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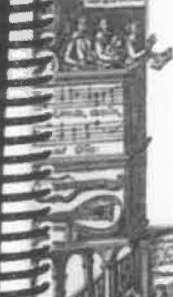
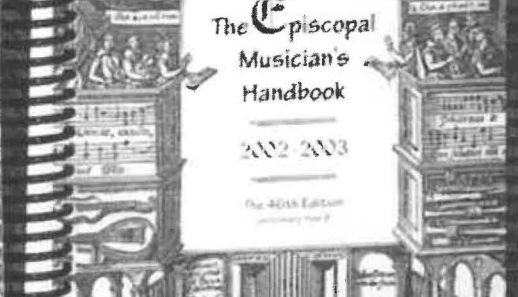
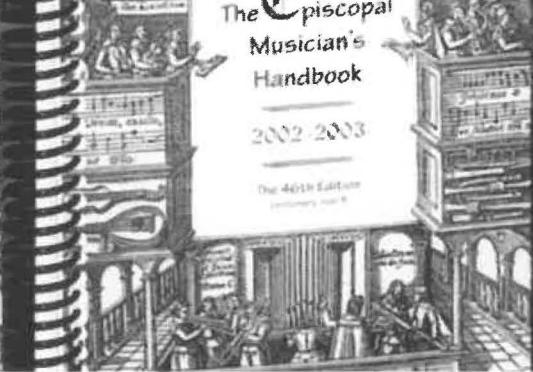
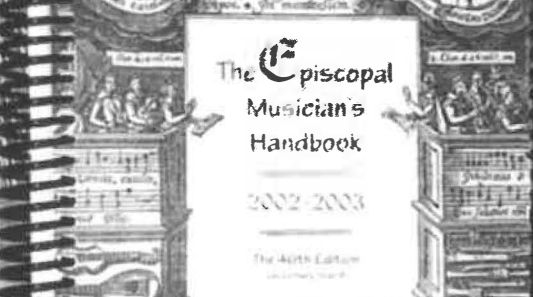
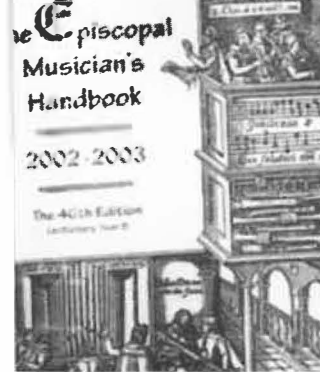
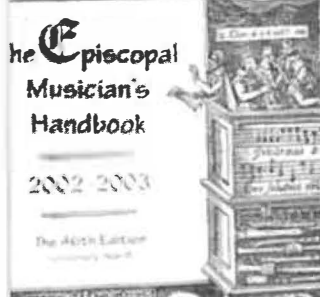
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and to the Lamb!'*

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**SUNDAY'S READINGS**

**Global Village, Neighborly Love**

'Love your neighbor as yourself' (Matt. 22:39)

**The 23rd Sunday after Pentecost, Oct. 27, 2002**

Exodus 22:21-27; Psalm 1; 1 Thess. 2:1-8; Matt. 22:34-46

When Jesus tells us to love our neighbors as ourselves (Matt. 22:39), he is not advocating a brand of political activism or theological position. He is simply stating the truth that loving God goes hand in hand with loving our neighbor.

Well, we might ask, like the lawyer in another story from Luke, "And who is my neighbor?" As with everything else in today's world this takes a wider view than previously.

Myopia has infected our eyesight if we can only define neighbors as those we meet on our daily paths and in our neighborhoods. That would be the self-serving and feel-good compassion which we must outgrow.

The text from Exodus identifies the neighbors God wants us to see. Take "sojourners" (Exodus 22:21). Who are today's sojourners in an alien land? An incomplete list would include international students, refugees, migrants moving across countries for labor, skilled workers moving to less-saturated fields, tourists and travelers, to name a few. What do they have in common? They are stereotyped, out of their comfort zone, vulnerable, scared, abused, neglected, and usually overwhelmed in the face of any crisis.

Who are the "widows and orphans" (22:22) in today's world? A good place to start is to count the millions of street children in the large cities of our hemisphere. Try and imagine what

a day in their lives is like, where they wake up, where they find food, who their companions are, and how they are treated by those with homes, shops and money.

Ponder the displaced and resented role widows have in societies which see women as property. Consider the scorn, the neglect, the denial of care and respect, the message of being discarded and expendable that is so vigorously reinforced.

We never see them, never interact with them. So how can we show love to them?

First, we can make a greater effort to bridge the distance between them and us. That means we can, in fact, ponder and consider and imagine and count. "Put a face on it!"

But there is more. The text from Exodus raises issues relating to money and physical needs (22:25-27) and asks what we can do about them.

Where can I hang out with international students? How can we pray specifically for names of widows? Who works with communities on garbage dumps, and what can I send them? How can we go beyond the shops and shopkeepers on our trips and cruises? How can I meet one family in the cluster of refugees I drive past on my way to church or work?

There are answers to these questions – answers that show our love for neighbors and for God.

**Look It Up**

Exodus 22 speaks of God's reaction to the prayers of the oppressed. Check out Isaiah 58 for God's reaction to the prayers of those who don't love these neighbors.

**Think About It**

Are there ways of loving neighbors where actions are more evident than feelings?

**Next Sunday**

**The 24th Sunday after Pentecost**

Micah 3:5-12; Psalm 43; 1 Thess. 2:9-13, 17-20; Matt. 23:1-12



# Be Prepared to Act, Report Says to Primates

A much anticipated report concludes that the primates of the Anglican Communion should be prepared to suspend sacramental communion with the Canadian Diocese of New Westminster and its bishop, the Rt. Rev. Michael Ingham, if as expected an approved resolution to bless same-sex relationships is implemented.

The authors of the report include the Most Rev. Yong Ping Chung, Archbishop of South East Asia; the Most Rev. Bernard A Malango, Archbishop of Central Africa; the Rt. Rev. Peter Njenga, who represented Archbishop David Gitari of Kenya; the Rt. Rev. Andrew H. Fairfield, Bishop of North Dakota, and the Rev. Canon Bill Atwood, general secretary of Ekklesia, an Anglican society which includes among its membership the primates from 10 of the 38 provinces in the Anglican Communion.

In early September, the authors undertook a much-publicized fact-finding visit to New Westminster [TLC, Sept. 22] at the invitation of a group of parishes and clergy representing about 25 percent of the diocese who have declared themselves "out of communion" with the diocesan synod that in June approved creation and implementation of a liturgical rite to bless same-sex relationships.

New Westminster's decision to permit same-sex blessings could lead primates to suspend sacramental communion.

"We have listened," Bishop Fairfield told *THE LIVING CHURCH*, "and now is the time to speak clearly. We do not speak with any legislative authority, but we hope that the Canadian House of Bishops will realize that there is no 'local option' on sexual morality."

Bishop Fairfield referred to introductory remarks in the report which sought to make a distinction between the constitutional status conferred by New Westminster and the non-binding, policy decisions permitted in other dioceses, including several within the Episcopal Church.

"By biblical standards this is a gospel issue and a salvation issue, and thus a matter of highest importance, and the New Westminster action is heretical and schismatic," the report

said. "... In light of the unanimous passage at ACC-12 of a resolution calling for Communion-wide consultation prior to taking actions that represent a significant change to the faith, the decision to bless same-sex unions in New Westminster is particularly egregious and cannot stand."



Bishop Fairfield

It is unlikely, the report noted, that the two parties would be able on their own to find a common way forward to reconciliation. Drawing on recommendations approved in 1998 by the Lambeth Conference of Anglican bishops, the report further recommended that the Canadian House of Bishops appoint the Rt. Rev. Terrence O. Buckle, Bishop of the Yukon, to provide alternative episcopal oversight with full responsibility for the canonical license of clergy under his jurisdiction and the ability to perform sacramental functions. The Canadian House of Bishops meets this month.

"A solution rising from the Canadian House of Bishops would be the least disruptive option," the report noted.

The report is available on the Internet at: <http://www.prayerbook.ca>.

## AROUND THE DIOCESES

### In Support of Unity

The sudden death of long-time diocesan chancellor Bob Maule earlier this year left the **Diocese of South Dakota** with less time than usual to prepare for its Sept. 27-29 convention at the Ramkota Convention Center in Pierre. Nevertheless, a call for reconciliation over individualism by the Rt. Rev. Creighton L. Robertson, Bishop of South Dakota, led to a standing ovation and brought focus to the debate on resolutions.

Deputies defeated resolutions on sexuality and Called to Common Mission (CCM). A resolution which in

part would have spoken in favor of allowing bishops greater latitude to perform same-sex blessings and ordinations of non-celibate homosexual persons was defeated, partly out of concerns that approval would contribute to further deterioration of national and international church unity.

Other concerns centered on the limitations on sexuality that it sought to place on the diocesan deputation to General Convention. Some of the most eloquent debate both for and against the resolution came from youth participants.

A resolution called on the diocesan

deputation to General Convention to express grave concern with the CCM partnership between the Episcopal Church and the Evangelical Lutheran Church in America. The area comprising the Diocese of South Dakota contains a high percentage of Lutherans, a number of whom are vocally opposed to episcopal ordination, one of the principal agreements spelled out in the CCM document.

In other business, convention approved a \$1.4 million budget. The amount represents a slight increase over the previous year and anticipates a larger mission diocese grant from the national church.

# Deposition of Rector in Pennsylvania 'Non-Negotiable'

The removal of a traditionalist priest as rector of the Church of the Good Shepherd in Rosemont, Pa., is "non-negotiable," according to the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania. Bishop Bennison told participants Oct. 3 at the fourth of a series of parish meetings that the House of Bishops approved of the canonical process under which he deposed the Rev. David L. Moyer without a trial.

