecration of the Episcopal Church's first openly gay bishop, a decision that has sparked a rebuke from some Anglican primates and a protest movement by churches and dioceses.

"As your bishop, I acted on this and all issues at General Convention not only out of a sense of what I believed to be right, but in a spirit of humility and trust in God," he said. "It is in that spirit that I acknowledge the pain that my vote has caused some. It is in that spirit that I will continue our relationship even as we disagree."

A record 15 resolutions were considered, and only one was defeated—a measure which called for a rebuke of Bishop Persell's vote in favor of the consent for Bishop V. Gene Robinson. It was defeated by a substantial margin on a silent rising vote.

Three other resolutions prompted significant debate, and all passed by comfortable margins: support for a congressional commission to study reparations for African Americans, continuation of the anti-racism program of the diocese, including mandating antiracism training for all persons seeking election to diocesan

standing committees and commissions; and maintaining the church's unity.

The convention received the budget committee's report for the 2004 diocesan administrative and program budget, which was approved by bishop and trustees and affirmed by diocesan council, and stands at \$3.85 million, reflecting a projected 5 percent increase in congregational pledges.

*David Skidmore*

## Wider Participation

The Bishop of Easton, the Rt. Rev. James J. "Bud" Shand, was blunt.

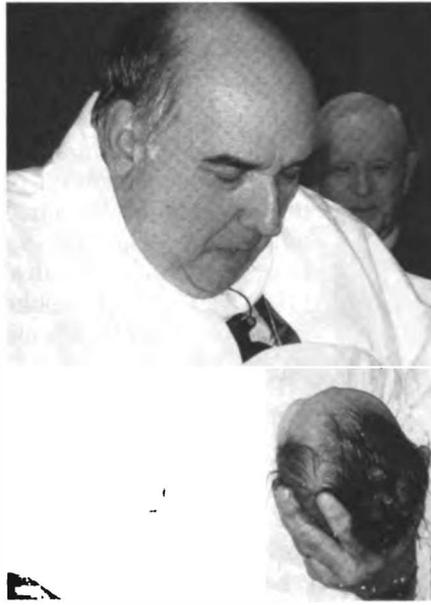
"He did not want a 'plain vanilla' convention," said the Ven. Reese S. Rickards, archdeacon and communications officer. "He wanted to involve and include as many people as possible, not just delegates and clergy." Everyone was invited.

So the 136th convention held at a resort in Cambridge, Md., Jan. 30-31 did not begin as usual with an afternoon of serious business. It began with a phalanx of workshops which included discussions of human sexuality, racism, servant ministries, the ECW, youth programs "that work," liturgical music and biblical storytelling.

There were other changes. A labyrinth was available for walking meditation. The usual banquet became the Diocesan Supper. A swim and pizza party sleep-in was concurrently held for about 70 young people. The young people also led the Saturday Morning Prayer service and heard a homily by the Rev. Jayne Oasin, social justice officer for the national church and leader of the racism workshop.

An estimated 375 attended the convention Eucharist, baptism and renewal of baptismal vows, and heard the Very Rev. Nathan Baxter, former dean of Washington National Cathedral, preach about Christian brotherhood.

The convention adopted only one resolution. It called for a year of



Reese S. Rickards photo

Bishop Shand baptizes Abigail Paige Van Meter at Easton's convention Eucharist.

study, dialogue and reflection about the "diversity of perspectives relating to the interpretation of Holy Scripture to our understanding of same-sex unions."

A balanced budget of \$608,713 — \$22,000 less than the 2003 budget — was unanimously approved.

*Val Hymes*

## Discerning the Priorities

The Rt. Rev. Robert M. Anderson, seventh Bishop of **Minnesota**, returned to his former diocese to celebrate the 25th anniversary of his consecration during the diocesan convention Oct. 24-26 in Duluth. Bishop Anderson preached at Evensong, and was honored at a program following the convention banquet.

"Lifting Up the Common Good" was the theme of the convention, which was marked by an emphasis on congregational development. The Rev. Charles Fulton, director of congregational development for the Episcopal Church and president of the Episcopal Church Building Fund, spoke about congregational development and church growth, which was followed by a response by the four canon missionaries of the diocese.

The Rt. Rev. James L. Jelinek,

Bishop of Minnesota, addressed the convention theme in his address.

"We struggle constantly with the tension between congregational priorities and diocesan priorities," he said. "This always lives near the surface, even during boom times like the 1990s. But in times like these, when unemployment has risen dramatically and people's savings have been damaged if not wiped out, the issue becomes more dramatic, even critical."

The convention approved a three-year budget and a new apportionment formula.

## Respect of Differences

Delegates to the convention of the Diocese of **Maine** spent considerable time on a resolution aimed at unity titled "A Statement Following General Convention" when they met at the Bangor Civic Center in October.

Following defeat of the original resolution on opening day, an amended version came back to the floor the following day and brought about much discussion before it was adopted. The legislation recognizes the diversity of opinions, teachings and liturgical practices in Maine, and states that members of the diocese respect their differences, support one another in continuing conversation and dialogue, strive to engage "in prayerful discernment of God's will" regarding issues of sexual orientation, holy matrimony or blessing of same-sex unions, and that all members of the diocese commit to participate in the life of the Church.

"The end result is not nearly as important as the prayer, the process, and the spirit of hunger God planted in our hearts to find a statement around which we could all gather," said the Rt. Rev. Chilton Knudsen, Bishop of Maine.

"I believe that it's really important for us to make a statement as the Diocese of Maine that affirms our unity in the midst of our differences," said the Rev. Calvin Sanborn, assistant at St. George's Church, York Harbor.

St. Brendan's, Stonington, was welcomed as the newest parish in the diocese.

# Archbishop Gives Priority to Social Justice

Unlike the Presiding Bishop of the Episcopal Church who does not oversee a diocese, the Primate of South Africa is also Archbishop of Cape Town, perhaps the cardinal jurisdiction among the 22 dioceses of the Church in the Province of Southern Africa. Despite their different responsibilities and vastly different cultural circumstances, the episcopacies of both the Most Rev. Frank T. Griswold and the Most Rev. Winston Hugh Njongonkulu Ndungane have been tempered by an abiding tolerance for how ministry is conducted locally and a steadily growing commitment to social justice.



Archbishop Ndungane

Archbishop Ndungane's experience with social justice, or rather injustice, is personal. He was a protégé of the Most Rev. Desmond Tutu and like the Nobel Prize-winning former Archbishop of Cape Town, Archbishop Ndungane was harassed by police and even jailed for three years as an opponent of the white South African apartheid regime. He combines the rhetorical skills he honed during street demonstrations with impressive educational credentials in theology and Christian ethics from King's College, London. Even African primates who do not share his appreciation for what General Convention did when it approved the use of same-sex liturgies and the consecration of a sexually active homosexual person as Bishop of New Hampshire were impressed with the skillful way he made his own position known at the emergency primates' meeting at Lambeth Palace last October.

