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27	28	29	30	31		

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6	7	8	9	10	11	12
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Volume 225 Number 14

The mission of The Living Church Foundation is the promotion and support of orthodox, catholic Anglicanism within the life of the American Episcopal Church.

THIS WEEK



The Cover (and above): The memorial banner and display in front of St. Paul's Chapel, New York City; the "Year of Ministry" timeline (located below banner) at St. Paul's since September 11. Rick Wood photos

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BY SUE GRISHAM

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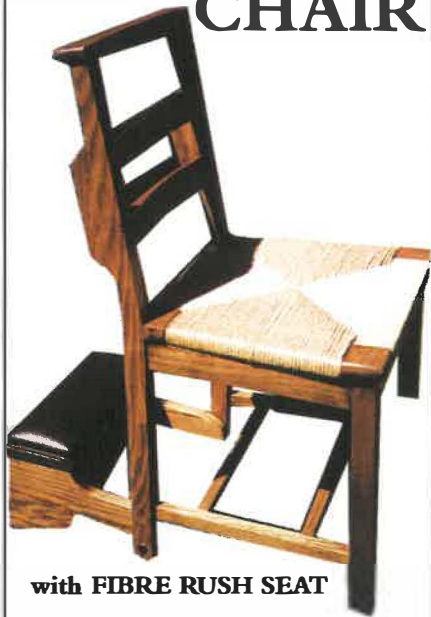


St. Deiniol's Residential Library in Hawarden, Wales, a popular place for sabbaticals, offers overnight accommodation, conference rooms, a coffee shop and an exhibition on the life and work of William Ewart Gladstone. (Patricia Nakamura photo)

The Fall Book Issue

- 5 Books**
Jan Karon, Margaret George, Peter C. Hodgson ...
- 26 Short & Sharp**
Louis Weil, Malcolm Boyd, Debra Farrington ...

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SUNDAY'S READINGS

The Church and the Harvester

'He sent to collect his produce' (Matt. 21:34)

The 20th Sunday after Pentecost

Isaiah 5:1-7; Psalm 80 or 80:7-14; Phil. 3:14-21; Matt. 21:33-43

When Jesus introduced the metaphor of the vineyard for this parable, he used an image well known among Jews. This week's epistle and psalm both contain references to the vineyard.

For Isaiah the hedges around the vines have come down because Israel had gone after other gods (5:7) The psalm contains an earnest prayer for the boars to be turned away as a sign of the Lord's protection (vs. 13,14). Jesus takes this and adds a significant dimension. He identifies the disobedience of the tenants. Exactly what this is emerges as we follow the metaphor closely. The imagery includes the owner of the vineyard, tenants who run it, the harvest of grapes, and refusal to give the harvest to the owner. Where is Jesus going with this?

Matthew gives us assistance for this interpretation. He has written into his gospel a filter for interpreting what he wrote. The apostle John put a filter in his prologue, and Matthew does this in his conclusion (28:18-20). We have named these verses the great commission, which unfortunately sets mission as an add-on. That was not Matthew's intent. Mission is not to be a special category; rather mission is the permeating thread in his gospel, in the ministry of Jesus, and in the essence of the church.

Now the pieces can fall together. Israel did, in fact, have the prayer of

the psalm answered. God did restore protection to his people. He showed the watching world once more that he blesses those who follow him. The owner of the vineyard loves his tenants and gives them special care.

The harvest the owner wants is the inclusion of those outside the vineyard. The tenants, however, don't care about these people as the owner does. They would leave them outside and keep the fruit for themselves.

If the tenants won't act as distributors, then, as the Jewish listeners themselves said (21:41), the owner will take the vineyard from them and find tenants who will be willing agents for distribution (21:43).

We can now see the obedience Jesus expects — to collect the harvest for the owner. Obedience means we develop eyes that see the neighborhoods, the colors, and ethnicity of those we have overlooked. It means we bring into everyday parlance names and places where the gospel is only vaguely understood. It means we send people to what is called the "10/40 Window," from western Morocco to western China, where 2 billion people live who have no clue of the love of the Lord.

He is the Lord of the harvest, and he intends us to be agents who see and love and go make disciples of each and every nation. Otherwise he will depart from us and find others who will.

Look It Up

What are addresses, locations, and peoples of some of those outside the vineyard?

Think About It

Other reactions to this same message — Luke 4:28,29; Acts 22:21.

Next Sunday

The 21st Sunday after Pentecost

Isaiah 25:1-9; Psalm 23; Phil. 4:4-13; Matt. 22:1-14

BOOKS

In This Mountain

By Jan Karon.
Viking/Penguin Putnam. Pp. 382. \$25.95.
ISBN 0-670-03104-6.

Here is the seventh book in the beloved — not too strong a word here — Mitford years chronicles of Fr. Timothy Kavanagh, his bride the vivacious

JAN KARON



In This Mountain

artist and writer Cynthia Coppersmith, his informally adopted son Dooley Barlow, and all the other strongly individual characters, including of course Barnabas and Violet, who live in Mitford, N.C.

Back in his favorite town, in the little yellow house next to his former home, Fr. Tim suffers retirement blues. Cynthia's star is rising in the children's book sky, Dooley is a college man in Athens, Ga.; Fr. Tim is not sure what he is at this time in his life.

He gets himself into all sorts of situations and predicaments. "The man in the attic" returns to Mitford in need of a job, a home, and acceptance; the search for Dooley's scattered siblings intensifies; Bishop Stuart Cullen decides to build a cathedral. Edith Mallory, who comes across as a sort of Wicked Witch of the West, "buys" a tense and scary hour of the priest's time. And along the way Fr. Tim becomes the medical profession's worst example of how to live with diabetes.

Jan Karon promises us two more Mitford novels, the last to appear in 2005, and a Bedside Companion reference, so we can chuckle at Uncle Billy's jokes and check the recipe for marmalade cake. Would-be Mitfordians can visit on the web at www.mitfordbooks.com.

Patricia Nakamura

Pneumatology

The Holy Spirit in Ecumenical, International and Contextual Perspective.

By Veli-Matti Kärkkäinen.
Baker Book House. Pp. 200. \$15.99 paper.
ISBN 0-8010-2448-X.

"In recent years," begins Veli-Matti Kärkkäinen, a Finnish theologian and consultant to the World Council of Churches, "one of the most exciting developments in theology has been an unprecedented interest in the Holy

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BOOKS

Spirit." The result has been more attention than in many centuries of the church's life to the office and work of the oft-neglected third Person of the Trinity.

Kärkkäinen looks at 20 centuries of pneumatology and covers thinkers from St. Basil to Luther to Aimee Semple McPherson. On the way, he mentions the Shakers, Schleiermacher, St. Seraphim of Sarov and Barth, but pays little attention to Anglican writers. His clear statement of differences between Christians in understanding about the Holy Spirit is consistently helpful, however.

A surprising omission is a treatment of the epiclesis in eucharistic theology. This invocation of the Holy Spirit during the Eucharist is an important aspect of the development of pneumatology in the sacramental sphere. Kärkkäinen likewise mentions the sacrament of confirmation and its place in conferring the Holy Spirit on Christians just twice in almost 200 pages — underscoring a tendency to see the Spirit's work as largely outside the liturgical life of the church.

Kärkkäinen's wide acquaintance with contemporary Lutheran, Roman Catholic, pentecostal and Orthodox thought makes him an able guide to the "pneumatological renaissance" whose appearance and major thinkers he chronicles.

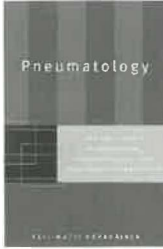
*Richard Mammana
New York, N.Y.*

Mary Called Magdelene

By Margaret George.
Viking. Pp. 630. \$27.95.
ISBN 0-670-04096-1.

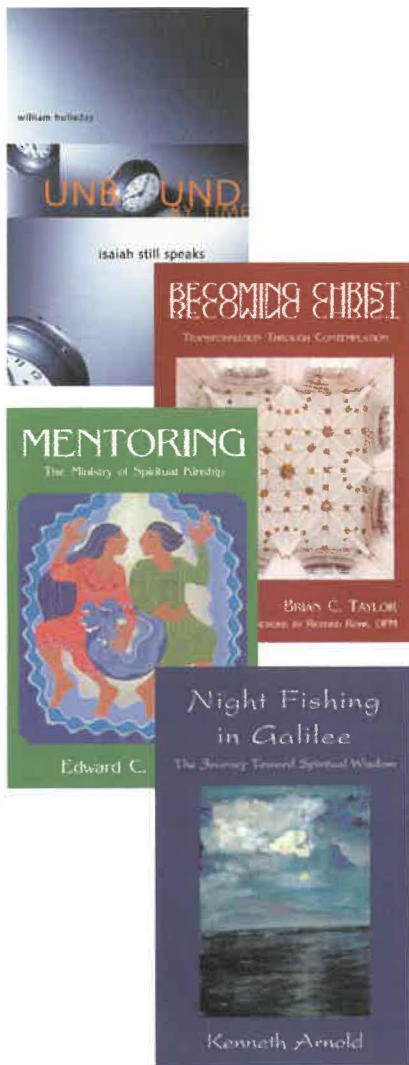
Best-selling author Margaret George has created a remarkable piece of fiction in *Mary Called Magdalene*. I've always wondered about Mary Magdalene. Who was she? A prostitute and sinner? Or a disciple of Jesus? What was she like as a child? What really was her relationship with Jesus? Was there a chemistry between them? George's account of Mary's life, while fiction, yet grounded in both biblical and secular historical research, gives some possible answers.

The book is divided into three parts:



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Part One — The Demons, Part Two — Disciple, and Part Three — Apostle. It begins with Mary as a naïve child learning about the world as her family journeys away from her secluded land of Magdala. Her mind set against marriage, she pleases her parents with her choice of a husband anyway. Later, she conceives a daughter. During this entire time, she is seduced mentally by a forbidden idol against which she had been warned early on by her protective father. Her possession drives her away from her husband, her child, and her homeland to Capernaum, out into the desert to cure the demons. She becomes a nomad, falling into “sin” with her continued possession. Then she meets Jesus, who cures her of the demons, teaches her, and transforms her.

This is the story of women everywhere, challenged by their families, the societies they live in, and their faith. Margaret George's other books, *The Autobiography of Henry VIII*, *Mary, Queen of Scotland and the Isles*, and *The Memoirs of Cleopatra*, are next on my reading list.

Renee Ostrowski Weber
Wauwatosa, Wis.

Cistercian Abbeys, History and Architecture

By Jean-François Leroux-Dhuys.
Photographs by Henri Gaud.
Könemann Press. Pp. 399. \$40.
ISBN 3-89508-894-3.

Religious history usually isn't handed to us on a silver platter. Yet Könemann's flashy coffee table exposé of the precious Cistercian abbeys of Europe decorates a parlor as beautifully as it educates its readers in religious excitement in Europe between 1075 and the French Revolution.

Photographs by Henri Gaud complement the text written by Jean-François Leroux-Dhuys, a long-time adherent of French abbey preservation. English speakers are fortunate Könemann sought to translate the book into Eng-

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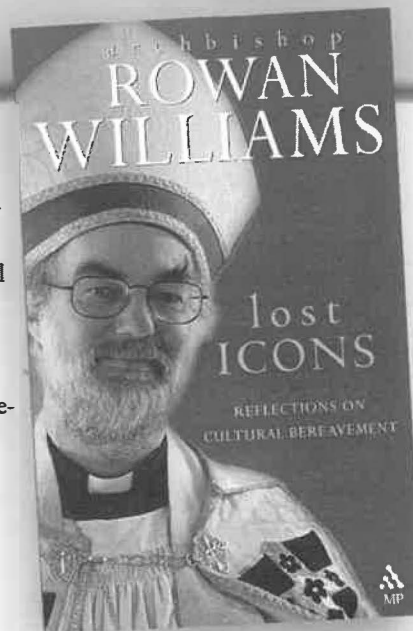
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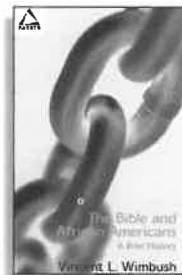
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BOOKS

lish; it took three translators and an English editor.