Public comments by three of Pennsylvania's five diocesan bishops condemn the action taken by Bishop Bennison. He deposed Fr. Moyer because the rector has refused to

extend to Bishop Bennison an invitation to make an episcopal visitation to the parish. Fr. Moyer claims Bishop Bennison is a "false teacher," because of the revisionist theology he espouses.

Despite the deposition, Fr. Moyer continues to perform priestly duties with overwhelming support from the lay leadership at Good Shepherd. Should that continue, participants were told Oct. 3, the diocese will initiate civil litigation to remove the lay leadership and seize control of parish property and endowment.

After the deposition became official on Sept. 5 [TLC, Sept. 22], the Rt. Rev.

Robert W. Duncan, Bishop of Pittsburgh, set off a constitutional crisis when he refused to recognize the deposition and licensed Fr. Moyer to officiate as a member of Bishop Duncan's diocese. The Rt. Rev. Paul V. Marshall, Bishop of Bethlehem, wrote an article [TLC, Sept. 29] suggesting a less confrontational and legalistic approach than the one taken by Bishop Bennison to date. The Rt. Rev. Robert D. Rowley, Jr., Bishop of Northwestern Pennsylvania, made public his own position during debate on a resolution that was eventually approved by the House of Bishops' meeting in Cleveland [TLC, Oct. 20].

"I see no canonical violation in what Bob Duncan did," Bishop Rowley said. "I don't want my name on something that says he did."

Language condemning both Bishops Bennison and Duncan was removed from the final version of the resolution. The Rt. Rev. Michael W. Creighton, Bishop of Central Pennsylvania, was leading a diocesan clergy and spouse retreat and unavailable when contacted by TLC.

# Diocese of Easton Elects Bishop

The Diocese of Easton turned to one of its own to be its next bishop, electing the Rev. James J. Shand, rector of Christ Church, Stevensville, Md., at a special convention Sept. 28 at Trinity Cathedral, Easton. Fr. Shand, 55, was elected on the fifth ballot.



Fr. Shand

A native of New York City, the bishop-elect is a graduate of Canaan College and Virginia Theological Seminary. Following his ordination as deacon and priest in 1972, he became assistant at Grace Church, Merchantville, N.J., remaining until 1975. He was rector of St. Mary Anne's, North East, Md., from 1975 to 1989, and was called to Stevensville, the largest parish in the diocese, in 1989.

He has been a member and president of the standing committee, a member of diocesan council, a deputy to General Convention, and has served in Easton on its Christian educa-

tion and camp committees. He and his wife, Lynne, are the parents of two adult children.

Fr. Shand addressed convention briefly. He told clergy, whose vote had been almost even, that he promised to be their brother and their servant. And he said to lay and clergy the election signals a new era in the history of the Diocese of Easton.

Others nominated were the Rev. Rosemary G. Sullivan, of New York City, secretary of General Convention; the Rev. Warren C. Murphy, rector of Christ Church, Cody, Wyo.; and the Rev. James C. Ransom, rector of Trinity, Baltimore.

Pending approvals from standing committees and bishops, Fr. Shand will be consecrated as the 10th Bishop of Easton Jan. 25, 2003.

		EASTON									
Ballot		1		2		3		4		5	
L = Laity; C = Clergy		L	C	L	C	L	C	L	C	L	C
<b>Needed to Elect</b>		48 22									
Murphy		27	6	16	6	2	2	1	2	0	0
Ransom		7	5	1	1	2	2	1	1	0	0
<b>Shand</b>		<b>47</b>	<b>17</b>	<b>58</b>	<b>20</b>	<b>69</b>	<b>19</b>	<b>67</b>	<b>20</b>	<b>70</b>	<b>22</b>
Sullivan		14	17	20	18	22	21	26	21	25	21

## BRIEFLY...

**Episcopal Divinity School** recently received a \$1.6 million grant from Indianapolis-based Lilly Endowment, Inc. The grant will help the Cambridge, Mass., seminary develop a regional ministry program in conjunction with the bishops of Maine, New Hampshire and Vermont, particularly in rural and team ministry positions.

More than 700 people who fled to the jungle after a massacre [TLC, Oct. 13] at an Anglican medical compound in the northeast corner of the Democratic Republic of **Congo** have all reached safety, according to Ecumenical News International. The party of doctors, nurses and patients from Nyankunde made a trek of about 100 miles to reach the town of Oicha.



# The Highest of Christian Callings

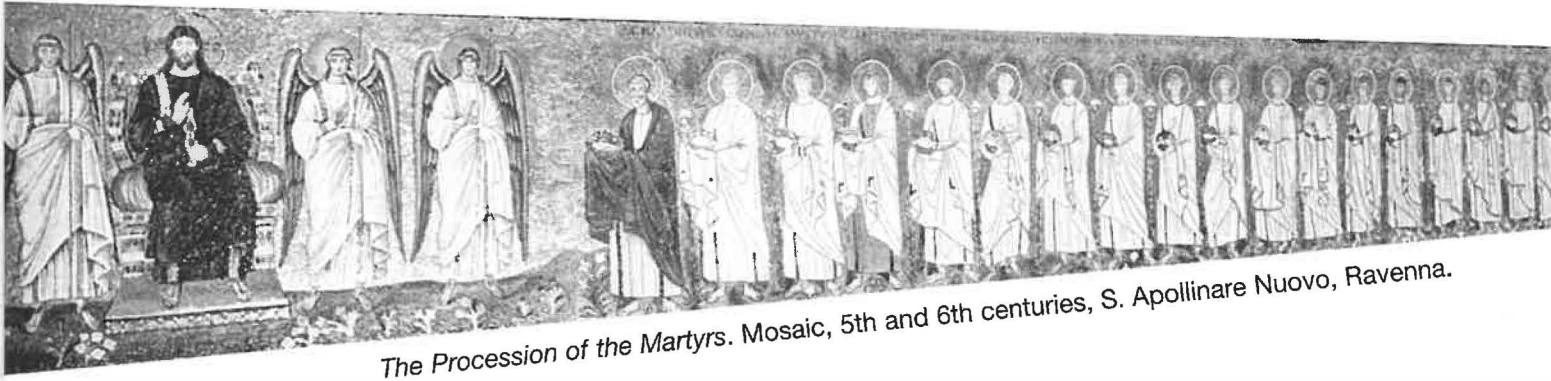
By Daniel W. Muth

One of the most delightful stories in all hagiography concerns St. Fabian, whose feast day is celebrated on January 20. The great church historian Eusebius records in his *Ecclesiastical History* (VI, xxix) that Fabian had come to Rome from the country along with others following the death of Pope St. Anterus in 236. As various Christian worthies were debating Anterus's successor, a dove chanced to light on Fabian's head. With cries of "He is worthy!" the crowd hastily placed him on the episcopal throne of Rome. Little definitive is known of his papacy, but it was evidently energetic. The *Liber Pontificalis* (or "Papal Book," the earliest parts of which likely date from the sixth century) records that Fabian organized the Roman Church into seven districts, each under a deacon, with subdeacons assigned to gather the acts of the martyrs. Many church regulations are attributed to him by later writers.

Both the crowd and Eusebius were clearly convinced that the dove was God's way of choosing the right man for the office — and who among us would gainsay them? Surely Fabian had other things to do with his life. Why chuck it all for a burdensome administrative post with no particular political power that there is no evidence he had any preparation for? His accession occurred during or immediately after a bout of official persecution and within an atmosphere of general hostility. There are good reasons why Fabian might prefer to decline the honor, particularly given the unorthodox manner of his selection.

Any officially recognized saint of the church stands for us as a tutor in Christianity. We heed the saints because they're better Christians than we are, and we'll be better Christians the more we are like them. There-





The Procession of the Martyrs. Mosaic, 5th and 6th centuries, S. Apollinare Nuovo, Ravenna.

fore, Fabian's response is instructive. He accepts a complete redirection of his life, not so much, one may suspect, because of the peregrinations of a bird, as the faithful call of the crowd. He accepts their authority and its appropriate discharge. He accepts direction, as it were, from his spiritual betters. Here is a concept our society hasn't much interest in or use for, what with "choice" being the great rallying cry of the day. Consumerism, the idea that wanting something is sufficient reason for obtaining it, that individuals are customers who are always right and always to be catered to, where any man is another's equal and needn't look up to anybody but himself; this culture stands in stark contrast to the type of humility on display in Fabian's "yes" to the church's call. As does, of course, the voluntarism of much modern Christianity.

Generally speaking, the persecution of Christians in the late second and early third centuries was localized and intermittent. With the exception of Septimus Severus in about 200-211 (and he was not a particularly active persecutor), Roman emperors left Christians alone. That is, until Maximinus Thrax assumed the throne in 235, shortly before Fabian's consecration. His persecutorial reign was short-lived (three years) but surely was weighing on the minds of the Roman Christians who chose Fabian, who himself could be pardoned for harboring some misgivings. Though the next 14 years were peaceful ones for the church, there was always the threat of unofficial pagan attack (religious snobbery and violence are universal and generally far more common and vicious in those unrestrained by the true God's self-revelation – as witness the barbarism of officially atheist cultures in our own day).

Sure enough, when Decius succeeded the Christian-friendly Philip as emperor in 249, the pagans got what they wanted. Christians were ordered to

sacrifice to the emperor under pain of death. Following classic "if-A-then-not-B" logic — that is, "if Jesus is Lord, then Caesar isn't" — many Christians refused and so paid with their earthly lives. At their head was the faithful and resolute Fabian. Details of his martyrdom have not survived, but its historicity is not doubted.