Homosexuality is not the most important issue for most Africans, according to Archbishop Ndungane. They are much more concerned about daily survival and the breakdown in the infrastructure that has been caused by AIDS, which in Africa is driving social changes every bit as profoundly as the black plague pandemic altered medieval European

society in the late 14th century.

Archbishop Ndungane was the keynote speaker and guest of honor at the annual convention of the Diocese of Washington, Jan. 30-31 at Washington National Cathedral [TLC, Feb. 22]. He spoke from there by telephone on Jan. 29.

"Scripture says God so loved the world, not God so loved the Church," he said. "We need to get on with the business of witnessing to the world. There are so many crises — HIV, AIDS, poverty — those are the issues that we should be talking about as a Communion.

"If the Church in the U.S. is happy with [the New Hampshire], then this is not an issue for me. The Church in the U.S. has one of the most open and democratic processes for electing bishops in the Communion. Whether I agree with that or not does not matter because of what the Anglican Commu-

## The Battle Against AIDS

South African Anglican Archbishop Njongonjulu W.H. Ndungane and other representatives of the Anglican Church met recently at a private luncheon in Washington, D.C., with executives of pharmaceutical companies and corporate philanthropy groups to discuss ways of accelerating the battle against AIDS in South Africa. The Rt. Rev. John B. Chane, Bishop of Washington, was among those who attended the meeting, which was billed as "Social Responsibility in South Africa."

Two days later, at the convention of the Diocese of Washington, at Washington National Cathedral, Bishop Chane and Archbishop Ndungane formalized a new partnership between the Washington

(Continued on page 20)

nion says about the autonomous nature of provinces."

Primates do not have personal opinions on major issues such as church teaching on sexuality, according to Archbishop Ndungane. Instead they carry out the desires of their province. The Province of South Africa, he said, does not currently permit same-sex blessings to be performed. Those who offer themselves for ordained ministry must either be single and chaste or joined in holy matrimony to a monogamous, heterosexual partner, he explained.

"This is the same policy as not just most of the other African provinces, but also a great majority of the Anglican Communion," he said. "[In the Church of Southern Africa] we give the highest respect to resolutions from Lambeth, but when a province acts differently, that doesn't mean it has not acted canonically. We don't have a centralized form of authority in the Anglican Communion. What I have inherited as a primate of this church I have sworn to uphold and protect."

At the emergency primates' meeting last fall, Archbishop Ndungane said he was not so much concerned with defending the Episcopal Church as he was with preserving the structural integrity of the Anglican Communion and the autonomy of its provinces. Now that the Archbishop of Canterbury has created a task force, headed by the Primate of Ireland, the Most Rev. Robin Eames, to address the limits of diversity and the means to preserve those boundaries, Archbishop Ndungane suggests it would be best for all concerned if people would calm down and await publication of the task force report on Sept. 30.

"Impaired or broken communion saddens me. Christ wishes his church to be together. Creative diversity excites me as an Anglican. I look forward to seeing how we can continue to live together. We need to find ways to live with each other. Fathers and mothers do not chase their children away."

Steve Waring



# The Many Waters of



# BAPTISM

## Part 3: The Water of Sadness

By the waters of Babylon we sat down  
and wept, when we remembered Zion.

*(Psalm 137:1)*

By Daniel Muth

**T**he serpent said, “You will be like God,” and so the woman took the fruit that she might be wise and gave some to her husband and, willingly, he ate. And they hid from God and from one another and when God found them out they did not repent but each sought to blame the other, save the serpent only. As he casts them out of Eden that they might not eat the fruit of the tree of life, for that must be provided later and only through the death of the life himself, God the Father pronounces curses over each.

To the woman he says, “In pain you shall bring forth children.” While this has an obvious physical manifestation, it is true on a deeper level as well, for it will be a painful thing now to bring children into a sinful, broken world. In the image of the *Pieta*, the Blessed Mother provides the icon of this truth as she cradles in her arms the body of her crucified Son — much as the first Eve might have held her murdered Abel, bearing the additional pain of knowing that her elder son has done the deed.

Tears water the story of God and his sinful people. He grieves over the sinfulness of man and remits just punishment in the flood. Jacob mourns the death of Rachel. His descendants in Egypt shed tears in their bondage. And when led out into the wilderness, they mourn in a different way: “Oh for the fleshpots of Egypt.” Would that they could go back and eat the fine

things they had while in slavery. It matters not in the least whether they wish to go back in time to a presumably halcyon past or would make for themselves a graven god to lead them to a glorious Egyptian future. The nostalgic and the progressive are wrong about the same things in pretty much the same way: dwelling in the past or in the future means not dwelling in the present, the one place where time intersects eternity,

**Tears water the story of God  
and his sinful people.  
He grieves over the sinfulness  
of man and remits just  
punishment in the flood.**

the abode of God. We know of him from the past; we may prepare for his work in the future; but we only know him in the present.

The children of Israel go neither to a past nor future of their own choosing, but rather into the land that God is giving them. And they become a nation and are

## Discussion Questions

**Recommended Hymns: 159, 715, 662**

given a king. Tall, handsome, noble, tragic, Saul is the quintessential king of Israel: militarily capable, politically astute, theologically clueless. He never quite grasps the important distinction between his duty as king and Samuel's as priest. Eventually, God has had enough. He removes the kingship from him and sends Samuel out to choose another, asking, "How long will you grieve over Saul?"

David is chosen and serves Saul, and is persecuted in return, yet will "touch not the Lord's anointed." Having become fast friends with Saul's son Jonathan, he tearfully parts from him to flee Saul. He grieves when Saul and Jonathan are killed in battle. Later, David's great sin against Uriah results in dissension within his own household, as prophesied by Nathan. Absalom, having murdered his half-brother for the rape of his sister Tamar, revolts, forces David to flee, and finally is killed in battle. David is inconsolable. Like the Father ("be ye perfect," commands our Lord), he mourns the death of his vengeful and rebellious child.

Sins sexual, personal, against another are never truly private. Like the crime that gave it root, the dissension in David's house has repercussions throughout the entirety of God's people, and the kingdom of Israel is, following the passing of David's son Solomon, rent in twain, Israel and Judah. Her kings in the lead, the divided people of God embrace a false form of inclusiveness, worshiping foreign idols, stirring his righteous jealousy. First falls the North, then Jerusalem. "My eyes are spent with weeping," says the elegiac author of Lamentations. And by the waters of Babylon the captives weep over the just punishment of their sins.

Yet, "the steadfast love of the Lord never ceases," and his people are restored to their land, and time flows on and in the fullness of time, God himself comes to pitch his tent among us, the Lord incarnate. And he laments over Jerusalem that she would not be gathered to him, but, as with the prophets, she will instead seek his death.

As his time approaches, the Lord gives the sure sign of his coming victory. His friends the sisters weep over the death of his friend their brother, and on his arrival Jesus weeps as well. Yet he orders the stone rolled away, commands Lazarus who, though dead four days and so beyond recall, obeys, the Lord's friend even in death. Thus is the Son of Man glorified and all face an either/or choice: believe in the Lord or crucify him. Which for us? □

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

**Next week: The Water of Cleansing**

"In pain shall you bring forth children." If indeed God means to refer to more than the physical pain of childbirth, how might it be true today? What sort of threats does our world hold for families and children? How do these threats compare with the risks of serving God?