The Cistercians went back to basics. Because of the excesses rampant among the Benedictines who had wandered from the original rule of St. Benedict of Nursia, churches became too big, their trappings became too fancy, the stained glass windows became too gaudy, and the monks themselves became too preoccupied with the layers of liturgy superimposed on the Eucharist.

The Cistercians engaged in an unbelievable building program that peppered medieval Europe with 351 abbeys by the time St. Bernard of Clairvaux, the great anchor of Cistercian faith, died in 1153. The numbers grew steadily, varying from two houses a year to 10, and by the beginning of the Renaissance the Cistercians had more than 700 houses. Simplicity was their aim, in dress, ornament, and life.

The West's gradual political and religious upheavals in the 15th, 16th and 17th centuries chiseled away at the majestic and seemingly indestructible homes of the Cistercians. The Protestant Reformation in Germany, protestant and Catholic revolts in France, monastic intolerance under Henry VIII in England, and outright monastic destruction by Oliver Cromwell in Ireland left the Cistercian fabric in tatters.

Many of the greatest abbeys are in ruins now. But even, as Gaud's photographs show, there is beauty in the fallen stones.

The book deserves a prominent place in a library or living room where it can be enjoyed for its historical, religious and artistic merits.

*Gary Freeman
Danvers, Mass.*

All We Know of Heaven

By Rémy Rougeau.
Houghton Mifflin. Pp. 226. \$23.
ISBN 0-618-09499-7.

Rémy Rougeau writes about what he knows. That's good. But what's better is that he writes about what we want to know: Heaven. *All We Know*

of *Heaven* traces young Brother Antoine's novice years within the not-so-predictable confines of a Cistercian Abbey. Cistercians lead a pretty strict life, and they don't talk. Rougeau, himself a monk in a Benedictine abbey in the Midwest, expresses beautifully in text what his Cistercian monks gracefully map out in hand motions.

A day in the life of a monk isn't as humdrum as the non-initiated would suspect; one of Br. Antoine's confrères

is hypnotized by fire, and eventually is consumed by it; a bank robber evades the police by escaping into the monastery woods; and Br. Antoine devises a complicated plot to obtain his personal interview with a Tibetan monk.

To be sure, there is plenty of love and respect in the book: for the brothers, for Br. Antoine's life, and indirectly, for Rougeau's own sequestered life, and his (and by inference, our) preparation for heaven.

Gary Freeman
Ipswich, Mass.

The Rescue of Jerusalem

The Alliance Between Hebrews and Africans in 791 B.C.

By Henry T. Aubin.

Soho: Distributed by Farrar Straus Giroux.
Pp. 398. \$30. ISBN 1-58947-275-0.



In 701 B.C., the Assyrian king Sennacherib, at the head of a vast army, invaded the rebellious kingdoms of Phoenicia, Philistia and Judah. The Assyrian forces began a siege of Jerusalem, the

capital of the southern kingdom of Judah. But for some unknown reason, the Assyrians lifted the siege and returned to their capital, Nineveh, in Mesopotamia. The Tanakh (Old Testament) contains three similar accounts of these events: The Second Book of Kings, 18:3-19:37 (the earliest account), the Book of Isaiah, chapters 36 and 37, and the Second Book of Chronicles, chapter 32.

Henry T. Aubin, a reporter for the

Montreal Gazette, notes that an Egyptian military expedition under Taharqa — a Kushite or Nubian royalty — was instrumental in repulsing the Assyrian invaders and thereby saving Jerusalem from utter destruction. The deliverance of Jerusalem was vital for the development of

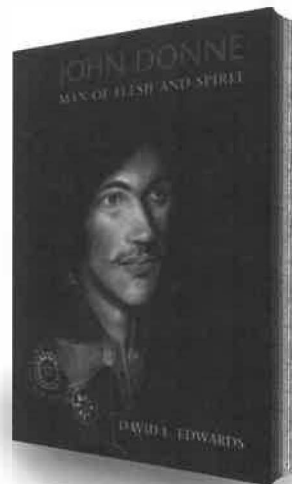
Judaism and hence Christianity as well as Islam. "Without the Kushites' role in 701 B.C., then the world would have become inconceivably different."

Unfortunately, most scholars have either neglected or deliberately overlooked this "momentous African con-

JOHN DONNE

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tribution to [world] history." Aubin attempts to remedy this neglect. He undertakes a daunting task which he accomplishes by scouring innumerable scholarly sources and succeeds in establishing his thesis in a logical manner while in the process illuminating the Kushites or Nubians and their remarkable attainments.

Aubin's brilliant exegesis of bibli-

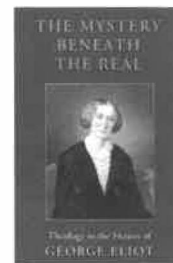
cal texts coupled with deft analysis of numerous ancient, historical and scholarly sources supports his conclusion that these black Africans were responsible for saving Jerusalem in 701 B.C. Their contribution — and Aubin's — are monumental.

Z. Peter Tokathian
Riverside, Ill.

The Mystery Beneath the Real

Theology in the Fiction of George Eliot

By Peter C. Hodgson.
Fortress Press. Pp. 244. \$20 paper.
ISBN 0800634365.



In his preface to this work, Prof. Hodgson quotes a letter of George Eliot's in which she claims that "The highest 'calling and election' is to do without opium and live through all our pain with conscious, clear-eyed endurance." This statement contains the basic concepts that inform what Hodgson describes as Eliot's representation, in her thought and in her novels, of a "future religion." Asserting that George Eliot's life and thought represent a religious pilgrimage, Hodgson argues that she "was seeking to move through and beyond evangelicalism and the religion of humanity to something new . . . a religion of the future."

Hodgson discusses Eliot's fiction, beginning with her first work, a collection of three novellas titled *Scenes of Clerical Life*, and proceeds chronologically through her works, concluding with *Daniel Deronda*, her last novel. He shows most clearly and easily Eliot's presentation of a "truthful" religion, and a religion attuned to redemption through suffering.

In the final chapter, with the framework of her thought established and the information from the novels presented for the reader, Hodgson proceeds to draw the threads of his argument together along with lines of thought from post-modern theology into a convincingly cohesive fabric.

I appreciated Hodgson's willingness to present his argument in language available to the generalist. His explanations of theological positions and of historical religious thinkers were succinct and clear; his summaries of the novels were also well done. Both together provided a framework that well supported his argument.

Mabel DuPriest
Racine, Wis.

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Archbishop Carey Takes Some Fellow Bishops to Task

In his final presidential address to the Anglican Consultative Council (ACC) in Hong Kong, the Most Rev. George L. Carey, Archbishop of Canterbury, bluntly summed up both the good and the bad that had occurred since his installation in 1990 as head of the Anglican Communion.

During that time, Archbishop Carey told the Communion's highest legislative body, that there has been continuing progress toward interdependence, the elimination of apartheid in South Africa, and an increased awareness of poverty and the crushing burden of

debt in the Developing World. "Those accomplishments are shadowed, however, by the ominous specter that the Anglican Communion may come unglued as a result of dioceses and individual bishops taking unilateral action, usually (but not always) in matters to do with sexuality."

Archbishop Carey singled out the Australian Province of Sydney for threatening to go ahead with licensing laity to preside at the Eucharist, and those primates responsible for creating the Anglican Mission in America (AMiA). Archbishop Carey saved his

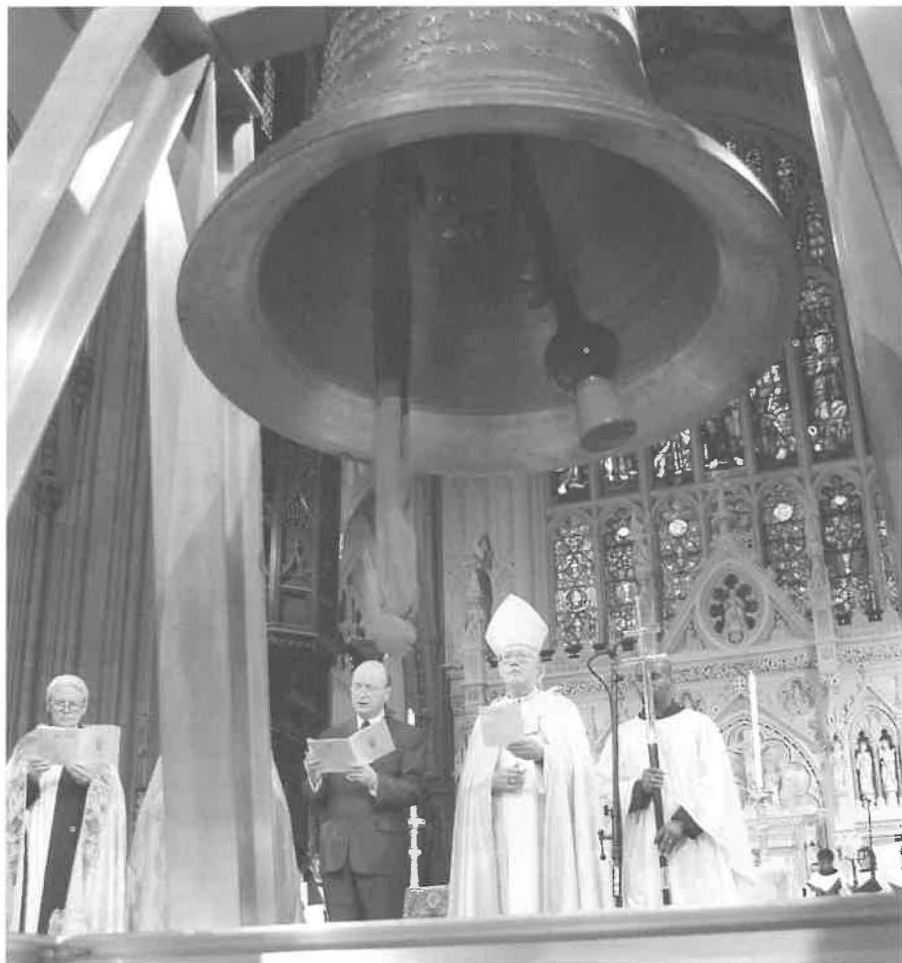
harshest criticism, however, for the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, over his deposition of the Rev. David Moyer and the Rt. Rev. Michael Ingham, Bishop of New Westminster (Canada), for his leadership role in getting his synod to adopt a resolution authorizing the creation and implementation of a liturgy to bless same-sex unions. The situation was serious enough, Archbishop Carey said, that he called for the ACC to pass a resolution calling on all bishops and dioceses to consult widely with the rest of the Communion before considering matters of faith and order that could affect the unity of the Communion. The resolution was still under consideration when *THE LIVING CHURCH* went to press.

Bishop Bennison was not in Hong Kong, but Bishop Ingham was present and lashed out at Archbishop Carey, suggesting that in criticizing individual bishops and dioceses by name he had abused his presidential office and further undermined the unity of the Communion he sought to promote.

"Bishops are responsible not only to the Communion, but to their own dioceses," he said. "Bishops in our province, as in most, are elected by synods and are accountable to them, as well as to each other. Lambeth resolutions are not binding on diocesan synods."

Reaction to Archbishop Carey's address met with a mixed response and heightened long-standing tensions between those who believe that scripture should be adapted in order to remain culturally relevant and those who hold to a traditional interpretation of faith and order. On the day *TLC* went to press, a "closed-door," reconciliation meeting among representatives from the Anglican Church of Canada and representatives from several provinces of Africa occurred. Results were not yet available on Sept. 18.

The Anglican Communion News Service and Virtuosity contributed to this report.



Leo Sorrel photo

BELL OF HOPE: In a sermon at the unveiling of the Bell of Hope on Sept. 11 at Trinity Church, Wall Street, the Most Rev. George L. Carey, Archbishop of Canterbury, said the bell would serve as an enduring symbol of "the many acts of heroism — individual and collective — that helped to save lives and provide comfort and support to those in need and distress" after the terrorist attacks at the World Trade Center the year before. The bell was given by the City of London in gratitude for the contribution that Trinity and St. Paul's Chapel provided during the relief and recovery efforts at Ground Zero.

Fire Destroys Alaska Church

A fire on Sept. 3 destroyed St. Matthew's Church in the remote village of Beaver, Alaska. There were no injuries, but nearly everything inside the building was destroyed including historical records and an altar hanging made of beadwork by a member who is now deceased. Despite the loss, the congregation is determined to have a new structure built in time for Christmas services this year.

