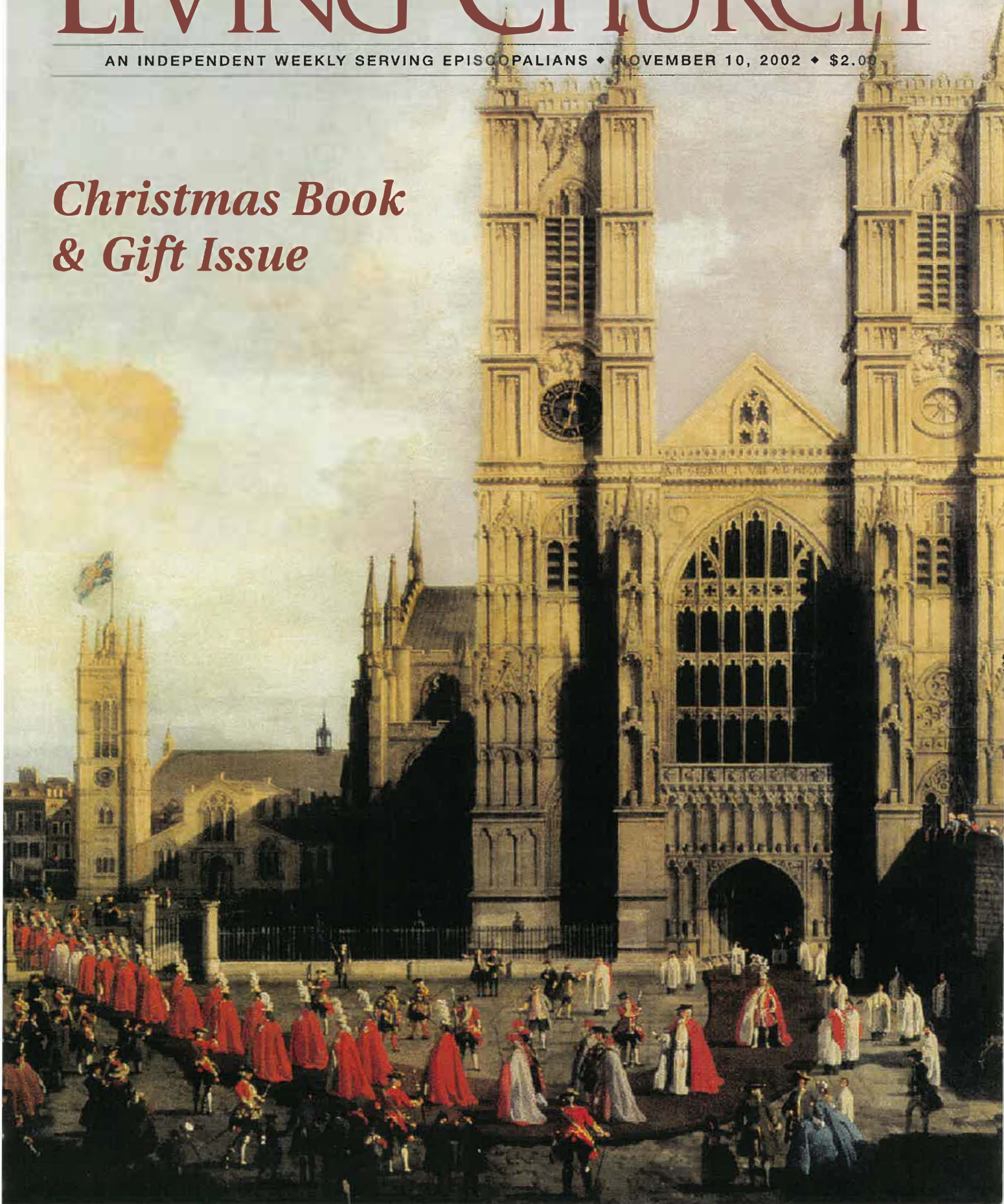


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Volume 225 Number 19

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

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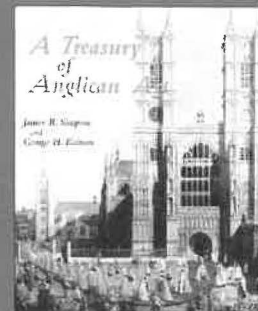


