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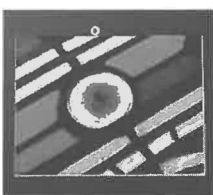
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The pews of St. Paul's Chapel in New York City are filled with cards and notes for the workers at Ground Zero.

Amy Elliott photo

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SUNDAY'S READINGS

Entry Into the Kingdom

'Repent, for the kingdom of heaven has come near'

(Matt. 3:2).

The Second Sunday of Advent, Dec. 9, 2001

Isaiah 11:1-10; Psalm 72 (or 72:1-8); Rom. 15:4-13; Matt. 3:1-12

Today's gospel focuses on the ministry and preaching of John the Baptist — a peculiar figure by modern standards, but the necessary forerunner to the coming of Jesus into the world (Luke 1:17). His message of repentance and of baptism for the remission of sin sets the stage for the Savior's own ministry of reconciliation. It thereby begins the process of heralding the imminence of the kingdom.

So who is this man John? The son of Zechariah and Elizabeth, he was born into a priestly family (Luke 1:5, 8-9), and he was certainly a relative of Jesus, as Luke identifies their mothers as kin (1:36). His ministry at first is one of prayer and contemplation in the desert, where his clothing is rough camel's hair with a leather belt around his waist, and his food is whatever he finds. The former implies an identification with the prophet Elijah (2 Kings 1:7-8), and the latter hearkens back to Moses when the people were directed to eat what the land (through the Lord) provides (Exodus 16:31).

What was his warning on his return? Apparently, a powerful and persuasive one. "Repent, for the kingdom of heaven has come near" (Matt. 3:2).

And in an obviously exaggerated response, the residents of Jerusalem "and all Judea [went] out to him, and all the region along the Jordan, and they were baptized by him in the River Jordan, confessing their sins" (3:5-6). More importantly, Jesus himself was baptized by John and thereby anointed by the Holy Spirit. So it is with all faithful believers who repent and are baptized into the death and resurrection of Christ. Our former fallen life comes to an end, and God's Spirit empowers us for righteousness.

Our nature as human beings is to fall victim to sin — to make wrong choices when alternatives are presented to us. Once we gain this power and divine favor, how can we hold onto it? The prophet Isaiah gives some exceptionally good advice for us today. "[The Chosen One's] delight shall be in the fear of the Lord. He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and with equity for the meek of the earth" (Isaiah 11:3-4a).

And so does the Letter to the Romans: when all else fails, "[may] you abound in hope by the power of the Holy Spirit" (15:13b).

Look It Up

While it is certainly true that "all have sinned and fall short of the glory of God" (Rom. 3:23), in who is it that we have the hope of eternal salvation?

Think About It

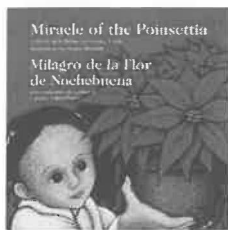
Through our baptism into the death and resurrection of Christ we have already gained the hope of eternal glory in the kingdom. Is there anything which can separate us from the love of Christ thus revealed?

Next Sunday

The Third Sunday in Advent

Isaiah 35:1-10; Psalm 146 (or 146:4-9); James 5:7-10; Matt. 11:2-11

REVIEWS



MIRACLE OF THE POINSETTIA

MILAGRO DE LA FLOR DE NOCHEBUENA

A retelling by Brian Cavanaugh, contraducción al español de Carmen Lopez-Platek

Paulist. \$12.95 ISBN 0-8091-6687-9

This beautifully illustrated storybook about a little Mexican girl named Maria tells us, on the right page, that for the village's preparations for Christmas, "Maria wanted to make a very special gift." The left page says, "María quería hacer un regalo muy especial." The bilingual story tells how Maria tries to weave a blanket but only makes a sad mess. As she stands crying, watching everyone else process into the church with their gifts on Christmas Eve, she hears a voice that seems to come from the brilliant star overhead. "María," it says. "Al Niñito Jesús le gustará cualquier cosa que le des, porque se lo ofrezcas de corazón." And continues, "Love is what makes any gift special."

Not only does Maria present a wonderful gift to the Christchild, but the whole village receives a miracle. This is a lovely book for any child, but for a child (or adult) learning English or Spanish, it would be a special delight.

Patricia Nakamura



A SCANDINAVIAN CHRISTMAS

CHORAL ARTS NORTHWEST

Richard Sparks, director with David Dahl, organ.

LOFT Recordings LRCD 1017 (www.loft.cc)

Here is a wonderful recording of Scandinavian music for Christmas (all in original languages) interspersed

with organ settings of chorales in settings by Scandinavian composers. The composers sung are among the best known in Scandinavia (from Greig to Trond Kverno) as well as two American arrangers, Paul Christiansen and Carolyn Jennings. The ensemble sings beautifully, sensitively, and with secure intonation, and as seems typical of the many profes-

sional and semi-professional choirs around, produces a certain coolness of sound — lovely to be sure, but lacking in fervent passion. I know of no other such anthology available and highly recommend this rich compendium of art music for the season, music mostly unknown in America.

John Ferguson
Northfield, Minn.

LAST MINUTE STOCKING STUFFERS

A Traveler's Prayer Book

Christopher L. Webber

This personal devotional resource contains prayers, scripture readings, and psalmody for use while traveling. The texts include new meditation and intercessory forms and the author's adaptations of the ancient rites of prayer for beginning a journey and a thanksgiving for a safe return home. This makes an excellent bon voyage or sabbatical gift for traveling friends or family.

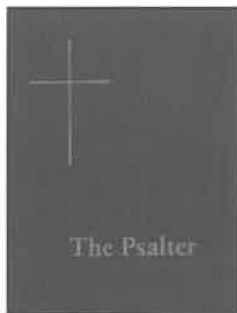


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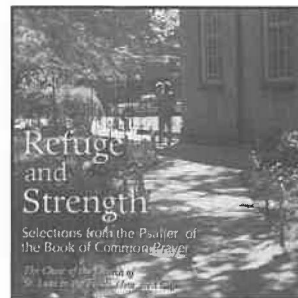
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Worship Resumes at Alabama Church After Property Dispute

It was a homecoming of sorts Nov. 1 for Christ Church in Mobile, Ala. Last year, a portion of the congregation, led by their clergy, left the Diocese of the Central Gulf Coast and the Episcopal Church for the Anglican Mission in America.

The departing congregation claimed that it held title to the historic church property. The portion of the congregation that remained with the diocese challenged the title claim of the departing group and eventually achieved a favorable out-of-court set-

tlement on May 29, in which the departing congregation gave up all claims to the property. The settlement called for them to vacate the property no later than Oct. 28.