Beaver, pop. 100, was founded in 1910 and is located approximately 100 air miles north of Fairbanks on the Yukon River. It has no fire department. The church, which was consecrated in 1987, was built of logs and did not have running water.



Scott Fisher photo

St. Matthew's will attempt to rebuild by Christmas with a \$7,000 insurance settlement.

The fire had burned for some time before it was discovered about 4 p.m. by a member, Jenny Pitka. She was walking by and noticed that the windows were blackened. Villagers were quickly summoned by telephone and they attempted to extinguish the blaze using fire extinguishers and water buckets drawn from the Yukon.

"We all went down there and started rounding up fire extinguishers and looking for hoses," Village Chief Charleen Fisher-Salmon told *The Fairbanks News-Miner*. "It's hunting season so a lot of the key people were out of the community. We did the best that we could."

The next day the intensity of the blaze was defined by the melted brass altar cross and the depletion of all but two of the fire extinguishers located in Beaver. Villagers were able to salvage the steeple, its bell and a beloved birch tree that stands in front of the burned-out church shell, according to the *News-Miner*.

The contents of the building were insured for about \$7,000, according to the Rt. Rev. Mark L. MacDonald, Bishop of Alaska. For now, Bishop MacDonald said, the congregation will worship in the nearby mission house (rectory), but the congregation is hoping that the insurance settlement and supplemental gifts of money as well as perhaps labor will help them to rebuild in time for Christmas. There is no other place large enough in Beaver to accommodate everyone.

Deposed Rector Returns to Philadelphia Pulpit

Despite being deposed by his bishop [TLC, Sept. 29], the Rev. David L. Moyer returned to the pulpit of the suburban Philadelphia parish where he has served as rector since 1989. At the annual assembly of Forward in Faith North America last month, the Most Rev. Bernard A. Malango, Archbishop of Central Africa, promised that members from other provinces of the Anglican Communion would stand in solidarity with Fr. Moyer and the Church of the Good Shepherd, Rosemont.

"The singing of *Lift High the Cross* raised the roof as the new fall season began in earnest at Good Shepherd this morning," wrote Vincent O. Eareckson, a lay member of the congregation. "We returned to the full Solemn High Mass with the full choir, the full Sunday school program and the adult forum. [It was] back to 'normal' after all of our 'vacations.'"

The Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, deposed Fr. Moyer on Sept. 5, but in an unusual set of circumstances, Fr. Moyer's canonical license was transferred to the Diocese of Upper Shire in the Province of Central Africa. From there the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh, accepted Fr. Moyer as a canonically resident priest of his diocese. Fr. Moyer may continue to serve for 60 days without a license from Bishop Bennison at Good Shepherd. In an interview with *The Philadelphia Inquirer*, Bishop Bennison said if Fr. Moyer attempts to serve beyond that time he would seek to have a civil court remove him.

The two "informational meetings" called by Bishop Bennison with members of Good Shepherd were tempestuous, according to a report in the *Inquirer*. Bishop Bennison was interrupted repeatedly and shouted at on Sept. 12 when 28 persons attended. A second meeting attended by 45 on Sept. 14 went more smoothly. A third was planned for Sept. 23.

During a Sept. 11 visit to Trinity, Wall Street, in New York City, the Most Rev. George L. Carey, Archbishop of Carey spoke with Bishop Bennison for about 30 minutes by telephone. Archbishop Carey spoke of the need for "interconnectedness" among worldwide members of the Anglican Communion and expressed concern that Bishop Bennison's deposition of Fr. Moyer might create further opportunities for members of the Anglican Mission in America (AMiA) to chip away at the unity the Communion has worked so hard to achieve, according to a report in *The Pennsylvania Episcopalian*.

BRIEFLY...

The Rev. **Basimaki Byabasaija**, an Anglican priest in the Congo, was murdered by members of the Wangiti tribe as he was attempting to travel to Hong Kong for a meeting of the Anglican Consultative Council. Fr. Byabasaija was the assistant to the secretary and coordinator of the HIV/AIDS network in the Diocese of Boga in the Anglican Province of Central Africa.

Western Louisiana Celebrates Bishop's Investiture



Bob Harwell photo

Bishop MacPherson and his wife, Susan, at the peace.

Two days of services and celebrations around the Diocese of Western Louisiana preceded a service of "recognition and investiture" for the Rt. Rev. David Bruce MacPherson, who was previously installed as bishop coadjutor Sept. 14 at St. Mark's Cathedral in Shreveport.

The Rt. Rev. William Smalley, Bishop of Kansas and president of Province 7, presided. Twelve other bishops took part.

The standing-room-only congregation of some 1,400 was treated to a choral performance from a 150-plus-member choir made up of singers from across the diocese as well as a "praise band," also drawn from across Western Louisiana, that performed contemporary music

during the Eucharist.

Bishop MacPherson, a native of Canada, was elected coadjutor on April 20 from a field of nine candidates. At the time of his election, he was Bishop Suffragan of Dallas. He has been resident in Western Louisiana since July, when he began working with the Rt. Rev. Robert J. Hargrove, Jr., diocesan bishop, who will retire Nov. 1.

Bishop MacPherson will be the third Bishop of Western Louisiana. The diocese was created some 25 years ago and comprises the bulk of Louisiana with the exception of the parishes surrounding Baton Rouge and New Orleans. Diocesan headquarters is located in Alexandria.

Mrs. Griswold Appeals for Renewed Giving to Diocese of Jerusalem

Jerusalem2000, a capital campaign to support the churches, schools and hospitals of the Diocese of Jerusalem, is due to conclude at the start of Advent. Its chair in the United States used an innovative communications medium to urge renewed giving as the latest round of violence in the region enters its third year.

Phoebe Griswold, wife of the Presiding Bishop, the Most Rev. Frank T. Griswold III, gave an interactive, Internet press conference to about 20 Episcopal communicators on Sept. 12. Participants from as far away as Hawaii watched a live video interview between Mrs. Griswold and Dan England, director of communication at the Episcopal Church Center in New York City. Viewers could call a toll-free telephone number with questions which Mrs. Griswold then answered live.

Life is currently dreadful for Palestinians in the Holy Land, Mrs. Griswold said. In addition to the violence,

there are round-the-clock curfews in many cities. A considerable amount of what little infrastructure existed in Palestinian-administered areas of the region was destroyed or damaged during Israeli military incursions which began last spring.

"The church provides hope," Mrs. Griswold explained. "We have been there for more than 200 years. We sometimes mistakenly think that all Anglicans look like us. That is just not true."

There are about 7,000 Palestinians in the region who belong to the Episcopal Church in Jerusalem and the Middle East, a considerable percentage of the total number of Palestinian Christians in the region. Since the capital campaign began, the Diocese of Jerusalem has received \$7.5 million from donors throughout the Anglican Communion. Episcopalians gave \$500,000 in 2000 and \$400,000 last year.

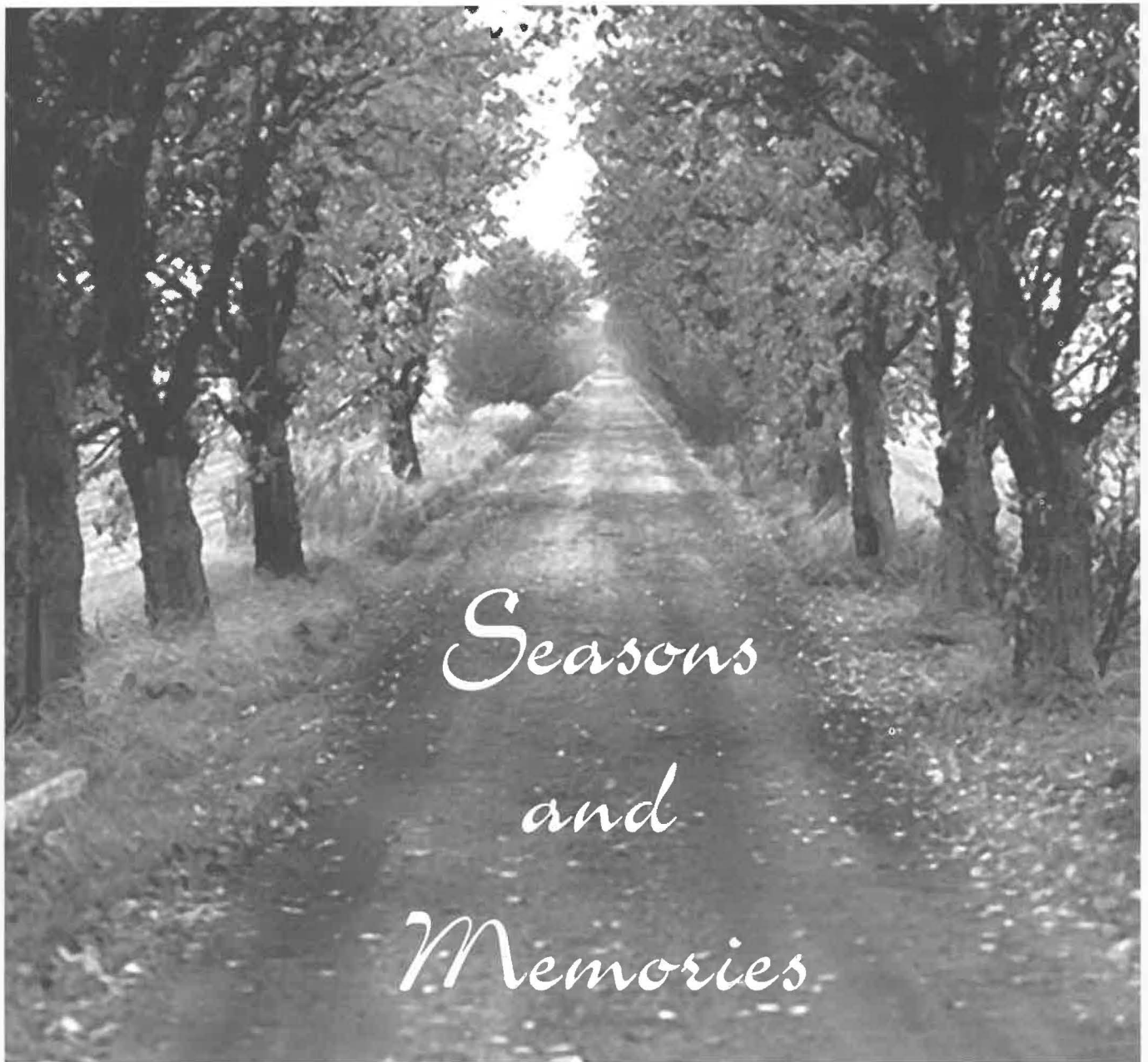
With the money, the Diocese of Jerusalem has built schools such as a



Mrs. Griswold during the webcast.

relatively new one where young men escape the hopelessness of refugee camps by learning a vocational skill. The diocese has also expanded services at a hospital it owns, one of the few providing care in the region. Mrs. Griswold said the Episcopal Church and the Diocese of Jerusalem have a number of safeguards to ensure that its funds do not fall into the hands of corrupt politicians or terrorists.

• More News, page 25 •



Seasons and Memories

By Donna Devlin

*blue sky, deep and big
orange-speckled Jersey sand dunes
October's Monarchs*

I've been thinking about memory and memories, the kind that make the monarchs come to the Jersey shore each October on their incredible migration south and the kind that make me smell salt in the air when I think of building sand castles.

Seasons change, lives change. We begin anew the cycle of our lives with the church year. We remember and relive our beginnings. Creation with the readings in Advent. Lent's somber thoughtfulness pervades our worship and strips away the trappings of flowers, the polished silver chalice, the brass candlesticks. We face basics,

examine faith. Our ending retold in the Holy Week drama leads us to the promise of eternal life as pledged in the Easter stories. In between the great events — birth and death — we live out our ordinary lives in Ordinary Time. We make our memories.

*easel trees, canvas skies
portraits in clouds
made with my mind*

My mother, whose memory now is very fragile, was looking at the sky one day as we drove down Route 18. It was a pale blue sky with piles of wispy clouds overhead. Mom is not easy to understand when she talks most times now, but as she started to reminisce, her speech became clearer and easy to understand. She talked about when she and my children looked into the sky and

saw dragons and horses and tea cups floating there in the cloud shapes. She was drawn back into a time before illness and debility struck. As was I.

