

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ APRIL 17, 2005 ♦ \$2.50



Rare Place of Welcome *Christ Church, Jerusalem*

Promote the aesthetic beauty of **Liturgical Arts**

in **THE LIVING CHURCH**

May 22, 2005

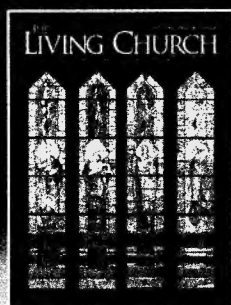
Another first! *The Living Church* is proud to present a special issue dedicated to Liturgical Arts. Insightful articles will feature the creative elements that enhance the beauty of the Episcopal Church. This issue will serve as an excellent resource to TLC readers.

A must for advertisers offering products or services in:

**Stained Glass Vestments Icons Embroidery Altarware Pews & Cushions Sculpture
Liturgical Supplies Liturgical Books Lectionaries Architecture & Church Restoration**



**Color advertising
is available!**



**AD CLOSING DATE:
April 25**

**ARTWORK DUE DATE:
April 27**

By advertising in the *THE LIVING CHURCH*, you: Target your product or service with no waste – Reach more than 9,500 clergy, lay leaders and other leading Episcopalians – Take advantage of a high readership – Most importantly, reach the DECISION MAKER!

**Contact: Tom Parker, Ad Manager (414) 276-5420 ext. 16
tparker@livingchurch.org P.O. Box 514036, Milwaukee, WI 53203**

– REMINDER! The next double circulation Parish Administration Issue is June 5. Closing is May 6.

THE LIVING CHURCH

An independent weekly serving
Episcopalians since 1878

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

BOARD OF DIRECTORS

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

Editorial and Business offices:

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

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

SUBSCRIPTION RATES: \$42.50 for one year; \$62.50 for 18 months; \$80.00 for two years. Canadian postage an additional \$15.98 per year. Mexican rate \$19.24; all other foreign, \$24.95 per year. POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

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

©2005 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of The Living Church.

Volume 230 Number 15

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

THIS WEEK



Features

9 Rare Place of Welcome

*Christ Church,
Jerusalem*

BY DANIEL MUTH

On the Cover

Christ Church, Jerusalem, is the oldest Anglican church in the Middle East and is at the heart of Anglican outreach to Jews.



Opinion

- 11 Guest Column
For All People
BY PATRICIA NAKAMURA
- 12 Editorials
Questionable Decision
- 13 Reader's Viewpoint
Forced Perspective
BY BRADLEY T. PAGE
- 14 Letters
Non-Conformers

8

News

- 6 Presiding Bishop Observes
Triduum at St. Paul's, K Street
- 8 Agreement Reached
in Pawleys Island

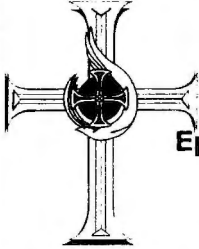
Other Departments

- 4 Sunday's Readings
- 5 Books
- 16 People & Places



St. Mark's Press
1-800-365-0439
 8021 W. 21st St. N.
 Wichita KS 67205

Gospel Book ~ \$150.⁰⁰



**Revised
 Common
 Lectionary**
Episcopal Edition
 Burgundy-red cover
 with gold embossing
 Red ribbon marker
 Scripture index

We pay the shipping on this fine book

1-800-365-0439

Revised Common Lectionary

Episcopal Edition ~ Pew Size ~ \$30.⁰⁰
 NRSV Text ~ BCP Contemporary Collects & Psalms
 3-year cycle ~ Scripture index ~ Burgundy Red

Episcopal Eucharistic Lectionary

NRSV Text ~ Pew Size ~ \$20.⁰⁰
 BCP Collects & Psalms ~ 3-year cycle ~ Navy Blue

A Lector's Guide by Frank Mulligan ~ \$16.⁰⁰

VISA or MasterCard accepted
 All books plus S & H except Gospel Book

**SHRINE OF OUR LADY
 OF CLEMENCY**

Continuous Novena daily at 5.45pm
 Send your prayer requests to

Canon Gordon Reid
 S.Clement's Church
 2013 Appletree St.
 Philadelphia, PA 19103
www.s-clements.org



**THE MISSION BOOKSTORE
 OF NASHOTAH HOUSE**
 AN EPISCOPAL SEMINARY
 2777 MISSION ROAD
 NASHOTAH, WI 53058-9793

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

REMINDER!

**College Chaplaincies
 The College Services
 Directory will run in
 August & September.**

For details,
 contact Tom Parker at
tparker@livingchurch.org

SUNDAY'S READINGS

Only One Gate

'Anyone who enters through me will be safe' (John 10:9)

The Fourth Sunday of Easter (Year A), April 17, 2005

BCP: Acts 6:1-9; 7:2a,51-60 or Neh. 9:6-15; Psalm 23; 1 Pet. 2:19-25 or Acts 6:1-9; 7:2a,51-60; John 10:1-10

RCL: Acts 2:42-47; Psalm 23; 1 Pet. 2:9-15; John 10:1-10

The Fourth Sunday of Easter is informally known as "Good Shepherd Sunday," for it always has the theme of God caring for his people, and uses the work of a shepherd to exemplify that care. In the 11th verse of the 10th chapter of John's gospel, Jesus says directly, "I am the good shepherd." But in today's reading, which comprises only the first 10 verses of that chapter, we are taken by surprise by what Jesus says. After contrasting "thieves and bandits" (in verse 1) with "the shepherd of the flock" (verse 2) whom the sheep will follow because they recognize his voice (verse 4-5), Jesus does not identify himself with that shepherd as one would expect — at least not at first — but with the door through which the shepherd and the sheep pass. The "gate" is identified as the means of entering safely (verse 9), and the contrast is not only between "thieves and bandits" and the "good shepherd," but is ultimately about how the sheep are treated. They are either "stolen, killed, and destroyed" or given "life to the full" (verse 10). These two possibilities are extremes; there is nothing moderate about either of them.

In a way, this first part of the "good shepherd chapter" in John shows that the lesson is not about Jesus, but

about those who believe in him. It is the fate of the sheep, the definitive "ending up place," that is at stake. Jesus' claim to be "the door" is similar to his claim that "no one can come to the Father except through me" (14:6).

The other two lessons from the New Testament seem almost in sharp contrast to the claim made in the gospel, for both present images of the faithful undergoing unjust suffering. The lesson from Acts is the climactic portion of an extended narrative in which Stephen tells his detractors the truth about Jesus as Messiah and recounts their historic rejection of God's grace. His reward is to die by mob violence. The lesson from 1 Peter tells believers that "there is merit if, in awareness of God, [they] put up with the pains of undeserved punishment," and points to Jesus as the primary example.

These accounts are hardly comforting for those who are promised "life to the full" in the gospel. Yet the lessons from Nehemiah and the psalm bring it together. Nehemiah recounts the deliverance God produced when his people were enslaved and in need. The psalm speaks of spreading a table in the presence of those who trouble us. Although deliverance from suffering is given as a guarantee, deliverance in suffering is also granted to the faithful.

Look It Up

In the lesson from Nehemiah, what did God provide to give evidence to his people that he cared for them, especially in their time of need?

Think About It

Why is Psalm 23 so popular for use in funerals? What comfort does it provide?

Next Sunday

The Fifth Sunday of Easter (Year A), April 24, 2005

BCP: Acts 17:1-15 or Deut. 6:20-25; Psalm 66:1-11 or 66:1-8; 1 Peter 2:1-10 or Acts 17:1-15; John 14:1-14

RCL: Acts 7:55-60; Psalm 31:1-5,15-16; 1 Pet. 2:2-10; John 14:1-14

The Song of Songs

A Spiritual Commentary

By M. Basil Pennington, OCSO. SkyLight Paths. Pp. 144. \$19.99. ISBN 1-59473-004-0.

The author says in his preface that the book is "not a scholarly commentary ... It is rather a rumination." The learned abbot, a monk for more than 50 years, brings us his own translations, adorned with remarkable artwork by his Jewish friend, Phillip Ratner, and a series of meditations that are both mystical and yet highly accessible. His text is also replete with apt scriptural references.

His translation of one of the most famous passages (Song 2:12-17) may surprise those who have understood it as being only about the time of bird-song. The author translates it this way:

"The blossoms have appeared in the land, the time of pruning has come, and the song of the turtledove is heard in the land."

A scholar told this reviewer that "There are two identical Hebrew nouns, from two verbs with the same root (spelling, not meaning), one of them meaning song, the other pruning." The author, preferring the second meaning, uses it to remind us that we are disciples of the Lover who was betrayed by one of his dearest. "No pruning shears were ever so brutal as the scourges that tore his back (John 19:1), as the derision that cut through his soul."

Basil Pennington tells us in his introduction that "In the Song of Songs God's poet seeks to bedeck the groom and the bride with the greatest possible beauty ... a beauty that is beyond description and must be glimpsed only through a maze of metaphors." His "ruminations" blaze a wondrous trail to lead us through this delightful maze. Highly recommended.

*Nigel A. Renton
Berkeley, Calif.*

Men in the Bible

The Good, the Bad, and the Ugly

By John F. O'Grady. Paulist Press. Pp. 199. \$18.95. ISBN 0-8091-4262-7.

I picked up this book shortly after reading of First Lady Laura Bush's new initiative to assist at-risk boys on their journey to responsible adulthood,

thinking it might offer some insight from scripture into manhood and its perils in our post-modern world. It does not. The title is catchy, but this book could as easily have been called *People in the Bible*, since most of scripture's central figures are men anyway.

As the cover blurb puts it, this is an "account of the lives and personalities of twelve men who figure prominently in scripture – six each from the Old and New Testaments." There is nothing particularly new or insightful in these accounts. O'Grady, a Roman Catholic priest and professor of biblical studies, brings considerable scholarship to his discussion of the biblical texts and their backgrounds. Oddly, he nevertheless slips too often into biblical literalism.

It is a bit jarring to find several chap-

ters on our Lord himself in a book subtitled *The Good, the Bad, and the Ugly*, but this section is actually the best part of the book and succinctly covers both Synoptic and Johannine traditions. The bibliographical "Works Consulted" sections are also useful. Nearly every chapter of the book concludes with "Topics for Discussion," though these are mostly bland and generic.

This book is clearly intended as a guide for parish Bible study groups, and in this setting would offer any number of jumping-off points for further discussion.