In this first decade after what must surely be considered the bloodiest century in human history — one particularly notable for its countless Christian martyrs — Fabian stands as an iconic reminder of what has historically been known as the highest of Christian callings. Dieterich Bonhoeffer wrote, "When Christ calls a man, He bids him come and die." Martyrs like Fabian, and Bonhoeffer, serve as ineluctable reminders of this truth; that we follow our Lord most truly in our death — to this world; to ourselves; and if he so ordains, to this life. The church has generally understood martyrdom as a

*The church has generally understood  
martyrdom as a calling,  
a grace that God gives,  
not something to be sought out.*

calling, a grace that God gives, not something to be sought out. Yet it is the martyrs who stand first among the redeemed before the throne of Grace. We occupy yet another great age of martyrdom; one which, despite the fall of so much of the evil communist empire, gives no sign of dissipating. Our times call for renewed attention to the lessons of the ancient martyrs and the seeking out of those so called in our own day.

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



# Living by Rule

## *The Life of a Solitary Religious*

By Suzanne Voorhies

Six years ago on this date, THE LIVING CHURCH ran an article by the Rev. Travis Du Priest describing the life profession of Sister Brigit Carol, S.D., as a solitary religious. The article introduced me to the vocation of a solitary religious that I didn't know existed in the Episcopal Church. With the help of my parish priest, the Rev. Michael G. Rowe, and others, including Fr. Du Priest, I tried my vocation as a solitary, and on Ascension Day, 2001, I made my life profession, joining Sr. Brigit in this unusual and rather exotic vocation.

Recently, I was a member of a parish discernment committee for a couple of aspirants for holy orders. The excellent guidelines provided by the Diocese of Maine to help both the committee and the candidates in this process were in marked contrast to the paucity of information about the solitary vocation. Nobody on my committee, or the vestry members who ultimately had to approve the vocation, had the foggiest notion what it was or what it entailed, and indeed Fr. Rowe and I weren't much better informed. No information was available, other than an outline in the *Book of Occasional Services* for the setting aside of such a person and in section 3 of Title III Canon 30 of the canons of the Episcopal Church, essentially a housekeeping provision.

It reminded me of a childhood excursion into drama when the cast made up the lines as we went along. One religious I consulted suggested I read "all the literature on the vocation." Since most of this was written in the 14th century, it was interesting but of limited use. The rarity of the vocation, its potential for variety, and its essentially private nature combine to make it difficult to learn anything useful. We were forced to create it in whatever way seemed right for me and the parish. How helpful it would be for the Episcopal Church, through its committees on religious life, to make guidelines available for those interested in the vocation, both as aspirants and as spiritual guides, since it is unrealistic to expect the average parish priest, or even bishop, to know much about it.

One of the advantages of the vocation is its flexibility. It can be almost anything the person or sponsoring group wishes to

## **I have no regrets and think the vocation as a solitary religious offers much to both the solitary and whatever group chosen as an outlet for the person's ministry.**

make it. It offered me, a single woman in my 70s, the opportunity for the religious life denied me, because of age, in the more usual setting. Several orders have members who live in the world, but they meet infrequently as a community. I knew as I got older it would become difficult for me to have even that meager contact with a community. It is unfortunate that the nature of the solitary vocation seems to connote the life of a hermit. This very lonely existence is not for most of us and probably discourages many from trying the vocation. We decided "solitary" meant "without others living together under the same rule" rather than a person living in isolation.

I live by rule, centered on the four prayer book Daily Offices, plus the usual regimen of private prayers including intercession, meditation and spiritual reading. I make myself useful in the parish in any way my rector deems fitting. As in all religious life, this can and does change over time. Since my vocation is tied to my parish, it is important that I take my place in the community. I am only one member of the parish; we all share the ministries available to us. I have not taken a name in religion, nor do I wear a habit, since when I began to try my vocation it seemed better for me to keep a low profile. In fact, it is in my vows to live the rest of my life in the parish of St. Thomas' Church, to continually reform my life to one suitable to my vocation, to be obedient to the rector of St. Thomas' Church and the rule I have embraced that sets me apart from the rest of the parish, not what I actually do to express those vows. It is my vow of celibacy that grants me the "single eye" that most, even those in holy orders, don't have.

Practically, I expect financial support is always a problem. Few parishes can afford to take on this kind of responsibility, and it is difficult for the solitary religious to earn enough to live without sacrificing the life he or she has embraced. I am

retired, living on Social Security and other pensions, and this has proved ideal. People in my income bracket can't live lavishly, but poverty is often expressed more by what I can't do because of age and disability. The solitary has to create a suitable environment out of what is available, and staying put may be the cheapest and most sensible plan. I am still living in the small house I had built before I retired. I live surrounded by the mid-dens of a lifetime. It is detachment that saves me from being ruled by them. As I get older, circumstances may change and my living arrangements will have to change to match.

If flexibility is an advantage in this vocation, lack of discipline in the solitary and insufficient oversight by spiritual guides are its drawbacks. Furthermore, there is little tradition to



The Rev. Michael G. Rowe, The Rt. Rev. Chilton R. Knudsen, Suzanne Voorhies.

follow, no fellow religious to act as role model, inspiration and confidante, no bells to arouse you from sleep or distractions, no one to help with the chores, or often even to pray with you. Spiritual direction may be provided by people who have the best will in the world but little understanding of the religious life. Most of my direction comes from Fr. Rowe in a monthly session, and quarterly meetings with my bishop, the Rt. Rev. Chilton R. Knudsen, Bishop of Maine. For emergencies, I have to catch Fr. Rowe on the fly, being sure before I do so he is wearing the right hat. I am fortunate in the talent of both Bishop Knudsen and Fr. Rowe as spiritual

directors, but there are times when I would give my eye teeth for a resident genie I could summon up by rubbing my teapot!

Having said all this, I have no regrets and think the vocation as a solitary religious offers much to both the solitary and whatever group chosen as an outlet for the person's ministry. Active ministry is useful in any parish, but more important is the solitary's emphasis on prayer. This can be a well of strength in a parish, both by its efficacy and its example. In 1963, Martin Thornton said much the same thing in his book, *English Spirituality*, now reprinted by Cowley Publications. It was his opinion that the model of the English anchoress could be adapted to the modern parish and be used by many persons presently squandering their gifts and energies on "parish work of very doubtful value." He felt it wrong for these persons to force themselves into a monastic vocation which they really didn't have.

For me, the solitary vocation offered the next best thing and also allowed me to stay in familiar surroundings. The life has its problems but also its riches. A little help from others doing the same thing might be enough to solve the problems and cure the inevitable isolation one feels. There are a couple of Roman Catholic solitaries in my area who share a hermitage and at the same time maintain some independence. It seems an ideal solution. The "others" mentioned above could include those pursuing similar lives who live close enough for occasional contact, or perhaps by some system of networking where we could share both the riches and the problems of the vocation. But above all, the vocation should be better known and understood as one more good source for the Light of Christ in the Episcopal Church. □

*Suzanne B. Voorhies is a solitary religious in the Diocese of Maine. She is a member of St. Thomas' Church, Camden, Maine.*



## She's Cruising the Country at 97

Most of us, I suspect, probably would admit, perhaps under great duress, to having a favorite Episcopalian. Mine is a 97-year-old nun who travels around the country by herself on Greyhound buses, possesses an astounding memory, and seems to know at least half of the Episcopal Church. She continues to lead quiet days and retreats and even preached a few Sundays ago at a church in Mississippi.

Sr. Ruth Angela, S.H.N., came to Milwaukee the other day — the last stop on a 30-day whirlwind tour of the U.S.A., visiting friends, acquaintances, and associates of her community along the way. Looking amazingly fresh a few minutes after completing an all-night bus trip from Tupelo, Miss., she was anxious to visit the TLC offices, for she lived in that very space 60-some years ago. She rattled off quickly the stops on her trip:

*Milwaukee, Onalaska, Kaukauna, Indianapolis, Nashville.*

"That used to be our chapel," she said, pointing to our Circulation Department. "You could see the altar through that door." Pointing at our business office, she recalled, "That was Sr. Etheldreda's room. I never went in there."

Called "indefatigable" by a friend, the sister's travels

by bus began in the 1970s when she was associates' secretary for Holy Nativity. Paying calls on people came naturally. "Because I'm such a people person I continue to do it," she said. "People are amazed that I still do this alone at my age."

*Lenoir City, Knoxville, Roanoke, Blacksburg, Baltimore.*

This year's trip covered only nine states. Last year she was in 85 cities in 26 states.

"I'm closely bonded with people," she admitted in what probably is a colossal understatement. "I don't always understand it."

Sr. Ruth Angela grew up in Philadelphia. She was baptized at age 9 in the Church of the Advocate. While working as a librarian at age 26, she began to sense a call to the religious life. "I know I resisted it for two years," she recalled. While she was a member of St. Paul's

Church, Overbook, "I used to play hooky and go down to St. Clement's. I was being drawn to catholic parishes."

*Catonsville, Hamilton, Philadelphia, Rosemont.*

Rosemont? "I've known that parish since the 1920s," she said, rattling off the names of rectors of the Church of the Good Shepherd one after another. "I went to Mass there Sept. 22. Fr. (David) Moyer celebrated."

She's lived wherever the Sisters of the Holy Nativity have had houses — Fond du Lac, Milwaukee, Bayshore, L.I., and now Santa Barbara. She enjoys staying involved with spiritual matters at the convent.

"I thought a generation or two ago that the religious life might be gone by now," she said. Thankfully, she was wrong.

*Virginia Beach, Charleston, Jackson, Tupelo, Milwaukee.*

Besides keeping in touch with her thousands of friends, some of whom are a third of her age, Sr. Ruth Angela stays up to date with news of the church. And she's not happy about all she observes.