In reinstating Episcopal worship at the historic location, the Rt. Rev. Philip M. Duncan II, bishop, first conducted the entrance rites at the door. Clergy and lay persons representing all parts of the diocese participated in the service, which included a renewal of baptismal vows by all those gathered. Water from rivers,

bays, lakes and even the Gulf of Mexico was brought forth by the people, then mingled together in the baptismal font. This water was used to asperse the congregation after they renewed their vows.

After the festive Eucharist, which included a mixed choir from parishes in Mobile, accompanied by organ, strings and brass, the 623 who gathered for the service had a reception on the church grounds and the bells of Christ Church were rung.

David Clothier

Accokeek Church at Odds About Who May Run, Vote for Vestry

Some parishes scramble to field a full slate of candidates for vestry or a quorum of members at the approach of the annual parish meeting.

Christ Church in Accokeek, Md., would appear to have more than enough of both and may wind up back in court to settle the issue of who is eligible to run and, perhaps more importantly, to vote.

In May the congregation split after the Rt. Rev. Jane Holmes Dixon, bishop *pro tempore* of Washington, issued what the vestry claimed was a canonically tardy rejection of its choice for rector. A faction that supported Bishop Dixon's rejection began worshipping at a nearby community center using clergy supplied by the diocese. A federal judge subsequently upheld Bishop Dixon's right to interpret canon law and reject clergy. The congregation began worshipping together again Nov. 4 [TLC, Nov. 25], although the case is now under appeal.

Meanwhile six of the parish's nine vestry members are up for election at the annual meeting in February and according to parish bylaws only pledging members in good standing for at least six months prior to the annual meeting may vote or hold office. Both sides in the dispute claim a majority of the parish supports their position.

"They are fearful that we are going to outvote them," said George Hanssen. "We would like to oust that vestry. There is no question that's our goal."

Mr. Hanssen said he has been a member at Christ Church since 1965. However, from June through October he and a number of other parishioners worshiped and made financial contributions to what supporters of Bishop Dixon refer to as "Christ Church in Exile." Prior to Nov. 4, Mr. Hanssen said he printed and distributed a number of pledge cards for new members to complete and turn in.

Vestry member Wes Courtney, who keeps track of attendance figures for the church, said some 40 completed cards were turned in, but he questions whether those new members or even Mr. Hanssen meet eligibility standards under existing parish bylaws. Just in case, parish members who support the vestry have begun inviting their own new members. Among them are 16 members from Save the Seed Ministries, an African-American Bible church in nearby White Plains, Md., who attended Christ Church Nov. 17.

The question of eligibility to run for vestry may be rendered moot anyway. At a stewardship breakfast prior to the service on Nov. 4, a member, not on the vestry, made a motion to amend the parish bylaws and extend the terms of current vestry members for one year. The motion passed, but parish bylaws cannot be changed without 30 days' notice that a parish meeting has been scheduled for a vote.

Canon Carter Echols, deployment and congregational development officer for the diocese, said the diocese was committed to reconciling the opposing parish members.

"The work of reconciliation is not helped by the sense that there is some sort of long-range plan being implemented," she said. "The parish meeting is still months away. We need to take things one step at a time."

Pace of Emigration Quickens in Middle East

The strain of being different, amid a tide of sentiment that is replacing national identities with religious ones, has begun to tell among Christian minorities of the Middle East, according to *The Economist*.

In some recent cases, such as in Pakistan and Egypt, religious fervor has been expressed in violence. More

commonly, however, Christian discomfort has been expressed demographically. Better education and stronger ties with the West have long prompted Arab Christians to emigrate in larger numbers than Muslims. That pace of emigration has quickened significantly throughout the region since the Sept. 11 terrorist attacks.

Bishop Ottley Appointed

Clergy and lay delegates to the **Diocese of Southeast Florida** gave unanimous approval Oct. 13 to the Rt. Rev. Leo Frade's request for creation of an assistant bishop for a period of up to two years. Shortly after this vote, the standing committee met to approve Bishop Frade's appointment of the Rt. Rev. James Ottley, former Bishop of Panama, and former Anglican observer at the United Nations, to the position.



Bishop Ottley

Bishop Ottley, who most recently served as interim Bishop of Honduras, began his ministry in Southeast Florida the week of Oct. 22. He will assist Bishop Frade and Bishop Suffragan John Said with the episcopal visitation schedule, but will also have particular responsibility for support and strengthening of minority ministries.

Convention also approved a budget of \$2.8 million, an increase of slightly more than 5 percent over last year.

Four additional resolutions were passed: A call for greater youth participation at convention, including language specifically asking "that each congregation of this diocese be encouraged to have among its delegates a communicant 30 years old or younger," and "that each congregation ... be encouraged to select a 'youth observer,'" approval of a memorial to the Rev. Austin R. Cooper, Sr. "who began and ended his life and ministry in this diocese," to be included in the journal of the convention; the clergy compensation guidelines for 2002, which include a 2 percent cost of living increase; and a resolution proposed by the deans of

the deaneries that the Financial Think Tank be instructed to "study the impact of debt on our parishes and report back to the 33rd annual convention with any recommendations they may deem appropriate."

In his address, Bishop Frade spoke of progress toward the vision of being a "missionary diocese." Telling delegates and guests that attendance figures from last year show an increase of 1,357 new Episcopalians in the diocese, he reminded his listeners that it's not the job of clergy alone to grow the church. "Remember that shepherds don't make new sheep," he said. "Sheep are the ones that make new sheep."

He also announced the formation of a World Mission Commission, to expand the work of the former Companion Diocese relationship to include relationships with dioceses and congregations throughout the Anglican Communion.

Mary Cox

BRIEFLY...

The American Anti Slavery Group has filed a \$1 billion class action suit against **Talisman Energy** over the oil company's alleged complicity in the Sudanese civil war that has claimed the lives of at least 2 million Christians. Ever since Talisman entered Sudan in 1998 to drill there, the company has been under attack from numerous human rights groups, including the Executive Council of the Episcopal Church, who requested the church to divest itself of all financial holdings in the company in October.

Life for the Christian minority in his homeland is getting worse, according to the Most Rev. Joseph Marona, Archbishop of the **Sudan**. While learning valuable lessons from waiting, the people, especially the persecuted Christian minority, urgently need the 45-year-old religious civil war to come to an end, he told the Church of England General Synod during an address on Nov. 14.

Bishop Williams Honored

Peace, reconciliation and justice in a time of world unrest were recurring themes Nov. 9-10 at the convention of the **Diocese of Ohio**. Clergy and lay delegates celebrated the work of peacemakers and adopted a number of resolutions calling on churches as well as government to work for peaceful solutions to conflict.