*(The Rev.) Frank Hegedus
Plymouth, Mich.*





MOVING?

800-733-0930

Ask for a clergy moving specialist and discover why thousands of churches, clergy and seminarians have relied on us for nearly two decades.

- ◆ Clergy Discount
- ◆ Guaranteed Dates
- ◆ Up To 3 Estimates
- ◆ Major Van Lines



A division of



www.clergyrelocation.com
email: info@clergyrelocation.com

Reinventing Church

A conference by those who don't give conferences for those who usually don't go to them at St. Bartholomew's, New York City

St. Bart's was once one of the largest Episcopal parishes in the nation. It went through a decline and also some devastating woes. Our survival, other than as a landmark and museum, was in doubt. **We had to grow, or go.**

We offered this conference for the first time in 2002. We have learned what people want to hear again, and how we can improve and update our teaching of principles and best practices.

- Join us for services in five distinct liturgical styles Sun., June 5 (optional).
- Plenary sessions and workshops (Mon., June 6 and until 3 pm Tues., June 7).
- \$250 for conference, meals & materials. Special rate for returning churches.
- \$40 optional Monday night dinner.

JUNE 5-7, 2005
ST. BARTHOLOMEW'S CHURCH, NEW YORK CITY

To register and for information on hotels and other questions, visit our website (www.stbarts.org), call 212-378-0222 or e-mail reinventingchurch@stbarts.org.

California Deacon Denied Parole

At midnight on Holy Saturday, Gov. Arnold Schwarzenegger of California denied parole to the Rev. James Tramel, a convicted murderer who became an Episcopalian while incarcerated and was ordained a transitional deacon last July. After his parole board as well as the district attorney and chief of police for Santa Barbara County all recommended conditional parole, Deacon Tramel's release had been expected in time for him to celebrate Easter at Grace Cathedral, San Francisco, with the Rt. Rev. William E. Swing, Bishop of California.

Bishop Swing has known Deacon Tramel for eight years. The parole plan called for Deacon Tramel to attend seminary at the Church Divinity School of the Pacific and work full time at Holy Innocents' Church, San Francisco. Bishop Swing had hoped to ordain Deacon Tramel to the priesthood in June.

In his Easter sermon, Bishop Swing called Gov. Schwarzenegger a "90-pound moral weakling" who was pandering to the public's fear of violent criminals.

"Mr. Governor, yesterday was your day," Bishop Swing said. "You have the prison, and you have the political values, and you have the power. But, Mr. Governor, you don't have Easter. This is the day of God's ultimate power unleashed quietly, joyfully on this Earth. James has Easter . . . In his heart and soul, James is free with a freedom you don't fathom, Mr. Governor."

In 1985, Deacon Tramel, then 17 and a student at a Santa Barbara prep school, went with a classmate to retaliate after a group of their friends had been accosted by some local gang members. According to trial transcripts, his friend stabbed a homeless man to death in a park while Deacon Tramel watched and did nothing. He was found to be the ringleader and sentenced to 15 years to life for second-degree murder.



Peggy Eastman photo

Presiding Bishop Frank T. Griswold meets two baptismal candidates, Geoffrey Suiter (left) and 3-month-old Michelle Hope Freeland, as well as her mother, Elizabeth Walker Freeland, at St. Paul's Church, on K Street, in Washington, D.C.

P.B. at St. Paul's, K Street, for Triduum

There is currently a struggle between two distinct Anglican ecclesiologies, each with its own camp, but the two need not be opposed, according to the Most Rev. Frank T. Griswold. The Presiding Bishop participated in the liturgical foot washing on Maundy Thursday, heard confession on Good Friday, and performed confirmations during the Easter Vigil at St. Paul's, K Street, in Washington, D.C.

Speaking to adult baptismal candidates in response to a question about the state of the Anglican Communion on Holy Saturday, the Presiding Bishop said he defined the two different doctrines as the ecclesiology of scripture (the Bible) and the ecclesiology of the sacraments. Those who adhere to the first doctrine pursue a "plain reading of the Bible," he said. This doctrinal approach can give people "incredible courage and strength," especially during times of civil war and strife. He cited Anglicans in Africa, who cope with civil discord and atrocities such as child soldiers, as examples of those holding an ecclesiology of scripture. While this approach to faith confers strength in times of war and strife, "it also means that some of the complexities . . . then become problematic," he said.

The second doctrinal approach, the sacramental one, "takes its stance in baptism," Bishop Griswold said. This

view, espoused by a number of Episcopalians, holds that "We are all the body of Christ; for the body to be complete, there has to be diversity," he said. This second view also holds that "Truth has many facets to it, as opposed to the view that there is one truth." Bishop Griswold added that adhering to this second doctrinal view means that "The body of Christ is the way we understand ourselves," and that all differences among God's people are transcended when they share in the Eucharist together.

While the two different Anglican ecclesiologies – that of the book and that of the sacraments – often clash on issues such as human sexuality, this need not be the case, Bishop Griswold said.

Bishop Griswold observed the Triduum at St. Paul's at the invitation of the rector, the Rev. Andrew Sloane. "I spend a lot of time in an office. It is a great privilege to share this liturgical moment with you," he told the four adult candidates for baptism prior to the Easter Vigil at the historic Anglo-Catholic parish. "Baptism is always God's act; none of us is ever ready for God's grace. God's grace meets us when we are most vulnerable. The Easter Vigil is the liturgy of the year; I can think of no better context in which to be baptized than the Easter Vigil."

Peggy Eastman



The Rev. Chris Smith, associate rector at Zion Church, Manchester Center, Vt., conducts a sunrise ecumenical service on Easter Day for skiing and snowboarding enthusiasts at the summit of Bromley Mountain ski resort. When asked by the rector, the Rev. John Mitchell, to plan a sunrise service for Zion, Fr. Smith — who was ordained in the Church of England and served on the staff of Holy Trinity, Brompton — received a flash of inspiration after he recalled a conversation about listening for the voice of people who aren't yet sitting in a church pew that he had with Alpha evangelism program founder, the Rev. Nicky Gumbel. "My instincts are that lots of people who ski do so because it's so beautiful up in the mountains," Fr. Smith said. "I think they have a strong creation mentality and in my view Easter is the perfect opportunity to 'join the dots' and let them know the Creator knows them, loves and sent them a Savior."

Joel Ianuzzi photo

Episcopalians Provide Pastoral Care After School Shooting

Episcopalians have been helping families affected by the tragedy on the Red Lake Indian Reservation in Minnesota, where a student killed nine people at the high school and then

took his own life on March 21.

The Rev. James Speer, vicar of St. John in the Wilderness Church, was returning home from a recreational outing with his children that afternoon

when he was met in the driveway by his wife, Mary. She told him of the shooting and Fr. Speer went immediately to the reservation, where he was involved in pastoral care to the victim's families and friends until the early hours of the next morning. None of the shooting victims is known to be from either St. John's or St. Antipas Church, the other mission on the Red Lake Reservation.

Group Extends Friendship to Church in Sudan

The Rt. Rev. Eluzai Munda, Bishop of Mundri, presented the outreach priorities of the Episcopal Church of the Sudan (ECS) to 130 North Americans and resettled Sudanese at a recent gathering at St. Paul's Church, Alexandria, Va. In response, Prof. Richard J. Jones of Virginia Theological Seminary has announced the formation of American Friends of the Episcopal Church of the Sudan with the intention of enhancing communication and minimizing duplication between dioceses, parishes and churchwide agencies working as partners with dioceses and other Anglican institutions in Sudan.

Participants in the Feb. 18-20 symposium heard presentations by the Ven. Michael Paget-Wilkes, Archdeacon of Warwick and chairman of the Sudan Church Association in the United Kingdom; Alfred Taban, editor of the *Khartoum Monitor* and correspondent for BBC Africa Service; Roger Winter, former assistant administrator of the U.S. Agency for International Development;

and the Rt. Rev. A. Heath Light, retired Bishop of Southwestern Virginia.

"In the midst of decades-long conflict, the Episcopal Church of the Sudan has been one of the fastest growing in the Anglican Communion," according to the Rev. Canon Patrick Augustine, rector of St. John's, La Crosse, Wis., and canon commissary of the Archbishop of Sudan to the Church in the U.S. The peace treaty that was signed last January has brought increased hope that healing can begin after decades of civil war, but the ECS is desperately short of funds to undertake primary health and education projects. In addition to enhancing communication, the American Friends of the Episcopal Church of the Sudan network also hopes to solicit new support for ECS programs as well as advise North American donors on the most effective ways of delivering support. For more information contact Nancy Frank, executive director, at nancyfrank@aol.com or 1-585-586-0037.

"Our native clergy have been very involved in their ministries of presence and counseling," said Karen Olsen, an assistant in the Diocese of Minnesota's office. "We were told that seven Episcopal clergy were the only clergy present at the first community gathering on Wednesday morning at Red Lake Elementary School. The Rt. Rev. Michael G. Smith, Bishop of North Dakota, reported that there is an amazing sense of forgiveness for the young man who was driven to this extreme brink — grace in the midst of tragedy coinciding with our Holy Week path," she said.

Episcopal Relief and Development is providing emergency assistance to a memorial fund established by the Red Lake Band of Chippewa to assist with affected families' immediate needs. The funds will be used to meet funeral expenses and counseling services.

Episcopal News Service contributed to this report.

Young people from Christ Church present the Stations of the Cross by proceeding in a circular manner around the town square in Springfield, Mo., on Good Friday. Among the adult and youth participants are Penny Gordon-Chumbley (left), Jay Missler and Clare Chumbley.

Jacob Cordonnier/
CECYouth photo



Agreement Reached in Pawleys Island

The two sides in a dispute over the property of All Saints' Church, Pawleys Island, S.C., reached an agreement during Holy Week that will allow the Episcopalians to worship in the old church.

The two sides split as part of a larger battle within the Episcopal Church. Since 2000 the parish campus has been the headquarters for the Anglican Mission in America (AMiA), and last year the majority of the parish voted to leave the Episcopal Church and affiliate with the AMiA. Members who stayed with the Episcopal Church and the Diocese of South Carolina have been meeting since then in a local gymnasium while title to the property is adjudicated by the state courts, where two cases are pending.