No sooner have the children of Israel left slavery in Egypt, then they are asking to return. Very human, no? How are you like that? What situations in your life have found you so intent on escape to a supposedly superior future or past that you missed what God was asking you to do then and there? How can you do better? How can you help others in similar circumstances?

If David were like most people, he would look at you utterly uncomprehending if you were to congratulate him as the greatest of Israel's kings. He would likely launch into a long bromide on his numerous and remarkable failures — Saul's persecution, Uriah's murder, the deaths he failed to prevent of Absalom, Saul, Jonathan, etc. Are you like that? Do you tend to dwell over much on your failures, embracing a false notion of modesty as a low, vice accurate, opinion of yourself? Or do you have the opposite problem? How can you be better? How can your congregation help?

"Be ye perfect, as your Father in heaven is perfect." Our Lord gives this admonition in the sermon on the mount, as he commands us to love our enemies. David loved and grieved over Saul and Absalom, despite their having made themselves his enemies. How about you? Note scripture's expectation that you will have enemies. Do you recognize yours? What have you done or what can you do to live out your love for them?

The great Russian novelist Dostoevsky considered the raising of Lazarus to be the greatest of our Lord's miracles. Do you agree? Jesus never refers to them as miracles, but rather as "signs and wonders." Given that Lazarus later died, and that no action or witness is attributed to him after he is raised, of what do you see this wonder as a sign? What hope, what good news, do you see in the raising of Lazarus?

# New Titles for Ministry

OK, let's see if I've got this right. As a result of the 74th General Convention last summer in Minneapolis, we no longer have lay readers in the Episcopal Church. Now we have worship leaders. And we no longer have Lay Eucharistic Ministers (LEM). Instead we have eucharistic visitors. And we have some other changes that need explanations.

Lay preachers are now preachers, and we have new categories called pastoral leaders and catechists. Why?, you ask. Good question. The changes are a result of the Standing Commission on Ministry Development, which proposed them in order to clarify the roles of licensed ministries and to modify the titles of and requirements for licensed ministries. Did they need to be clarified and modified? I don't know. They came to the General Convention in 2000, and were revised in 2003.

It seems to me that many Episcopalians were not familiar with the role of LEM. That was a licensed lay person who had two functions: either to administer the elements of communion "in the absence of a sufficient number of priests and deacons assisting the celebrant" (We really abused that one, didn't we?) and to take the sacrament immediately following the Eucharist to church members who by reason of illness or infirmity were unable to be present.

Now those two functions have been separated into two positions — eucharistic minister and eucharistic visitor. Eucharistic ministers are lay persons who are authorized to administer the elements at the Eucharist. They are trained by and act under the direction of the local deacon or priest. Eucharistic visitors have the same duties as LEMs did — take the elements to members of the congregation who are unable to be present.

A friend with a wonderful sarcastic sense of humor had this to say about LEMs: "Isn't that what we have deacons for?"

I must admit I didn't think we had lay readers

anymore. I thought they had become lectors. I was wrong. Lay readers are, or were, persons who lead public worship under the direction of the clergy in charge of a congregation. I thought they were officiants. Again, I was wrong. I suppose there are some places where they could be called "lay celebrants," like Sydney, for instance, but I'm not going in that direction. Lay readers, the Constitution and Canons said, were to be licensed by the bishop.

As for lay preachers, I have known lay persons who have been licensed by their bishop to preach. Some of them, I suspect, may have been better preachers than the clergy who were supposed to provide oversight for them. Lay preachers were supposed to be trained, examined and found competent in a variety of subjects, including Christian ethics, moral theology and the use of the voice. Now these people are known as "preachers," and they are authorized to preach only in congregations under direction of the leader of that congregation. So now when we refer to a "preacher," we're talking about a lay person.

A couple of rectors have actually had the nerve to invite me to preach in their churches. I have declined politely, for I suspect they would be sorry they extended the invitations.

Finally, we have these new categories — pastoral leader and catechist. A pastoral leader is a lay person authorized to exercise pastoral or administrative responsibility in a congregation under special circumstances, as defined by the bishop. Perhaps someone with counseling skills might be placed in a congregation where a scandal has taken place. As for catechists, they are lay persons authorized to prepare persons for baptism, confirmation, reception or reaffirmation of baptismal vows.

Persons who are confirmed communicants in good standing may be authorized or licensed for these ministries by the diocesan bishop or ecclesiastical authority. It is left up to the local diocese concerning requirements, guidelines, training and deployment of these persons. Another instance of "local option."

Got all that? You may be tested in a future issue. Next time your rector informs your congregation that three worship leaders, two pastoral leaders and four catechists are in various forms of training, you'll know what he or she is talking about.

David Kuhn '96, executive editor

## Did You Know...

**Dolores Hart, the first woman to kiss Elvis Presley on screen, later gave up her acting career to become a Benedictine nun.**

## Quote of the Week

**The Rt. Rev. V. Gene Robinson, Bishop Coadjutor of New Hampshire, in a sermon at St. Edmund's Church, Chicago, on the controversy in the Episcopal Church since his consecration: "My God, we've got Episcopalians looking for their Bibles. Who would have thought it? 'Hazel, where'd we put that Bible when we moved in here?'"**



**Eventually, deficits  
in the dioceses will  
trickle up to the  
national church.**

## Not So Fast

Those who are looking for good news in the Episcopal Church are likely to respond positively to the Church's new treasurer, Kurt Barnes, as a result of his report on pledge estimates to the Executive Council [TLC, Feb. 29]. Mr. Barnes predicted the financial impact from the New Hampshire consecration will be about \$3 million in 2004, and that the reduction represents about 6 percent of the overall budget. The pledge estimates to which Mr. Barnes referred are those from the dioceses to the national church. He called the reduction "almost not material." A message following the council's meeting said, "We are encouraged that relationships within the Episcopal Church though pressured and stressed by our differing viewpoints have continued to focus on support for the mission and ministry of the Episcopal Church."

We would like to be able to join in the optimism that the Church has weathered the storm threatened by dioceses and parishes in withholding funds. Unfortunately, we are not able to do so. The figures presented by Mr. Barnes do not include 26 dioceses that had not pledged or given verbal assurance of their pledge. It should also be noted that many dioceses have yet to hear from all their congregations. While we've urged congregations and dioceses not to withhold money, we suspect that there may be larger shortfalls ahead.

At the diocesan level, the picture is not as rosy. Some dioceses were able to make their pledge in full only by using endowment funds or shifting funds creatively. Others have had to make reductions in staff or reduce funds designated for particular ministries in order to pay their assessments in full. Eventually, such deficits will trickle up to the national church. For now we are pleased that the shortfall is not as great as some had predicted, but trying to put a positive spin on a \$3 million decrease is not helpful.