I went off into my own remembering — digging in the sand, building a world of castles and magic, picking the soft, mauve blossoms of sheep's clover to decorate the beach house, watching the dolphins arch their way down the coast, hunting under the boardwalk for coins dropped from the concessions above, saving the coins to ride the beach train, dangling my bare feet over the edge of the wooden bridge in the cow meadow on our Howell farm, walks in fog so thick there was nothing beyond.

*sand pail days
Sheep's Clover growing
on the windswept dunes*

Advocates for Animals

By Sue Grisham

My children's memories include dishes in the sink, not the neatest house on the block, dragons that lived just beyond the wall of the castle I painted on their bedroom wall, times when we wondered at the beauty of the many different kinds of toadstools and fungi that grew in the damp part of our lawn, the night we took pictures of the huge, intricate spider web strung with moisture that stretched across two tree limbs, the goofy stories and poems I wrote and tried out on them, walks in the swirling snow.

*the child smiled
grinned, giggled, laughed out loud
sunshine*

*splash, a squeal, sploosh
yellow slickered puddle jumpers
timeless Rites of Spring*

Celtic spirituality understands that the Other World, the world we touch with our imagination and then return to in our memories, comes close and overlaps with the real world at the transitions of the seasons. Halloween is one such time when these two worlds draw very close together — thin spaces the Celts call this — seasonal changes, times of transition in our lives, life passages, these times open us and free us to touch that which does not have hard and fast boundaries, that which might be — could be — the thin space. We can take wing and soar with the birds or swim with the dolphins. We wonder at the beauty and glory, the magnificence of creation, the awesomeness of wind and thunder.

*a pair of barn owls
sit together on the limb
clear bright morning sun*

*cardinals, some jays
on the February branches
the old plum tree blooms*

In the middle of time, between Advent and Easter, salvation was worked — it is retold and relived in the Jesus stories. The memories of Jesus that make him live for us — we call it Ordinary Time. It is anything but ordinary. Our ordinary time — the stuff of which our lives and memories are made — these are the times that make us live — and live on. Extraordinary times.

*Pussy Willows fuzz
gold and blue crocuses flower
but we'd had no snow*

Donna Devlin, a member of St. Peter's Church, Freehold, N.J., is director of religious education at Christ Church, Shrewsbury, N.J.

Philosopher Baba Dium once wrote, "We only conserve what we love, we only love what we understand, we only understand what we know, we only know what we are taught." Eddie Lama, featured in a documentary called "The Witness," describes a miracle as "a change of perception."

A few precedents have been set for introducing animal issues into the consciousness and the mission of the church. The Anglican Society for the Welfare of Animals (ASWA) has been in existence for about 30 years in the United Kingdom. Its chairman, the Rt. Rev. Dominic Walker, Bishop of Reading, explains on its website, "As Christians, we believe that God created and redeemed the whole of creation and that animals are sentient beings for whom we have a responsibility."

ASWA promotes the celebration of Animal Welfare Sunday within the octave of the Feast of St. Francis, Sunday, Oct. 6, with a service booklet and other publications. Theologians and pastors of various denominations are adding a credible Christian voice to the animal rights "movement."

F.A.W.N., a secular organization in England, published a pamphlet about battery hens four years ago. What was astounding about this pamphlet was the front cover, which quoted a statement regarding the treatment of factory-farmed animals issued by the Rt. Rev. Richard Llewellyn (currently the Bishop at Lambeth), and the back cover, filled with signatures of 31 other bishops who endorsed his statement. The Church of England's website lists its official views on a wide range of animal issues.

It is easy to care about the animals we know and can relate to most, like the pets that share our homes. It is easy to believe that most animals live reasonably happy lives. But it is not as easy to identify with, or care about, the billions of nameless, faceless animals that are used in so many ways as profitable commodities; whose very torment fuels our economy and preserves jobs in many fields — hence the "sacred cows" of our civilization. It is difficult for sensitive people to look at pictures or undercover video footage of laboratory animals; unprofitable male chicks left to die in dumpsters; animals confined in veal crates, battery cages, and gestation crates.

It is difficult to wrap our minds around the more than one million land animals (mostly chickens) that are killed without remorse in this country every hour, just to keep up with consumer demand, not nearly as "humanely" as it would comfort consumers to believe. Sensitive people may find these topics too "upsetting" to think about too deeply. By not bearing witness to the unprotected, undefended suffering of these animals, we insulate our feel-

'...God created and redeemed the whole of creation and ... animals are sentient beings for whom we have a responsibility.'

Bishop Dominic Walker



Advocates for Animals

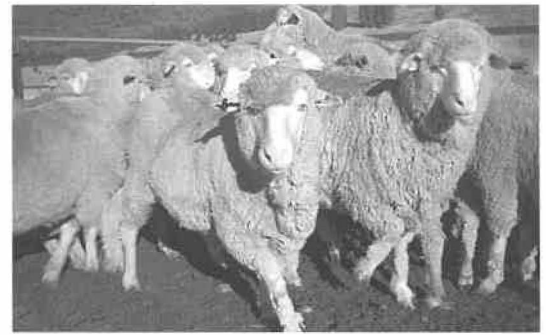
ings while turning our backs on the horrors they face in their underworld, hidden from public view, victims of human greed, covetousness and absolute power — victims of those who are considered to be created in the image of God. And some even use the Bible, or people like Thomas Aquinas, who have shaped the theology we've inherited, to justify our right to use animals any way we please.

One of the biggest problems with the Bible is coming to terms with a blood-thirsty God, who insatiably desired sacrifice and not mercy, who loved the smell of burning carcasses, and in whose honor buckets of blood were splashed on the altars; and who

directed Noah to rescue a few animals, just so the rest of life could be destroyed — as if saving two of each was all the kindness God was able to scrounge, and so Noah and his family could turn around and eat those they rescued as soon as they had the chance.

The following quote from Andrew Linzey is appealing: "Arguably within the Christian tradition at least, animal rights insights are correctives to a tradition which has failed to reflect sufficiently creatively on some of its own most cherished ideas."

Authors like Linzey (Anglican priest, professor and theologian), J.R. Hyland, Norm Phelps, Stephen Webb, Gary Kowalski, and Keith Akers are



examples of pioneers in the field of biblically based theology regarding our ethical duties toward animals. They tackle the mixed messages of the Bible and the theologies we've inherited in unique ways that should make sense to anyone who believes in a compassionate God. Each has different insights and flavor. But together they tackle topics not sufficiently addressed by others in the past, presenting a "theology as if animals mattered." These authors are known and respected among the secular world of animal advocacy. Their messages deserve to be read and reflected upon by practicing Christians, as well. Whether or not we really live in a "post-Christian era," churches have a strong influence in shaping world views.

In *The Gospel for Every Creature*, Andrew Linzey wrote, "Far from being a little issue, animals have become a litmus test of whether we really believe in a God who is great enough to transform the evil in the world ... I believe that Christians are called to be authentic signs of the gospel for which all creatures long. However, the churches who should be leaders in the movement for the protection of animals are not even in the procession ... Christian indifference has contributed to a state of near despair about the plight of animals ..." And in *Animal Gospel*, he wrote "... Arguably within the Christian tradition at least, animal rights insights are correctives to a tradition which has failed to reflect sufficiently creatively on some of its own most cherished ideas." May those statements be understood as an exhortation, and not an indictment, because the future is the only thing we can hope to change. May we be the hope of the world. □

Sue Grisham is a member of Christ Church, Waukegan, Ill.

For Further Reading

Theology/Bible/Animal rights:

Animals on the Agenda, edited by Andrew Linzey (Anglican priest, professor, theologian) and Dorothy Yamamoto (University of Illinois Press, 1998) Introduction and table of contents:

<http://www.press.uillinois.edu/f98/excerpts/linzey/contents.html>

Animal Theology, by Andrew Linzey (University of Illinois Press, 1995)

<http://www.press.uillinois.edu/s95/linzey.htm>

Animal Gospel, by Andrew Linzey (Westminster John Knox Press, 1998)

God's Covenant With Animals: A Biblical Basis for the Humane Treatment of All Creatures, (Lantern Books, 2000), by J.R. Hyland, an evangelical pastor, who has some interesting things to say about sacrificial temple worship, the animals in Revelation, and Jesus' cleansing of the temple.

The Dominion of Love: Animal Rights According to the Bible, by Norm Phelps (Lantern Books, 2002). Both he and J.R. Hyland indicate that Jesus' last (intentionally public) action before his arrest was to disrupt the trade of animals being sold for the slaughter worship at Passover.

On God and Dogs: A Christian Theology of Compassion for Animals, by Stephen H. Webb, with a forward by Andrew Linzey (Oxford University Press, 1998). Stephen Webb is probably more "moderate" than Andrew Linzey. He introduces some interesting concepts, like our vegetarian Eucharist.

Theological reflection:

The Bible According to Noah: Theology as if Animals Mattered, by Gary Kowalski (a Unitarian Universalist pastor) (Lantern Books, 2001). He presents Bible stories as they're written, along with animal-friendly re-tellings.

Dogspell: A Dogmatic Theology on the Abounding Love of God, by Mary Ellen Ashcroft, et. al. (Forest of Peace Publishing, 2000). This is a delightful look at God, using "Dog" as the metaphor and mirror image reflection. It is especially helpful for people who have a fearful concept of God, but might find spiritual healing, if they can relate the metaphors in this book to an animal companion in their lives.

Canine Parables: Portraits of God and Life, by Paulette Zubeil (Magnus Press).

This is more typically Christian, with some homey reflections.

Liturgies for animals (Christian):

Animal Rites: Liturgies of Animal Care, by Andrew Linzey (Pilgrim Press, 1999 and also SCM Press, 1999)

Philosophy:

Animal Sacrifices: Religious Perspectives on the Use of Animals in Science, edited by Tom Regan — includes a chapter by Andrew Linzey (Temple University Press, 1986)

Spirituality:

Animals as Teachers & Healers: True Stories and Reflections, by Susan Chernak McElroy (Ballantine Books, 1997)

Animal Grace: Entering a Spiritual Relationship with Our Fellow Creatures, by Mary Lou Randour (New World Library, 2000)

Kindred Spirits (How the remarkable bond between humans and animals can change the way we live), by Allen M. Schoen, D.V.M., M.S. (Broadway Books, 2001)

Build Me an Ark: A Life with Animals, by Brenda Peterson (W.W. Norton & Co., 2001)

From the Anglican Society for the Welfare of Animals (www.aswa.org.uk):

Animal Rights — A Christian Perspective
World Council of Churches Statement

What's All This About Rosemont?

The ongoing drama at the Church of the Good Shepherd, Rosemont, Pa., is being watched by much of the Episcopal Church and the wider Anglican Communion. Perhaps some of the doings at the suburban Philadelphia parish and elsewhere need to be put in focus in order that this situation may be better understood:

Why should we care what happens at Good Shepherd?

Because if Bishop Charles Bennison is able to evict the Rev. David L. Moyer as rector, it's possible you too could be bidding a hasty farewell to your rector.

What's this dispute about anyway?

Fr. Moyer is convinced that Bishop Bennison's teaching and theology have strayed so far from Christianity that he has told the bishop he's not welcome to preach or to celebrate the Eucharist at Good Shepherd. Besides not feeling welcome, Bishop Bennison says that's a violation of church canons (laws) and decided to depose him, which bans him from the ordained ministry.

How can Fr. Moyer continue to function as a priest at Good Shepherd when he's been deposed?

Canon law gives him the right to carry out priestly duties for 60 days without a license. After that he will need a license from the diocesan bishop. I think we all know what the chances are of that happening.

If Fr. Moyer is now canonically resident in the Diocese of Pittsburgh, why doesn't he move there where it's "safe?"

Fr. Moyer hopes that the lawsuit his attorney has filed against Bishop Bennison will result in his deposition being set aside, and he will be able to remain as rector.

Doesn't Fr. Moyer need a letter dimissory from his bishop in order to transfer from one diocese to another?