Foremost among the peacemakers honored was the Rt. Rev. Arthur B. Williams Jr., Bishop Suffragan of Ohio. Bishop Williams, 66, said he will retire at the end of next year. He will celebrate for the final time as an active bishop at a festival Eucharist Dec. 21, 2002, at Trinity Cathedral in Cleveland.

Bishop Williams moved to the diocese as an archdeacon in 1977. He was elected bishop suffragan in 1986 and now ranks first in seniority among African American bishops and 10th in overall seniority in the House of Bishops, where he serves as vice president.

"Those of us who are relative newcomers should realize that we have had the opportunity to serve under one of the leaders of the Episcopal Church in this generation," said the Rt. Rev. J. Clark Grew II, Bishop of Ohio.

In other matters, clergy and lay delegates joined with the Diocese of Southern Ohio in passing a series of social justice resolutions including support for access to health-care coverage, a "living wage," and a state earned income tax credit for the working poor.

A additional resolution was adopted which calls for establishment of a national housing trust fund to be used as a permanent source of revenue to construct affordable housing for low-income wage earners.

"Racism is contrary to God's will for love, peace, equality, justice and compassion for all," the resolution noted.

The approved budget for next year is \$3.5 million.

R. Stephen Gracey



Clean bedding is placed in each of St. Paul's pews, which are filled with cards and notes saying thank you to the workers.

St. Paul's Chapel: Refuge Near Ground Zero

Since Wednesday, the Day After September 11, St. Paul's Chapel in New York City has turned itself into a sort of free drug store and café. Stalls around the nave are staffed by volunteers giving out donated supplies from underwear to boots, serving meals, and providing relief for sore feet and backs. Often someone sits down at the piano in the nave; at noon the Eucharist is celebrated, perhaps while rescue workers on 20-minute breaks partake of another sort of meal in the back pews of the colonial-era church, which is located a block from the disaster site. The Rev. Tom Winslow, a deacon and an FBI chaplain, spent a week with St. Paul's 24/7 ministry. "It was the epitome of diaconal ministry — the servant ministry to which all of us, lay and clergy, are called."

Chaplains from around the country, as well as clergy and religious from the area, frequently visited Ground Zero. "That was a ministry of presence, just being there in hard hats and jackets that said 'Chaplain' ... [workers knew] in their hearts that the chaplains' presence means a steady stream of prayers ..."

St. Paul's estimates that each day about 2,500 police, firefighters, steel workers, rescue personnel come in, and some 2,000

meals are served. Some want to talk, and are approached by clergy. Most of the food is donated, along with the work of professional chiropractors, podiatrists (whose "clinic" is in George Washington's box pew), and massage therapists. Volunteers come in parish groups, and work 12-hour shifts for a day or a week or longer. Chaplain Winslow said, "I did more ministry in just five days than in 18 years of ordained ministry — just by being there."



Still closed to the general public, the chapel has been a sanctuary for the workers at Ground Zero.



Above: A worker waits in the food line.



Right: Cots have been set up in the church.



The Rev. Lyndon Harris of St. Paul's (right) and the Rev. Mindy Rosengarten (center), one of the volunteer clergy, show volunteer Susan Weinman a cross that an ironworker carved out of one of the beams from the ruins at Ground Zero.



An offering sent in by a well-wisher.

Some 2,000 meals
have been served daily
at St. Paul's.

Amy Elliott photos

Supplies pile up in the balcony of the church. In addition to the food and first aid items, the church has shoes and clothes of varying sizes.



Presents for a Purpose

By Patricia Nakamura

Many parishes around the country offer unique items that make lovely Christmas gifts, much more personal and heartfelt than items from the mall. These are not from the impressive gift shops of large cathedrals and parishes, but homemade artistic and craft item or foods that express the nature of the place which is sometimes the Church Around the Corner. Proceeds may go toward parish program — inreach — or local community needs — outreach. At this time, many churches designate this extra income for September 11 funds.

We mention a few of them, a random sample, and note that visits to churches' websites can be like panning for gold. One often turns up glittering nuggets.



A few weeks back [TLC, Oct. 14], we carried a story on artist Richard La Tourette and his paintings of the windows of **St. Paul's, Oxford, N.Y.** He has made small versions, from a 7" x 14" "Cross and Crown" (\$80) painted in acrylics on slate and framed, to a 16" x 20" digital print on canvas of a colorful detail from one of the church windows (\$90). These can be ordered by phoning the artist (607-843-9260).

Cook books! The beauty of parish cookbooks is their individuality, and their regionality. Bratwurst from Sheboygan, grits from Macon, a wonderful stew from a little town in Kentucky, a cranberry rice salad from upstate New York. One collection that sounds especially tasty comes from **Trinity Church in Saco, Maine.** It's called Trinity Bread Basket, and has recipes for Downeast Bean Soup, Fish Chowder, Bunny's Baked Beans, Lobster Casserole, blueberry cakes and muffins, and Fat Rascals. To discover what that last might be, order a



copy (\$12, which includes postage and handling) at 207-284-4852, or Trinity Church, 403 Main St., Saco ME 04072.

George Henry, a chorister of **Trinity Cathedral, Sacramento, Calif.**, wrote us about a delicious chilly-weather soup: "One of our choir fund-raisers for a UK

trip is our "Famous Trinity Cathedral Choir's 18-Bean Soup Mix" which includes, besides the 18 beans, a leaflet with the recipe. It is actually VERY good. Throw in a ham bone and whatever else and it makes a great soup—Especially good for a cold, rainy winter's night (or snowy, if you have that sort of thing).

"When necessary we gather after choir practice or some choir members meet of an afternoon to prepare the packages (plastic bags with tops that close): 1 tsp of this or that bean, 1/2 tsp of another, etc., etc.

"We sell them before and after the Sunday services for \$3.00 or 2 for \$5.00 (\$1.50 s&h per order)." Packages of 18-bean soup can be ordered by sending a check to David Link, organist/choir director, Trinity Cathedral, 2620 Capitol Ave., Sacramento CA 95816.



All Saints', Kansas City, in the Diocese of West Missouri, helps to support its Haitian educational ministry with a variety of silver angel pins. Deacon Jeanie Beyer says these are in different sizes, with haloes or crosses, and sell for \$10 and \$12. The parish phone number is 816-363-2450.



"United We Stand" is seen these days in store windows and electronic freeway signs, but the **Church of the Nativity, Port St. Lucie, Fla.**, has a different slant on the patriotic message. Members have created T-shirts reading "United We Kneel" with Old Glory in color bisected by a Celtic cross in black. The white shirts are available in S, M, L, and XL for \$16 (including s&h), and can be ordered by fax (561-343-0760) or at the Rev. Paul Wolfe's email: frpdwolfe@aol.com.