## Encouraging Statements

The remark by Archbishop of Canterbury Rowan Williams that the Network of Anglican Communion Dioceses and Parishes (NACDP) has a valid place within the Episcopal Church and the Anglican Communion is encouraging. The archbishop had said on previous occasions that he was committed to provide episcopal oversight for those unable to accept "certain dispositions made by their provinces."

Equally encouraging was the letter from 13 Anglican primates who gave their support to the network and accused General Convention of promoting "false teaching" by condoning same-sex blessings and consenting to the consecration of a non-celibate homosexual person as Bishop Coadjutor of New Hampshire [TLC, Feb. 29].

Creation of the network, comprised of 12 dioceses that believe those decisions of General Convention departed from the historic faith and order of the Church, is a positive development because its members intend to remain within the Episcopal Church, operating within its constitution. The network aims to work for the provision of adequate episcopal oversight for those congregations requesting such ministry. Setting up a framework within the Church for those who believe differently than its leadership might seem to be a bit unwieldy, but if it will preserve unity and uphold common life and faith, it is worthy of consideration. The support of the Archbishop of Canterbury and 13 Anglican primates is a positive start.



# 2 Neglected Issues



By Thomas Davis

In several places, several people have commented that in its preoccupation with matters sexual, General Convention gave very little attention to two even more important matters which came before it. One was an apparently increasing incidence of communicating unbaptized people. The other was direct ordination to the priesthood. I regret that neither of these issues was given very much attention, but quite promptly consigned to whatever limbo such ideas inhabit between meetings of convention.

The now-and-then communicating of unbaptized people is a special concern to some of us who live and work in the South, where the Church is growing in many places, and often by the inclusion of former Southern Baptists who, of course, practice believers' baptism. It is perfectly all right for the already baptized adults in those families to begin at once to commune with us; their unbaptized children are another matter. I do not mean babies, but young people ages 6-13. Do we baptize them, *pro forma*, simply so that they can receive as the children of other families do? Or do we assume that having missed baptism as infants they should now wait for their confirmation so that the whole sacrament can be celebrated at once? I am rather inclined to the latter view, but meantime these children cannot receive communion. I shall not solve the problem unilaterally, of course. I have been inclined to simply ignore the question unless it is asked. That means I have certainly communicated unbaptized children.

I also was aware when recently we ordained three or four permanent deacons

and one "transitional" deacon at the same service. Almost nothing that was said applied to all the ordinands because their callings were very different. The single transitional deacon was not called or trained for the diaconal ministry; he was called to be a priest.

It's all right to talk about the servant ministry we all share. But priests need to unhook themselves from being the errand boys and girls of the parish and the cooks at meals for the homeless. Probably it is a good thing for a priest to empty an occasional bed pan, but that is not what we were ordained to do. And there has been a whole generation of priests who think they were ordained to do social work or be counselors. Those are tasks for the deacon's ministry. Our priests might do better to spend more

*I suspect that both of these issues have to do with evangelism, which may be the reason they have been given such casual treatment by General Convention.*

time in study, sermon preparation, thought and prayer. But, of course, being busy doing good is so attractive an alternative to being a priest and seeking to achieve some degree of transparency to Christ who is the only priest the Church has.

I would either ordain transitional deacons in the last year of seminary or abolish that ordination for people called and trained for priesthood. I have had the negative experience of being present at two "deacon's Masses" in recent months.

I don't think the people noticed the difference, and I thought in a wandering moment that consecrating a year's supply of bread and wine at one time would really allow the rector a good sabbatical. We do have a priest for about every 250 Episcopalians, and celebrating Mass is not really a deacon's task.

Frankly, I suspect that both of these issues have to do with evangelism, which may be the reason they have been given such casual treatment by General Convention. John and Charles Wesley, who in spite of their apostasy are included among our remembered heroes of the faith, were both strong sacramentalists. There were periods in John's life when he received communion every day. But the Wesleys considered the Eucharist an evangelical sacrament — that is they felt that it converted as well as sustained. Like the proclamation of the spoken word, it had two-fold power. It could convict and convert as well as it could sustain and strengthen. If people who have not been baptized are drawn to the altar at the time of communion, and sent away with a "blessing," they have been short changed, and they have received less than the Church has to give. To say that only those who have been initiated into the club may eat with the other club members makes the Church something less than Christ in the world. The feeding of the 5,000 was not an act of charity but of hospitality.

And my own experience with the transitional diaconate is that it is a meaningless ministry. To the people it is a species of handicapped priesthood. To the senior pastor, it is a handicap to the pastoral ministry. And deacon's Masses are not the solution. The people of God are entitled to the whole of the Eucharist every Sunday, else we should simply refrigerate the sacrament and distribute it by UPS! □

*The Rev. Thomas Davis is a retired priest who lives in Clemson, S.C.*



# Church is Silent

To my knowledge,  
we have no official  
teaching on apparitions of Our Lady,  
and especially not  
on this one.

I appreciate the wonderful work that Fr. Saucedo has done for our Lord in Mexico and Texas [TLC, Feb. 8]. Unfortunately, his perspective has been a bit clouded by his legitimate concern over the sometimes excessive devotion paid to the Virgin of Guadalupe. While the Feast of the Guadalupe is not officially endorsed by General Convention, neither are pet blessings, and they are quite common. Local venerations of saints are, with the approval of the Ordinary, permissible, aren't they?

Nor is it accurate to say that the Episcopal Church approves the notion that "the Virgin of Guadalupe is not the Virgin Mary." To my knowledge, we have no official teaching on apparitions of Our Lady, and especially not on this one. Maybe she is, maybe she isn't, but our Church has not spoken on the matter. But a good many Episcopalians, including bishops, seem comfortable with an apparition in Walsingham.

While no scholar of apocalyptic literature, I believe Anglicanism has a long and hallowed tradition of allowing careful, non-dogmatic interpretations of a rather "catholic" variety, even for Revelation 12. The "woman clothed with the sun" may be Isis, or the Church, or Britney Spears, for that matter. But our Church has not, either in prayer book or in canons, stated that Our Lady of Guadalupe can under no circumstances be considered one of the possible meanings of this passage.

We should not be so hot under our clergy collars about other people's problems that we misstate our own identity, which is considerably broader and more tolerant of some elements of Hispanic *hyperdouleia* than Fr. Saucedo's comments would indicate.



Painting by Hollister (Hop) Davis

The Virgin of Guadalupe

(The Rev.) Steven C. Wilson  
Carthage, Mo.

Fr. Saucedo's column, "A Dishonest Practice," screams an elitist arrogance inconsistent with traditional Anglican theological and cultural inclusivity. Devotions to Our Lady, though not universal throughout Anglicanism, have long been part of accepted Anglo-Catholic practice.

More important, however, is the great commission. Our mission as Christians is to make more Christians. To baptize, to preach, to celebrate the Mass, is not just an option for Christians; it is a mandate. Hence, if a parochial celebration of Our Lady of Guadalupe packs churches with hearts and souls eager for the Word of God and the Bread of Life, that is a good thing, not something to be condemned.