There had been negotiations to allow the All Saints' Episcopal congregation to worship in the old church, but nothing happened until Holy Week when the two congregations agreed to a new arrangement until Pentecost in which the Episcopal congregation will use the old church for worship at 10 a.m. while the AMiA congregation holds its 8 a.m. and 10 a.m. services in the larger new church.

"I think what happened this time is we took the lawyers out of it," said Guerry Green, senior warden for the Episcopal congregation in an interview with the *Coastal Observer*.

Five Scottish Bishops Voice Their Dissent

In a show of support for the American and Canadian Churches, five of the six diocesan bishops in the Scottish Episcopal Church said they are in favor of sexually active homosexual clergy and shared their concerns with the recent primates' communiqué.

"The Scottish Episcopal Church

(Continued on page 17)

Muslims and Christians Encouraged to Get to Know One Another

To defuse Americans' view of Islam as a violent religion, the Rt. Rev. Michael Nazir-Ali, Bishop of Rochester in the Church of England, urged Christians and Muslims to step up their efforts to communicate with each other in constructive, planned dialogues. The bishop, who spoke recently at the Ethics and Public Policy Center in Washington, D.C., is president of the Anglican Communion's Network on Inter-Faith Concerns and chair of the Church of England's House of Bishops' Theological Group.

"Visiting one another is quite a good idea," said Bishop Nazir-Ali, of the concept of congregations in Christian churches and Muslim mosques getting together to increase their understanding of the others' religion. Bishop Nazir-Ali, a native of Pakistan and the first Asian religious leader to sit in the British House of Lords, said the types of dialogue that can increase interfaith understanding include a factual exchange of information; an exchange of spiritual experience; a discussion of what it means to live together in the

same community (what unites people of different faiths, what divides them); and a discussion of the fundamental human freedoms to which people of all faiths are committed.

The bishop noted that there were conversations between Muslims, Christians and Jews aimed at interfaith understanding going back to the seventh century, the time of Mohammed: "There are instances in the prophet's own life of this kind of dialogue." Bishop Nazir-Ali added that Sufism (*tasawwuf*, Islamic mysticism) shares characteristics with Christianity, and that Sufis were "fascinated with the figure of Jesus as a model ascetic" and were drawn to Christian monks because of their prayer discipline and austere lifestyle. The mystical poetry of the 13th-century Sufi Jelalludin Rumi is widely read in the United States today. Bishop Nazir-Ali also noted that Muslims pay special honor to Jesus and his mother, the Virgin Mary, and treat as sacred the Old Testament and New Testament scriptures.

Peggy Eastman

Rare Place of Welcome

Christ Church, Jerusalem



Christ Church: a spiritual center for ministries to both Jews and Arabs.

By Daniel Muth

Much comment has been made in recent weeks regarding both the Christian Church's lamentable history of relations with the Jewish people as well as the controversial policies and history of the modern nation-state of Israel. In this context, it is worth noting the Anglican Church's considerable contributions in ameliorating somewhat the former by participating in notable ways in the establishment of the latter. Anglican Christians were among the most influential and successful proponents of the establishment of the modern nation of Israel. From its foundation, the centerpiece of this movement, the heart of our Church's outreach to Jews, and the oldest Anglican church in the Middle East, is Christ Church, Jerusalem.

Prominently situated near the Jaffa Gate in the Old City, Christ Church has since 1849 been a rare place of welcome and worship for Jews who have accepted Jesus as the Messiah. It has also been the spiritual center for numerous ministries to both Jews and Arabs in the Holy Land. An area of particular focus is reconciliation: between Christian believers in the land, between Jews and Gentiles, between Israelis and Palestinians. The church is built in Gothic style, endowed with Jewish symbols — Hebrew script, a menorah, a Star of David. It sported no cross until 1948 when one was erected to prevent destruction of the building by the Jordanian Army mistaking it (as many have over the years) for a synagogue.

The London Society for Promoting Christianity Amongst the Jews (or London Jews Society, LJS) was founded in 1809 following the energetic preparatory work of Joseph Frey, the German-born son of a rabbi, who had joined the London Missionary Society following his

acceptance of Jesus as Messiah in 1798. Devoted from the start to reaching the Jewish people with the gospel, the society in short order came to embrace the restoration of God's chosen people to their Promised Land. In support of both aims, LJS emissaries began looking to establish an evangelical foothold in Israel beginning in the 1820s.

The founders of this movement were Anglican evangelicals, part of a long Reformation tradition, who believed that the Church had not superseded ancient Israel and that God still had a redemptive future for his chosen people. They believed that the Jews would return to their land and would come to accept Christ as Messiah. In Britain, this support for the restoration of the Jewish People to the land did not come only from the evangelical wing of the Church. Anglo-Catholics and those associated with the "Broad Church" were just as avid in their support for the Jewish cause long before the political Zionism came on the scene.

Israel in the early 19th century was little more than a neglected backwater of the Turkish Ottoman Empire. The status quo had been established some centuries before and consisted principally of Muslims (at the top), Orthodox Christians, Roman Catholics, Armenians, and Jews (at the absolute bottom) living together in various levels of unease and in various stages of squalor. The Turkish authorities were not enthusiastic about granting British missionaries entry into the land, much less allowing them to own property. Islamic law forbade the building of new churches. However, by the 1840s, these obstacles were overcome and the first Jewish-protestant church, Christ Church, was consecrated Jan. 21, 1849.

In 1842, Michael Solomon Alexander, a rabbi who had come to faith in Christ, arrived in Jerusalem as the first protestant bishop in the Middle East and the first Jewish-

The heart of our Church's outreach to Jews, and the oldest Anglican church in the Middle East, is Christ Church, Jerusalem.

born bishop in Jerusalem since the year 135. The Jerusalem bishopric had been established in cooperation with Prussian Lutherans (a foretaste of a more modern movement) and all episcopal candidates were to subscribe to the 39 Articles and be ordained as Anglican clergymen.

Bishop Alexander presided over the laying of the foundation stone for Christ Church. His brief but energetic four-year leadership oversaw a striking and sweeping

The courtyard of Christ Church today (right) and in 1900.



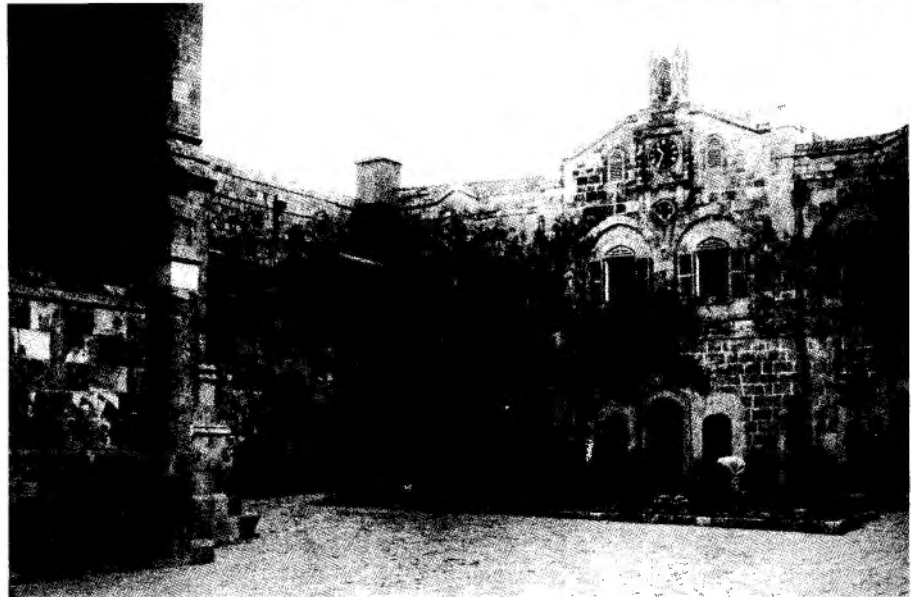
modernization movement instituted by Anglican missionaries. Under LJS auspices were founded Jerusalem's first modern hospital, house of industry, schools, and book shop. Bishop Alexander was a respected Hebrew scholar, and in Jerusalem he established a college for the training of Jewish believers in Jesus.

This activity profoundly affected the status quo and brought about severe reactions, particularly on the part of the Jerusalem rabbis. In relatively short order, modern Jewish hospitals and schools were being established, if only to keep the faithful out of the clutches of the despised Anglican missionaries.

In time, Israel was established, under United Nations' auspices, as a homeland for Jews. The restoration of Israel, envisioned by early LJS missionaries, has come to fruition. The work of Christ Church and its parent society, now called The Church's Ministry among Jewish People, or more officially, the Israel Trust of the Anglican Church, continues. The history of evangelical Anglican involvement in the development of modern Israel is kept alive in four Heritage Centers, which are receiving increasing attention from Israeli scholars and students interested in the full history of their country. The Anglican Christians who were instrumental in the establishment of modern Israel are beginning to get their due, and historical wounds are beginning to heal.

Today Christ Church remains a vital force for reconciliation between Jews and Christians and between Arabs and Jews. Both Jews and Arabs are on its staff. The Anglican School, housed on the property, teaches Western Christians, Jews, and Arabs together. The church meets regularly with and supports Arab Christian congregations as well as continuing to assist Jewish believers in Jesus in countless ways.

Among the independent outreach ministries supported by Christ Church is Shevet Achim, a ministry wherein Israeli doctors (all Jewish) donate their time and skills to perform surgery on Palestinian children born with fatal but correctable heart conditions. Christians are the vital intermediaries as they can move through the Arab areas



bringing needy children to the doctors, bridging an otherwise insurmountable gap and saving many young lives.

In 2001, Christ Church started Alexander College, named for the 19th-century bishop, to provide continuing education through courses, seminars and sabbaticals to Anglican clergy and laymen from all over the world. The college is specifically focused on intense study of the Jewish origins of the Christian faith. Associated with the college is its sister ministry Shores (meaning root) Study Tours, founded in 1986. Pilgrim groups are taken off the beaten path by dedicated Christian guides and meet with Arab Christians and Messianic Jews, study the Jewish context of the New Testament, and learn about the present situation in the Holy Land. The ministry owns several guest houses and is available for independent sabbatical study as well as group tours.

Christians are encouraged specifically to pray for the peace of Jerusalem (Psalm 122:6) Through the ministries and witness of Christ Church and its parent society, Anglicans have been living out this prayer for almost 200 years. More information is at <http://www.itac-israel.org>. □

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



For All People

On each edge of the country the other day an Episcopal cathedral extended a loving welcome to groups rejected by their own worship homes.