Frequently it is the ECW that supplies clever craftwork. The chapter at **St. Michael and All Angels', in Columbia, S.C.**, makes 44 different Christian symbols of white Styrofoam, to be painted, decorated with cloth, beads, sequins — the possibilities are endless. They've

been used as Christmas tree ornaments but could also serve as table or package decorations or story-telling props. The symbols, which are 3-6 inches tall, include chalice and cross, bell, lamp, lamb, fish, butterfly, dove, key, crown, Latin or Celtic or anchor cross, alpha and omega. Money raised is used half for the church, half for local outreach. Pieces can be ordered separately for \$1 each, or by the set for \$40 by calling the church at 803-782-8080.



Monastic houses often have special delights for sale. One of these is **Mount Calvary**, a Benedictine community of the Order of the Holy Cross. They offer Monks' Blend Coffee in regular or decaf, four tea blends, and a line of fresh spice blends including Chinese Five Spice (star anise, cloves, cinnamon, fennel and black pepper), Greek seasoning, and honey granules ("weird but wonderful. Take honey with you wherever you go!") The parchmenty brochure lists teas at \$5.95 (2 oz), coffee at \$6.50 or \$6.75 (decaf) per half-pound, and spices at \$4.95 for about 2 oz. The brothers can be reached at P.O. Box 1296, **Santa Barbara, Calif.**, or via their website: www.mount-calvary.org.



Beautiful icons, of perhaps a favorite saint or one appropriate to the season, become much-loved presences. Many who attended General Convention are familiar with the Orthodox Byzantine icons from **St. Isaac of Syria Skete**. One titled "Blessed Mother of God" is particularly elegant. St. Isaac is located in the little town of **Boscobel, Wisconsin**, and can be reached at 1-800-814-2667. The stunning catalog can be viewed on line at www.skete.com.



Your local parish, convent or monastery, or seminary bookshop, may also be well-stocked with special gift ideas. Give them a visit!

“Hear, you who have ears to hear . . .”

I have belonged to the same Bible study group for the past 10 years or so. It's a pretty informal bunch, comprised of members of the same parish. Four of us have been together for those 10 years; the others come and go. We meet on Monday nights, which tells you that most of the group has no interest in Monday Night Football parties. We've met weekly and biweekly and have studied much of the Bible. It's been enlightening, interesting, even fun during that time. Until now.

For much of those 10 years, I have resisted taking on the Revelation to John. Scared to try it? You bet. Having read Revelation from beginning to end two or three times and having heard it proclaimed in churches for nearly 50 years, I've had plenty of opinions about it. Naturally, I have not understood it, and for the most part I haven't tried. I've been a patient listener when it's read in church and have dismissed it by thinking, "It's only a vision."

A few months ago I let my fellow studiers talk me into believing the time is right for us to be challenged by Revelation. We get through a chapter, perhaps two, in each 90-minute gathering, and have now completed 12 chapters. Thankfully, most of the group are smarter than I, and obviously they have more vivid imaginations than I, for if it weren't for them, we'd be stuck back on chapter 3. While plunging through the fantastic tales has been at least interesting, it has at the same time been even more of a mystery than I had suspected. It's also been confusing. Yet I have learned things about the Revelation to John worth sharing:

● It's OK to say we don't know what something means. One of our members is a scholarly retired priest who, after hearing us struggle for a time, said something like, "Sometimes it's all

right to admit we don't know."

● It's difficult to be confronted by a different image of Jesus than what we see in the gospels. The wrath, revenge, violence, woe and even hatred shown in Revelation don't sound like the same person.

● The frequent uses of numbers and implausible images seem to have symbolic meanings, but in many cases it's not clear just what those meanings may be. Our group often has three or four opinions about what something means.

● It doesn't take a great theological mind to figure out that Revelation has plenty to say to the church of today. "Hear, you who have ears to hear, what the Spirit says to the churches" is a frequent bit of advice.

● It's not difficult to see how cults and religious fanatics can use Revelation to predict various end-of-time events. Those people who sit on rooftops and await the rapture probably have spent some time with Revelation.

● One can almost see fundamentalists and other biblical literalists scrambling to find bits of Revelation which address the terrorist events of Sept. 11.

● One doesn't have to be sacrilegious to wonder what John may have been smoking or how long he'd sat in the heat of Patmos to be able to describe the fantastic visions he saw.

● Those brief glimpses of heaven described in Revelation are enough to bring readers some hope amid the gloom and gore.

I'm not about to bail out after 12 chapters of Revelation, even though I'm aware that the remaining portion of the book is going to be even more diffi-

cult. But I wouldn't do it again, and I probably wouldn't advise you to study it either unless you spend some time beforehand gaining at least a rudimentary knowledge of what Revelation is about. On the other hand, if you like seven-headed dragons and blue horses, this book is for you.

David Katvelage, executive editor



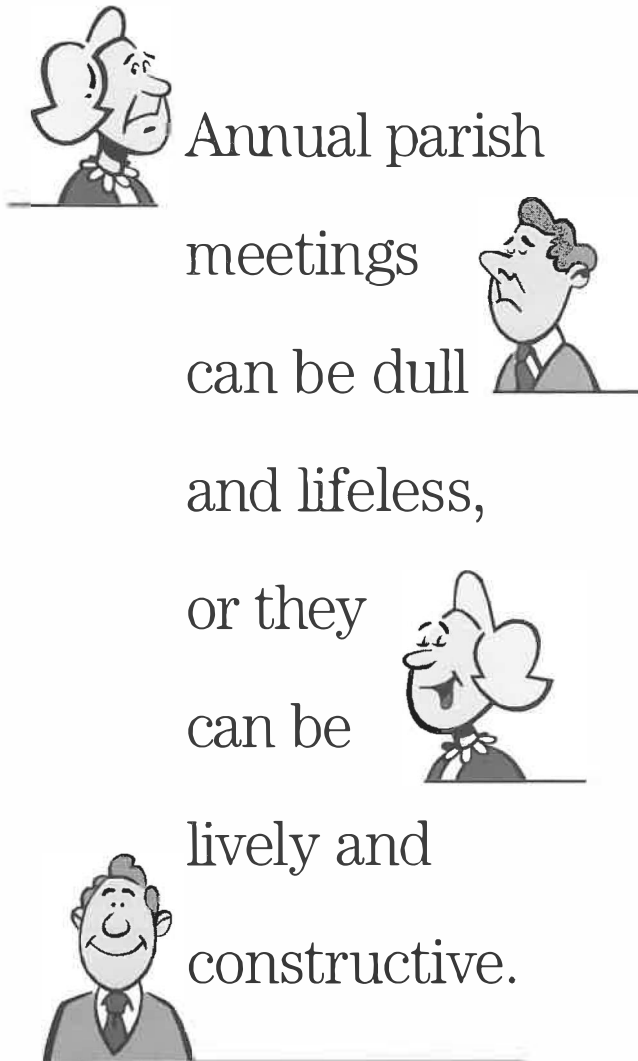
If you like seven-headed dragons and blue horses, this book is for you.