What Fr. Saucedo overlooks is that the great commission does not say make more Episcopalians. Therefore, to state that "the Episcopal Church is not an extension of the Roman Catholic Church" is in itself dishonest.

Not only should Fr. Saucedo's thinking be

consigned to the dustbin of bigotry, but the Episcopal Church should add Our Lady of Guadalupe to *Lesser Feasts and Fasts* for optional use when pastorally appropriate. Hispanic Christians who come to us already catholicized are a precious blessing to the Anglican Communion. We should make them feel comfortable and at home among us by weaving their language and culture into our fabric.

David Justin Lynch  
Palm Springs, Calif.

The Rev. Esteban Saucedo's guest column was astonishing. I find it strange he would feel capable of speaking for the whole Episcopal Church in a way which clearly betrays a rather parochial experience of it. He would find a number of churches in this city where Our Lady and the saints are venerated often and as a matter of course, including my own. Of course, no one worships Our Lady or the saints. We do venerate them, however, and ask their prayers for us, much

as people would ask their friends still living to pray for them. Close as they are to God, their prayers are efficacious.

I find strange his contention, too, that the Virgin of Guadalupe is not the Virgin Mary. She most certainly was, and was so regarded then and since. He is also mistaken in his contention that the feast of Our Lady of Guadalupe is not celebrated in the Episcopal Church on Dec. 12. In all three churches I have served, the feast is kept annually, and none of these three has any significant Hispanic population.

The Virgin of Guadalupe is certainly the Mother of God, not just the Mother of the Son of God. The Council of Ephesus declared this, and it has been held as doctrine since by East and West.

Finally, even in this somewhat strained ecumenical atmosphere, to suggest that one has "preached the gospel among Roman Catholics" is at the very least insulting.

*(The Rev. Canon) Barry Swain, SSC  
Church of the Resurrection  
New York, N.Y.*

I read with interest Fr. Saucedo's thoughts on the "dishonest practice" of placing images of the Virgin of Guadalupe in Episcopal churches. Perhaps he is correct.

On the other hand, I recently returned from a visit to the Diocese of Haiti, the largest in baptized membership in the American Church. The crown jewels of the massively attended Cathedral of the Holy Trinity there are wall murals depicting various scenes from the gospels. My personal favorite is that of the marriage feast in Cana, where the guests are pictured as Haitian women seated in traditional Caribbean rocking chairs.

As I presided at the Eucharist last weekend in the worship space of the parish which I now serve, my eyes kept being drawn to a stained glass European-looking Virgin and Child. And I remember, over the altar in the church where I was confirmed, an image of an obviously European Good Shepherd. So I wonder — is there any-

thing really so "dishonest" in culturally appropriate icons, particularly in a catholic church?

*(The Rev.) Steven Ford  
St. Mark's Church  
Mesa, Ariz.*

The guest column, "A Dishonest Practice," characterized devotion to Our Lady of Guadalupe within the Episcopal Church as from Spanish-speaking converts from Roman Catholicism.

As a non-Hispanic, Caucasian Episcopalian (never having been Roman Catholic), I venerate Our Lady of Guadalupe. I have her picture in my residence, with my seeing a spiritual link between this image and that in Revelation, Chapter 12, and believing she truly appeared to Juan Diego, not to be worshiped (as worship is due to God alone), but to be venerated as holy in her being an instrument of bringing multitudes to Christ, without any dishonesty in my practice. Her image is also displayed within Trinity Cathedral, San Jose, and Grace Cathedral, San Francisco, and numerous other Episcopal churches in California.

To portray veneration to this image of the Blessed Virgin Mary as "worship" of an image, as was done in this column, is further misrepresentation. My charity assumes these significant misrepresentations are a result of a misunderstanding rather than as an intended deception.

*Steven Wesley Cook  
San Jose, Calif.*

## Gathering Strength

As someone whose dog tags, issued for the Vietnam War and last worn during the first Iraq War, also say Episcopal, I read with interest Fr. Fritsch's Viewpoint article [TLC, Feb. 8]. It was moving, and brought back old memories and deep emotions, but as I read it, I somehow knew how it was going to end.

Fr. Fritsch's own agenda was being shown through his worry and love for his son. There is a tendency to assume that someone who is acting in a way you do not agree with, or perhaps sim-



Those who have chosen to place themselves willingly in harm's way always have a special place in my prayers.

ply lack the background to understand, has an agenda, while you yourself have firmly held convictions. That applies not only to secular politics, but to the church politics which are currently racking the Episcopal Church. Fr. and Mrs. Fritsch might gather strength not only from their faith, but from the dedication and faith of those young men and women they saw, just as my parents did in an earlier time. Those who have chosen to place themselves willingly in harm's way always have a special place in my prayers, and supportive respect for their actions.

*Alan P. Biddle  
Franklin, Tenn.*

As an active lay person in three dioceses over a 60-year span and a retired Marine Corps combat officer, I write to comment on the article by the Rev. Peter Fritsch.

While any parent has a natural concern for a son going overseas, my advice to this father is: "Get real!" His son volunteered for the Marine Corps, not the Boy Scouts. When he writes that he was "shocked" that his son was going to Iraq, he must have been in one of his "workshops on dream work."

The article goes on to speak of "Marine bravado." Instead of pejorative

(Continued on next page)

(Continued from previous page)

language, he could more accurately refer to "proud professionalism." And rather than placing themselves as "terrified parents," they could consider a dose of reality as "parents who are proud of a son who has chosen the hard way."

Fr. Fritsch's parting was revealing. Instead of supporting his son, it was the son who was forced "in a steady voice" to tell him to "stand tall."

The point is obvious: Get real. This is what we always do in the Corps, and what we have been doing for 229 years.

*John C. Chapin  
Washington, D.C.*

The Rev. Peter L. Fritsch laments his son's participation in the war in Iraq. He wonders: "Why couldn't our government wait until it had the backing of the United Nations to deal with Iraq? Why the extreme arrogance?"

Whether he realizes it or not, he raises the same question that many of us on the conservative side of the issues at our last General Convention raise. Why did the Episcopal Church act unilaterally without getting the backing of the majority of the Anglican Communion? That arrogance has taken us into a war that already has claimed many spiritual casualties. It is a war that, like the one in Iraq, will continue to divide us.

*(The Rev.) Roger Grist  
St. Michael and All Angels' Church  
Buffalo, N.Y.*

## Courage Provided

I have always resonated to the Rembrandt on your cover [TLC, Feb. 15]: Jesus preaching his heart out to the grownups as a little boy doodles in the dust, hoping the ordeal will soon end. It gave me the courage to go on when, yet again, I failed to bridge the generation gap.

*(The Rev.) Harold Brumbaum  
Nicasio, Calif.*

## Appointments

The Rev. **Michael K. Adams** is rector of All Saints', 209 W 27th St., Austin, TX 78705-5716.