St. Paul's, San Diego, opened its doors to the family and friends of a civic-minded businessman who had stunned them by dying of an apparently altitude-induced heart attack at the tender age of 31. The Roman Catholic bishop of his own church refused him the last rites, to the shock of the grieving family.

John McCusker was gay, and owned two "gay" bars in the city. The dean of St. Paul's, the Very Rev. Scott Richardson, is quoted as saying, "Our basic philosophy is whoever you are and wherever you find yourself on the journey of faith, we welcome you." He was told by a city councilwoman that "the McCusker family needed some help. We were happy to offer that."

One who attended the funeral wrote, "The service and compassion of St. Paul's ministry brought me to tears. The philosophy ... is posted for all to read: 'St. Paul's Cathedral is a place where diversity is respected, encouraged, and protected. All persons who enter this sacred place enter with the promise that they will be free to be who they are ... If you are visiting, please know you are granted immunity from the painful ravages of religious bigotry...' A powerful statement of faith, love, compassion, and comfort."

In New York City, the Cathedral of St. John the Divine stood by its charter of "radical inclusivity and hospitality" and let space in its Synod House to an Islamic prayer service. Not rare, but these Muslims prayed men and women together, and were led by a woman, Amina Wadud, a professor of Islamic studies

at Virginia Commonwealth University. Three mosques had refused worship space, and an art gallery venue had been abandoned after a bomb threat.

Ms. Wadud said the service epitomized the equality of women and men in the Quran.

"A House of Prayer for All People" declares the banner atop St. John's website. The cathedral "welcomes diverse races, cultures and traditions."

This was consistent with its mission, a gathering place for people of varying views.

"I asked the opinions of imams and mosques with whom we have a relationship," said the dean, the Very Rev. James Kowalski. "Not permission but opinions." Some felt perhaps the cathedral was able to get involved with issues such as women's roles where they, the mosques, could not. The organizers approached the cathedral having been assured, "We know they'll embrace you."

There was the question of safety, especially after the threat to the gallery, Dean Kowalski said. "Our security is very good; and we worked with the New York City police. If we couldn't be a safe place for people to come together to pray and discuss, it would be a serious problem for the cathedral."

He said he'd received reactions from around the world. "Some Christians were more outrageous than Muslims in their criticism: Why would a Christian church want to have a Muslim prayer service?"

"The cathedral was explicitly chartered to be for all people and traditions," the roof under which diverse conversations can take place. "Many who attended were scholars. The conversations continue.

"It had nothing to do with Islam. It has to do with our mission."

Our branch of the Anglican Church has long been a bridge linking "all sorts and conditions." These cathedrals, west and east, continue the tradition, offering bridges of love and understanding, and courage, to all needing shelter.

They make one proud to be an Episcopalian.

*Patricia Nakamura,
book and music editor*

Did You Know...

At Christ Church Cathedral, New Orleans, it is a tradition that on the last Sunday of Epiphany, acolytes and members of the choir wear Mardi Gras beads while vested in celebration of the season.

Quote of the Week

The Rev. Canon Kendall Harmon, canon theologian of the Diocese of South Carolina, in *The New York Times* on the covenant issued by the House of Bishops: "They did not do anything they were asked to do. They punted."

The needs of God's people in the Diocese of South Rwenzori are great, and are likely to increase as a result of the severing of the relationship with Central Pennsylvania.

Questionable Decision

Of all the consequences of the consecration of a non-celibate homosexual person as Bishop Coadjutor of New Hampshire, none seems quite as tragic as the result of the severed relationship between the Diocese of Central Pennsylvania and the Diocese of South Rwenzori in the Church of the Province of Uganda [TLC, April 10]. When the Ugandan diocese suspended its relationship with Central Pennsylvania because of "theological conflict" over the New Hampshire consecration, it meant that a request for \$350,000 to support an HIV/AIDS program in South Rwenzori would be withdrawn. That amount was to be used to battle the AIDS pandemic in a region of the world that has been particularly devastated by the disease.

Also refused is \$1,500 Central Pennsylvania has been sending to South Rwenzori to help the Bishop Masereka Christian Foundation, which assists children from families that have lost one or both parents because of HIV/AIDS. In addition, the planned visit to Uganda by a group of physicians and other medical personnel this summer has been postponed.

Bishop Jackson Nzerebende Tembo of South Rwenzori, who originally alerted the Anglican world to the need in his diocese, now writes in a letter that his diocese "upholds the Holy Scriptures as true word of God," and in refusing the money from Central Pennsylvania, he adds, "we pray and believe that our God who created and controls silver and gold in the world will provide for the needs of his people."

The needs of God's people in the Diocese of South Rwenzori are great, and are likely to increase as a result of the severing of the relationship with Central Pennsylvania. We would expect that members of the American diocese, who had established a "prayer friend" program with the Ugandans, will want to continue and perhaps increase their prayers.

It is one thing for the dioceses of the global south to declare they are no longer in communion with those who supported the New Hampshire consecration, and for them to reject financial assistance, but when the sick and orphans become the victims of a stand on theological principles, Bishop Tembo's judgment has to be questioned. We hope the bishop turns out to be right, that God in his mercy will indeed provide for the needs of his people.

Occasional Worshipers

Chances are, during the liturgies of Holy Week and Easter Day, most of our churches' attendance was bolstered by an influx of unfamiliar people. These people are sometimes affectionately referred to as "C and E Christians" — persons who get to church on Christmas and Easter but rarely appear at other times of the year. It is encouraging to note that such people, or persons like them, return year after year for important holy days. They present questions for church leaders that aren't always easy to answer. Who are these people? Where do they come from? What are they looking for? Why don't we see them more frequently? What brings them back year after year? How do we reach them?

More often than not, the unknown visitors tend to be younger than the membership of our churches. Many of them are accompanied by children, which may cause some of our church leaders to covet them, for most of our congregations find children to be in short supply. If our visitors received a friendly greeting, experienced quality preaching and good liturgy, there is at least a chance they will return. If they were ignored, heard a boring sermon, or were subject to a sloppy liturgy, chances are good they won't be back — even at Christmas and Easter.

These visitors and lapsed parish members who show up twice a year present special challenges for clergy, vestry members, ushers, and evangelism committee members. Those challenges need to be addressed before it's too late.



Forced Perspective

*The Church Suffers
from a Lack of Authenticity*

By Bradley T. Page

If you have ever been to the Magic Kingdom at Walt Disney World, you know that the architectural centerpiece of the entire enterprise is Cinderella's Castle. A 17-story Neo-Gothic re-interpretation of King Ludwig II's 19th-century Neuschwanstein Castle in the Bavarian region of Germany, Disney's Cinderella's Castle is an amazing piece of architectural illusion. It stands at a height of only 189 feet, yet it seems much larger, because its designers made use of an architectural trick called "forced perspective." The fake bricks, windows, and other details become smaller as the building grows taller, so that our perceptions of reality are fooled into thinking that this fiberglass folly is a formidable 300-foot-tall stone castle.

We imagine that inside such an imposing edifice there must be grand and gracious spaces, somewhat akin to the

state apartments at Buckingham Palace or Windsor Castle, or at least some luxury accommodation for the heads of the Disney empire (as one long-standing, but unfounded, rumor has suggested). The fact is, that with the exception of some modest spaces for costume changes, storage, and security, the vast majority of the castle's interior is taken up by the steel and concrete skeleton that supports its facade of fiberglass. It isn't a real castle after all.

The vehicle which ushers us into the seemingly imposing presence of Cinderella's Castle is Disney's Main Street USA, a scaled-down version of a late 19th-century American town. Walt Disney intentionally chose a Victorian style for this part of the Magic Kingdom because he believed Victorian architecture was adequately "nostalgic." The memory of the era was distant enough to aid in the development of illusion, yet familiar enough to be comfortable and reassuring for visitors, while guiding them onward toward the ultimate fantasy of Cinderella's Castle. Through the use of various planning and design techniques, our perceptions are manipulated so that we engage the illusion, we suspend disbelief, and we embrace a reality that — absent the context of "Disney magic" — doesn't really exist.

The same themes are played out in the designs of the Episcopal Church. It is interesting to note that many of its parish churches are built in a neo-Gothic Victorian style, and have been maintained/restored as such (at least in recent years) because of the aesthetic familiarity and comfort they offer. Their late 19th-century designers were committed to building what were effectively scaled down, Main Street USA, versions of the great Gothic cathedrals of Western Europe. While these buildings are useful, beautiful, and worthy of preservation, many would argue that they are far from authentic.

In spite of the physically nostalgic and reassuring architecture of our church buildings, the Episcopal Church's 21st-century leadership exhibits a much less attractive, perhaps even sinister, lack of authenticity. The Presiding Bishop, the Most Rev. Frank Griswold, and the majority of the diocesan bishops are "master architects" when it comes to using nostalgic liturgy (without content) and reassuring "spiritual" language (without meaning) to create their own Magic Kingdom. Making use of the traditional language and liturgical form of the ancient Christian faith, which they have subtly converted into a liturgical Unitarianism, they convey the appearance of catholic and apostolic Christianity while leaving intact precious little of its original and authentic meaning.

One result of this subterfuge is that the ancient and formative use of scriptural authority in the life of the Episcopal Church has been effectively disabled by a sort of hermeneutical "forced perspective." The majority of bishops and theologians (including those who teach in theological seminaries) have discredited or re-interpreted the meaning and consistent witness of holy scripture and have manipulated perceptions to such an illusionary state so as to allow for just about anything. While not an exhaustive list, by any means, present examples include the blessing of same-sex unions (and other sexual unions outside of

marriage) and the celebration of practically all sexual intimacy — licit or illicit (it matters not) — as “holy.”

However, this illusion and lack of authenticity is not merely centered around questions of sexual morality. The principal folly that is represented, in brief, is theological and is part of a growing movement away from catholic and apostolic Christianity and toward what is called “progressive” Christianity. The Center for Progressive Christianity, founded by an Episcopal priest, inclusive of many congregations, and with several leading bishops and priests on its executive board, expresses the departure from real (orthodox) Christianity in the clearest terms: They deny the Incarnation and any idea of objective Christian truth, seeing in the life and teaching of the historical man, Jesus, “an approach to God” but recognizing “the faithfulness of other people who have other names for the way to God’s realm, and acknowledge that their ways are true for them, as our ways are true for us.” Thus, they have re-visioned the foundation and basic building blocks of Christianity, starting with the truth about Christ himself, “the chief cornerstone,” whose divinity and unique place as the full revelation of God in the world they reject. In all of this, there is — at best — a rather empty ambiguity beneath the thin fiberglass veneer of historic Christian language and forms.