Did You Know...

St. Paul's Church, Virginia City, Mont., is the only church in that community.

Quote of the Week

The Rt. Rev. John S. Spong, retired Bishop of Newark, writing in Beliefnet on the aftermath of the terrorism of Sept. 11: "Our society may want to believe that God is in charge, but it is not totally moved when leaders, either religious or political, claim the ability to discern the mind of God and thus be able to explain why God allowed a tragedy like the terrorist attack to occur."



Annual parish
meetings
can be dull
and lifeless,
or they
can be
lively and
constructive.

Valuable Meetings

In most congregations, getting people to show up for the annual parish meeting is a losing proposition. Rectors and vicars place all sorts of lures to attract parishioners, including free food — potluck suppers, sit-down lunches, Sunday brunches — but in most places only a small percentage of the congregation attends. The clergy have heard every imaginable excuse why people don't attend, and most of them probably have concluded that the annual parish meeting never will become a popular event. That is, of course, a shame.

There is no better way for members of a parish to learn what is happening in their church than to attend the annual parish meeting. By attending, people on the periphery, those who come to church once a month or less, could benefit and even have their interest sparked, leading to greater participation. Newcomers unfamiliar with what happens in their new congregation might find the annual meeting to be an educational experience. And all parishioners might find an opportunity for fellowship at the annual meeting — a chance to spend time with a friend who attends a different service, or an occasion to meet some newcomers.

Do you have questions about the church's finances? Ask them at the annual meeting. Are you upset about changes in liturgy or music? Make your opinion known at the annual meeting. Interested in the direction your parish seems to be heading? Learn more about it at the annual meeting. Feel strongly about electing someone to the vestry? Do it at the annual meeting. Annual parish meetings can be dull and lifeless, or they can be lively and constructive. Do your part to make your parish's annual gathering a success. Show up!

One Body, Many Traditions

We have noticed increased use lately of the word "denomination" to describe the Episcopal Church. It is a word which seems out of place. Denomination, according to six different dictionaries we consulted, refers to "sect." While sect has a number of meanings, it seems to connote a heretical group or a group united by a specific doctrine. Neither word describes the Episcopal Church.

Denomination seems to have been a post-Reformation description of the Christian Church to recognize that the church is divided. The word is not scriptural or theological. It seems to have evolved into a brand of religious organization. People refer to switching denominations, or, very recently, "denominational loyalty," as they look, or shop, for a church. If the church is, as we proclaim in the creed, one, holy, catholic and apostolic, it is not a denomination. When asked what we believe, Episcopalians rarely reach for distinctive doctrines, but might instead reply "the catholic faith." Church members receive and hand on the gospel of Christ through the ministry of word and sacrament, rather than participate in an organization with various rules and accounts. We receive the gospel through the Anglican tradition rather than as individuals who select a religious preference. We are members of the body of Christ, receiving together what Christ hands on to all.

Why the 2020 Goal Will Not Happen

By Charles R. Wilson

Somehow out of the blue, the 2000 General Convention adopted a "goal" to double the size of the Episcopal Church by 2020 [TLC, Nov. 11]. The first reason that this won't happen is summed up in the phrase "out of the blue". Goals, if they are to "take" in the body, are set in response to issues already owned by the body. The apparent systemic condition behind this "goal" is the relative lack of growth of the Episcopal Church. (Over the past 20 years Sunday attendance and revenues are up, but very modestly relative to population growth). However, a systemic condition is not an issue.

An issue is a condition demanding attention; a condition that won't let go. It hounds us until we "see" it, and until we see it, it is a mere condition. Mere, ordinary, routine, are acceptable conditions we can live with. Issues won't let us off the hook. It is the ministry of the prophet to turn mere conditions into issues for the body politic.

The lack of growth is a mere condition for most Episcopalians. There is no prophet to chase out of town or to throw stones at. We are preoccupied with other things, and the lack of church growth is simply not an issue. Which means the 2020 initiative is an "out-of-the-blue" goal with no place to set down roots. It simply will not "take."

The second reason the 2020 goal will not happen is that we are, for the most part, stuck with a medieval/English village model of ministry that doesn't work. This is the congregation that Arlin Rothauge characterizes as a pastoral-sized church (up to 150 active members). In this church, the pastoral relationships center on a parental figure. It is a "community gathered around a minister rather than a community in ministry." One reason the model is dysfunctional is that, in the minds of most members, that central parental figure is supposed to be a full-time, seminary-trained priest, and that is no longer fiscally possible in most places. Another reason is that it is a hierarchical system and most of our members today are otherwise in systems characterized by collegiality and mutual responsibility. So in the church

they become submissive dependents (after all, God is at the top of that hierarchy), or they kick the dust off their feet and leave. To find a truly meaningful position in that church is quite challenging.

Add to that the fact that church growth is financially counter productive. A good quick measure of church giving levels is "income per attendee." (Annual general revenues divided by average Sunday attendance, currently running about \$1,000 in the Episcopal Church). The general pattern is, when attendance is on the increase significantly, income per attendee will go down. Where attendance is declining, income per attendee goes up. In other words, whatever the trend in attendance, the trend in giving will lag behind it by several years. Given our current acceptable models of ministry, church growth is capital intensive. We are talking here about 75 percent of our congregations, and if anything is going to happen with that goal, these churches will have to be included.

The story is told of a small automotive parts manufacturer that had run on hard times. It had been in business since the days of Henry Ford. Its major product was widgets. Every new car or truck required at least one widget, and this firm held about 20 percent of the market. Widget production at this plant was based pri-

The lack of growth is a mere condition for most Episcopalians.

marily on the same technology in use in the days of Henry Ford. Then a year or so ago the accountants produced a report. It seems the company was losing \$1.50 per widget produced — up from a loss of 50 cents per widget four years ago. Management and stockholders met at a convention and emerged with a new plan. They would double their production of widgets and, perhaps with a little luck, capture 40 percent of the market.

It's not terribly difficult to predict where this company is headed, especially if it achieves its goal — very similar to the

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VIEWPOINT

Episcopal Church with its 2020 goal.

The third reason that the 2020 goal will not happen — and, in my opinion the most fundamental reason — is that the teleological element, or final cause, is missing.

In order to move something down the road one can get behind it and push; and we clearly have some good people attempting that. But it also helps to have a force out front pulling, guiding, clearing

We church folk know that the teleological element is a very important dimension in most of what we do ... I do not hear, feel, taste or see this element in the 2020 goal.

the way. This is what I mean by the teleological element and, in my opinion, it's missing.