"When I was a child, the different groups in the Episcopal Church tolerated each other very well. We co-existed without hostility," she recalled. "Since Minneapolis (the General Convention of 1976), there has been increasing acrimony.

"We need to allow for differences of opinion and interpretation. People are unique. They're bound to have differences of opinion. We need to concentrate on what unites us."

Before she left my office she pulled a crumpled piece of paper out of the pocket of her habit and read it to me. Its message was clear — when our beliefs become more important than faith in our Lord, then we're in trouble.

It seems to me that if the Greyhound Corp. could provide a bus for one of its regulars — John Madden — to travel around the country, then the least it could do is furnish another for one of its frequent riders — Sr. Ruth Angela. If you're traveling by Greyhound next year, watch for her. If she's awake ("I'll sleep on anything that moves," she cracked), introduce yourself and prepare to be fascinated.

*David Kalvelage, executive editor*



Sr. Ruth Angela, S.H.N.

Patricia Nakamura photo

### *Did You Know...*

**A member of the girls' choir at Lincoln Cathedral (England) is suing the dean and chapter for causing her "mental anguish" by not awarding her a coveted honor for senior choristers.**

### *Quote of the Week*

**Church growth consultant George Barna on his frustration with what he believes is the lack of effective leadership in American churches: "We're spending \$50 to \$60 billion a year on domestic ministry. Tell you what — you give the CEO of IBM \$50 billion this year, and we'll see what he can do."**

## A Change of Heart

Judging solely by public statements, it might appear to have been “business as usual” and a waste of time at the fall House of Bishops’ meeting in Cleveland [TLC, Oct. 20].

Pieces of paper, however, cannot adequately convey a change of heart, and that is what may have begun.

The tendency toward sensationalism has diminished the power implied by certain words to the point that the public is deeply skeptical when an event is singled out for its importance. A good case in point can be made for the fall House of Bishops’ meeting in Cleveland [TLC, Oct. 20]. Judging solely by public statements, it might appear to have been “business as usual” and a waste of time. Pieces of paper, however, cannot adequately convey a change of heart, and that is what may have begun.

There appears to be a sincere and growing effort toward a new way of living together based on the principle of reconciliation. Part of the work in Cleveland on that topic was discussion and perhaps a growing sense of accountability to the voices of superior councils and synods. Similarly, a resolution opposing unilateral U.S. military action against Iraq was probably not surprising, but was notable in that the resolution was developed according to the principles of “just war” theory, suggesting, that although the bishops did not feel this was currently one of them, there are times when the use of force is an appropriate Christian response to injustice.

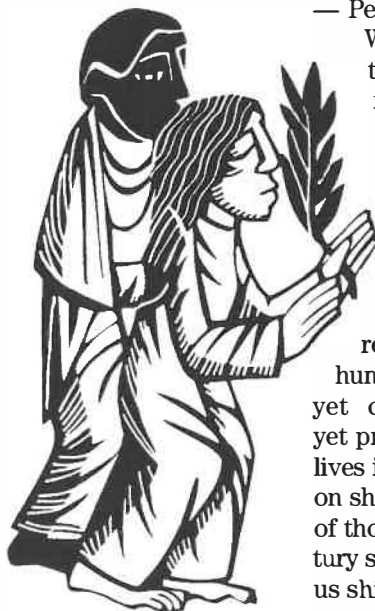
Reluctantly, the house also discussed without resolving the constitutional impasse caused by the recent deposition of a traditionalist priest and the underlying division in the church it represents. Presiding Bishop Frank T. Griswold is hoping that the House of Bishops’ own work on reconciliation will serve as an example to other Episcopalians and the world at large. Before the majority of a skeptical public is likely to listen to what the House of Bishops has to say about reconciliation, however, it is probably going to have to apply those principles to the deposition of the Rev. David Moyer in the Diocese of Pennsylvania [TLC, Sept. 29] and the underlying issues which led to it.

## Ordinary Saints

On Nov. 1 we celebrate the Feast of All Saints, a day on which we recall the Christian heroes who have gone before. Their names are quick to recall — Peter, Francis, Mary Magdalene, Nicholas, Augustine, Patrick, Teresa.

We are sometimes hesitant to include as saints ordinary people — those who carry out their spiritual lives so extraordinarily that they make a major difference in the communities in which they reside. They are people who exhibit holiness of life, who make a difference in the lives of the rest of us. They may be humble, yet bold; caring, yet courageous; prayerful yet prophetic. Most of us know at least one of these godly people whose lives intermingle with ours. They may be found feeding the hungry, calling on shut-ins, or perhaps praying for the rest of us. You can read about two of those contemporaries — a nun and a solitary religious — and a first-century saint in this issue. May their lives, and the lives of all the saints, be to us shining examples of godly living.

We are sometimes hesitant to include as saints ordinary people — those who carry out their spiritual lives so extraordinarily that they make a major difference in the communities in which they reside.



# Among the Missing: Religion

***Our nation remembered 9-11 last month with dignity and compassion. One participant was strangely and ominously missing: Religion, or the church(es).***

The Rt. Rev. Mark S. Sisk, Bishop of New York, standing in front of St. Paul's Chapel near Ground Zero. Photo by Debra Wagner

By Allan Brewster King

Our nation remembered 9-11 last month with dignity and compassion. Many cities and towns held memorials. Our president and other distinguished guests visited New York, Washington and Pennsylvania. The media, by and large, was respectful. The talking heads appeared to be a bit bored at times, but one can hardly blame them when the coverage is non-stop.

One participant was strangely and ominously missing: Religion, or the church(es).

As the dignitaries gathered at each location, as the talking heads tried to bring some sense of meaning and understanding to the remembrance of such great horror, one obvious traditional source of explanation and resolution was conspicuously absent – the church or churches.

Have they nothing to say? Has religion come to its end in America? Is there no help for a nation hurt and troubled from those great traditional sources of solace and guidance? Is there no religious explanation for what has happened to us?

Oh, religion's supporters will say religion was there, just keeping a low profile so as not to offend anyone who might be non-religious. Or is it that we have become so terrorized by the multi-cultural that we cannot express our religious grief and solace for fear of offending someone who might have different religious views?

It would have been terribly easy to craft a great memorial service to be held at one of America's great houses of worship to represent the nation at prayer. It

could have been dignified and uplifting – remember when President Bush spoke at Washington National Cathedral right after 9-11?

The British know how to craft these great services. We can also. What has happened that we did not even try? Why has no voice been raised? Why have the churches not been vying for the opportunity to host a great national service? Are they afraid of multi-culturalism? (Are they afraid of evangelism?)

As an American retired clergyman, I am shocked at what has not happened. I see no religious leaders rising to national prominence. I feel not only that religion from an ecumenical position has been abandoned, but far worse, in fact, the kind of Enlightenment Religion which our founding fathers espoused and upon which our nation is built seems also to be powerless.

We do not need sectarian religious competitions in the national spotlight (they are largely irrelevant anyway save for the fringe "true believers").

But we do need the answers and consolations which religion has always supplied through the years. We need to be able to succor the Spirit that is within each of us. We need to have the courage that comes from that Spirit to serve and bind up those we meet who have also been badly hurt. We need to have hope. We need to see that the seeds of hope also lie within, that there is more to life than just the here and now. We need to recognize that we each belong to that

something who is someone.

The cheap way to try to fill these needs is to talk about evil. Once we have defined the other as the "evil one," we are free to no longer question our own foundations. To be sure, great evil exists. But that does not make us good. Rather it puts us in great peril and danger. We are at risk always. We know all too well that decisions and directions we feel to be good may in fact be highways to evil. Love does not bomb and burn and maim. Even for good causes.

The absent religion on 9-11 tells us a great deal. We are in danger of having no way to understand our situation. We can drown ourselves in drink and drugs and sports and sit-coms, but they will not satisfy. Or we can look within to find that

**Have we become so terrorized by the multi-cultural that we cannot express our religious grief and solace for fear of offending someone who might have different religious views?**

Spirit. We can admit that we were destined for something better than this. We can acknowledge that our selfish ways – the things we want – are what has built a shell around our Spirit – ostensibly to protect it, but actually to prevent it from changing the world.

Pastors, churches, leaders in philosophy of religion and comparative religion, traditional sources of solace and hope. Where are you? Hello? □

*The Rev. Allan Brewster King is sometime vicar of St. Alban's Church, Lynn, Mass.*



# Short of Its Goal

Thank you for highlighting the Anglican-wide appeal for the Diocese of Jerusalem (Jerusalem 2000) [TLC, Oct. 6]. It is my strong conviction that we in the Episcopal Church have an obligation as part of the Anglican Communion to support the heroic efforts of our fellow Christians. They are struggling not only to survive (literally) but also to do their work of ministry by bringing hope through their congregations, healing the sick in hospitals, and teaching love and tolerance in the schools.

Please let your readers know that, though stated otherwise, we have yet to reach the Communion goal of \$7.5 million. So far the Anglican Communion has raised \$4 million. Our Episcopal Church's part of the goal is \$2.5 million, of which we have raised close to \$1 million, thanks be to the generous participation of many individuals and churches to date.

This Advent and Epiphany, I very much hope that all congregations respond and we can do our part. We will do this if each congregation joins the campaign. For information please see the J2000 website [www.episcopalchurch.org/jerusalem2000](http://www.episcopalchurch.org/jerusalem2000).

*Phoebe Griswold  
Chair, Jerusalem 2000  
New York, N.Y.*

**Please let your readers know that, though stated otherwise, we have yet to reach the Communion goal of \$7.5 million.**



## Creative Work

I very much appreciated the article on The Seabury Institute [TLC, Oct. 13]. It helped bring to the forefront some of the creative work being done in the area of church development.