Under normal circumstances, yes, but folks got clever. He transferred first from Pennsylvania to the Diocese of Upper Shire in the Province of Central Africa. A letter dimissory is not needed when one moves to a foreign province. Then he was transferred to Pittsburgh.

Isn't the Bishop of Pittsburgh in danger of having some sort of charge filed against him?

Indeed he is. It's called a presentment, and it could be filed by three bishops or by 10 or

more priests, deacons and adult communicants in good standing, of whom at least two must be priests. Rounding up that many persons would not be difficult.

And what will the Bishop of Pennsylvania do?

Don't be surprised if he sues Fr. Moyer, or Good Shepherd, or both, as he attempts to take over the church building. Then things will get ugly.

Couldn't the Presiding Bishop have prevented all of this from happening?

Apparently not. He has no canonical authority to intervene, although he said he used "every means at my disposal" to try to resolve it. A cynic might ask why we have a Presiding Bishop, but not I.

Why doesn't the Rosemont parish just join the AMiA or one of the "continuing" Anglican churches?

The people of Good Shepherd have made it clear from the beginning that they want to remain within the Episcopal Church. Again, after all those people have been through, a cynic might want to ask why.

Doesn't the fact that the Archbishops of Canterbury (present and future) are supporting Fr. Moyer count for something?

It may look good on his resumé, but the truth is the archbishop and archbishop-designate have no canonical power in the American church. They can offer opinions and advice, which they've done, but that's all.

What's this business about making Fr. Moyer a bishop?

Fr. Moyer is president of Forward in Faith North America (FIFNA), an organization of traditionalists. FIFNA has put forth his name as one of two priests whom it believes should be considered for consecration as non-geographic bishops. Members of the House of Bishops are far less than enamored with the idea.

How will this all wind up?

Your guess is as good as mine, but here are a couple of things to keep in mind. One is that the House of Bishops was supposed to gather in Cleveland during the last week in September. You would think this matter might be more important than, say, a field trip to an Indians' game. The other fact is that most Anglican primates are not very sympathetic toward bishops who think and act like Bennison. The primates will meet in March.

David Kalvelage, executive editor

Quote of the Week

The Rev. Janet Broderick-Kraft, on her wrongful termination lawsuit against the vestry of Grace Church, New York City, and Bishop Richard Grein (the Church Insurance Co. is paying the defendants' legal fees): "It's very hard to convince people to be rational when they aren't the ones paying the legal expenses."

Did You Know...

Two sets of quadruplets were baptized at churches in the Diocese of Louisiana during August.

Not All Business

We have come to that time of year when many diocesan conventions are taking place. There are nine conventions this week and even more the next two weekends. These conventions, called synods in some dioceses and convocations in others, are required by the church's canons. They are a time when the diocese conducts its business, an opportunity for the bishop to report on the state of the diocese, and an occasion to renew old friendships and to make new acquaintances.

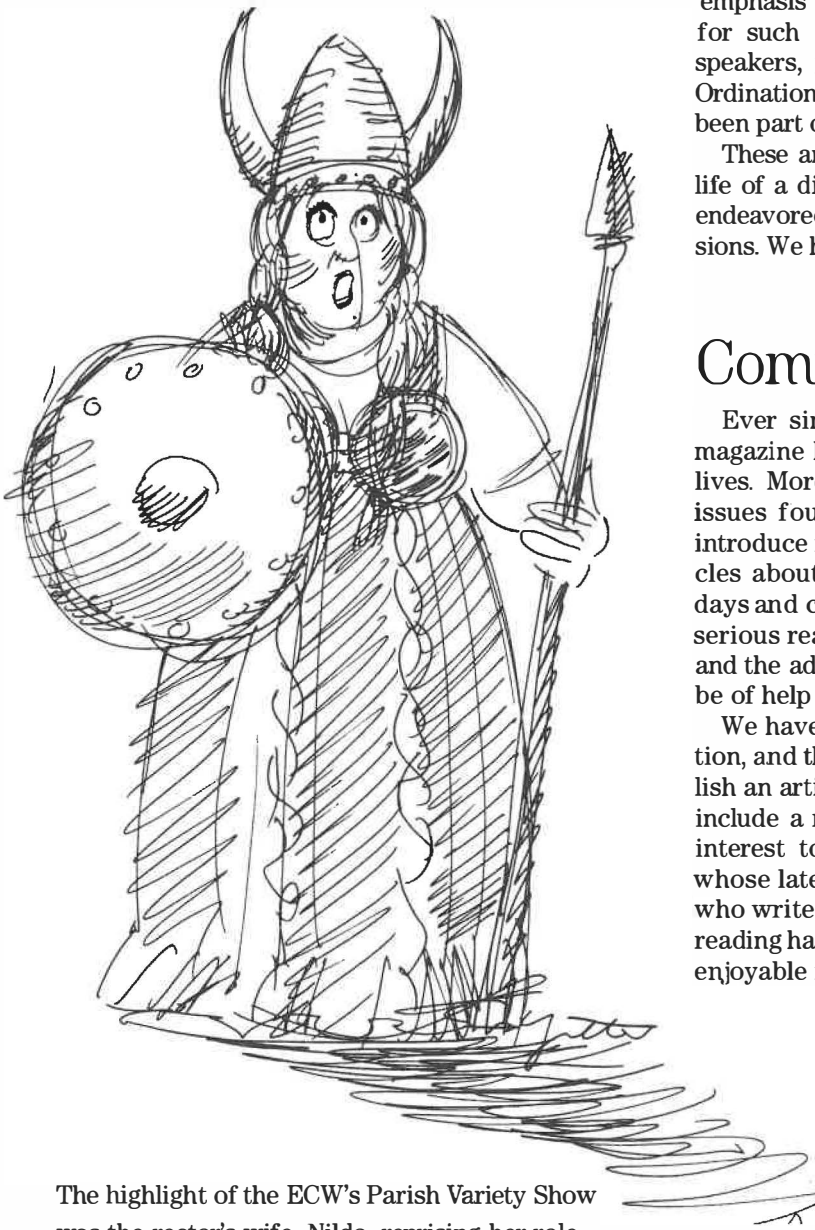
Diocesan conventions needn't be boring, lifeless events. In recent years many dioceses have placed less emphasis on business sessions and allowed more time for such activities as Bible study, workshops, guest speakers, youth presentations, and other proceedings. Ordinations, healing services, even family outings have been part of some conventions.

These annual conventions are important events in the life of a diocese. We commend those leaders who have endeavored to make their gatherings memorable occasions. We hope others will try to do the same.

Commitment to Books

Ever since its founding nearly 125 years ago, this magazine has stressed the importance of books in our lives. More recently, we have published special book issues four times each year which is an attempt to introduce new books to our readers and to present articles about noted authors and literature. With shorter days and cooler weather, this is a good time to do some serious reading. Perhaps the articles and book reviews and the advertisements from a variety of publishers can be of help in selecting some quality reading for the fall.

We haven't devoted much space on our pages to fiction, and that may be unfortunate. On occasion we publish an article of fiction, and from time to time we may include a review of fiction which may be of particular interest to Episcopalians. The works of Jan Karon, whose latest book is reviewed in this issue, and others who write about the Episcopal Church may change the reading habits of many. We extend to all best wishes for enjoyable reading.



The highlight of the ECW's Parish Variety Show was the rector's wife, Nilda, reprising her role of Brunhilde from Wagner's *Ring of the Nibelungen*. Because the show was on church property, she wore a T-shirt.

An Inside Look at the Search for a New Bishop

By Margaret Porter

Last October at the annual diocesan convention, the Rt. Rev. Douglas Theuner, Bishop of New Hampshire, declared his intention to retire in 2004. A Search and Nomination Committee was duly elected and gathered in May for a retreat at Geneva Point, on the shore of Lake Winnepesaukee. Upon beginning our monumental task, the standing committee charged us to uphold a process that is open, fair, transparent and Spirit driven. Policies and procedures, hopes and expectations were developed accordingly, with great enthusiasm.

Though our profile phase occurred during summer, vacation schedules, sporadic Sunday attendance, and other seasonal distractions proved insignificant. We achieved a high return rate for our survey questionnaire, and excellent attendance at the 15 focus groups convened throughout the state. One succinct participant defined our diocese beautifully: "Unity and diversity." (Full results and analysis are at www.nhepiscopal.org/BishopSearch) Initial discernment revealed that we seek a vibrantly spiritual bishop who provides pastoral care to all, has a sense of humor, and can maintain visibility all over our compact but geography-challenged state.

All well and good. But how should we best express our hopes and needs? Reviewing countless diocesan profiles, we admired some more than others. The chaplain to the search committee, a retired bishop, mentioned receiving numerous costly, glossy diocesan profiles, crammed with statistics and laden with description, in which he had scant interest. Evi-

dently, vital information was being directed to the wrong audience, or possibly delivered in the wrong format.

During a discussion of basic marketing principles, a communications expert pointed out, reasonably, that our actual target audience was "that one person who will feel called to become the next Bishop of New Hampshire." We'd learned that our diocese yearns for



Building a Profile in New Hampshire

Initial discernment revealed that we seek a vibrantly spiritual bishop who provides pastoral care to all.

Our diocese yearns for a Spirit-filled person, not a bureaucrat.

In order to draw that person to us, we shouldn't merely describe our diocese — we must bring it to life.

We wished to reach out through some user-friendly form of modern technology.

The very nature of our profile package would reflect our state's reputation for independence and innovation.

a Spirit-filled person, not a bureaucrat. Why not create materials with that specific type of individual in mind? In order to draw that person to us, we shouldn't merely describe our diocese — we must bring it to life.

Mindful that our next bishop will lead us deeper into the 21st century, we wished to reach out through

some user-friendly form of modern technology. Anyone likely to enter into our process, we agreed, would have access to a television and a VCR, and had handled a videocassette.

At this stage, we quite deliberately ceased to follow the familiar paradigm. The very nature of our profile package would reflect our state's reputation for independence and innovation — New Hampshire's motto, after all, is "Live Free or Die." Furthermore, that package would be sent only to the nominees — in the belief that one of them would eventually become the ninth Bishop of New Hampshire.

First, however, we had to solicit those nominees. A postcard, we felt, was an efficient and affordable means of informing the greater church about our search. While also composing profile text and planning the video, the committee swiftly produced a mail-out card proclaiming who we are, and identifying whom we seek as leader. It requested nominations and prayers. On Aug. 8, it was mailed to appropriate persons in the national church, in our province and diocese, to the seminaries, and so on. The same information in identical format was posted on our search website as well as to targeted listserves, and appeared in the diocesan newspaper. We were open for business.

We also chose a nontraditional format for our full-color, amply illustrated printed profile, which reveals the history and character and structure of the diocese, the distinctive qualities of its leaders, and defines our hopes for the future. It is supplemented, and complemented, by our professionally produced video profile. In a direct



The mystery underlying
this search process
[for a new bishop]
is itself an inspiration.

and dynamic fashion, our clergy and laity share their stories and experience of how we live out the gospel together in the Granite State. Evidence of our ministry and mission — what we do — is supported by personal accounts of why, depicting more fully our life of faith in all its vitality. Scenes and snapshots of parish life are combined with footage shot at the diocesan Bicentennial Gala on Aug. 25, a day of celebration and remembrance.

With nominations arriving almost daily, we are uplifted by the certainty that our efforts have been, and will continue to be, guided by

our Creator. A member of the Profile Subcommittee comments, “We have been reminded over and over again that we must all be attentive to our own spiritual lives, to thereby be more open and attentive to the work of the Spirit. I’ve appreciated the collaborative work and the generation of ideas and cooperation as we’ve worked. There has been much of faith in recognizing that all that we do now will not be revealed for many months, and that if we do our work prayerfully, we will have an amazing future to live into.”

The mystery underlying this

search process is itself an inspiration. Upon being commissioned, we came together with a vague expectation that we’d follow an existing procedure, as search committees had done before us and are presently doing. The frequent surprises, or rather, miracles, we encountered as we entered into discernment and completed our profile, affirms the incompatibility of any and all preconceived notions with that open, transparent, fair, and Spirit-driven process defined for us at the outset. More than ever I take this guiding phrase to heart, having often witnessed its impact: during meetings, at meals, on location, in prayer.