Now this is certainly not a scientific point. In science, effects have prior causes. You have to keep the sequence correct. For example (scientifically speaking), we could say that the young

woman became a doctor because she wanted to be a doctor. She studied diligently, passed the exams, served her internship, and earned her license to practice. That's ambition and determination — the cause. The result (goal) is the license to practice (scientifically considered).

However, I am more theologian than scientist. And in theology the teleological element is crucial. I'd probably be inclined (not knowing the lady in question) to describe the development along these lines: The young woman had heard the call since childhood. It persisted and even grew stronger during her teens.

She was supposed to be a doctor and she knew it, therefore she studied (etc., as before). That gets the teleological element into the case. We church folk know that's a very important dimension in most of what we do. I do not hear, feel, taste or see this element in the 2020 goal.

I'm sure there is a call out there for the

Episcopal Church, but it surely must be more closely related to the great commission and our baptismal vows. I'm not against seeing our church double in size, but why? Then what?

In my work with church clients as a planning consultant, I've come up with a method for helping people see that their "goal" has them on the wrong track. Of course, there is no point in telling them that their goal is deficient. So I listen and then ask "in order that . . . (what)?" And then coax something more significant out of them. I often repeat this several times, often getting into something more meaningful or richer. My assumption in this procedure is that they are onto something that is indeed important to them. They just don't know how to articulate it — yet. And that's my job; to help them see and then clearly formulate the goal that is struggling for recognition. So if 2020 is our goal, in order that . . . (what)?

The Rev. Charles R. Wilson is a retired church management consultant who lives in Laramie, Wyo.

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He Claims Too Much

David Veal's Viewpoint article, "ELCA Has Broken the Covenant" [TLC, Nov. 11], claims too much when he writes, "There are countless examples in the history of catholic and orthodox practice" of priests being delegated "to perform confirmations, ordinations, and other sacerdotal functions that are clearly the bishop's prerogative."

According to the *Oxford Dictionary of the Christian Church*, "There is a small body of evidence that in the early Church ordination was occasionally conferred by clerics other than bishops" (3rd ed., p. 1189). In addition, there is a small number of examples from the Middle Ages of priests receiving authority to ordain. These hardly constitute "countless" examples in regard to ordination.

As Eric Mascall outlined in *The Recovery of Unity*, the few examples in the Middle Ages of the extension to presbyters of episcopal authority to ordain is a clear case of the exercise of papal dispensing power. In these examples, administrative authority overruled the sacramental structure of the church. The "countless examples" are not in fact countless, and represent in the medieval cases a hardly laudable example of the triumph of administrative fiat over the organic nature of ministry, in which person and task are never disconnected.

(The Rev.) John C. Bauerschmidt
Christ Church
Covington, La.

Full Agreement

Every once in a while, you read an article with which you are totally in agreement. Such an article was "Righteous Anger," written by the Rev. James E. Flowers [TLC, Nov. 4]. Not only are we in total agreement, but we wish that we could have written it.

The subjects of righteous anger and forgiveness are very important for the world and for the Episcopal Church. We agree with the writer that "God has placed within us this capacity for righteous anger, precisely so that we might



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LETTERS TO THE EDITOR

oppose evil with vigor and courage." And also, "forgiveness can only occur when there is repentance."

*Susan and John Barrett
Pauma Valley, Calif.*

One of the hardest things to come to terms with if one is serious about a commitment to God is that a person need do nothing to obtain grace, or forgiveness.

The Rev. James E. Flowers closes his article on Righteous Anger [TLC, Nov. 4] with this sentence: "But at the same time we understand that though forgiveness, like grace, is given freely, it does not come cheaply." His very use of the word "cheaply" indicates that he thinks we must pay something for grace. We must buy our forgiveness. This is simply a subtle form of the doctrine of good works, long ago given up by protestant churches — that we humans must perform specific actions to attain salvation, must do various

things to prevent our being separated from God. May I remind him of some good scriptural evidence to the contrary?

Paul says, in Romans 5:8, "While we were yet sinners Christ died for us." Probably self-explanatory, but don't miss the point: Jesus died for our sins before we were even aware of them and certainly long before we were asking forgiveness for them. His actions were the only price necessary to be paid, his blood the only blood necessary to be shed for the forgiveness of sins. (As found in Hebrews 9:22: "And without shedding of blood there is no remission of sins.")

We are familiar with the idea that Christ's coming, and the work he did, established a "new" covenant, supplanting the old one. This covenant was foretold by Jeremiah (31:31-34), and quoted by Paul in Hebrews 8:8-12. Part of it is that "I [God] will be merciful in their unrighteousness, and will remember their sins no more."

What is our part in all this, then?

First, to recognize that the only power in the universe is God's, and he has taken the necessary steps to assure that nothing can separate us from him — as we find in Romans 8:38-39: "For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the past, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord." Especially not our sinfulness and our lack of repentance, because that love surely includes forgiveness — and grace — freely given, with no hoops to be jumped through, no bargains to be made, no prices to be paid, cheap or otherwise. We don't even have to have a traditional Christian faith in God.

It's hard to let go of thinking we must do something to keep from being separated from God. But letting go of that thought is a rather essential step to take toward spiritual maturity.

*Sally Campbell
Cold Spring Harbor, N.Y.*

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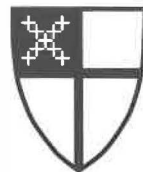


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Appointments

The Rev. Canon **Constance C. Coles** is canon for ministry in the Diocese of New York, 1047 Amsterdam Ave., New York, NY 10025.

The Rev. **Gawain F. deLeeuw** is priest-in-charge of St. Bartholomew's, 82 Prospect St., White Plains, NY 10606.

The Rev. **Edmond Desueza** is priest-in-charge of Good Shepherd, PO Box 2865, Newburgh, NY 12250.

The Rev. **Caroline Diamond** is rector of St. Richard's, PO Box 1317, Lake Arrowhead, CA 92385.

The Rev. **Ronald N. Johnson** is rector of St. James the Fisherman, US 1, Milemarker 87.5, Islamorada, FL 33036.

The Rev. **Shannon Kelly** is assistant at Christ the Redeemer, 1415 Pelhamdale Ave., Pelham Manor, NY 10803.

The Rev. Canon **Thomas Orso** is canon for deployment in the Diocese of New York, 1047 Amsterdam Ave., New York, NY 10025.

The Rev. **Susan Stiles** is priest-in-charge of Christ Church, 43 S Broadway, Tarrytown, NY 10591.