As a graduate of the inaugural Seabury Institute class, I am mindful of the genius and great giftedness of Arlin Rothauge in creating and developing the institute.

In those early days of the mid-90s, as this new entity was being born and the program was being fine tuned, I saw a man who loved the church and gave much for the sake of its future. His inspiration and example helped instill in us the spirit of leadership and trust, which I believe aided greatly in keeping the institute from being merely another academic program. For three summers I often felt that we were all "building the airplane while we were flying it." Not a bad image for much of what we do today.

*(The Rev.) Craig M. Kallio  
Oak Ridge, Tenn.*

## Game-Show Approach

Oh, dear! I cannot tell you how ashamed I was to see the cover with all the invitations to "Bring a Friend to Church Sunday" displayed on it [TLC, Oct. 13].

I am within the Diocese of Olympia, and the moment I heard of this game-show approach to evangelism, I called the diocesan office to express my opinion. Odious about sums it up. Cheap, low, and worldly are adjectives that come to mind. And now the whole nation knows, as my priest so aptly put it, "how tacky we are." I cannot let this pass without speaking out on behalf of those of us who do not stand by such hideous tactics for spreading the gospel. There are a lot of us out here, and we really don't want to be included as supporters of this project.

*Debbie Lincoln  
Vashon, Wash.*

## A Matter of Priorities

In his otherwise very interesting column about the Rosemont, Pa., issues [TLC, Oct. 6], David Kalvelage makes the following statement re: the bishops' meeting in Cleveland: "You would think this matter might be more important than, say, a field trip to an Indians' game."

As a rabid fan of the Cleveland Indians since the age of cognition (probably about 52 years ago), I must protest. Very little should be considered more important than a live visit to an Indians' game.

**I often felt that we were all 'building the airplane while we were flying it.'**

## PEOPLE & PLACES

Now, if the home team were the Yankees, or the White Sox ... well that would not be very important.

*(The Rev.) Steve Secaur  
St. Luke's Church  
Whitewater, Wis.*

### 'A Major Error'

As a Welsh exile, I was appalled to find a major error in the article announcing Archbishop Rowan Williams as the next Archbishop of Canterbury [TLC, Aug. 11].

The Church in (not "of") Wales was disestablished in 1922, as a result of a long campaign by the Free Churches representing the majority of Welsh people, headed by David Lloyd George. Since that time the Church in Wales has been an independent province with six dioceses and its own forms of governance. Archbishop Williams is the ninth archbishop of this independent province and there has certainly been no change in the church's status during his primacy. In any case the term "official religion" is misplaced: There is no "official religion" in Britain, but there is an established church, in England only. If there were an "official religion" it would, of course, be Christianity, not a particular church. I'm rather surprised at such inaccuracy in so important and widely distributed an Anglican journal.

*Brian Williams  
Rome, Italy*

### Falling Apart

The Anglican (Episcopal) Church seems to have a problem concerning the truth with its parishioners. The church is in an increasingly falling-apart situation. The clerics will not discuss the true splitting of the church and it seems to go on endlessly.

This church is God's and not of these bishops who are in reality false teachers, seemingly twisting the liturgies and the interpretations to their personal feelings.

We should stand up and shout to these bishops, "Get behind me, Satan." A house divided cannot stand.

*John E. Howland  
Eagle, Idaho*

### Appointments

The Rev. **Thomas Pantle** is rector of St. Dunstan's, PO Box 81, Mineola, TX 75773.

The Rev. **Barbara Petersen** is rector of Holy Spirit, PO Box 956, Mars Hill, NC 28754.

The Rev. Canon **Gregg Riley** is rector of Grace, 405 Glenmar Ave., Monroe, LA 71201.

The Rev. **Don Robinson** is interim pastor of Holy Family, 1500 E Cotati St., Rohnert Park, CA 94928.

The Rev. **Johnson Shannon** is vicar of Our Lady of the Lake, PO Box 5555, Laguna Park, TX 76644.

The Rev. **Craig R. Wylie** is rector of St. Thomas', 124 E Main St., Abingdon, VA 24210.

### Ordinations

#### Deacons

**Pittsburgh** — **Ronald J. Baillie, Norman Koehler III, James C. McCaskill, D. Scott Russell, Hazel Wilkinson, Dennis Wilson, Martin Wright.**

### Deaths

The Rev. **Merton W. Andresen**, 80, a retired priest of the Diocese of North Dakota, died Aug. 20.

Born in Rosholt, SD, he earned degrees from Macalester College and the University of Notre Dame. An educator for much of his life, he was ordained deacon in 1979 and priest in 1980. He was rector of Grace, Jamestown, ND, from 1980 until his retirement in 1988. In retirement, he lived in Oak Creek, WI, and served at St. Mark's, South Milwaukee.

The Rev. **Robert N. Davis**, 79, a retired priest of the Diocese of Central New York, died Sept. 21.

Born in Takoma Park, MD, he earned degrees from the U.S. Naval Academy and Virginia Theological Seminary. He was ordained deacon in 1964 and priest in 1965. From 1966 to 1974, he was rector of Holy Innocents, Henderson, NC. He was archdeacon and canon to the ordinary in North Carolina, 1974-80, rector of St. Peter's, Cazenovia, NY, 1980-86, and interim rector of Grace, Utica, NY, 1987 until his retirement in 1988. He is survived by his wife, the Rev. Elizabeth R.H. Gillett.

The Rev. **Stanley Gasek**, rector of Grace Church, Utica, NY, for 40 years, died Aug. 6. He was 85.

He was born in Utica, NY, and earned degrees from Hobart College and the General Theological Seminary. In 1942 he was ordained deacon and priest. He was rector of St. John's, Cape Vincent, NY (1942-44) and a U.S. Army chaplain before serving at Grace, Utica, from 1947 until his retirement in 1987. He was diocesan ecumenical officer and a deputy from Central New York to many Gen-

eral Conventions. Fr. Gasek was planned giving officer in the Diocese of Maryland from 1992 to 1997. He is survived by his wife, Mary Ellen, and three children, Shelby of Tampa, FL, Thomas of Great Barrington, MA, and Stanley of Brewster, MA.

The Rev. **Robert J. Page**, 79, professor emeritus of theology at Bexley Hall, died May 26, after a short illness.

Born in Oswego, NY, he earned degrees from Hamilton College, Episcopal Divinity School and Columbia University. He was ordained deacon in 1947 and priest in 1948. Fr. Page served churches in the Diocese of Central New York and was chaplain at Wells College before joining the faculty at Bexley Hall, where he served from 1955 to 1988. Prof. Page wrote *New Directions in Anglican Theology*. In the Diocese of Rochester, he served 13 parishes as priest-in-charge. He was a member of several diocesan bodies and deputy to General Convention. He is survived by his wife, the Rev. Marilyle Sweet Page, of Rochester, three daughters, six grandchildren and a sister.

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**ASSISTANT RECTOR**: Trinity Church, Upperville, VA, seeks an assistant rector, with a minimum of 1-2 years experience, to participate fully in all aspects of the ministry of this parish. This person will provide vision, leadership and pastoral care with an emphasis on youth and Christian Education programs. Essential are enthusiasm for youth, administrative skills and a joy in one's calling. Trinity, a transitional-sized parish with an average Sunday attendance of 180, is located in rural northern Virginia, 60 miles west of Washington, D.C., at the foot of the Blue Ridge Mountains, and serves a regional congregation. Inquiries to: **Nancy Scholl, Parish Administrator, Trinity Episcopal Church, P.O. Box 127, Upperville, VA 20185**, or E-mail: [nscholl@crosslink.net](mailto:nscholl@crosslink.net).

**PROFESSOR OF MORAL THEOLOGY & ETHICS**: The General Theological Seminary of the Episcopal Church seeks applicants of demonstrated competence for the position of Professor of Moral Theology and Ethics. The position is open to all ranks. The appointee will take up his or her duties on July 1, 2003. Applicants must demonstrate significant scholarly achievement in the field of moral theology and ethics, including Church and Society, with special reference to the Anglican tradition. Teaching responsibilities include a foundational course in moral theology (in which philosophical categories and questions are included), teaching at the M.Div., M.A., S.T.M., and Th.D. levels, and a willingness to direct Th.D. dissertations. The degree of Doctor of Theology or Doctor of Philosophy or an equivalent degree in other academic structures is expected. A knowledge of and sympathy for the Anglican traditions is highly preferred. Please send letter of application, complete curriculum vitae, and three letters of recommendation by November 1, 2002, to **The Very Rev. Ward B. Ewing, The General Theological Seminary, 175 Ninth Avenue, New York, NY 10011**.