What we have in the Episcopal Church at the beginning of the 21st century is a new and false religion living under the facade of an ancient Christian faith. What we have is an ecclesiastical folly that mirrors the illusions of Cinderella’s Castle.

I love the Episcopal Church and I love Walt Disney World. I have found them both to be places where joy and comfort, encouragement and encounter, are wrapped up in hope and imagination. They have provided environments that delve into the wonders of history, culture, science, and the human spirit and, in doing so, they often stimulate awe and wonder. They have been places to go not only for celebration but also for restoration and reassurance.

Yet, for me, it was always their difference from one another that mattered most. I used to think that one was about finding eternal meaning, while the other was about finding temporary illusion (and, therefore, escape). I used to think that one was about truth, while the other was about fantasy. Now I am not sure that either of them is real. □

The Rev. Bradley T. Page is the Episcopal chaplain to Florida State University, Tallahassee. He holds an annual pass to Walt Disney World.

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

Non-Conformers

Under a thin veil of mutually respectful conversation, the prepared statements and documents of the Diocese of Kansas strongly suggest that Christ Church, Overland Park [TLC, March 27], is being forced out of the diocese by the bishop and diocesan leadership, and the parish wisely seems to be taking the opportunity to get out from under their leadership.

The FAQ posted at the diocesan website states, “The Bishop made repeated visits to the parish and had a number of conversations with its clergy and vestry. In those conversations, the bishop made it clear that the parish’s decisions would have consequences. The diocese told the leadership of the parish that its actions — including not contributing its allocated share of the diocesan budget — could not continue.”

I served at Christ Church at the time the “parish’s decisions” were made. After the New Hampshire consecration, the vestry offered the congregation’s members the option of financially supporting a leadership structure that could legally make a decision contrary to scripture. The parish’s leadership did not dictate what people’s pledges would support. Diocesan leadership, however, could not tolerate such an approach and insisted that participation in the common life of the diocese is defined chiefly by payment of apportionment.

So the bishop and diocesan leadership tried to bring Christ Church into “conformity.” When the parish leadership wouldn’t relinquish this pastoral approach to upholding diversity within the congregation, the bishop and diocesan leadership moved in to consolidate their leadership and to send a strong message to other clergy and vestries in the diocese, “Conform, or we might negotiate you out of the diocese and depose your clergy.”

*(The Rev. Canon) Alison L. Barfoot
Kampala, Uganda*

They’re Being Exploited

Once again rich white American males are exploiting black Africans for their gain and purposes. The real revisionists in the Episcopal Church, those who disagree with the prophetic and orthodox ordination of Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire, are exploiting at best African cultural homophobia, and at worst ignorance, to further their own ambitions for power.

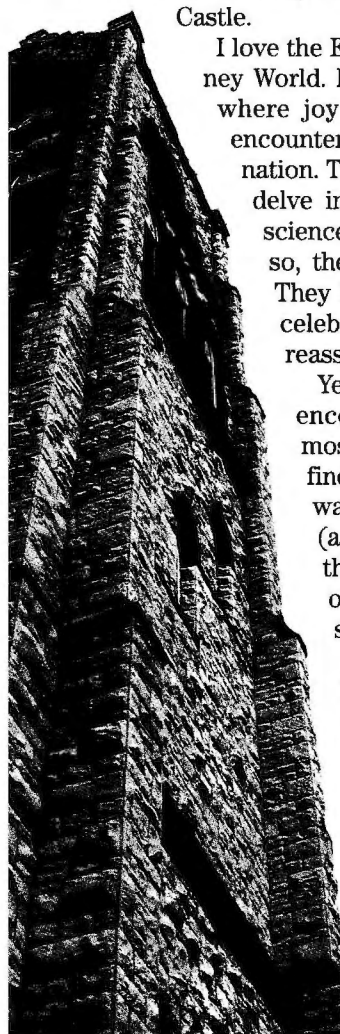
“Advising,” as it was called at the primates’ meeting, as it has been for some time now, is a euphemism for exploita-

Amicable Separation in Diocese of Kansas

The Diocese of Kansas and the Christ Church, Overland Park, have agreed to an amicable separation. The diocese will continue to support the parish's operations, but the parish will no longer contribute to the diocesan budget. This decision was reached after several months of negotiation between the parish leadership and the diocesan office.

San Diego Bishop Consecrated

The Rt. Rev. Gene Robinson was consecrated as Bishop Coadjutor of the Diocese of New Hampshire on March 27. The ceremony was held at Christ Church in Overland Park, Kansas, and was attended by a large number of clergy and lay members from across the country.

tion. These bishops seek to bend the rest of the Episcopal Church to their will, or tear apart the Anglican Communion, thereby shoring up their rapidly waning power and influence.

In our Episcopal tradition of "making nice," called pastoral concern, we allow this unconscionable use of blacks by whites to go on. In two generations in this country, this whole controversy will seem trivial, while racism will be driven deeper, and the pandering to cultural homophobia here and in Africa will only make the AIDS epidemic that much worse. Once again black Africans are being used, and are dying because of rich white males, and we, the Church, must name it and stop it. The cost to our souls, as it ever has been, is too high.

*(The Rev.) Denis B. Ford
Grace Church
Ottawa, Kan.*

Familiar Dilemma

I have been waiting to see an article or a letter to the editor on the irony (or sardonicism?) in at least one aspect of the ongoing controversy on sexuality in the Anglican Communion, but to no avail.

African and global south clergy are so incensed over the actions of the Episcopal Church at our last General Convention, and by the Canadian Diocese of New Westminster, that they won't meet in the same room with representatives of the latter two entities, nor partake of the Eucharist with them. I recall not too long ago, many white Episcopalians would not worship in the same building with African Americans, or receive the body and blood of Christ with them, or receive the sacrament from the hands of black priests. In places where black Episcopalians were allowed to commune with whites, they had to receive after all of the whites had done so. There were also instances where groups were racially integrated, and Morning and/or Evening Prayer were substituted for the Holy Eucharist in order to avoid possible "contamination." In both the past and present scenarios, arguments were/are supplied supporting the respective positions, as one would expect.

This has nothing to do with being for

or against what has brought this calamity upon us, but a lot to do with irony (at least). I wonder if God might be laughing and crying at the same time.

*(The Rev.) James H. Hall
Antioch, Tenn.*

Invitations Spurned

From the report of the primates' meeting [TLC, March 20]: "Archbishop Williams ... invited all the primates to attend (the Eucharist) as a gesture of unity. The global south primates declined."

And in a letter to the editor [TLC, March 27]: "... both Bishop Kelshaw and his standing committee wrote letters to Bishop Griswold asking him not to attend Bishop Steenson's consecration."

Hubris. "Overweening insolence against God."

Whose table is it anyway?

*S.D. Palmer
Magnolia Springs, Ala.*

Derogatory Remark

The Ann Coulter comment [TLC, March 20] was demeaning in her book, and doubly so in the magazine. She is trying to make a derogatory comment about the Episcopal Church and *The New York Times*, which is her right, but to identify certain of our priests as "girl(s)," is an attempt to trivialize women in the priesthood. It is disrespectful from her, and also from the editor of *THE LIVING CHURCH*. Besides, how many "girl" priests are on the editorial board of *The New York Times*?

*(The Very Rev.) Ronald H. Clingenpeel
Christ Church Cathedral
St. Louis, Mo.*

I hope the editor did not assume that he was doing his readership a favor by sharing Ann Coulter's assessment of the Episcopal Church. The day that I attribute any credibility to what that notorious propagandist for

the political drift in this country toward fascism has to say will be the day that hell freezes over.

*(The Rev.) Wayne K. Kamm
Salem, Iowa*

Thank you for publishing the Guest Column by Bishop Wolf. I was, however, offended by the presence of the quote from Ann Coulter on the same page. Coulter, who has been shown over and over again to present lies as truth, has enough "airtime" in this country without TLC providing her space.

She recently described the election in Iraq as one of the greatest events in the history of the world. Given that obvious lack of perspective, she seems hardly worth quoting.

I was also somewhat disappointed in the other item on that page. What relevance does Bishop Roskam's previous employment have?

*(The Rev. Canon)
Daniel S. Weir
St. Matthias' Church
East Aurora, N.Y.*



Whose table is it anyway?

Still Observing

In response to the executive editor's query, "Are there any churches that still celebrate Mothering Sunday?" [TLC, March 6], I'm pleased to report that St. Andrew's Church, Turners Falls, Mass., still carries on that English tradition.

St. Andrew's was established more than 80 years ago by families who had come to the U.S. from England — some from Cornwall, I believe — and who still cared about the things they'd grown up with. This year we celebrated with three simnel cakes to share, and a procession of the Sunday school children with posies for their mothers. It was a joyous day. (We also celebrate Harvest Fest each autumn, with parishioners gathering to decorate the church with the fruits and flowers of the harvest season.)

*Estelle Cade
Turners Falls, Mass.*

Are you reading
a borrowed copy of

THE
LIVING CHURCH
weeks or even months
after it's published?

Now's your chance to receive your own copy of the only national, independent weekly magazine serving the Episcopal Church.

You can count on us to deliver the news, features and commentary to keep you informed and enlightened.

And best of all, we'll send THE LIVING CHURCH directly to you every week.

Order with MC/VISA Toll-free at 1-877-822-8228 or by sending in the form below. Foreign rates and sample copies also available

- HALF-YEAR Subscription
- \$23.00 (26 issues)
- ONE-YEAR Subscription
- \$42.50 (52 issues)
- TWO-YEAR Subscription
- \$80.00 (104 issues)

Name _____
Address _____
City _____
State _____
Zip _____
Phone (____) _____

Make checks payable to:
The Living Church Foundation
P.O. Box 514036
Milwaukee, WI 53203-3436

Check MC/VISA

Card # _____
Exp. Date _____
Signature _____

PEOPLE & PLACES

Appointments

The Rev. **Vincent Seadale** is associate at Christ Church, PO Box 1558, Ponte Vedra Beach, FL 32004.