The Rev. **Mauricio Wilson** is Hispanic missionary at St. Matthew and St. Timothy, 26 W 84th St., New York, NY 10024.

The Rev. **Ann Roberts Winsor** is associate at Holy Trinity, 316 E 88th St., New York, NY 10128.

Resignations

The Rev. **Cathleen Chittenden-Bascom**, as chaplain of St. Francis Canterbury, Manhattan, KS.

The Rev. **Christopher Heying**, as curate of Transfiguration, New York, N.Y.

The Rev. **David Sellery**, as priest-in-charge of St. Bartholomew's, White Plains, NY.

Retirements

The Rev. **John W. Biggs**, as rector of St. Augustine's, Rhinelander, WI; add. 2632 S Wallis Smith, Springfield, MO 65804-3864.

Deaths

F. Garner Ranney, of Baltimore, MD, archivist and historiographer of the Diocese of Maryland for more than 40 years, died Oct. 9 of cancer at Union Memorial Hospital in Baltimore. He was 82.

Mr. Ranney was born in Chicago and moved to London, England, as a child. He was educated at Cambridge University and at Harvard. He held doctorates from Nashotah House and the General Theological Seminary. During World War II he was a naval officer, and later worked for the State Department in Washington. "Garner was a remarkably dedicated, loving and unassuming Christian who loved his church, our diocese and its history, and all his brothers and sisters in Christ," said the Rt. Rev. Robert W. Ihloff, Bishop of Maryland. He was a member of Old St. Paul's Church, Baltimore. He is survived by two cousins.

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Next week...

Old Glory and the Cross

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ASSOCIATE RECTOR: Dynamic parish seeks energetic priest with management skills to be Associate Rector/Director of Programs and Ministries. See our website for complete job description for this innovative position: http://www.churchofadvent.org/ver312/Jobdesc/Assoc_rect.htm.

FULL-TIME PRIEST for Good Samaritan Episcopal Church located in the beautiful Northwest, in the new city of Sammamish, located 20 miles east of Seattle, WA. We are a diverse, rapidly growing, eleven year old mission that is preparing to move into our brand new sanctuary in Spring 2002. We are a progressive thinking parish with energy, passion, scenery, outdoor recreation, and extensive lay participation. Children are involved throughout; all that is missing is a priest to lead us and help us grow our church. Please send inquiries with CDO profile to: **Call Committee, Good Samaritan Episcopal Church, PMB 114, 704 228th Ave NE, Sammamish WA 98074. Email: Good-Church@aol.com, Web site: http://www.amkg.com/Good**

ASSOCIATE FOR EVANGELISM AND YOUTH for historic parish in upstate New York. Full-time position for 2002 seminary graduate, priest or lay person with skills, interest, and ability to help strengthen our evangelism ministry. Must be able to initiate and implement innovative worship for an alternative weekly celebration, being familiar with electronic media and contemporary Christian music. Approximately 20% of your time will be supporting youth ministry. We anticipate the development of additional small groups for learning and spiritual growth: you will be encouraged to be self-motivated in discerning areas of interest for these groups and to facilitate their development. We are looking for a person who can think "outside the box" for the future ministry of a traditional parish in a stable community with a declining Episcopal population. We have a large parish house with gymnasium and theater. Salary and benefits competitive. Please send resume and CDO Profile (if applicable) to: **The Very Rev'd Donald Turner, Trinity Episcopal Church, 227 Sherman St., Watertown, NY, 13601. E-mail frldt@gisco.net Website:www.gisco.net/trinity**

CLASSIFIEDS

POSITIONS OFFERED

FULL TIME RECTOR: If we build it, will you come? St. Andrew's Episcopal Church, Albany, NY, is a dynamic, urban, Eucharist-based church, founded on traditional Anglican worship, stewardship to the community and pastoral care to all people. We are moving toward the growth of our parish in members and faith by helping all who enter to repent and believe the good news, remember Christ, rejoice in the power of the resurrection, and reflect God's gracious light in everything they do. We seek a rector who will lead us in worship, develop Christian education for all ages, and build on our deep commitment to quality music in our liturgical life. Our priest should be strong in pastoral care, preaching, teaching, and outreach. If you join us on this exciting journey, we will support you with talents, financial resources and hard work. Send your CDO Profile to: **The Rev. Canon Mary Chilton, Episcopal Diocese of Albany, 68 South Swan Street, Albany, NY 12210.** For more information about St. Andrew's, visit our website at <http://www.standrewsalbany.org>

RECTOR: St. Luke's Episcopal Church, Merritt Island, Florida. We are a small suburban community in the shadow of the space center, seeking a faithful priest centered in the Anglican tradition to preach God's inclusive and unconditional love. We value eucharistic-centered worship and want to reach out to our community to share the promise of Jesus. Please send resumes and inquiries to: **The Rev. Canon Ernest Bennett, 1017 E. Robinson Street, Orlando FL 32801-2023**

RECTOR-FULL TIME: We are a theologically open, energetic, outreach-oriented parish with a historic church building in downtown Pocatello, Idaho. We seek a priest to support ongoing outreach and help us build children's programs. See Parish Profile at <http://gemstate.net/users/trinity>. Contact **Trinity Church Search Committee, Box 1214, Pocatello, ID 83204** or trinitypoc@aol.com

PART TIME PRIEST NEEDED: Small historic church, Christ Episcopal Church, Sidney, Nebraska. Close to Denver, Cheyenne and mountains. Home of good, friendly people and local community college. Salary negotiable. For more information contact: **M.D. Harlan, Phone 308-254-2925** or mail resume to **M.D. HARLAN-1615 Maple Street, Sidney, NE 69162** E-Mail: trowbrid@wncc.net

DIRECTOR OF CHURCH SCHOOL: St. Luke's Parish, Box 3128, Darien, CT 06820. Phone: (203) 655-1456. Fax: (203) 655-7716. Email: judy.barnett@saintlukesdarien.org. St. Luke's Church, Darien, CT, is looking for a director for its church school starting in January. A person with appropriate experience to direct and supervise the Christian education program for children from Baptism through grade 5. The part-time position requires 19 hours per week, including Sunday mornings. Further information, please contact **the Rev. Wanda Pizzonia**.

FULL TIME RECTOR: Holy Trinity Church, a family-sized parish located in Memphis, Tennessee, seeks an experienced, energetic spiritual leader. We have a richly diverse, highly devoted communicant body faithful to the greater glory of God and his ministry through Christian leadership in our community. We have beautiful worship facilities situated on a 5-acre campus near a vibrant university community. Our 100-year-old parish is located in the heart of a thriving metropolis. Memphis is a flourishing city that offers a multiplicity of museums, theatres and other cultural attractions; as well as claiming home to St. Jude Children's Research Hospital, the Liberty Bowl, and the Memphis in May Festival.