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# CLASSIFIEDS

## POSITIONS OFFERED

**CAMP DIRECTOR:** Full-time, year-round position as Camp Director for Cliff Springs Camp in the Episcopal Diocese of West Missouri. The director will plan, direct and supervise all camp facilities, programs and staff under the direction of the Bishop of West Missouri and the Cliff Springs Board. Desired qualifications: Bachelors Degree in camp administration or related degree, director certification by the American Camping Association or willingness to pursue certification, current CPR and first aid certifications, at least one season of camp administrative experience, ability to supervise staff and campers, ability to meet the public and to represent the camp, ability to plan, originate, organize, and carry out programs, baptized Christian and currently active in a Christian congregation. Salary range \$30,000 - \$35,000 per year plus benefits. Inquiries: **The Rev. Jerry Grabher, St. Mary's Episcopal Church, 1307 Holmes St., Kansas City, MO 64106-2845, Ph: (816) 842-0975, Fax: (816) 221-2371, E-Mail: jgrabher@worldnet.att.net.**

**YOUTH DIRECTOR:** Large parish in West Texas city of 100,000 is looking for a youth director. Experience with youth, being a confirmed communicant in the Episcopal Church, and a college degree are required. Communications and administrative skills helpful. Parish has active adult volunteers and 75 7th-12th graders on the rolls. Oversee implementing Sunday school, youth confirmation, mission and ski trips, Sunday and Wednesday evening activities and include a ministry of regular visits to schools, sports activities, concerts, etc. Send letter of intent and resumé to: **The Rev. Guy C. Sherman, 1412 West Illinois, Midland, Texas 79701. Fax: (915) 683-0027 or E-mail address: frguy@holymtrinity.org.**

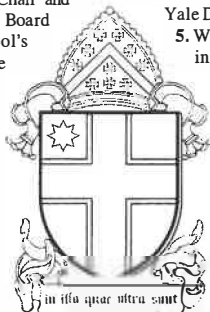
**RECTOR:** A predominantly African-American pastoral-sized, urban parish in beautiful Jacksonville, Florida, seeks an energetic and compassionate priest. St. Philip's Episcopal Church desires a dynamic spiritual leader, who with vision and creativity can encourage and help equip our members for their own ministries. We are looking for someone to help us grow. We want a dedicated pastor, who loves people, and who has strengths as a teacher and preacher. Are you the one we're looking for? If so, direct resumes/CDO and inquiries to **Deborah Jackson, Calling Committee Chairperson, 5620 Columbia Place, Jacksonville, FL 32210;** or E-mail: **jack393@bell-south.net;** or contact **The Rev. Lila Byrd Brown, Diocese of Florida, (904) 356-1328. Applications will be accepted through November 29, 2002.**

## DEAN — BERKELEY DIVINITY SCHOOL AT YALE UNIVERSITY:

Berkeley Divinity School, affiliated with Yale University, seeks to fill the position of Dean of Berkeley Divinity School, Associate Dean of Yale Divinity School, beginning July 1, 2003. Reporting to the Berkeley Board of Trustees and the Dean of the Yale Divinity School, and assisted by the rector, the dean serves as the spiritual, educational, and administrative leader of the Berkeley Divinity School. The dean assists the Board's Chair and Executive Committee to plan and to direct Board discussions and to implement the School's financial and program needs in accordance with the Berkeley-Yale Affiliation Agreement. The dean is also the associate dean of Anglican Studies at the Yale Divinity School.

### Essential Duties:

1. Devote special attention to promoting and nurturing the well-being and vocational futures of the Episcopal students at Yale Divinity School who are Berkeley Divinity School students; the relationship between Berkeley and the wider Episcopal Church; and the relationship between Berkeley and Yale Divinity School.
2. In concert with the rector, develop and oversee the program for formation of Episcopal students and assist in teaching this program. Actively participate in the recruitment of students nationally through regional bishops and commissions on ministry.



## POSITIONS OFFERED

**SEEKING A RECTOR:** St. Matthew's Episcopal Church, Lisbon Falls, Maine. St. Matthew's is a small, Spirit-filled, eucharistic community that gathers to celebrate the Lord in contemporary, joyful worship. We believe in the healing power of the Holy Spirit and minister to each other through fellowship and prayer and respond to the Great Commission through involvement in mission and outreach. Responses should be directed to: **Brian Stowell, St. Matthew's Episcopal Church, P.O. Box 879, Lisbon, Maine 04240.**

**RECTOR:** All Saints' Church, in the Kitty Hawk area of coastal North Carolina (a short distance from Norfolk, VA) is searching for a new rector for a growing and dynamic church family. We seek a skilled preacher, liturgical leader, spiritual guide and teacher who will help our congregation expand and develop into the parish God has called us to be. To apply, please submit resume and CDO profile to **Mr. Jack Mann, Chair, Search Committee, 40 Pintail Trail, Southern Shores, NC 27949. PH: (252) 255-3296 or E-mail: jmann@agnet.com.**

**DIVINITY SCHOOL FACULTY POSITION:** Yale Divinity School, in association with Berkeley Divinity School at Yale University, seeks to fill a junior vacancy in Anglican Studies/Anglican Theology with an ability to teach Patristics, beginning July 1, 2003. Candidates must have a Ph.D. and be able to teach and direct research in Anglican Studies/Anglican Theology in the period after 1500. In addition candidates should have competencies in the patristic period. The position is supported by the Walter H. Gray Chair at Berkeley Divinity School, which is affiliated with Yale Divinity School. Successful candidates will be expected to participate in the life of Berkeley Divinity School and its mission of formation of students preparing for ordination in the Episcopal Church. Letters of application, with a curriculum vitae and the names of four references, should be sent to **Dean Harold W. Attridge, Yale Divinity School, 409 Prospect Street, New Haven, CT 06511-2167, by December 1, 2002.** Yale University is an equal opportunity/affirmative action employer.

Immediate Requirement for adventurous clergy (short/long term) in rural Quebec (Anglican Church of Canada). Also Vestments, altarware etc. **CONTACT: St. Paul's, 390 Main, North Andover, Mass 01845.**

3. Assist in planning and fund-raising with the development office of the Berkeley Divinity School. Assist the development office in discussions with existing donors.
  4. Exercise responsibility for the way in which Berkeley Divinity School interacts with the Yale Divinity School under the guidelines of the Berkeley-Yale Affiliation Agreement. Develop collegial and cooperative working relationships with the Dean of Yale Divinity School and the Yale Divinity School faculty, the Deputy Provost who oversees Yale Divinity School, and the Director of the Institute for Sacred Music who works closely with Yale Divinity School.
  5. Work with the rector to provide student counseling, pastoral support, and worship services.
  6. Serve as the liaison with the Graduate Society and assist in developing graduate program support.
  7. Exercise administrative and fiscal responsibility in the areas of human resource and financial management, in conformity with the policies of Yale University. Identify/analyze needs and ensure appropriate allocation of school funds and resources.
- Qualities sought in a Dean of Berkeley/Associate Dean for Anglican Studies at Yale Divinity School:**
1. A vigorous defender of Berkeley's unique mission as an Episcopal seminary affiliated with a major interdenominational theological school within a world-renowned research university.
  2. A talented and enthusiastic fundraiser.

## POSITIONS OFFERED

**FULL-TIME RECTOR:** St. Andrew's is located in Rapid City next to the scenic and tranquil Black Hills of South Dakota. It is the bridge to some of the most intriguing, beautiful and famous attractions in America, including the inspirational Mt. Rushmore, our Shrine of Democracy. Our diverse membership values liturgy, music and tradition. We have a vibrant church family, a strong diaconate and an active lay ministry. The ministry specialties of the ideal candidate are preaching, youth work, crisis ministry, pastoral care, administration and spiritual guidance. We seek a rector who will proclaim the Good News, support our many active ministries and guide us in our spiritual and numeric growth. For more information about St. Andrew's, visit our web site at **www.standrewsepiscopalchurch.org.** Please send letter, CDO Profile and resume to: **Mr. Wiley Cress, Search Committee, c/o St. Andrew's Episcopal Church, 3435 West South Street, Rapid City, SD 57702.**

**RECTOR:** St. Luke's Episcopal Church, Buffalo, Wyoming. Historic, self-sufficient church in beautiful setting. Nestled at the base of the Big Horn Mountains. Eucharist-centered with strong laity, outreach & music. Seeking Christ-centered preaching, whole parish involvement and to attract young families and expand youth programs. Friendly hometown community offers excellent medical care, schools, and much recreational variety. Interested clergy please send CDO Personal Profile and a letter stating the reasons for your interest. Mail to: **Diocese of Wyoming, Deployment Officer, 104 South 4th St. Laramie, WY 82070-3162.**

**FULL-TIME RECTOR:** Is God calling you to St. John's in Clearwater, Florida? We are a welcoming parish on Florida's diverse Suncoast. Seeking an experienced priest with vision, pastoral skills, exciting liturgies, and preaching talents. Are you the one to help us grow? Send resume and CDO profile to: **St. John's Search Committee, 1373 Fairfax Road, Clearwater, FL 33764, E-mail: stjohsearch@ij.net.**

**ASSOCIATE POSITION** at Lake Tahoe, with special focus on working with young families and children of all ages. Contact **the Rev. Jim Thompson, St. Patrick's Episcopal Church (775) 831-1418 or tahoej@usa.net.**

3. An effective and engaging public speaker, with strong interpersonal and communication skills.
  4. A person with pastoral sensitivity who cares intensely about the formation of students for lay and ordained ministry and the life of the parishes that these students will serve.
  5. A person with interest in curriculum development.
  6. A leader who knows how to exercise authority while sharing power and responsibility.
  7. An able administrator, who will work well in concert with the Board of Trustees, the dean of Yale Divinity School, the director of the Yale Institute of Sacred Music, and the deputy provost.
  8. A person capable of delegating responsibilities efficiently while keeping a careful eye on the entire enterprise.
  9. A person of sufficient academic stature to feel comfortable as a leader of distinguished faculty.
- Education and experience:**
1. Advanced degree (Ph.D., Th.D.) in one of the theological disciplines.
  2. Experience in theological education.
  3. Experience in administration and fundraising.

Nominations or letters of application, with a curriculum vitae and the names of four references, should be sent to **Dean Harold W. Attridge, Yale Divinity School, 409 Prospect Street, New Haven, CT 06511-2167 by November 15, 2002.** Yale University and Berkeley Divinity School are Equal Opportunity/Affirmative Action Employers.