The Rev. **Marshall J. Ellis** is associate at Holy Spirit, PO Box 817, Safety Harbor, FL 34695.

The Rev. **Tambria E. Lee** is assistant at Chapel of the Cross, Chapel Hill, and chaplain at the University of North Carolina, Chapel Hill Campus Ministry; add: 304 E Franklin St., Chapel Hill, NC 27415.

The Rev. Canon **E.T. Malone, Jr.** is priest-in-charge of St. James', Kittrell, vicar of Good Shepherd, Ridgeway, and assistant at St. Timothy's, Raleigh; add: PO Box 245, Kittrell, NC 27544.

## Ordinations

### Priests

**California** — **Jimi W. Brown Bonesh, Philip Thomas Brochard; David S. Lui.**

**Central Pennsylvania** — **Lisa Goforth** (for the Bishop of Virginia), assistant, Prince of Peace, 20 W High St., Gettysburg, PA 17325.

**North Carolina** — **Sarah D. Hollar**, assistant, St. Luke's, 131 W Council St., Salisbury, NC 28144.

**Oregon** — **Frederick Walter Heard.**  
**Virginia** — **Andrew Mayen Akusak** (for the Bishop of Renk in the Sudan), assistant, St. Paul's, 228 S Pitt St., Alexandria, VA 22314; **J. Michael Cadaret**, assistant, Trinity, PO Box 127, Upperville, VA 20185; **Mary Lynn Doll**, associate, Christ Church, 118 N Washington St., Alexandria, VA 22314; **Diane G. Murphy**, assistant, St. Paul's, 228 S Pitt St., Alexandria, VA 22314; **Robyn M. Neville Reeder**, assistant,

St. Andrew's, 6509 Syndenstricker Rd Burke, VA 22015; **Both A. Palmer**, priest-in-charge, St. John's, PO Box 629, West Point, VA 23181; **Jason T. Roberts**, assistant, Grace & Holy Trinity, 8 N Laurel St., Richmond, VA 23220; **Cynthia B. Walter**, assistant, Christ Church, 4001 Franklin St., Kensington, MD 20895.

### Deacons

**California** — **Margaret Edith Deetbs, Robert J. Kessler, Tricia Rosso, Thomas Wallace Traylor, Diana Wheeler.**

**Georgia** — **Willard S. Carter, Leslie Elizabeth Hiers Chadwick, William A. Fisher.**

## Retirements

The Rev. **John W.S. Eyrick**, as priest-in-charge of Good Shepherd, Greenwood Lake, NY.

The Rev. **Jan C. Rudinoff**, as rector of St. Michael and All Angels, Lihue, Kauai, HI.

The Rev. Canon **Cecil Scantlbury**, as rector of St. Francis & St. Martha's, White Plains, NY.

## Deaths

The Very Rev. **Dean Paxton Rice**, 71, retired rector of the Church of the Atonement, Chicago, died Dec. 14 at home of prostate cancer following a long illness. He was rector of Atonement for 45 years.

Fr. Rice was a native of Danville, IL, a graduate of Milliken University and Seabury Western Theological Seminary. He was ordained deacon and priest in 1956, and

## Archbishop Ndungane

(Continued from page 12)

diocese and Archbishop Ndungane's province, which includes South Africa, Angola, Mozambique, Namibia, Lesotho, and Swaziland.

In 2002 Bishop Chane led a delegation to South Africa to explore an expanded partnership, which was established by Bishop John Walker of Washington and South African Archbishop Desmond Tutu. Last year Bishop Chane established the Southern Africa Partnership Task Force, which identified HIV/AIDS, women's issues, advocacy, and theological education as urgent concerns for South African people.

Participants learned that while there is no cure for AIDS, it is no

longer the death sentence it once was, thanks to life-extending protease inhibitor drugs used in combination with other antiretroviral drugs. Protease inhibitors suppress HIV by preventing infected immune system T-cells from making new copies of the virus. The HIV transmission rate between HIV-positive mothers and their babies can be reduced by as much as 95 percent when the women take the antiretroviral drug AZT.

While in Washington, Archbishop Ndungane also met with the Bush administration's Health and Human Services Secretary Tommy G. Thompson and national security advisor Condoleezza Rice. President Bush has promised a five-year \$15 billion global AIDS-relief initiative.

*Peggy Eastman*

# CLASSIFIEDS

## BOOKS

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

## CATECHUMENATE

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

## CHURCH FURNISHINGS

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## CONFERENCES

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

## EDUCATIONAL OPPORTUNITIES

**ST. GEORGE'S COLLEGE JERUSALEM**, a Continuing Education Center of the Anglican Communion, offers a variety of courses that study the Bible in the context of its own geography. These include visits to places holy to Christianity and Judaism, including Greece, Turkey, Sinai, and Egypt, where seekers can reflect and worship as part of a pilgrim community. Excellent staff and safe, comfortable facilities. Contact: [www.stgeorgescollegejerusalem.org](http://www.stgeorgescollegejerusalem.org) or P.O. Box 1248, Jerusalem 91000 Israel for more information.

## POSITIONS OFFERED

**FULL-TIME RECTORS:** For two parishes in the Diocese of Western Kansas. Being in the middle of the country, Western Kansas is accessible from any direction and enjoys the quiet beauty of God's creation as well as some of the best people whom God has created. Sometimes conservative in politics, the people of Western Kansas have ever been concerned for those who need the help of their fellow human beings, especially as it relates to the Christian Mission which we have focused on by declaring our Diocesan Mission to be, "To Grow in Love, Truth, Spirit and Body in Christ." The two openings are St. Michael's, Hays, and St. Andrew's, Liberal. If there are priests who love to work with the laity to build a firm foundation of ministry and service in local communities that strive, not just to stay alive, but to prosper and move forward, you should contact **Bishop James Adams** at P. O. Box 2507, Salina, Kansas 67402-2507, call him at (785) 825-1626 or E-mail him at [bishopadams@sbc-global.net](mailto:bishopadams@sbc-global.net).

**SENIOR CHAPLAIN:** Canterbury House, an active, innovative, and open Episcopal campus ministry program at the University of Michigan-Ann Arbor is seeking a full-time Senior Chaplain. Job opportunities include worship planning and leadership, supervision of staff, pastoral care of students, and fundraising and development. Competitive pay and benefits. See: [www.canterburyhouse.org](http://www.canterburyhouse.org). Send inquiries & resumes to: Canterbury House Search Committee, 721 E. Huron St., Ann Arbor, MI 48104 or E-mail [klrunyon@umich.edu](mailto:klrunyon@umich.edu).