We cannot know whether bishop searches in the future will find merit in our methods, choosing to copy or modify them. But for as long as we follow our mysterious yet promising path, we request and depend upon your prayers. □

Margaret Porter serves on both Profile and Communications Subcommittees. She worships at St. Stephen’s Church in Pittsfield, N.H.

(Nominations for the ninth Bishop of New Hampshire may be directed to Bishop Search Nominations, 21 Centre St., Concord NH 03301 or by e-mail to:

nhbishopsearch@mcmxi.com.

[Deadline for all completed application materials is Oct. 26.]

Hear Bible Scholar N.T. Wright Speak On St. Paul and Questions He Poses Today



Wright

N. T. (Tom) Wright, one of the world’s premiere scholars of the life of Jesus, will be the keynote speaker for Kanuga’s Bowen Conference. This prestigious program will be held March 24-27, 2003. Although some 250 persons have registered, we still have room for you.

Wright is Canon Theologian of Westminster Abbey, London. His writings and lectures are widely recognized as providing a fresh, provocative, and historically credible portrait of Jesus and his times. Wright feels that St. Paul is often misunderstood and so his theme will be *Paul’s Gospel for a New Millennium*.

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It's Irregular

When I was a student of the history of the early church, I learned that bishops have jurisdiction over their dioceses. A diocese is not a group of congregations but a geographical area. You may not necessarily like your bishop, nor approve of her or his theology, but the bishop by church law is in charge. Therefore it is irregular for one bishop to exercise episcopal functions in the diocese of another, without the diocesan's permission. For a church to call itself "catholic," it needs to be in communion with the rest of the church and with the head bishop. Otherwise it is schismatic. When a priest is ordained, she or he promises to respect and be guided by the pastoral direction and leadership of the bishop (BCP, p. 532). In my case, in England, I promised to obey my ordinary.

How has all of this changed? Who made the changes? I read in TLC about irregular consecrations of bishops who perform episcopal functions in the jurisdiction of diocesan bishops. What am I to make of it?

It doesn't make sense.

*(The Rev.) Hugh Stevenson
Kenwood, Calif.*

The comments of some of your contributors and letters to the editor are terribly unfair to those Anglican archbishops who ordained priests as missionary bishops to the U.S.

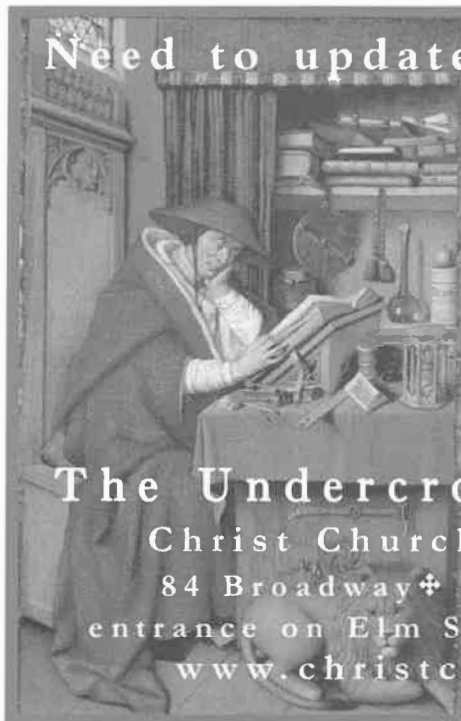
While other organizations have attempted to convert the Episcopal Church to a more biblical form of Christianity, the concern of many church leaders has been to preserve the institution. Those who came to help establish the Anglican Mission in America came for the singular purpose of saving souls of those being led astray by the Episcopal Church.

*Robert F. Kirschner
Lakeville, Mass.*

Examining Evidence

Executive editor David Kalvelage, in his excellent profile of the next Archbishop of Canterbury, Rowan

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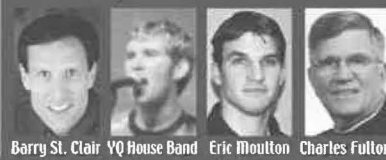
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LETTERS TO THE EDITOR

Williams [TLC, Aug. 25], concludes that it is impossible to label this man. Perhaps so. But let's examine the evidence we have based only on Mr. Kalvelage's column.

We know, for example, that Archbishop Williams has ordained a non-celibate homosexual man. From that we can conclude that he rejects biblical teaching on homosexuality and finds that form of sexual behavior acceptable for persons in general and priests in particular. It follows that he would support, not condemn, the lesbian agenda, although he says he will not force his views on the church.

We also know, for example, that Archbishop Williams supports female clergy including bishops. While much of the American church accepts this deviation from nearly 2,000 years of tradition and reason, his position is highly divisive among the church at large. From this we can determine that he has little respect for the church fathers and the faithful who have gone before.

Like Mr. Kalvelage, I am reluctant to label a person before I have all the evidence. And even then it's a dangerous step. However, what the executive editor has revealed makes our next Archbishop of Canterbury sound to me very much like a typical product of the left of 1960s and 1970s. A product much on display in political circles, universities and many churches today in America, Great Britain and Europe. We shall see.

*Edward A. Watkins
 Decatur, Ga.*



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Out of Touch

In his letter [TLC, Sept. 15], the Bishop of Pennsylvania takes exception to what in reality was a rather supportive article concerning His "ministry." This is rather surprising, but most surprising is the fact that His Grace is so out of touch with reality. When he states, "I am part of that majority in our church that believes similarly" it is very plain that he is out of touch with the vast majority in our church and especially in our Communion who adhere to the "faith once

delivered to the saints." How sad that the bishop is out of touch with reality, and cares only for his own aggrandizement rather than the proclamation of the wonderful truth of the gospel of our Lord Jesus Christ. Would that, in the words of the Great Litany, "it may please thee to bring into the way of truth all such as have erred, and are deceived; we beseech thee to hear us, good Lord."

*James A. Blauvelt
Washington, Iowa*

After reading Bishop Charles Bennisson, Jr.'s letter to the editor, my reaction is that we need to pray for the standing committee and all others in authority in the Diocese of Pennsylvania.

*Elisabeth Langford
Springfield, Ill.*

What the Diocese of Pennsylvania needs is another Bishop Oliver J. Hart, who served that diocese as bishop for 20 years (1943-63). His episcopate had

everything from the sublime to the ridiculous, but everyone lived in Christian love and harmony.

*Jean E. Wiant
Stuart, Fla.*

Where They Sit

In "Committed to the Church?" [TLC, Sept. 8] Prof. D. Paul Sullins concluded that those persons who arrive later and sit to the rear of the church "may not be as motivated or interested in the parish as those who arrive early or sit near the front."

Prof. Sullins needs to go further with his research, such as doing interviews, before he makes those conclusions. My own casual observation would indicate that his percentages for seating preference and arrival times seem accurate. However, I would imagine that seating preference has as much to do with sight and hearing preferences as to level of commitment. I know many very com-

mitted members who prefer to sit toward the rear of the church, including members of my present parish. In addition, my wife has always favored the rear section, and I have never doubted her commitment to the work and ministry in any parish I have served.

*(The Rev.) Bruce W. Boss
Church of the Nativity
Indianapolis, Ind.*

What to Call Them

This letter is in response to the guest column by the Rev. Daniel J. Webster, titled "On the Sidewalk" [TLC, Sept. 15]. We have a word in our parish for people like those he encountered, people who choose which orthodoxies to accept (heterosexuality, yes) and which to reject (single-material fabrics, no): hypdoxocrites.

*John W. Martin
Arlington, Va.*

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LETTERS TO THE EDITOR

How worth repeating is this lovely sentence, easily overlooked: "The voices of the Salt Lake Men's Choir ... lifted me again to hear the blessing they sang upon us all." (That literary gem was in the Rev. Daniel Webster's astute guest column, "On the Sidewalk.")

(The Rev.) Edward C. Rutland
Texarkana, Texas

Enough Welcome!

As I've driven the nation, I have always looked for our Episcopal Church shield — often posted along the approaches to many communities. When I spot our sign, for a flash, my spirits rise. We Episcopalians are there. Hurray! But our ever-present message: "The Episcopal Church Welcomes You," always causes my spirits to sag. Sadly, our announcement of Episcopal presence is accompanied by this most innocuous and indifferent greeting.

To simply say we "welcome" folks is akin to saying, "next time you're in the neighborhood, drop by." It is indefinite, impersonal, and insipid. Little wonder so few folks actually accept our welcome. Our basic invitation seems like a limp attempt at cordiality — an attempt that even we don't take very seriously.

I want to take a big black paint brush and strike out "welcomes you," and somehow paint over in red, luminous, blazing letters, "the Episcopal Church wants you, seeks you, searches for you, invites you to be a part of us Now!" I want our invitation to appear as if we really mean it; that we would even go out of our way to show it; and that fervently we want a response from others, whomever they may be.

I doubt if simply changing our signs will accomplish some great revival, but it could be a start. It would get folks' attention, and for the Episcopal Church any positive attention can only be good. Let's radically alter our invitation, and shanghai, seduce, solicit, horn-swagger, or whatever it takes to call with joy and passion others to join us. Let's at least loudly tell folks that we are here, and that we earnestly want them with us. But for God's sake (and I mean that reverently), let's stop yawning and shrugging and "welcoming" people.

(The Rev.) Bob Layne
Winfield, Kan.

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Republican Party Targets North Carolina Church-Goers for Votes

The Republican Party in North Carolina is asking its local candidates to supply a copy of their church directories for use in registration and get-out-the-vote efforts.

"The Republican National Committee has recently completed a study on grassroots activity which reveals that people who attend church usually vote Republican. In light of this study's findings, I am requesting that you send me a copy of your church's directory in an effort to fully educate and energize North Carolina's congregations to vote on Nov. 5," said North Carolina deputy political director Chris Mears, as quoted on Aug. 21 by *The News and Observer* of Raleigh.

The Rev. Robert Sawyer, rector of Church of the Good Shepherd in Raleigh, said he was on vacation the week the report appeared and was not aware, prior to being contacted by THE LIVING CHURCH, that his parish was predominantly comprised of Republican voters or that the GOP might be interested in his parish mailing list.

"We wouldn't give that to anyone," he said. "We encourage our members to vote, but we don't try to tell them how to vote. This is a relatively large parish covering the full spectrum of opinion. I don't think that kind of thing would be received very well."

Generally in the Episcopal Church, parish mailing lists are considered to belong to the parish. However, most dioceses do require the parish to furnish the diocese with a copy. The three dioceses in North Carolina

Claims of False Promises

The Center for Seafarers' Rights (CSR) has received a number of complaints that a shipping company based in the United Arab Emirates is attempting to defraud the unsuspecting poor of India with false promises of jobs. CSR claims that previously in both Kenya and Morocco, the Al-Najat Marine Shipping, LLC., collected bogus fees for medical-exam screening.

CSR is part of the Seamen's Church Institute of New York and New Jersey, an agency of the Episcopal Church.

contacted by TLC, East Carolina, North Carolina and Western North Carolina, all said:

- They were not aware of any parish in the diocese being asked for a mailing list.
- In general a parish may set its own policy with regard to its mailing list.
- Release of diocesan mailing lists for any purpose would require at a minimum the written permission of

the bishop.

Although most parishes and dioceses seem to be relatively protective of mailing lists, that does not necessarily prevent individual members from misusing the information. Bill Peaslee, North Carolina Republican state political director, told the *News and Observer* that the response to the request for church mailing lists had been good and that confidentiality would be maintained.

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Anglicans, All

By Travis Du Priest

The books reviewed here cover a variety of topics, by a variety of Episcopalians and Anglicans:



A THEOLOGY OF WORSHIP. By Louis Weil. Cowley. Pp. 160. \$11.95 paper. ISBN 1-56101-194-0

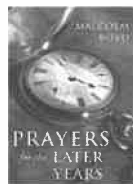
One of our church's pre-eminent liturgical scholars, Louis Weil contributes this to the New Church's Teaching Series. Organized around central questions such as Which Theology? Who Celebrates? Whose Culture, Music, and Sacraments? Excellent on the primacy of baptism, liturgy as a shared activity, and sacraments as cultural symbols.

ENTERING THE HOUSEHOLD OF GOD: Taking Baptism Seriously in a Post-Christian Society. By Claudia A. Dickson. Church Publishing. Pp. 107. \$15.95 paper. ISBN 0-89869-364-0

Speaking of baptism, this book is a good teaching tool with practical lessons and discussion material. Fine section on children as ministers. By a priest from North Carolina.