The Ven. **Gayanne Silver** is archdeacon for mission and programs in the Diocese of Florida, 325 Market St., Jacksonville, FL 32202.

The Rev. Canon **Robert J. Vanderau, Jr.**, is canon to the ordinary in the Diocese of Rhode Island, 275 N Main St., Providence, RI 02903.

The Rev. **George T. Walker** is rector of St. Paul's, 6249 Canal Blvd., New Orleans, LA 70124.

Ordinations

Priests

Massachusetts — Matthew P. Cadwell, Michael B. Dangelo, Julia B. Dunbar, Noah H. Evans, Paige F. Fisher (for the Bishop of Virginia), **Sara H. Irwin, Devin S. McClachlan, Cameron E. Partridge, Mark D. Wilkinson** (for the Bishop of Ohio).

Western Louisiana — John Sloan Miller.

Resignations

The Rev. **J. Scott Baker**, as rector of St. Andrew's, Ayer, MA.

The Rev. **Charles E. Osborne**, as rector of Grace, Sheboygan, WI.

Deaths

The Rev. **Richard H. Wilmer, Jr.**, sometime dean and president of Berkeley Divinity School, died March 3 at UPMC Presbyterian Hospital in Pittsburgh, PA. He was 86.

Fr. Wilmer was born in Washington, DC. He was a graduate of Yale University, the General Theological Seminary, and Oxford University. Ordained deacon and priest in

1942, he served at St. John's Church, Mt. Rainier, MD, then was a chaplain at the University of the South. He became the Episcopal chaplain at Yale in 1953, and in 1957 he was named dean of Berkeley and remained there until 1969. In that year he moved to the University of Pittsburgh to teach church history as a visiting professor. He organized the religious studies department at Pittsburgh as he did at the University of the South, and became its first chairman. He remained in that position until 1983 when he retired. Upon his retirement a lectureship was established in his name. He was an expert on the English Reformation, and wrote a book on it, *Doctrine of the Church in English Reformation*. In the Diocese of Pittsburgh, he was a member of the Commission on Ministry. Fr. Wilmer is survived by his wife, Sarah, of Oakland, PA; sons Richard IV, of Arlington, VA, and Stephen, of Dublin, Ireland; three daughters, Margaret Bartlett, of New Vernon, NJ, Natalie Blenk, of London, England, and Christine Barkus, of New York City, and 10 grandchildren.

The Rev. **William M. Bayle**, rector of Church of the Transfiguration, Buffalo, NY, for more than 20 years, died Feb. 24 at Millard Fillmore Suburban Hospital following a short illness. He was 82.

Fr. Bayle was born in Oakland, MD. He served with the Army during World War II, then graduated from Waynesburg College at the School of Theology of the University of the South. He was ordained deacon in 1951 and priest in 1952. He was rector of Church of the Epiphany, Grove City, and Church of Our Father, Foxburg, PA, 1952-54; rector of St. Paul's, Kittanning, PA, 1954-63; and rector of Transfiguration, Buffalo, 1963-84. During his retirement he was a chaplain at the Veterans Hospital in Buffalo. Fr. Bayle was formerly a deputy to General Convention from the Diocese of Western New York. He is survived by his wife, Audrey, of Williamsville, NY; two daughters, Mary Darnell, of Lockport, NY, and Beverly Brady, of Williamsville; and three grandchildren.

The Rev. **Harold J. Dwyer**, rector of St. Peter's Church, Clifton, NJ, died March 24 in Clifton of a heart attack. He was 58.

Born in Jersey City, he was a graduate of Rutgers University and the General Theological Seminary. He was ordained deacon and priest in 1979 in the Diocese of Newark, then served in the following congregations: curate at Trinity Cathedral, Trenton, NJ, 1979-80; rector of Calvary, Bayonne, NJ, 1980-86, vicar of Grace Van Voorst, Jersey City, 1980-83; rector of Trinity, Coatesville, PA, 1986-94; rector of St. Thomas', Lyndhurst, NJ, 1994-1999, and rector of St. Peter's, Clifton, 1999-2005. He was a member of the Urban Caucus and the National Episcopal Coalition on

Answers to last week's puzzle

1	V	I	S	I	T	A	T	I	O	N			
11	E	M	A	G	D	A	L	E	N	E		13	
14	L	E	A	V	E	S		C	R	E	O	L	E
18	I	L	E	T		B		S	I		E	X	
23	H	I	V	E		C	R	S		N	E	X	T
26	U	Z	I		R	O	O	T	S		V	O	
32	A	N	N	U	N	C	I	A	T	I	O	N	
34	A	B	E		T	R	A	P	S		L	L	
37	R	E			H	A	D	E	S		L	O	
41	I	T	O		D	E	S		H	A	I	L	
47	S	H	A	D	E		D		H	O	S	E	A
50	E		R	I	T	E		R	A	P	T	F	
53	I	N	C	A	R	N	A	T	I	O	N		

Alcohol and Drugs. He is survived by his wife, Marianne Reilly, and two children.

The Rev. **John Alan Griswold**, 64, who served as rector of three churches in the Diocese of Massachusetts during nearly 40 years of ordained ministry, died Jan. 26 following a long illness.

Fr. Griswold was a native of Boston, a graduate of the University of the South and the General Theological Seminary. He was ordained deacon in 1966 and priest in 1967, then was rector of the Church of the Good Shepherd, Wareham, until 1971, rector of Epiphany, Walpole, 1971-86, and rector of St. Paul's, Millis, 1987-2003. He retired in 2003 and assisted in various nearby congregations. He was a former member of the diocesan council and worked in an administrative capacity at several local housing authorities. Fr. Griswold is survived by his wife, Nancy; four sons, Edward, of Douglas, MA, Mark, of Monmouth, ME, James, of East Walpole, MA, and Thomas, of Quincy, MA; and 10 grandchildren.

The Rev. **George E. Sinkinson, Jr.**, 79, of Industry, ME, died March 4.

Born in Lincoln, RI, he was a pilot with the navy in World War II, then graduated from Yale University. Following a career as a stock broker, he pursued ordained ministry and graduated from Episcopal Theological Seminary. Ordained deacon in 1957 and priest in 1958, he served in the dioceses of Rhode Island and Massachusetts, then became rector of St. Luke's Church, San Francisco, serving there from 1961 to 1966. He was rector of St. Thomas', Owings Mills, MD, from 1966 until 1978 when he retired. He was chaplain at Rosewood State Hospital, Owings Mills, during that time. In the Diocese of California he was a member of diocesan council, the Department of Program and Budget, and the Department of Christian Social Relations. In Maryland he chaired the committee to elect a bishop suffragan. Surviving are his wife, Jacquelyn; sons George and Mark; a daughter, Gail; six grandchildren and a great grandchild; and a brother, Richard.

Corrections:

Stephen Cushman, author of "The Poetics of Common Prayer" [TLC, March 20], is a member of St. Thomas' Church, Orange, Va., not St. Thomas' Whitmarsh, Fort Washington, Pa.

In Did You Know [TLC, Feb. 20] the Rev. Skip Bushee is identified as assistant at St. Peter's Church, Redwood City, Calif. He is a deacon at that parish.

Next week...

Continuing Education

(Bishops - Continued from page 8)

has never regarded the fact that someone was in a close relationship with a member of the same sex as in itself constituting a bar to the exercise of an ordained ministry," the bishops wrote in a statement dated March 4. They also said they "personally regret" the request in the communiqué for the voluntary withdrawal of Anglican Consultative Council representatives of the Episcopal Church and the Anglican Church of Canada. There are seven dioceses and 45,000 baptized members in the province. One see, Brechin, is vacant and the diocesan bishop in St. Andrew's Dunkeld and Dunblane was consecrated on March 11 and did not sign.

In a BBC interview the Scottish primate, Bishop Bruce Cameron, acknowledged that the statement did not conform to the 1998 Lambeth Conference Resolution 1:10, which rejected "homosexual practice as incompatible with scripture." He added however that the bishops' letter was a statement of the reality of life within the Scottish Episcopal Church. "We are where we are," he said. "We have to recognize that within the Anglican Communion there will be priests and members who are homosexual, and very deeply committed members. We have to listen to them."

On March 23 the Scottish Church's press office sought to clarify the bishops' letter, explaining that the relaxation of rules prohibiting clergy from engaging in sexual behavior outside of marriage "does not represent any change of policy on the part of the bishops."

Scottish Anglicans, a newly formed network of clergy and lay leaders representing evangelical and Anglo-Catholic congregations, called the letter a usurpation of authority by the bishops.

"For the bishops to speak *ex cathedra* that this is the policy, that it has always been the policy," is false, said the Rev. David McCarthy, rector of St. Silas' Church, the Diocese of Glasgow's largest parish. "We want to ask when did that come in, who made up the rules, is there paperwork you can show us from some bishops meeting where it was agreed?" Fr. McCarthy said.

ANGELICAN 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.

BECOME A PUBLISHED AUTHOR. QUALITY SUBSIDY PUBLISHER ACCEPTING MANUSCRIPTS. 1-800-695-9599.

ORGAN AND CHURCH MUSIC CONSULTING SERVICES available from acknowledged expert. Pipe, electronic organs. Represents churches, not organ companies. Assistance with organ projects, fund-raising, education, planning. Employment consulting also available (music program assessment, candidate screening, etc.) Save your parish significant money and anxiety. Call (706) 826-1464 or visit www.churchmusicservices.org.

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

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575.** (931) 598-0208 or (888) 598-0208. E-mail: oldcraft@bellsouth.net.

FACULTY APPOINTMENT IN NEW TESTAMENT: *Nashotah House*, a seminary of the Episcopal Church, is seeking a faculty member in the field of New Testament. Applicants for this position should be ordained or lay members of the Episcopal Church, or of some other member Church of the Anglican Communion, who hold an academic doctorate (Ph.D or Th.D) in the field. The new faculty member will teach the required courses in Greek (two semesters), the two in New Testament Survey (also two semesters) as well as share in the teaching of the required course in biblical exegesis. Elective course offerings would also be welcomed. The person appointed, whether ordained or lay, will be expected to participate regularly in the seminary's daily worship in the Anglo-Catholic tradition. Rank and compensation will be negotiated on the basis of the successful applicant's qualifications and experience. **The position begins August 1, 2005**, with teaching duties beginning near the end of that month. For further details contact: **The Very Rev'd Robert S. Munday, Ph.D., Dean/President, Nashotah House, 2777 Mission Road, Nashotah, WI 53058.** The deadline for applications is May 1, 2005.