We seek a dedicated and tenacious spiritual leader who is strong yet compassionate. Our new rector should be an enthusiastic leader, who believes in strong discipleship through evangelism. We offer a highly competitive salary package with full benefits. Please submit resume and CDO profile to: **Joy Martin, Chair, Search Committee, Holy Trinity Episcopal Church, 3749 Kimball Avenue, Memphis, TN 38111**, or email to jmartin@ftb.com. FAX: (901) 523 - 5153

POSITIONS OFFERED

DIRECTOR OF COMMUNITY LIFE: The Church of the Holy Comforter in Kenilworth, Illinois, is looking for a Director of Community Life (DCL), sometimes known as the Director of Religious Education in other parishes, to start no later than June 2002. We are a vibrant and healthy corporate-sized parish of approximately 1,000 parishioners on Chicago's north shore lakefront. The principal responsibilities of the position include leadership of newcomers and new members ministry programs, all fellowship programs and all formation programs (youth, adult and pre-school). This position includes direct supervision of the Director of All Things Bright & Beautiful, our 10-teacher, 80-student Christian pre-school serving the parish and wider community. The successful candidate will possess a dynamic blend of experience, enthusiasm and competence. The DCL will work with a four-member clergy team, three other lay persons and several active vestry members to build and maintain an active Christian community within the parish. Compensation will be competitive and commensurate with the successful candidate's experience and qualifications. For more information, please visit our website at www.holy-comforter.org. Send inquiries to: **John Campbell, 1219 Forest Ave., Wilmette, IL 60091**, FAX to (847) 251-0221, call (847) 251-0589 or email to jfc1219@aol.com.

DIRECTOR OF MUSIC: Thirty hours per week for St. Michael's Episcopal Cathedral, a vibrant 1,300-member Episcopal parish in Boise, Idaho. Responsibilities include serving as organist; director for Cathedral Choir (20 voice adult volunteer choir with two paid section leaders), Children's Choir (20 treble voices, boys and girls grades 3-9, RSCM-affiliated), and Cherub Choir (boys and girls grades K-2); planning music of liturgies; and administering parish concert series. Three weekly Eucharists with music: 5:30 pm Saturday (solo vocalists and instrumentalists), 9:15 am Sunday (Children's Choir sings weekly, Cherub Choir monthly) and 11am Sunday (Cathedral Choir). Instruments in nave include: 47 rank 1961 Schlicker organ, C-2 2000 Yamaha grand piano, and harpsichord. Cathedral also owns three octaves of Malmark hand bells. Compensation commensurate with education and experience. Graduate degree in sacred music and/or organ preferred. Benefits include health insurance, continuing education funding, and pension after one year. Contact: **Richard A. Demarest, Dean, P.O. Box 1751, Boise, ID 83701** Phone: (208) 342-5601 Email: office@smec.org FAX: (208) 342-5603

DIRECTOR OF YOUTH / PARENT MINISTRY: Episcopal Church of the Ascension, Clearwater, Florida, seeking full-time, dynamic, passionate (lay or ordained) leader for relational youth/family ministry. Challenge is to create and expand ministry for spiritual development of middle/high school youth. Ideal person will have love for teenagers and be open to lead contemporary Christian music. Will also minister to parents in parish. Bachelor's degree or 3 years experience with youth required. Send resume with references to: **Talma Pilato, 3257 Nick's Place, Clearwater, FL 33761**. Email: spilato1@tam-pabay.rr.com

RECTOR: Christ Church in Port Jefferson, NY, is seeking a rector. We are an eclectic, AAC-affiliated, traditional parish on the historic north shore of Long Island. Our members are loving, Christ-centered and enthusiastically embrace the renewal movement within the church. We are seeking a Spirit-filled pastor with a strong biblically-based theology to join our family and lead us in our relationship with Christ. Send replies to: **Search Chair, Christ Church Episcopal, 127 Barnum Ave., Port Jefferson, NY 11777** E-Mail: MRMACHINE@aol.com

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EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303**. (850) 562-1595.

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ATTENTION CLERGY: Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, Inc., 120 Sylvan Avenue, Englewood Cliffs, N.J., 07632; 800-486-8359; FAX (201) 228-5211; E-mail: holytours@farandwide.com** Web site: www.farandwide.com

WORLDWIDE PILGRIMAGE MINISTRIES arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Ireland and South Africa. We are now accepting applications for our clergy familiarization trip to Germany, April 3-9, 2002. Contact Worldwide, a mission creation of FRESHMINISTRIES, for information and to inquire about clergy and youth leader familiarization trips. Ph: **800-260-5104**; email: wwp11@aol.com; website: www.wwpilgrimages.org

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CHURCH DIRECTORY KEY

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.

CHURCH DIRECTORY

AVERY, CA

ST. CLARE OF ASSISI (Calaveras Big Trees) Hwy. 4
The Rev. Marlin L. Bowman, v 209-795-5970
Sun Mass 10 (Sung)

CARLSBAD, CA

ST. MICHAEL'S-BY-THE-SEA 2775 Carlsbad Blvd.
The Rev. W. Neal Moquin, SSC r
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

ASPEN, CO

CHRIST CHURCH (970) 925-3278
Cor. of 5th & W. North Street in the West End
The Rev. Jeffrey C. Fouts, r Christchurchaspenco.org
Sun 8, 10

HARTFORD, CT

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Corner of Church & Main Sts.
<http://www.cccathedral.org> (860) 527-7231
The Very Rev. Richard H. Mansfield, D.D., Dean; the Rev. Wilborne A. Austin, Canon; the Rev. Annika L. Warren, Canon; the Rev. David A. Owen; the Rev. Linda M. Spiers, c; James R. Barry, Canon Precentor
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WASHINGTON, DC

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ST. MARY'S, Foggy Bottom

278 23rd St., NW 1 block south Foggy Bottom/GWU Metro
The Rev. Kirtley Yearwood, M.D., r (202) 333-3985
Sun H Eu 8, Cho Eu 11; Wed HU 12:10; Confessions by appt

ST. PAUL'S, K Street

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The Rev. Andrew L. Sloane, r; the Rev. Edwin W. Barnett, c
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Sun Eu 8, 10; Thur Eu/Healing; Fri Eu 12:10; H.D. 9:40 Mat. 10:00 Eu

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Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, Mass 7:30; MP 9; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

LENOX, MA

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KANSAS CITY, MO

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H Eu Daily (ex Sat)

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The Rev. Ned F. Bowersox, r 700 S. Upper Broadway
The Rev. Frank E. Fuller, asst www.cotgs.org
The Rev. Margarita Arroyo, c
Sun 8, 9 & 11:15. Weekdays as anno

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Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F; 12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

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