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On the Cover

*Westminster Abbey, with a procession of the Knights of the Order of the Bath, oil on canvas, was painted in 1750 by the Venetian-born Giovanni Antonio Canal, known as "Canaletto," during a decade-long stay in England. It was commissioned by the dean of Westminster, Joseph Wilcocks, to mark completion of the abbey's facade by Sir Christopher Wren and Nicholas Hawksmoor. The image is shown on the cover of a recent book, *A Treasury of Anglican Art*.*

(See review on page 6)



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SUNDAY'S READINGS

A Place for Hell

The 25th Sunday after Pentecost, Nov. 3, 2002
 Amos 5:18-24; Psalm 70; 1 Thess. 4:13-18; Matt. 25:1-13

Righteousness and justice have a place. In the collective spirituality of Episcopalians and the Episcopal Church, righteousness and justice exercise considerable pull. We know that as followers of the Messiah of Nazareth, our path will take us into the sphere of these twin virtues. This is one of the outstanding marks of our church.

In adult education classes and from visiting speakers, we learn about issues of justice and righteousness in the world. The destinations and work assignments of our short-term mission trips reflect our concern to respond in varied ways.

But what about hell? Should hell have a place also? After all, as in many other texts, hell is part of this Sunday's readings.

Paul teaches on the course of events relating to the second coming. He speaks great comfort to those who will be "sleeping in Christ" when he appears. They will be taken up into the air, joining those who are alive in Christ on that day (1 Thess. 4:17). Clearly there are those who are not "sleeping in Christ." Whoever they are, they will not

meet the Lord in the air. These are "without hope" (1 Thess. 4:13).

Jesus gives us a parable of the wise and the foolish. The emphasis usually stays with the wise and their preparedness, watching, faith, and such. But with a slight cock of the head, we can see the foolish who do not gain entry to the king's banquet and whom the Lord does not recognize (Matt. 25:12).

Hell has a prominent part in these readings. Should we not also have a place for hell in our spirituality? As we follow our Lord, does not his path take us to a view of division at the day of the Lord? No, we don't need the word hell, and certainly we do need a healthy dose of humility whenever we convey the Lord's teaching on this. The reality is the key — the reality that on the day of the Lord some will not be given the privilege of spending eternity with Jesus and his Father.

If we do give a place to hell in our spirituality, it should be just like what we have for justice and righteousness. Let this reality also exercise considerable pull. Learn about the issue and give some responses.

One of the truly unsettling things about all this is how large a place hell has in the spirituality of Jesus.

Look It Up

In the great 25th chapter of Matthew, how does Jesus present the reality of hell?

Think About It

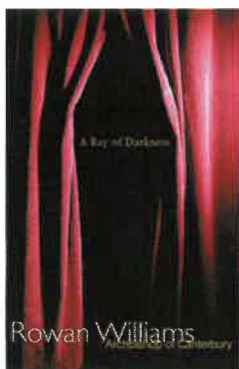
What would a ministry of watchfulness look like in our congregations?

Next Sunday

The 26th Sunday after Pentecost
 Zeph. 1:7, 12-18; Psalm 90 or 90:1-8, 12; 1 Thess. 5:1-10; Matt. 25:14-15, 19-29

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Rowan Williams is the newly appointed Archbishop of Canterbury. In this collection of sermons, he addresses questions of war, justice, sexuality, and suffering, as well as matters of personal vocation and spirituality. Williams includes striking references on great Christian figures across the centuries, from the Anglo-Saxon and Celtic saints to T.S. Eliot, and gives a moving tribute to his mentor and predecessor, Archbishop Michael Ramsey.