PRAYERS FOR THE LATER YEARS. By Malcolm Boyd. Augsburg. No price given. ISBN 0-8066-4194-0

Many readers no doubt remember the overwhelmingly popular *Are You Running with Me, Jesus?*, one of Fr. Boyd's 25 books. He hits the nail on the head with this one: "I believe that prayer is essentially being present with God in a conscious way."



A GATHERING OF GIFTS. By Paula Lawrence Wehmiller. Church Publishing. Pp. 128. \$12.95 paper. ISBN 0-89869-358-6

Educator and consultant Paula Lawrence Wehmiller has been a priest

since 1998 and is a story teller par excellence. She tells her personal story in vivid detail, including trips with fussing children in "a part of the country where brown-skinned people were not welcome to sit at table."

WHEN THE MEMBERS ARE THE MISSIONARIES: An Extraordinary Calling for Ordinary People. By A. Wayne Schwab. Mission Press. (P.O. Box 308, Essex, NY 12936). Pp. 203. No price given. ISBN 0-9717552-0-5

Two features elevate this book on mission: one, its real-life case studies and, two, its broad interpretation of mission work — at home, at work, in the local community, in the wider world, in the church. I particularly appreciated the case study on community rehabilitation. By the former evangelism coordinator for "815."

A HOME FULL OF GRACE. By John and Susan Yates and Family. Baker Books. Pp. 93. \$12.99. ISBN 0-8010-1241-4

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UNCEASING PRAYER: A Beginner's Guide. By **Debra K. Farrington.** Paraclete Press. Pp. 146. \$12.95 paper. ISBN 1-55725-304-8

An elderly friend of mine told me this past summer that her son had recently told her, that since she couldn't do much else, to "pray without ceasing," but she was having trouble. We had a good laugh, but I think I'll send her this book which affirms that our laughter is part of that ongoing prayer. A wonderful little book on prayer.

BECOMING CHRIST: Transformation Through Contemplation. By **Brian C. Taylor.** Cowley. Pp. 234. \$14.95 paper. ISBN 1-56101-200-9

The rector of St. Michael and All Angels, Albuquerque, N.M., shares the fruits of many years of practicing contemplative prayer. The first-hand experience, along with the keen insights about the benefits of prayer but the difficulties of transformation, set this book apart from the many others on the same topic.



THE WORK WE HAVE TO DO: A History of Protestants in America. By **Mark A. Noll.** Oxford. Pp. 154. \$9.95 paper. ISBN 0-19-5154975

A professor at Wheaton College (Ill.) writes that the history of protestantism and the U.S. are inseparable. A readable overview of the subject with close looks at personalities such as the traveling Anglican preacher George Whitefield, an Oxford University member of a "Holy Club" along with John and Charles Wesley.

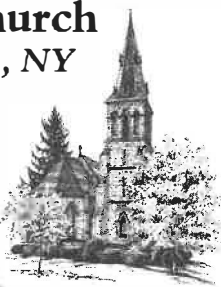
PRAYERS FOR PENITENTS. By **Jennifer M. Phillips.** Church Publishing. Pp. 112. \$13.95. ISBN 0-89869-373-X

"Warning. These prayers are for sinners only" reads the blurb on the back cover of this prayer book by Episcopal

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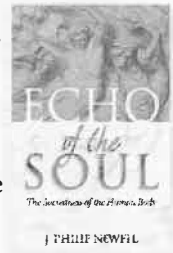
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poet-priest Jennifer Phillips. Thankfully, she sees sin as an opportunity for reclaiming joy and increased wisdom. From "In Self-Loathing," she writes, "Give me new eyes to see myself/as beloved, bright in the clothing of Christ."

NIGHT FISHING IN GALILEE: The Journey Toward Spiritual Wisdom. By Kenneth Arnold. Cowley. Pp. 12.95 paper. ISBN 1-56101-195-9

Playwright and deacon, Kenneth Arnold looks deeply at patience and reflection, and spiritual maturity through his own love and experience of fishing. Creative conclusions about his liturgical work as a deacon cleaning up after the community that has been united in a common cup.

THE DOOR IS OPEN: Meditations of a Wayfarer. By Alison Gibson. Forward Movement. Pp. 198. \$10 paper. ISBN 0-88028-236-3

Alison Gibson's husband was the 10th bishop of the Diocese of Virginia, and she has lived in that diocese for

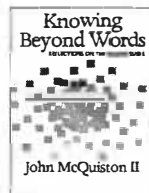


most of her nine decades. A simple, charming-yet-profound day-by-day journal from 1978 to Easter, 2001: To understand the cross one needs to stand under the cross.

SENSING GOD: Reading Scripture with All Our Senses. By Roger Ferlo. Cowley. Pp. 128. \$8.95 paper. ISBN 1-561-1-202-5

The author of *Opening the Bible* from the Church's Teaching Series shares brief meditations on reading the Bible fully, with all our senses. Insightful: "Like smell, taste mixes memory and desire in ways sometimes too immediate for comfort."

KNOWING BEYOND WORDS: Reflections on the Inexpressible. By John McQuiston II. Morehouse Publishing. Pp. 197. \$17.95. ISBN 0-8192-1901-0



A layman from Memphis, Tenn., reminds us that words

themselves are symbols and that it is the underlying spirit of "forgiving," "prayer," and "God" that we seek. Hence, this compilation of quotations from a spectrum of writers under the headings of "Attempts" to Speak of God, of Giving, of "Prayer and Meditation."

IN TRANSITION: Navigating Life's Major Changes. By W. Wayne Price. Morehouse Publishing. Pp. 102. \$12.95 paper. ISBN 0-8192-1904-5



Personal sketches and suggestions on dealing with loss, memory, and the pain of life's transitions. By a former Baptist minister who was recently ordained into the Episcopal priesthood. Good on the "unexpected reminders" which the memory can send up at any time.

CONFIRMATION NOTEBOOK: A Guide to Christian Belief and Practice. Compiled by Hugh Montefiore. SPCK. Pp. 88. No price given, paper. ISBN 0-281-05521-1



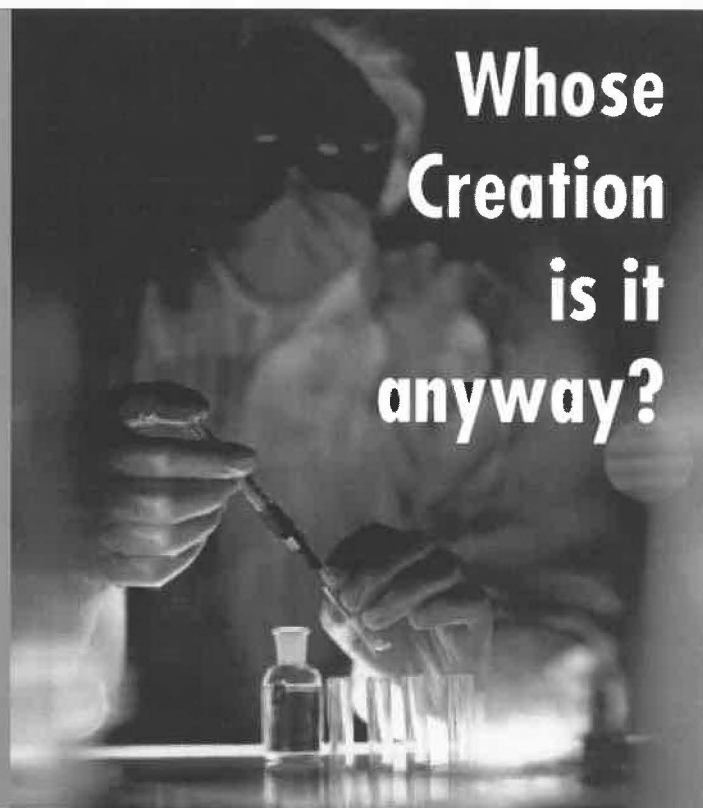
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THE EUCHARISTIC YEAR: Seasonal Devotions for the Sacrament. By A.H. Baverstock. Morehouse Publishing. Pp. 176. \$15.95 paper. ISBN 0-8192-1900-2

From Morehouse's Classics of Anglo-Catholic Devotion, this one was originally published in England in 1930 and comprises prayers by the saints of the church — for Holy Communion and other occasions, arranged according to liturgical seasons for each day of the year. What a treasure!

AND GOD SPOKE: The Authority of the Bible for the Church Today. By Christopher Bryan. Cowley. Pp. 149. \$11.95 paper. ISBN 1-56101-201-7

Hardly a hotter topic in the Christian world, even among different camps within the Episcopal Church. The New Testament professor at Sewanee examines such debatable concerns as "revelatory," "Word of God," and "authority." Focuses on close relation between the formation of the canon and the church's rule of faith, pressing the essential witness that God raised Jesus from the dead. Great book for study groups.

INTRODUCTION TO THEOLOGY. By Owen C. Thomas and Ellen K. Wondra. Morehouse Publishing. Pp. 371. No price given, paper. ISBN 0-8192-1897-9

Ample definitions, with helpful clarifications such as "The doctrine of the virgin birth is more accurately and properly called the virginal conception, insofar as it refers to Jesus' conception rather than to the Roman Catholic doctrine of the perpetual virginity of Mary." We are fortunate to have a solid "introduction" to things theological by two Episcopal seminary professors.



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PEOPLE & PLACES

Appointments

The Rev. **Richard Craig** is rector of St. Luke's, 614 Main St., Racine, WI 53403-1210.

The Rev. **Rob Droste** is rector of All Saints', 911 Dowling Blvd., San Leandro, CA 94577-2190.

The Rev. **Richard Dunham** is rector of St. Christopher's, Hwy 173 N, Bandera, TX 78003.

The Rev. **Alex Farmer** is rector of St. Michael's, 4315 NW 23rd Ave., Gainesville, FL 32606.

The Rev. **Reese Friedman** is vicar of Holy Spirit, 6676 UTSA Blvd, San Antonio, TX 78249.

The Rev. **John Gardner** is chaplain at St. John's Northwestern Military Academy, 1101 N Genesee St., Delafield, WI 53018.

The Rev. **Alan S.W. George** is rector of St. Andrew's, 781 Castle Hill Ave., Bronx, NY 10473.

The Rev. **David Gunn** is assistant at Christ Church, 17 Sagamore Rd., Bronxville, NY 10708-1599.

The Rev. **Steve Hart** is rector of St. Michael's, 49 Killean Park, Albany, NY 12205.

The Rev. **Timothy Holder** is rector of Trinity, 698 E 166th St., Bronx, NY 10456.

The Rev. **Thomas A. Janikowski** is priest-in-charge of St. Paul's, 58 3rd St., Troy, NY 12180.

The Rev. **Robin Jarrell** is deacon-in-charge of St. James', Exchange, and Christ Church, Milton, PA; add: 1261 White Hall Rd., Turbotville, PA 17772-9103.

The Rev. **Jennifer Jones** is deacon at St. Christopher's, 7900 W Lovers Ln., Dallas, TX 75225.

The Rev. **Glenn Kanestrom** is rector of Christ the King, PO Box 1417, Riverbank, CA 95367.

The Rev. **Arnold W. Klukas** is associate professor of liturgics at Nashotah House, 2777 Mission Road, Nashotah, WI 53058-9793.

The Rev. **Cope Mitchell** is rector of St. Andrew's, PO Box 1201, Scottsbluff, NE 69363.

Receptions

California — The Rev. **Timothy Mitchell**, from the Roman Catholic Church.

Religious Communities

Society of St. John the Evangelist — The Rev. **Martin L. Smith** was released from membership.

Retirements

The Rev. **Art Bevins**, as rector of Advent, Brownsville, TX.

The Rev. **Max Reynolds**, as an active priest in the Diocese of West Texas.

Next week...