PART-TIME ORGANIST: *Saint Thomas Episcopal, Hollywood, CA.* St. Thomas the Apostle Episcopal/Anglican Church in Hollywood, California, is seeking a part-time organist. The candidate must have excellent organ playing abilities, including improvisation, and be able to work with choirmaster and rector. All applicants should have an understanding of traditional Anglican liturgy and music or a willingness to learn such. Responsibilities are: One Sunday High Mass, one monthly Evensong and Benediction, additional non-Sunday seasonal Masses. The St. Thomas organ is a 72-rank, four-manual instrument, originally built by Murray Harris. Its tonal style is American classic/English Romantic. **St. Thomas the Apostle** is an Anglo-Catholic parish in the Affirming Catholicism tradition. We are lively, loving, and good-humored. Please send all inquiries to: **The Rector, St. Thomas the Apostle, 7501 Hollywood Blvd. Los Angeles, California 90046.** E-Mail: adim@saintthomashollywood.org Website: saintthomashollywood.org

CLASSIFIEDS

FULL-TIME CANON PASTOR: Trinity Episcopal Cathedral is a vibrant and growing urban congregation with an average Sunday attendance of 750. Trinity is seeking an experienced, energetic, and compassionate priest to join its staff as Canon Pastor. In addition to regular pastoral care responsibilities, the Canon Pastor will possess outstanding preaching, program development and management skills. Preferred applicants will have five or more years of direct pastoral care or counseling experience. Please check our website at www.trinity-episcopal.org for a detailed job description and information on Trinity Cathedral.

Send a cover letter and resume to the attention of **Harris Matarazzo, 121 SW Morrison Street, Suite 1020, Portland, OR, 97204** and an electronic copy of both to crhardman@crhardman.com. E-mail subject line: "Pastoral Care Trinity Cathedral."
Deadline for application is May 1, 2005.

FULL-TIME RECTOR: Church of Our Saviour, Charlottesville, VA, seeks experienced, outgoing, caring rector to empower lay leadership and to increase membership, diversity, and stewardship. Contact **Katherine Talley, 287 Cottonwood Drive, Barboursville, VA 22923** or Kat_talley@hotmail.com.

FULL-TIME RECTOR: Wanted for small parish located in the western Catskill Mountains of New York State. Historic church and large three-story Victorian rectory situated within a small college town, excellent schools. Need rector who will foster growth and offer spiritual guidance. Send inquiries to **St. John's Vestry, PO Box 121, Delhi, NY 13753**, Phone: (607) 746-3437.

FULL-TIME RECTOR: St. Matthew's Church, St. Paul, Minnesota, is seeking a rector. Located in St. Anthony Park neighborhood, our church is a program-sized congregation that is thoughtful, diverse and progressive. We are distinguished by our emphasis on music, artistic expression and an international focus. We are seeking growth spiritually and in congregational size. We are also hoping to establish new ministries to students at the University of Minnesota. Please contact **Joan Hershbell**, chair of search committee, by **May 1, 2005**. Phone: (651) 645-6173. E-mail: jhershbe@visi.com. Website: www.stmatthewsmn.org.

FULL-TIME ASSOCIATE TO THE RECTOR FOR YOUTH AND FAMILY MINISTRIES: St. Paul's Episcopal Church, Wilkesboro, NC. St. Paul's, located in the Episcopal Diocese of Western North Carolina, is in search of a person in a full-time position to lead the parish in the faith development of our children, youth and their families. The people of St. Paul's span a diverse spectrum of viewpoints, age and gifts and enjoy a reputation as a welcoming, active, diverse, spiritually alive community of faith. For more information contact: **The Reverend Thomas Morris, Rector, St. Paul's Episcopal Church, PO Box 95 Wilkesboro, NC 28697** Phone: (336) 667-4321, E-mail: stpaulrector@earthlink.net.

FULL-TIME PRIEST CANON: Trinity Episcopal Cathedral, Columbia, SC, seeks a **Priest Canon** to join our strong staff of 27, including five ordained persons. Trinity Cathedral is a dynamic downtown parish of some 4,000 with an average Sunday attendance of more than 1,000. This new Canon would oversee the Ministry to Youth (grades 7-12), specialize in an area of personal interest, as well as join in priestly responsibilities. Salary package will be commensurate with experience. Women and minority applicants especially encouraged to apply. Please submit resume to **The Very Reverend Philip C. Linder, Dean, 1100 Sumter Street, Columbia, SC 29201**, or linder@trinitysc.org. Website: www.trinitysc.org.

**To place a classified ad,
contact Tom Parker, Ad Mgr.
(414) 276-5420 ext. 16
tparker@livingchurch.org**

FULL-TIME RECTOR: Rural, recreational community located on a large lake in South Carolina. Great school district, 400 members, 30 minutes from state capital. Interested? Contact **St. Francis of Assisi Episcopal Church, 735 Old Lexington Highway, Chapin, SC 29036**. Phone: (803) 345-1550. E-mail: stfrchapin@aol.com.

PART-TIME RECTOR: St. Paul's Episcopal Church, Trappe, MD, a growing family-sized parish, seeks a dynamic priest to help us welcome Trappe's expected ten-fold population growth. We use the 1979 Book of Common Prayer (Rite II). Our laity are deeply involved in community outreach. We operate a state-approved preschool. Trappe is a historic town on Maryland's Eastern Shore, a great area for outdoor pursuits. Washington & Baltimore are 90 minutes away. We will provide a rectory or housing allowance. Successful candidate must be ordained and eligible for licensing as a priest by the Episcopal Diocese of Easton. Visit our website at <http://www.saint-pauls.info> or write the **Search Committee, PO Box 141, Trappe, MD 21673-0141**. Apply by **June 1, 2005**. Position available immediately.

DIRECTOR OF CHILDREN AND FAMILY MINISTRIES: Holy Spirit Episcopal Church (400+ families) is seeking someone who hears God's call to join our church family and become our full time Director of Children and Family Ministries. We are seeking a faithful disciple of Jesus Christ who is called to ministry with children, and embraces Christ's love for children and family. We desire someone who has a heart for children's ministry who is able to passionately lead our congregation in discerning and fulfilling God's vision for our growing community. This person needs to be visionary, enthusiastic, dependable, organized, and self-motivated. This minister will work with our clergy and our full-time youth minister to energize and direct our children's ministry to be more enriching to the needs of adults and children in our church and community. We require someone who understands the children's learning styles and who has a working knowledge of teaching methods and curriculum development and design. We need a servant-leader who is able to identify, inspire, and equip church members for ministry with children and families. You may contact us at Attn: **Susan Jackson, Gina Barela 12535 Perthshire Rd., Houston, TX 78414**. Phone: (713) 468-7796. E-mail: Susan@jackson.org. Website: www.holyspirit-houston.org.

FULL-TIME PRIEST: St. Mark's Parish, Waupaca, WI. St. Mark's, a vibrant pastoral-sized congregation located in a charming, recreational community of north-eastern Wisconsin, is seeking a new full-time priest. The parish is represented by a mix of age groups and classes of people, but retains the embodiment of a close-knit family with common goals and vision. Members are extremely involved in the services held, and we offer many opportunities to our congregants to serve Christ as readers, chalice bearers and acolytes. We encourage parish life through monthly fellowship activities, small group activities, and even a special Jazz Mass on the first Sunday of the month. As a parish we require a rector who has a desire for pastoral care, preaching and evangelism. Our goals are to continue to work within the parish and the community, and to step out more in developing membership growth by nurturing and expanding our periphery.

St. Mark's continues to be involved with the Diocese of Fond du Lac, and has been active in several renewal movements.

Waupaca, a sportsman's paradise, is located in east central Wisconsin 50 miles west of Green Bay and 100 miles northwest of Milwaukee. The community thrives on a mix of industry, agriculture and tourism.

St Mark's had the benefit of faithful pastoral leadership from a recently retired rector for nearly 15 years. We are ready for a new rector with vision, a committed sense of renewal and growth, and who will learn to love the Green Bay Packers. We welcome all inquiries to **Joan Ryan, Search Committee Chair, E1125 Round Lake Rd., Waupaca, WI 54981**, E-mail: tryan8753@charternet.com
Application Deadline: May 1.

CLERGY TO LEARN, TEACH & SERVE: A TRULY UNIQUE OPPORTUNITY: Spanish Emersion Studies, Holy Family Language School, San Pedro Sula, Honduras. Professionals deliver better services when speaking the language of those served. We specialize in teaching Spanish with emphasis on language for clergy, medical, social services and legal personnel.

Live and learn within total emersion environment of Our Little Roses community. Four-week study packages include room and board. If you are considering a second vocation, or interested in taking on a new direction toward helping a unique community, we encourage you to contact us. For details contact: **Niek de Goeij**. E-mail: niek@ourlittleroses.org.

FULL-TIME RECTOR: Church of the Advent Episcopal, Sun City West, AZ. We are a very active, 25-year-old church with 450 members, serving retirement communities of 55+ year-olds and a rapidly growing surrounding city northwest of Phoenix, with families of all ages. Our theme, "A Bridge to a Better Life Through Christ," is lived every day. We expect to grow approximately 50% during the next three years, and need a rector to replace our recently retired leader, who will guide us for the next several years. The person we call will be well-grounded in pastoral care, stewardship, preaching, teaching, outreach and evangelism. Please send your resume and CDO Profile to: **Church of the Advent, Episcopal; 13150 W. Spanish Garden Drive; Sun City West, AZ 85375**, or e-mail it to: search@adventepiscopalaz.org. Our Parish Profile can be seen on www.adventepiscopalaz.org.

FULL-TIME RECTOR: Albany New York. St. Paul's Church, a 178-yr-old parish located in the capital city of New York, Diocese of Albany, seeks a full-time rector, comfortable in ECUSA. Strong laity with 219 communicants and growing. Prayer book based, primarily Rite II, rich in high quality traditional Anglican music. Seeking a liturgically strong, quality preacher and caring pastor. Competitive compensation package. Send resume and CDO profile to: **Canon Kay Hotaling, Diocese of Albany, 68 South Swan St., Albany NY 12210** or kchotaling@albanydiocese.org and a duplicate copy to **St. Paul's Church, Attention Search Committee, 21 Hackett Blvd., Albany NY 12208** or Walenta@capital.net.