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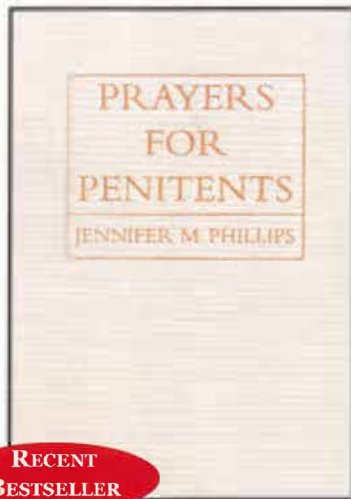
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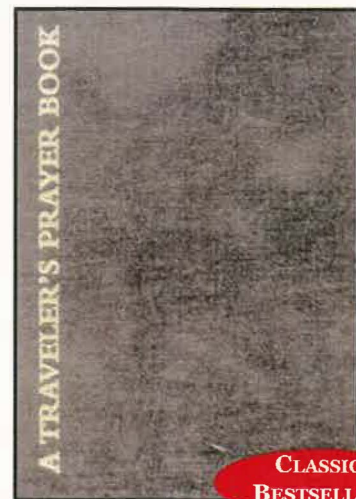
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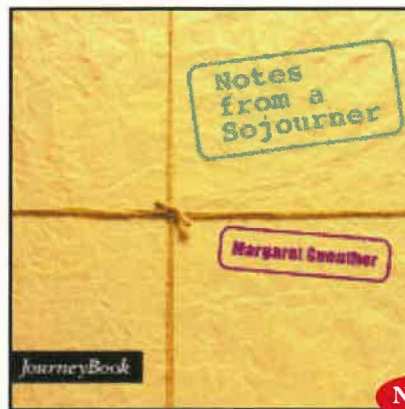
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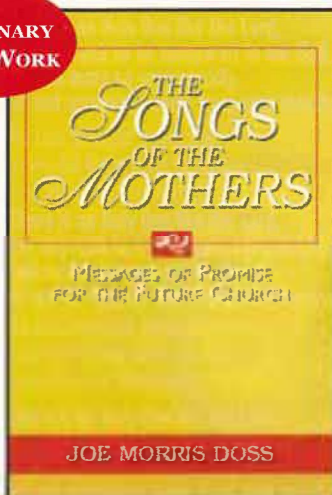
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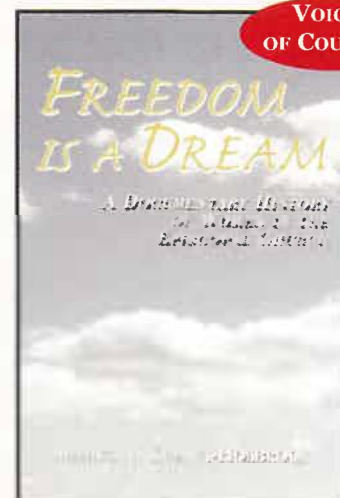
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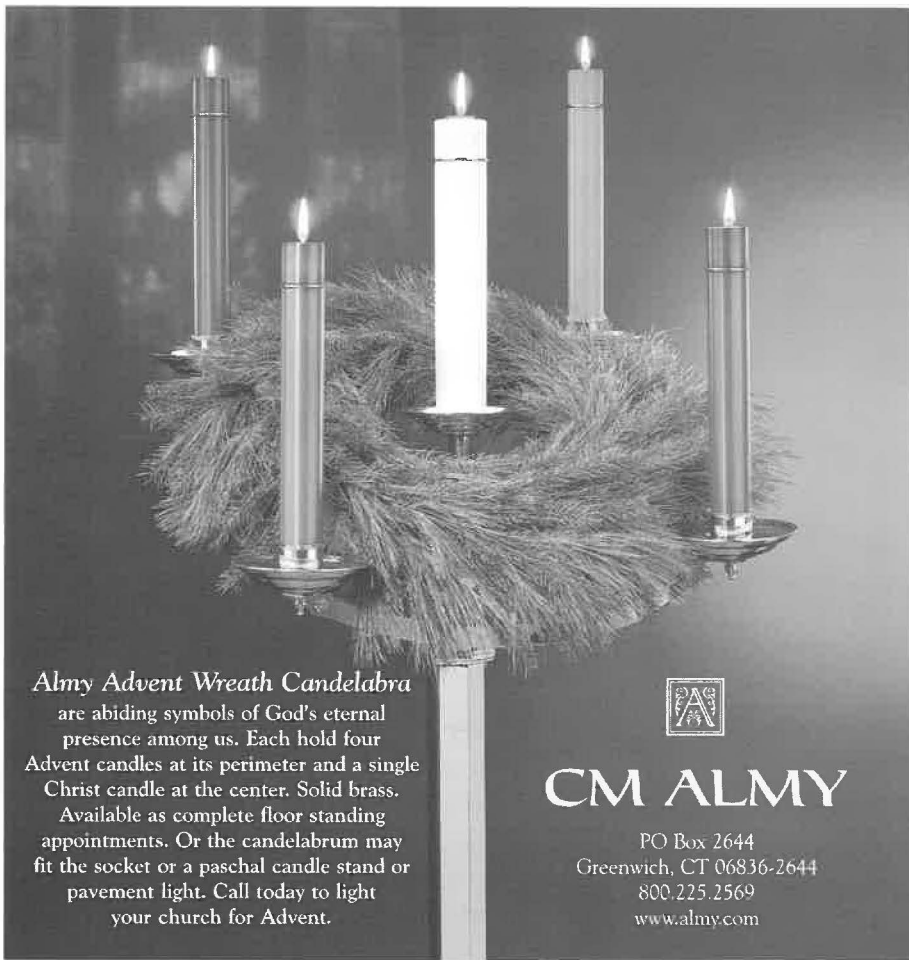