# CLASSIFIEDS

## POSITIONS OFFERED

**ASSISTANT YOUTH MINISTER:** Saint Michael and All Angels, a vibrant parish located in the heart of Dallas, seeks a full-time assistant who loves youth, is self-motivated, creative, and wants to be part of a team ministry. The person who is called to this position will oversee our web-site, create service project opportunities, organize trips for our youth, lead Bible studies, and create a new worship service for the youth of our parish. This is an outstanding opportunity for the right person. Great salary and benefits. Please send your resume to: **The Rev. Robert Sherman, 8011 Douglas Ave., Dallas, TX 75225.** E-mail: [rsherman@saintmichaels.org](mailto:rsherman@saintmichaels.org). Phone: (214) 369-4904.

**FULL-TIME RECTOR:** St. John's in Jackson Hole, Wyoming, is a growing and energetic parish in an area of awesome beauty and wonder. We seek to enhance our local and global outreach programs, while encouraging the supportive, generous community that has characterized our historic ministry in Jackson Hole. We worship with many visitors, and our parish family consists of a wonderful mixture of fulltime, seasonal, and recently arrived members. A love and appreciation of Rocky Mountain winter and summer outdoor activities is a plus!

We are seeking an individual of broad intellectual interests, well read, who enjoys being with all kinds and conditions of people. That person should be mature, have a strong sense of identity and confidence, a good sense of humor and be open to a variety of opinions and ideas.

We are a growing parish, with more programs and a larger budget and staff than our average attendance would suggest. Thus our rector needs to be capable of delegating responsibilities, with a knack for encouraging accountability. He or she should have good business sense, be a leader and developer, not just a simple doer — someone who will be excited about and support all sorts of lay ministry.

We are searching for a person with spiritual depth and strength, rooted in the Episcopal tradition and able to minister to a congregation made up of individuals of many denominations. All of this should be powerfully evident in preaching, liturgical leadership, outreach and warmth of personality.

Contact: Search Committee, St. John's Episcopal Church, P.O. Box 1690, Jackson, WY 83001. [Applications@stjohnsjackson.org](mailto:Applications@stjohnsjackson.org), 2002.

**FULL-TIME RECTOR:** St. Philip's Episcopal Church in Southport, NC, is a parish of 400 communicants with revitalized vision located in a beautiful and thriving coastal community situated on the Cape Fear River 30 miles south of Wilmington, NC. Retirees and families with children have shown an exciting commitment to the life of our historic parish. Due to phenomenal growth in the last ten years, future expansion of facilities includes the construction of a larger worship space which will uphold the historical integrity of our church, with groundbreaking in February 2003. We are searching for an experienced rector who can help us manage dynamic growth, enable our talented laity to minister to one another and the community beyond, guide us through preaching and teaching, and help us maintain the close community with each other that we now enjoy. If interested, please send CDO profile to: **Jan Fairley, 1005 Captain Adkins Drive, Southport, NC 28461.** Telephone: (910) 457-4917. E-mail: [cjfairley@ec.rr.com](mailto:cjfairley@ec.rr.com).

**RECTOR:** St. Luke's Episcopal Church is a financially stable parish in Cleveland, TN (30 miles north of Chattanooga). We want a rector who will be a spiritual leader, have good organizational and communication skills, with the ability to relate compassionately to all ages. We prefer five+ years experience as a priest. Send resume and CDO profile to Calling Committee: **St. Luke's Episcopal Church, P.O. Box 5, Cleveland, TN 37364-0005.** E-mail contact: [stlukes@vei.net](mailto:stlukes@vei.net).

**RECTOR:** Diocese of Central New York's oldest yoked parishes seek a rector for this diverse ministry. Amply endowed, we offer a warm church family, excellent recreational facilities, and the opportunity to develop lasting programs. Please go to [www.northnet.org/headwaters](http://www.northnet.org/headwaters) and download our search brochure, or call **Tony Belmont at (315) 348-6466.** E-mail inquiries to [HeadwatersField@aol.com](mailto:HeadwatersField@aol.com).

## POSITIONS OFFERED

**MINISTER OF CHRISTIAN FORMATION:** Good Shepherd Church, a dynamic, creative 700-member family-oriented, program sized parish located in the heart of the Kentucky Bluegrass Region, where arts and cultural activities abound, is looking for a Minister of Christian Formation. We seek a layperson for a full-time position (beginning as soon as possible) who will direct an exciting Christian Formation program for all ages. We are looking for someone with a lively personal faith in Jesus Christ and experience in children's and adult education. Our Minister of Christian Formation should bring to this parish: family leadership, knowledge and energy. Experience in *Godly Play* and *Journey to Adulthood* programs is much desired. Professional training and degree preferred. Competitive salary and benefits. Detailed job description upon request. For all job listings contact: **Ms. Cherie Flueck, Good Shepherd Episcopal Church, 533 East Main Street, Lexington, Kentucky 40508.** Telephone: (859)-252-1744. E-mail: [bsessum@goodshepherdlex.org](mailto:bsessum@goodshepherdlex.org).

**FULL-TIME MUSIC MINISTER:** St. Paul's, a downtown Episcopal church in New Hampshire's capital city, Concord, seeks a people-oriented, faith-driven, creative self-starter. Should be skilled in traditional and newer forms of music for an expanding and diverse music ministry, honoring God and embracing the community at large. Responsibilities include collaborating with the rector in planning the liturgy and musical programs, choral accompaniment, rehearsing and directing 2 adult choirs, supervising program volunteers and musicians (including volunteer directors for children's choirs). Applicants should be experienced choral directors and accomplished organists; master's of music preferred. Salary and benefits based on American Guild of Organists guidelines. Send cover letter, resume and performance tape (preferably organ), video or CD to the **Music Steering Committee, St. Paul's Episcopal Church, 21 Centre St. Concord, NH 03301.** No phone calls please. E-mail: [rlrc1000@aol.com](mailto:rlrc1000@aol.com), subject line: SP Mus Min.

## REAL ESTATE

**IT DOESN'T GET ANY BETTER THAN THIS!** Spectacular oceanfront, two story townhouse for rent. Enjoy this 3 bedroom, 3 bathroom home with private beach access to Atlantic Ocean. Located in Indianlantic, Florida. Only an hour drive from Disney World and just 20 minutes from Cape Canaveral. **Available November 1.** For more information, contact **Mrs. Newton Wilbur at (321) 724-6157.**

## FOR SALE AND RENT

**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.

## TRAVEL

**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 trips for fall 2002-2003. Contact Worldwide, a mission creation of FRESHMINISTRIES, for information and to inquire about clergy and youth leader familiarization trips. Ph: **800-260-5104;** E-mail: [wwpill1@aol.com](mailto:wwpill1@aol.com); website: [www.wwpilgrimages.org](http://www.wwpilgrimages.org).

## VOCATIONS

**GOD IS CALLING MANY!** Could He be calling you? Explore the possibility with a new Order of Lay Brothers, not living in community, dedicated to a life of prayer and service combining the contemplative and the active, within a traditional expression of the religious life in the modern world. Open to Episcopal laymen, both single and married. For more information write: **The Order of Saint Joseph, 604 Orleans Street, Natchez, MS 39120.**

# Fall CHURCH DIRECTORY

**AVERY, CA** (Calaveras Big Trees)  
**ST. CLARE OF ASSISI** Hwy. 4  
**The Rev. Marlin L. Bowman, v** (209) 795-5970  
 Sun Mass 9 (Sung)

**HOLLYWOOD, CA**  
**ST. THOMAS THE APOSTLE** (Hollywood Bl. & Gardner)  
<http://www.saintthomashollywood.org> (323) 876-2102  
**The Rev. Ian Elliot Davies, r**  
 Masses: Sun 8 (Low) 10:30 (High), Mon - Thurs 8 (Low), Tue 7, Thurs 7 (Sol); Sat 9:30 (Low)

**SAN DIEGO, CA**  
**ST. PAUL'S CATHEDRAL** Fifth Ave. & Nutmeg  
[www.stpaulcathedral.org](http://www.stpaulcathedral.org) (619) 298-7261  
 Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30, 5 Eu 12, 5:30, Sat MP 8:30 Eu 12.

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

**HARTFORD, CT**  
**CHRIST CHURCH CATHEDRAL**  
 Corner of Church & Main Sts.  
<http://www.cccathedral.org> (860) 527-7231  
**The Rev. Canon Anne Maloney, Interim d,** **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**  
 Sun Eu 8, 10. Daily Eu 12 noon

**WASHINGTON, DC**  
**CHRIST CHURCH, Georgetown**  
 Corner of 31st & O Sts., NW (202) 333-6677  
**The Rev. Stuart A. Kenworthy, r;** **the Rev. Marguerite A. Heninger Steadman;** **the Rev. Lyndon Shakespeare, asst r**  
 Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct-May), Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30. Noonday Prayers 12, EP 6. HVA

**ST. PAUL'S, K Street**  
 2430 K St., NW — Foggy Bottom Metro/GWU Campus  
**The Rev. Andrew L. Sloane, r;** **the Rev. Edwin W. Barnett, c**  
 Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B.  
 Daily Masses (ex Sat): 7, 6. Thurs & Prayer Book HDs: 12 noon also. Sat Mass 9:30, C 5-5:30, MP 6:45 (ex Sat), EP 5:45. Sat MP 9:15, EP 5:4 [www.stpauls-kst.com](http://www.stpauls-kst.com)

**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. Beverly Ramsey, d;** **the Rev. Jonathan Coffey,** **the Rev. Canon Richard Hardman,** **the Rev. Peggy Sheldon,** assisting; **Allen Rosenberg,** organist & choir dir  
 Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

**WEST PALM BEACH, FL**  
**HOLY TRINITY** 211 Trinity Place (Downtown)  
[www.holytrinitywpb.org](http://www.holytrinitywpb.org) (561) 655-8650  
 On the Intracoastal Waterway since 1896  
**The Rev. W. Frisby Hendricks III, r;** **the Rev. John W. Tucker,** **the Rev. Howarth L. Lewis, Jr.,** **the Rev. Dr. Raymond A. Liberti,** **the Rev. Canon James E. Rasnick, r-e.** **the Rev. Grant R. Sherk, p-i-r,** **the Rev. John F. Mangrum, p-i-r,** **Mace Graham, org-cho**  
 Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40 Mat. 10 Eu