CLERGY OR LAY LEADERS, interested in seeing the world for **FREE?** England, Greece, Turkey, the Holy Land, Ethiopia, and more! Contact **Journeys Unlimited**. E-mail journeys@groupist.com or call **800-486-8359 ext 205, 206, or 208**.

SAPIRA, Inc. is the preeminent educational and spiritual resource for pilgrimages. Explore the world and your heart through domestic and international journeys that integrate culture, history and spiritual stories. Customized pilgrimage study programs are available for individuals and groups (free for leaders). See our website, www.sapira.com, for details and registration or call **(703) 535-1114**.

Together...ordinary people achieving extraordinary things in the 21st Century as First or Third Order Judeans. Perhaps God is asking you to offer your life and talents to Him for the benefit of others. The Monastic Congregation of Saint Jude Mailing Address: **6444 E. Spring St., PMB #284, Long Beach, CA 90815-1500** or www.Judeans.org.

WANTED

WANTED: Petit & Fritsen Dutch Handbells: Bell numbers 13 thru 18 and 45 thru 49 (preferably in the cases). Please contact **St. Andrew Episcopal Church, 400 E. First St., Aberdeen, WA 98520**, Telephone: (360) 533-2511 or E-mail: standrews@techline.com.

CHURCH DIRECTORY

SAN FRANCISCO, CA

CHURCH OF THE ADVENT OF CHRIST THE KING
261 Fell St. (415) 431-0454

The Rev. Paul A. Burrows, r
Sun Mass 8 (Low), 9 (Sung), 11 (High), Evensong & Benediction of the Blessed Sacrament 3; Mon-Fri 7:30 Daily Mass (Low); Sat Mass (w/healing) & Fed Holidays 9; Holy Days add'l Mass (Low) at 6:30; Mon-Sat Eve Prayer 6; Holy Days Evensong 6

SARASOTA, FL

CHURCH OF THE REDEEMER
222 South Palm Ave. (Downtown) (941) 955-4263

Website: www.redeemersarasota.org
E-mail: COR@redeemersarasota.org
The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, asst.; the Rev. James E. Hedman, asst.;
Sun Mass 7:30 (said), 9 & 11 (sung), 2 (Spanish Mass); Sat Mass (Contemporary) 5:30; Mon - Sat H Eu 10 daily, Wed H Eu 7:30, Thurs H Eu 5:30; Daily MP 8:30, (except Sun), Daily EP 5:15.

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244

The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm
ascensionchicago.org (312) 664-1271
Sisters of St. Anne (312) 642-3638

The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604

The Rev. Thomas A. Fraser, r
Sun Eu 9 & 10:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

INDIANAPOLIS, IN

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

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602
2919 St. Charles Ave.

On the street car line at the corner of 6th St.
Please join us for our bicentennial events
www.cccnola.org
The Very Rev. David duPlantier, dean
Sun Mass 7:30 (1928), 9, 11, Christian Formation 10:10, Daily Mass: M and F 12:15, Tu and Th 5:30, W and S 9:30 (W: HS)

ST. ANNA'S

Serving the French Quarter since 1846.
1313 Esplanade Ave. (504) 947-2121
The Rev. William H. Terry, r E-mail: wtery2217@aol.com
Sun Eucharist (said) 8, Solemn High Mass 10, Wed 6 Low Mass, Healing, Anointing. Daily mass M-F noon

BOSTON, MA

THE CHURCH OF THE ADVENT
30 Brimmer Street 02108 (617) 523-2377
www.theadvent.org Email: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King; the Rev. Patrick T. Gray; Eric Hillegas, pastoral assistant for youth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

KANSAS CITY, MO

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

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland (702) 735-7655
1 mile off strip christissavior@vcvm.com
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

MILLVILLE, NJ

CHRIST CHURCH (AAC) (856) 825-1163
225 Sassafras St., 08332
Sun H Eu 10, Tues 7:30 Prayer Group, Wed HS Eu 7:30

NEWARK, NJ

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

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. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. John Buck, music director.
Sun H Eu 7:45, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday 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 (212) 378-0200
Sun Eu 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 8-8 (Sun 8-9). For tours call 378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

ST. THOMAS

5th Ave. & 53rd St.
www.saintthomaschurch.org (212) 757-7013
The Rev'd Andrew C. Mead, r; John Scott, organist and dir. of music; The Rev'd Charles F. Wallace, headmaster; The Rev'd Robert H. Stafford, pastor; The Rev'd Park McD. Bodie, precentor.
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Choral Ev 4. M-F MP & H Eu 8, H Eu 12:10, EP and Eu 5:30 (Tues, Wed & Thursday Choral), Sat H Eu 12:10

PARISH OF TRINITY CHURCH

The Rev. James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v
(212) 602-0800

Watch & Hear our Services and Concerts on the Web
www.trinitywallstreet.org

TRINITY

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

ST. PAUL'S

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

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Blitmore Village)
3 Angle St. (828) 274-2681
www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 Tues, Thurs.; 5:30 EP (2nd & 4th Tues)

PORTLAND, OR

ST. STEPHEN'S (503) 223-6424
1432 S.W. 13th Ave., 97201
The Rev. Lawrence Falkowski, r
Sun H Eu 9:30, Sun Sch. 9:30, Wed. H Eu 12

SELINGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
Sun Mass 10 (Rite I). Weekdays as announced (Rite II)
Sacrament of Penance by appt.

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION
218 Ashley Ave. (843) 722-2024
Website: www.holycom.org
The Rev. Dow Sanderson, r; The Rev. Dan Clarke, c; The Rev. Francis Zanger, assoc.
Sun Mass 8 (Low) 10:30 (Solemn High)

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.

COLUMBIA, SC

CHURCH OF THE GOOD SHEPHERD
1512 Blanding (803) 779-2960
The Rev. James Fraser Lyon IV, r
Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed/Th Mass 12:05

CORPUS CHRISTI, TX

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

HOUSTON, TX

CHURCH OF THE ASCENSION (713) 781-1330
2525 Seagler Westheimer at Beltway 8
Website: www.ascensionchurch.org
The Rev. Dr. Walter L. Ellis, r; the Rev. John Himes, c
Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun 9:30 & 11; Breakfast every Sun

SAN ANTONIO, TX

CHRIST CHURCH 510 Belknap Pl.
Just north of historic downtown (210) 736-3132
American Anglican Council Affiliate www.cecsa.org
The Rev. Chuck Collins, r; the Rev. Eric Fenton, asst; the Rev. Dan Lauer, c
Sun Eu 7:30, 8:30, 11:00

ST. PAUL'S, Grayson Street

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

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau www.ascathedral.org
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

LUTHERAN

MOJAVE, CA

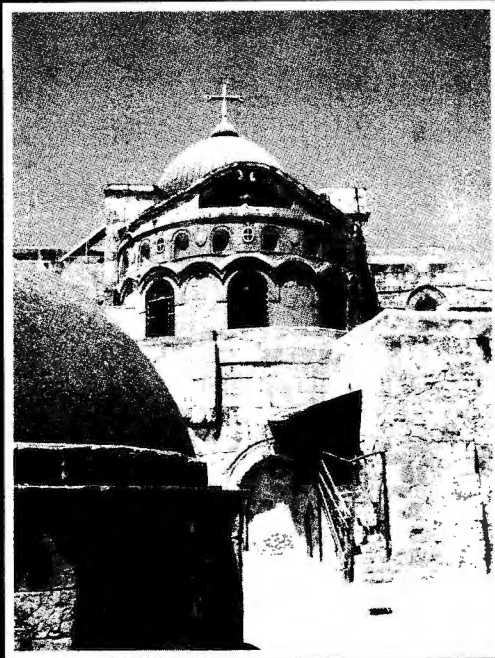
HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 10

Advent in the Holy Land

November 28 - December 5, 2005

A familiarization pilgrimage for full time rectors.

Limited to the first 20 participants.



Church of the Holy Sepulchre

\$799 per double occupancy

\$500 refunded to each pilgrim who leads group with Worldwide within 1 year.

Pilgrimage Includes:

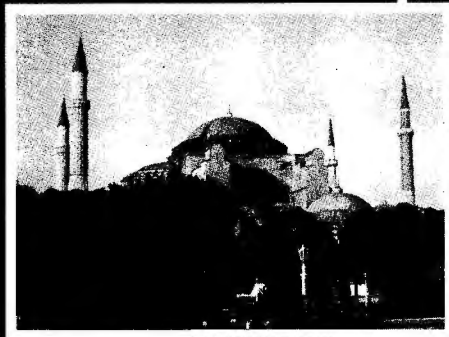
- ♦ Round trip air from NY (excludes airline taxes and service fees)
- ♦ 6 nights hotels: Netanya, Galilee, Jerusalem
- ♦ Breakfast & dinner daily plus 2 lunches
- ♦ Private coach with driver & guide
- ♦ All entrance fees
- ♦ Spiritual leader: The Rev. Orion Davis, Sparta, NJ
- ♦ *See below for optional stopover in Istanbul, Turkey



Via Dolorosa



Pilgrim in Jericho



Hagia Sophia, Istanbul, Turkey

* \$199 optional stopover in Istanbul. Includes flights, coach, driver, guide, hotel, breakfast & dinner daily, entrance fees (excludes Turkish visa, currently \$20).

*Pilgrimage group will meet with
The Rev. Riah El-Assal,
Anglican Bishop of Jerusalem*



WORLDWIDE PILGRIMAGE MINISTRIES
MISSION CREATION OF FRESHMINISTRIES

"Holy Land Tourism Soars . . . there is now a mood of cooperation on both sides . . . and tourism is a means of bringing peace and building bridges of confidence between the peoples of the middle east. In 2004, 387,000 tourist from the USA visited Israel".

*excerpts from
Recommend Magazine,
March 2005 by Gail Barzilay*

We plan spiritual and educational journeys for groups of adults & J2A to: The Holy Land, Egypt, Turkey, Jordan, South Africa, Greece, Italy, Germany, Spain, England, Scotland, Ireland, France and within the United States: Alaska, California and Arizona ♦ We also book individual and group Cruises through Worldwide Cruise Planners.

www.worldwidepilgrimage.com ♦ wwpil1@aol.com ♦ 904.350.0067 ♦ 800.260.5104