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CATECHUMENATE

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POSITIONS OFFERED

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.**

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.**

YOUTH MINISTER. Trinity Church is seeking an energetic, dynamic, outgoing leader for our youth program. Serious candidates should be willing to make at least a 2- to 3-year commitment. Knowledge of Journey to Adulthood program important. Must have ability to relate well with teens. Looking for a team player who wants to build a community in Christ. Trinity is located between New York City and Boston. Send resume to: **The Rev. Kathleen Adams-Shepherd, Trinity Church, 36 Main Street, Newtown, CT 06470. E-mail: revkathie@aol.com.**

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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 and download our search brochure, or call **Tony Belmont at (315) 348-6466. E-mail inquiries to Headwaters@gisco.net or HeadwatersField@aol.com.**

RECTOR: Zion Episcopal Church, located on beautiful Fowler Lake in historic Oconomowoc, Wisconsin, seeks a dynamic, challenging individual to empower us in achieving our parish goals: growing our membership, strengthening Christian formation and focusing on community outreach. Our pastoral-sized church family values a good sense of humor and thoughtful, relevant sermons. Zion's strong tradition of lay leadership, warm fellowship and commitment to Christ offer great potential for future growth and development. Currently scheduling interviews. Please send resume and CDO profile to: **Search Committee, 135 Rockwell Place, Oconomowoc, WI 53066 or E-mail: zion_ocomowoc@voyager.net. Website: www.zionocomowoc.org.**

FULL-TIME RECTOR: Are you tired of the ice and snow? If you like gospel music and never thought you could find it in an Episcopal church, this is the place for you! St. Paul's is a rural, traditional, pastoral-sized parish located on the St. John's River in Palatka, Florida, within 50 miles of Jacksonville, St. Augustine, and Daytona Beach. St. Paul's has great opportunity for growth with an increasing youth membership, choir, and lay ministry. We are seeking a dynamic priest to provide leadership in spiritual guidance, preaching, church growth & development, evangelism, pastoral care, and our music ministry. Become a part of the church known for its famous annual Fish Fry and Gospel Sing! Parish profile is available. Contact **Angie Seymore at (386) 328-7562 or Canon Brust at (386) 328-1474 or ebrust@diocesefl.org.**

RECTOR: St. Luke's Episcopal Church in North Little Rock, AR, seeks a new rector. Centrally located in the Natural State, this parish is a beacon for loving, thinking people who form a Christ-centered community for spiritual vitality. This inclusive, intergenerational, and open-minded parish values diversity over conformity. Our excellent music department includes chancel choir, various hand-bell choirs, and features an annual Festival of Arts Program for the community. The 2002 budget for this high-energy group (453 communicants in good standing) is \$400,000.00, with an average pledge of \$2,230.00. Our worship and education facilities are truly exceptional. Expectations and ministry specialties for a new rector include: spiritual guidance, pastoral care, education, and administrative and financial skills. Contact: **Becky Rice, nhrarmr@aol.com, or (501) 758-3628.**

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@holyltrinity.org.**

RECTOR: Historic Grace Episcopal Church, located in central North Dakota, seeks a personable individual with enthusiasm and creativity, to minister to a diverse congregation with a broad range of talents, personalities, ages, and financial capabilities. We are looking for a rector who views life's challenges as opportunities for growth. We seek a rector who strives to exemplify the fruits of the spirit in his/her daily and professional life. Send resume and CDO profile to: **Pattie Amundson, 802 3rd. St. NE., Jamestown, ND 58401 or E-mail at barv@daktel.com.**

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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 accepted through December 31, 2002.**

YOUTH DIRECTOR: St. Margaret's Episcopal Church, Charlotte, NC. Full-time position, well-established youth group, involves working with children from grades 3-12, great parent volunteer group. Contact: **Wayne Smith, St. Margaret's Episcopal Church, 5008 Pineville-Matthews Rd., Charlotte, NC 28226, USA. (704) 541-3080, FAX: (704) 543-7772, youthsearch@carolina.rr.com.**

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We seek a mission-motivated leader with proven people and organizational skills. Candidates will have a Masters degree in social work, human services administration, divinity, theology, or the equivalent. They will possess a minimum of 10 years of progressively responsible experience in the social/human services field, including management and administration. Knowledge and understanding of the Episcopal Church are highly desirable.

The deadline for applications is October 15, 2002. For phone inquiries, please contact Peter Sipple at (215) 351-1437. Applicants should send a resume and cover letter (stating salary expectations) to **Episcopal Community Services, Attn: Search Committee, 225 South Third Street, Philadelphia, PA 19106, FAX (215) 351-1497, or E-mail debrai@ecs1870.org.** Visit our web site at www.ecs1870.org. Equal Opportunity Employer.

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.

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.**

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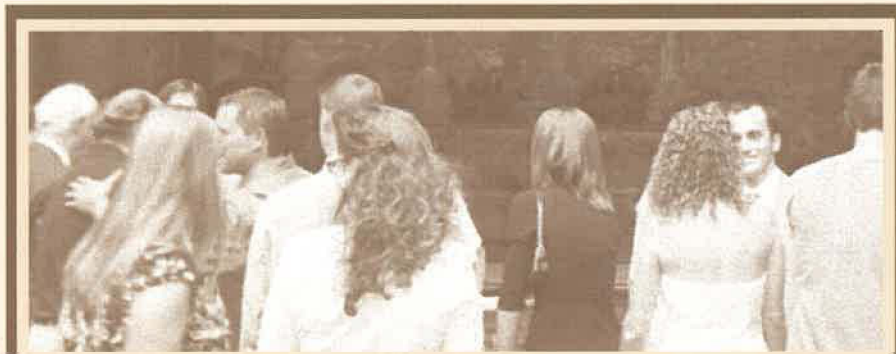
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children's education. Nearing retirement? Our life planning assistance will help smooth the way to your 'third age.'

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All conferences are open to active clergy from all dioceses. And because the Church Pension Fund shares in the expense of your participation, your out-of-pocket costs are minimal.

For more information, call the diocesan contact listed in the chart below, or contact Stokes Liles, Conference Coordinator, at the Church Pension Group: (800) 223-6602 ext. 878; email: sliles@cpg.org

The Rev. P.V.
age 62
interested in help

Fr. A.L. - age 44
Wants help in saving for kids' college

The Rev. M.W.
age 49

The Rev. B.N.
age 38
wants advice about buying house

Mother L.G., age 27
Needs advice about savings plans, i.e. RSVP

The Rev. M.T.
57 years old
Retirement coming soon

Planning For Tomorrow Conferences

2002

DIOCESE	CONTACT	PHONE	DATE
Ohio	The Rev. Gay Jennings	216-771-4815	Sep 20-21
Pennsylvania	Mr. Bill Powell	215-627-6434	Sep 27-28
Central PA/NW PA	The Rev. Cn. Joe Seville	717- 236- 5959	Oct 8-9
New York	The Rev. Richard Sloan	212-316-7400	Oct 18-19
Florida	Ms. Becky Peeples	904-356-1328	Oct 28-29
Los Angeles	The Rev. Mark Kowalewski	213-482-2040	Nov 15-16
Northwest Texas	Ms. Edna Chambers	806-763-1370	Nov 22-23

2003

DIOCESE	DATE	DIOCESE	DATE	DIOCESE	DATE
West Tennessee	Jan 10-11	West Virginia	Apr 4-5	Mississippi	Sep 12-13
Albany	Jan 24-25	Maine	Apr 25-26	Oklahoma	Sep 19-20
Southwestern Virginia	Feb 13-14	Connecticut	May 2-3	Delaware/Easton	Oct 2-3
Missouri	Feb 21-22	East Tennessee	May 16-17	Minnesota	Oct 10-11
Long Island	Mar 21-22	San Joaquin	Jun 6-7	Louisiana	Nov 14-15
S/N Dakota/Nebraska	Mar 28-29	Upper SC/SC	Jun 20-21	Fort Worth	Nov 21-22

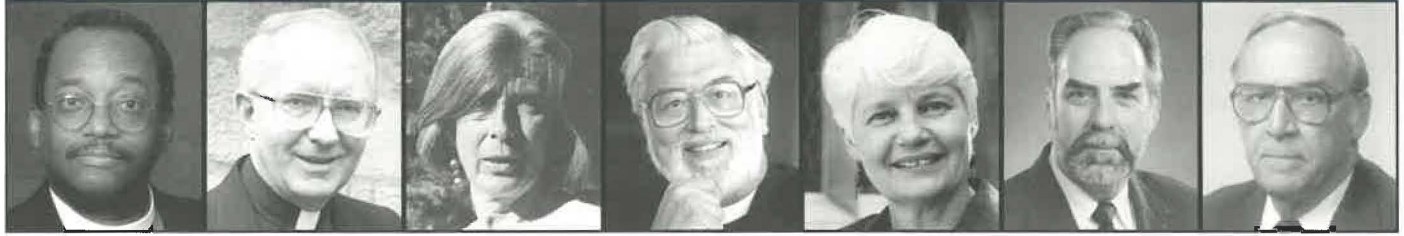
PLANNING FOR TOMORROW—AN INVESTMENT IN YOUR FUTURE





College of Preachers

3510 Woodley Road, NW, Washington, D.C. 20016 Phone 202.537.6381 Fax 202.537.2235



Michael Curry, Herbert O'Driscoll, Esther de Waal, Alan Jones, Barbara Lundblad, Michael Durall, David Buttrick

2002-2003 Conference Schedule The Ministry of Preaching: Proclaiming the Word in a Changed World

November 4-8, 2002

Sermons That Connect, Sermons That Save
Paul Zahl

November 11-15, 2002

Words to the Heart: Turning to the Monastic Tradition
Esther de Waal

December 2-6, 2002

The Art of the Homily
Herbert O'Driscoll

January 17-19, 2003

How Churches Handle Money For Better or Worse
Michael Durrall & Randy Boone

January 27-31, 2003

Delivering the Spoken Word
Don Bitsberger, Gillian Drake, Constance Fowlkes, & William Hague

February 3-7, 2003

Preaching the Resurrection
David G. Buttrick

February 9-14, 2003 (Sunday-Friday)

Preaching the Just Word
Walter Burghardt & Raymond Kemp

February 17-21, 2003

Voices of a Generation: Xers Preaching
Coordinated by
Raewynne Whiteley

March 10-14, 2003

The Proclamation of Hope
Rowan Greer

March 17-21, 2003

Monastic City, Mystical Gospel
Herbert O'Driscoll & Marcus Losack

March 24-28, 2003

Preaching in a Postmodern World
Frank M. Harron, II

March 31-April 4, 2003

A Time for Truth-telling: Christian Lies and Christian Hope
Alan Jones

April 23-25, 2003 (Wednesday-Friday)

College of Preachers Annual Spring Fellows Gathering
Open only to Fellows of the College of Preachers

May 12-16, 2003

Proclaiming God's Dream: Sharing Your Faith
Michael Curry

May 19-23, 2003

The Preaching Life in a Pastoral Context
John Claypool

May 26-31, 2003

Preaching Faithfully in a Multi-faith World
Barbara Brown Taylor
NOW FULL

June 7-12, 2003

(Saturday-Thursday)
The City of God for American Cities: Reinventing the Urban Church
Co-sponsored with The Center for Urban Ministry, Inc. at Wake Forest University Divinity School
Douglass Bailey, Barbara Lundblad, & Johnny Ray Youngblood

June 8-21, 2003

The Flight of the Dove: A Pilgrimage to Iona
Herbert O'Driscoll & Marcus Losack

June 16-20, 2003

The Deacon's Voice – A Preaching Seminar for Deacons
Robert Ihloff & Robert Seifert

July 5-13, 2003

Preaching With the Celtic Saints: Durham, Lindisfarne, and Whitby (U.K.)
A Conference Pilgrimage on Preaching Today Illuminated by the Celtic Saints of Northern Britain
Arthur Holder, John Pritchard, Kate Tristram, Stephen Cottrell, & Michael Hampel

September 14-26, 2003

The Leap of the Deer: A Pilgrimage to Ireland
Herbert O'Driscoll & Marcus Losack

Registration Information

The Durall-Boone weekend conference (January 17-19, 2003) is \$250 per person (double-occupancy room, board, and program fee) with a 5% per person discount for groups of 4 or more.

Other conferences are \$695 (double-occupancy room, board, and program). Scholarships are available.

The costs of conference pilgrimages to Iona (\$3,100), northern Britain (\$2,250), and Ireland (\$2,500) include shared accommodations, meals, and tour and program fees. (Airfare additional.)

Register online, or contact Joan Roberts at 202-537-6381 or jroberts@cathedral.org.

Register online at www.collegeofpreachers.org