## POSITIONS OFFERED

**CHAPLAIN:** The Saint Francis Academy is seeking a chaplain for our residential unit in Central Kansas. Candidates should be ordained clergy with some experience working with conduct-disordered youth. The chaplain is responsible for pastoral assessments, pastoral care and counseling, and leading the liturgical life of the unit. The chaplain is also a member of the treatment team whose insight and feedback is considered valuable to the care and outcome of each youth. Candidate must be a spiritually centered person who understands the struggle of spiritual and emotional growth. We are a health care agency affiliated with the Episcopal Church treating troubled youth since 1945. Saint Francis is a spiritually based ministry, fully accredited by the Joint Commission on the Accreditation of Health Care Organizations (JCAHO) Please apply with resume and cover letter to: **The Rev. John Zachritz, Area Chaplain, The Saint Francis Academy, 1515 E. Kansas Ave., Garden City, KS 67846-6232, E-mail: [john.zachritz@st-francis.org](mailto:john.zachritz@st-francis.org) EOE.**

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

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

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

**FULL-TIME RECTOR:** 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](http://www.goodshepherdnorfolk.org), or E-mail at [sue@goodshepherdnorfolk.org](mailto:sue@goodshepherdnorfolk.org). Please submit your resume and CDO Profile to: **Church of the Good Shepherd Search Committee, c/o Sallie Avery, 7400 Hampton Blvd., Norfolk, VA. 23505**

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

Web Site: [www.all-saints-torresdale.homestead.com](http://www.all-saints-torresdale.homestead.com)

spent his entire ordained ministry at Atone-ment, as curate from 1956-58, and as rector from 1958 until he retired last June. He was dean of the Chicago North Deanery for 30 years and served on the board of examining chaplains.

The Rev. **Richard H. Humphrey, 65**, of Upper Marlboro, MD, priest of the Diocese of Washington, died of prostate cancer Oct. 13 at his home.

He was a graduate of Monmouth University and Philadelphia Divinity School. He was ordained to the priesthood in the Diocese of New Jersey in 1965. He served as vicar of St. Mark's, Carteret, and St. John's, Sewaren, NJ; rector of Good Shepherd, Pawtucket, RI; St. Paul's, Oxford, NY; and St. Thomas', Croom, MD. In retirement, Fr. Humphrey served parishes in Maryland on a supply and interim basis. He was a police chaplain in Pawtucket, and fire chaplain in Oxford, NY, and Upper Marlboro. He is survived by his wife, Carole, two sons and a granddaughter.

The Rev. **George C. Stierwald**, retired priest of the Diocese of Minnesota, died Dec. 12 in Orleans, MA, where he had resided in recent years. He was 87.

A native of Syracuse, NY, Fr. Stierwald graduated from Syracuse University and Virginia Theological Seminary. He was ordained in the Diocese of Maine, to the diaconate in 1943 and the priesthood in 1944. He served congregations in the dioceses of Central New York, North Carolina, Rochester and New York before moving to Minnesota, where he was rector of St. Clement's, St. Paul, from 1959 until 1981, when he retired. In Minnesota he was chair of the diocese's Urban Division, was active in the Department of Christian Social Relations, and was on the board of Episcopal Community Services. He is survived by his wife, Agnes, and three children.

Next week...

## Parish Administration Issue

### Answers to last week's puzzle



# 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 [davtrinitycath@aol.com](mailto:davtrinitycath@aol.com).

**RETIRED PRIEST:** Come to beautiful Ozark retirement area. Enjoy peaceful community and serve part-time to small but strong congregation. [suepy@centurytel.net](mailto:suepy@centurytel.net) or **St. Stephen's Episcopal Church, 1005 South Third Street, Horseshoe Bend, AR, 72512.**

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

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

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

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

**FULL-TIME RECTOR:** Church of St. Sacrament, Bolton Landing, NY, was established 175+ years ago along Lake George. We seek a priest gifted in the leadership of small parishes who can help us increase our active membership in this growing community. We are hard working but need to attract young families. Congregation doubles in the summer. Church, parish hall, rectory and columbarium are well maintained. Endowment fund. Basic Anglican worship with organist. Submit letter of application and resume to: Canon Kay C. Hotaling, 68 South Swan Street, Albany, NY 12210 or [kchotaling@albanydiocese.org](mailto:kchotaling@albanydiocese.org). PH: (518) 465-4737. Questions on the parish may be sent to: [jifrench@locsinet.com](mailto:jifrench@locsinet.com).

## POSITIONS OFFERED

**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 Ort, Christ Church, 111 South Harrison Street, Easton, MD 21601** E-mail: [fatherbill@christchurcheaston.org](mailto:fatherbill@christchurcheaston.org).

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

**ASSOCIATE RECTOR/CURATE:** Kenilworth, Illinois: The Church of the Holy Comforter, a historic and vibrant Episcopal parish in Kenilworth, Illinois, on Chicago's suburban north shore, is seeking an energetic and team-oriented priest for an opening on our clergy staff this summer. We are willing to consider candidates for either an associate rector or curate position, depending upon the individual's qualifications and experience. This is a wonderful opportunity for someone who would like a thorough grounding in the full range of clerical responsibilities - preaching, teaching, liturgical leadership, pastoral care, youth ministry and parish administration. Our parish is growing slowly, but steadily, with an influx of young families. We have an open, active and engaged laity and a broad range of ministries focused on both the community and our parish. The parish is strong and stable financially and our compensation package is attractive. Send inquiries to: **John Campbell, Junior Warden, Church of the Holy Comforter, 222 Kenilworth Avenue, Kenilworth, IL 60043** or call (847) 251-0589 E-mail to: [jfc1219@aol.com](mailto:jfc1219@aol.com). For more information, please visit our website at [www.holycomforter.org/whowcare/pastorship.asp](http://www.holycomforter.org/whowcare/pastorship.asp).

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

## POSITIONS OFFERED

**FULL-TIME CHILDREN & FAMILIES MINISTER:** St. Paul's Episcopal Church in Fayetteville, Arkansas wants to enhance its active Catechesis of the Good Shepherd Sunday School program with a new ministry targeting families as they live out the baptismal vow to "be responsible that the child you present is brought up in the Christian faith and life." We want to create a new series of ministries that support parents through the predictable passages of family life so that faith can be lived by parents and absorbed by their children. Send resume to the Rev. Lowell Grisham, P.O. Box 1190, Fayetteville, AR 72702.

## WORKSHOPS

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

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## HONOLULU, HI

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

## CHICAGO, IL

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

## RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

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

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL** (317) 636-4577  
125 Monument Circle, Downtown [www.cccindy.org](http://www.cccindy.org)  
The Very Rev. Robert 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** (804) 895-6802  
2919 St. Charles Ave.  
On the street car line at the corner of 6th St.  
[www.cccnola.org](http://www.cccnola.org)  
The Very Rev. David duPlantier, dean  
Sun Eu 7:30 (1928), 9, 11. Christian Formation 10:10, Daily  
Eu: M and F 12:15. Tu and Th 5:30, W and S 9:30 (W: HS).