**AUGUSTA, GA**  
**CHRIST CHURCH** Eve & Greene Sts.  
**The Rev. Theodore O. Atwood, Jr., r**  
 Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

**CHICAGO, IL**  
**ASCENSION** N. LaSalle Blvd at Elm  
**The Rev. Gary P. Fertig, r;** **the Rev. Richard Higginbotham**  
 (312) 664-1271 [ascensionchicago.org](http://ascensionchicago.org)  
**Sisters of St. Anne** (312) 642-3638  
 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

# Fall CHURCH DIRECTORY

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

**INDIANAPOLIS, IN**  
**CHRIST CHURCH CATHEDRAL** (317) 636-4577  
 125 Monument Circle, Downtown [www.cccindy.org](http://www.cccindy.org)  
 The Very Rev. Robert Giannini, dean and r  
 Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1

**KEOKUK, IA**  
**ST. JOHN'S** 208 N. 4th St. (319) 524-4672  
[stjohnke@interlink.net](mailto:stjohnke@interlink.net) Fax (319) 524-1116  
 The Rev. Bruce D. Blois, r  
 Sun Eu 8 & 10, Eu & healing 10 (1st Wed); Eu 10:30 (4th Tues)  
 River Hills Chapel; Prayer Groups Tues 6:30, Wed 9:15, A/C

**NEW ORLEANS, LA**  
**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
 2919 St. Charles Ave.  
 On the street car line at the corner of 6th St.  
[www.edola.org/cathedral](http://www.edola.org/cathedral)  
 The Very Rev. David duPlantier, d  
 Sun Eu 7:30 (1928) 9, 11. Christian Formation 10:10, Daily  
 Eu: M and F 12:15, Tu and Th 5:30, W and S 9:30 (W: HS).

**BOSTON, MA**  
**THE CHURCH OF THE ADVENT** (617) 523-2377  
 30 Brimmer Street Website: [www.theadvent.org](http://www.theadvent.org)  
 Email: [office@theadvent.org](mailto:office@theadvent.org)  
 The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, the Rev. Patrick T. Gray, c; the Rev. David J. Hogarth; Carrie Reiger, Pastoral Asst for Youth Work  
 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

**KANSAS CITY, MO**  
**OLD ST. MARY'S** 1307 Holmes (816) 842-0985  
[www.stmaryskcmo.org](http://www.stmaryskcmo.org)  
 Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

**LAS VEGAS, NV**  
**CHRIST CHURCH** 2000 S. Maryland (702) 735-7655  
 1 mile off Strip christissavior@lvcm.com  
 H Eu Daily (ex Sat)

**CAPE MAY, NJ**  
**CHURCH OF THE ADVENT** Franklin & Washington Sts.  
 The Rev. Dr. James A. Fisher, r (609) 884-3065  
 Sun Eu 8 & 10:30, Thursday 12

**HACKENSACK, NJ**  
**ST. ANTHONY OF PADUA** 72 Lodi St.  
 The Rev. Brian Laffler, SSC  
 Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

**NEWARK, NJ**  
**GRACE CHURCH** 950 Broad St., at Federal Sq.  
 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. Robert Dinegar, Ph.D., assoc.; the Rev. Beth Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Garcia, d; Mr. Gerald Near, music director; Mr. J. Michael Case, organist  
 Sun H Eu 7:30, 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. (212) 378-0200 [www.stbarts.org](http://www.stbarts.org)  
 Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, 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.

**PARISH OF TRINITY CHURCH**  
 The Rev. Daniel P. Matthews, D.D., Rector  
 The Rev. Samuel Johnson Howard, Vicar  
 (212) 602-0800 Internet: <http://www.trinitywallstreet.org>  
**TRINITY** Broadway at Wall  
 Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4  
**ST. PAUL'S** Broadway at Fulton  
 Sun H Eu 8  
 Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)  
 Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
 Daily Morning Prayer 8:45; H Eu 12:10

**RESURRECTION** 119 E. 74th St. (212) 879-4320  
[www.resurrectionnyc.org](http://www.resurrectionnyc.org)  
 The Rev. Canon Barry E. B. Swain, r  
 Sun Low Mass 8:30, High Mass 11, T/Th/F EP 6, Mass 6:15, Wed Mass 12, EP & Ben 6:15, Sat C 11:30, Mass 12.

**ST. THOMAS** 5th Ave. & 53rd St. (212) 757-7013  
[www.sainthomaschurch.org](http://www.sainthomaschurch.org)  
 The Rev. Andrew C. Mead, r; The Rev. Canon Harry E. Krauss, sr c; The Rev. Park McD. Bodie, c; The Rev. Robert H. Stafford, asst  
 Sun Eu 8, 9, 11, Choral Ev 4/Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30 at Eu 10:30, Choral Ev Wed 12:10, Sat Eu 10:30

**ASHEVILLE, NC**  
**CATHEDRAL OF ALL SOULS** (Biltmore Village) (828) 274-2681  
 2 Angle St.  
[mail@allsouls cathedral.org](mailto:mail@allsouls cathedral.org)  
 H Eu Sun 8, 9, 11:15. Wed noon, 5:45

**PHILADELPHIA, PA**  
**CHURCH OF THE ANNUNCIATION, B.V.M.**  
 324 Carpenter Lane (19119-3003)  
 The Rev. David L. Hopkins r  
 Sun Mass 9 (Low), 11 (High). Thurs 10 (Low)

**SELINGROVE, PA**  
**ALL SAINTS** (570) 374-8289  
 129 N. Market  
 Sun Mass 10. Weekdays as anno

**WHITEHALL, PA** (NORTH OF ALLENTOWN)  
**ST. STEPHEN'S** 3900 Mechanicsville Rd. (610) 435-3901  
 The Rev. William H. Ilgenfritz, r; The Rev. Mark W. Lewis, c  
 Sun 7:30 MP; 8 & 10:30 H Eu; 9:15 Sunday School; 10:30 Childcare available. Daily Mass: M/W/F 12:15. Tues Healing Mass and Unction 9:30 & Th 7; Sat 10 (11 Confessional). Traditional Prayer Book Services. All welcome!

Be sure to include your church in the **TLC Church Directory** listing for **2003**. Call Tom Parker at (414) 276-5420 ext. 16 for special rates.

**PROVIDENCE, RI**  
**ST. STEPHEN'S** (401) 421-6702  
 The Rev. John D. Alexander, r [www.sstephens.org](http://www.sstephens.org)  
 Sun Masses 8, 10 (Sol). Daily as posted.

**CHARLESTON, SC**  
**CHURCH OF THE HOLY COMMUNION** (843) 722-2024  
 218 Ashley Ave.  
 The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c  
 Sun Mass 8 (Low) 10:30 (Solemn High)

**GREENVILLE, SC**  
**CHRIST CHURCH**  
 N. Church St. (downtown) [www.ccgsc.org](http://www.ccgsc.org) (864) 271-8773  
 The Rev. Dr. Robert S. Dannels, r; the Rev. Dena S. Bear; the Rev. Chris Ditzenberger  
 Sun HE 7:45, 9:15, 9:45, 11 & 5; 11 Ch S; Tues 7 HE & HS; Wed HE 7, 10:30 & 6

**SUMMERVILLE, SC**  
**THE CHURCH OF THE EPIPHANY** (843) 442-4034 (cell)  
 212 Central Avenue 29483  
 The Rev. Robert Switz, r  
 Sun Mass 8 (Low)

**CORPUS CHRISTI, TX**  
**CHURCH OF THE GOOD SHEPHERD** (361) 882-1735  
 The Rev. Ned F. Bowersox, r 700 S. Upper Broadway  
 The Rev. Frank E. Fuller, asst [www.cotgs.org](http://www.cotgs.org)  
 The Rev. Ben Nelson, d  
 Sun 8, 10:15 & 6. Weekdays as anno

**DALLAS, TX**  
**INCARNATION** 3966 McKinney Ave.  
 The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon  
 Sun Eu 7:30, 9, 9:15, 11:15, 5. M/Thurs H Eu 12 noon. Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon; Sat MP 8, 8:15 H Eu, Reconciliation of Penitents 9-10. (214) 521-5101

**HOUSTON, TX**  
**PALMER MEMORIAL** 6221 Main Street (77030)  
 Across from the Texas Medical Center and Rice University  
 (713) 529-6196 [www.palmerchurch.org](http://www.palmerchurch.org)  
 Fax: (713) 529-6178  
 The Rev. James W. Nutter, r; the Rev. Kenneth R. Dimmick; the Rev. Ed Gomez; the Rev. Mary A. Royes.  
 Sun Eu 7:45, 9, 11, 6; Ch S 10, 5 Contemp. Youth Serv.; Wkday Services; Sat 6 Taize Eu.; St. Bede's, Sun 9, Student 5, Chapel 9, 6

**MILWAUKEE, WI**  
**ALL SAINTS CATHEDRAL** 818 E. Juneau  
 The Very Rev. George Hillman, dean [ascathedral.org](http://ascathedral.org)  
 Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

**PARIS, FRANCE**  
**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
 23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00  
 The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Bernard Vignot, Francophone ministry the Rev. Nathaniel Hsieh, Taiwanese ministry; the Rev. Sharon Gracen, canon pastor  
 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

## LUTHERAN

**MOJAVE, CA**  
**HOPE CHURCH** K and Inyo Streets  
 The Rev. William R. Hampton, STS  
 Sun Eu 10

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

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