## NEW ORLEANS, LA

**ST. ANNA'S** (504) 947-2121  
Serving the French Quarter since 1846.  
1313 Esplanade Ave.  
Sun. William H. Terry, r E-mail: [wterry2217@aol.com](mailto:wterry2217@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](http://www.stmaryskcmo.org)  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland  
1 mile off Strip (702) 736-7655  
H Eu Daily (ex Sat) [christssavior@vcn.com](mailto:christssavior@vcn.com)

## MILLVILLE, NJ

**CHRIST CHURCH (AAC)** (856) 825-1163  
225 Sassafras St.  
Sun H Eu 10, Tues 7:30 Prayer Group, Wed HSEu 7:30

## NEWARK, NJ

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

## ROSWELL, NM

**ST. THOMAS A' BECKET** 2800 S. Union St.  
The Rev. Bob Tally, r [tally@earthlink.net](mailto:tally@earthlink.net)  
Sun H Eu 10

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
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. Phyllis Orbaugh, d; the Rev. Joan Ger-  
cle, d; Dr. Stanford Lehman, music director.  
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Mon-  
day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and  
EP daily

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
[www.stbarts.org](http://www.stbarts.org) (212) 378-0200  
Sun H 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7.  
Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on  
Thursday" Cho Eu). Sat MP & Eu 10. Church open 365 days  
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**PARISH OF TRINITY CHURCH**  
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[www.trinitywallstreet.org](http://www.trinitywallstreet.org) (212) 602-0800

**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 7-8; 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.  
[www.stthomaschurch.org](http://www.stthomaschurch.org) (212) 757-7013  
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)  
3 Angle St. (828) 274-2681  
[www.allsouls cathedral.org](http://www.allsouls cathedral.org)  
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

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

## RALEIGH, NC

**ST. TIMOTHY'S** 4523 Six Forks Rd (919) 787-7590  
The Rev. Jay C. James, r  
The Rev. R. Martin Caldwell, assoc.  
Sun MP 8:30, HC 9 (said), 11 (sung)

## 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

## PHILADELPHIA, PA

**S. CLEMENTS** Shrine of Our Lady of Clemency  
20th and Cherry Sts. [www.s-clements.org](http://www.s-clements.org)  
Canon W. Gordon Reid, r (215) 563-1876  
Sun Mass 8 & 11 (High); Matins 7:30; Sol Vespers Novena  
& B 4 (June through Sept; 8 & 10 (High); Vespers, Novena  
& B 4); Daily: Low Mass 7: (Sat 10); Matins 6:30; Ev &  
Novena 5:30; C Sat 5-5:30 & by appt

## 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 Clark, 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.cotgsa.org](http://www.cotgsa.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-sarb.org](http://www.stpauls-sarb.org)  
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

## MILWAUKEE, WI

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

## SAN MIGUEL DE ALLENDE GUANAJUATO, MEXICO

**ST. PAUL'S** Calle del Cardo 6 52 (415) 152-0387  
[www.stpauls.org.mx](http://www.stpauls.org.mx) [info@stpauls.org.mx](mailto:info@stpauls.org.mx)  
The Venerable Michael R. Long, r; the Rev. Sibylle van  
Dijk, d asst; the Rev. Dean Underwood, r-em  
Sun: H Eu 9, H Eu 10:30 (Sung), Wed H Eu LOH 9:30

## LUTHERAN

## MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (909) 989-3317  
The Rev. William R. Hampton, STS  
Sun Eu 10

## CHURCH DIRECTORY KEY

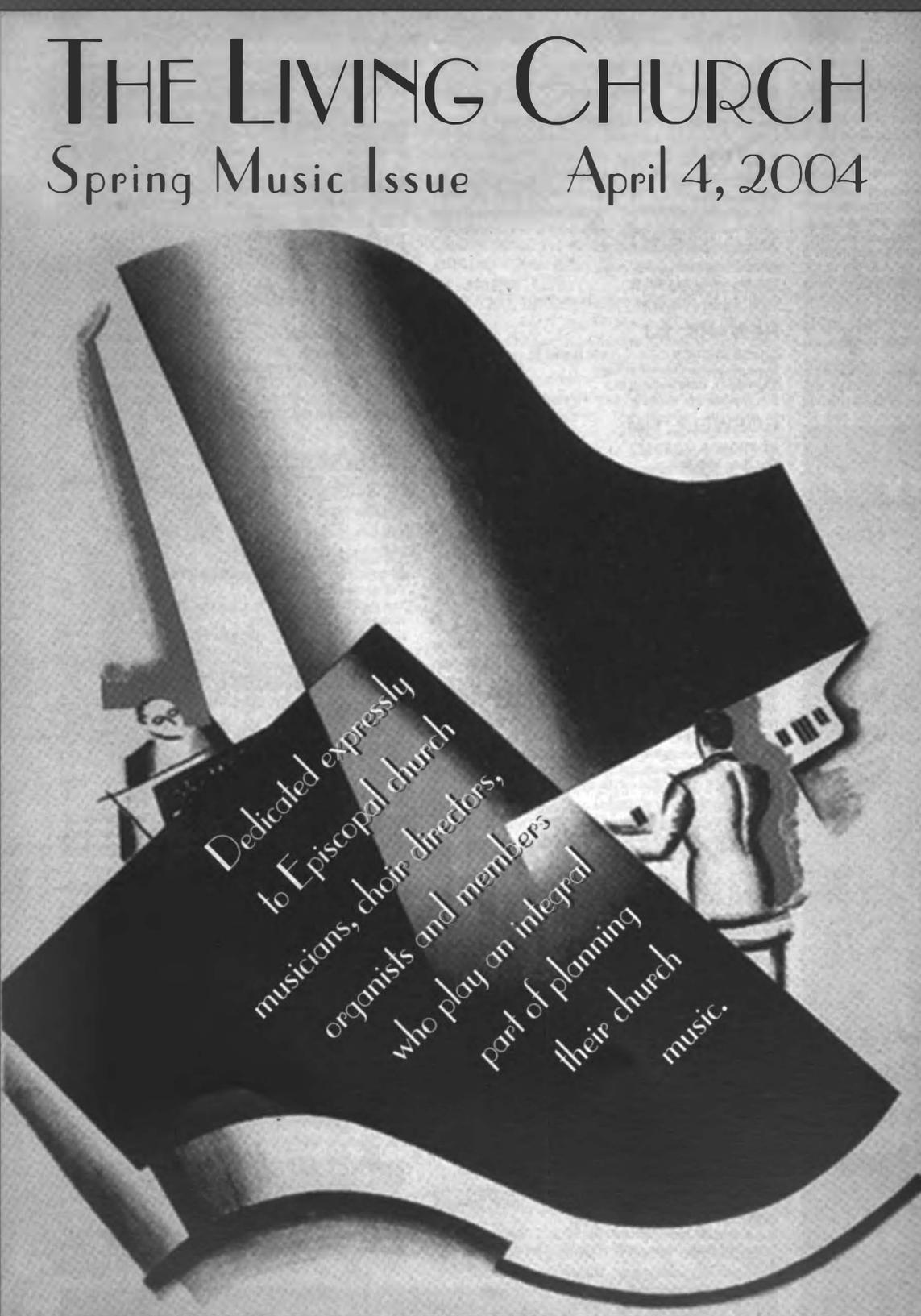
Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except;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

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