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BOOKS

A Treasury of Anglican Art

By James B. Simpson and George H. Eatman
Rizzoli. Pp. 215. \$50. ISBN 0-8478-2467-5.

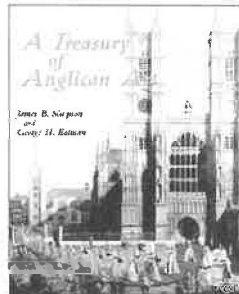
This gorgeous book was many years in preparation, and its co-author, TLC's Washington correspondent, the Rev. James Simpson, died last February. It is probably his *magnum opus*.

The book is sectioned into various media: fabrics, glass, metals, wood. Each piece is described as to artist, original and (usually) present location, and often purpose and history, as with the ring given Archbishop Michael Ramsey by the pope. Most of the pieces are from the United Kingdom and the United States, but a few other nations are represented. As Fr. Simpson noted in his introduction, "for every picture in the book, 10 more could be added."

It is designed for those who want to see various forms and materials of art described from different angles to capture each piece as closely as one. Many of the larger pieces are photographed from a distance, then smaller details of the pieces are highlighted to explain specific features. Viewing the piece as a whole and then being able to focus in on a detail is the closest way to feel as if you are actually standing in front of the piece.

Fr. Simpson stresses that it is "a book on art, not religion," and though some religious history of necessity is present, and occasionally the author's strong opinions are obvious, it is the pieces of art that are discussed, with stories about, for example, the origin of stained glass in Egypt and the secreting of windows from York Minster and Canterbury to preserve them through wars. Many quotes from others appear, as the comment from Bishop Chilton Knudsen upon coming across a little wooden oratory in Maine, that "the very wood of the structure had been soaked in prayers ..."

Artists and churches are indexed. Those who knew the book was in



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progress are delighted with its completion, only wishing Fr. Simpson has lived to see it. All who love beauty will take joy from it.

THE LIVING CHURCH Staff

Soul Searchers

An Anthology of Spiritual Journeys

Compiled by Teresa De Bertodano.
Wm. B. Eerdmans Publishing Co.
Pp. 255. \$29.95. ISBN 0-8028-6072-9.

De Bertodano describes different kinds of spiritual journeys and separates them into three chronological categories. The First Journey (Childhood) includes biblical accounts such as Jacob's offering of Isaac, the births of Moses and John the Baptist, and Jesus at 12 speaking with the teachers in the Temple. Other well-known figures — St. Augustine, Joan of Arc and Anne Frank — appear alongside those lesser known, Edith Piaf and Nicholas Alkemade, among others.

Many of the stories in the Second Journey (early 20s to later adulthood) focus on such faith giants as St. Paul, St. Augustine, John Wesley and Thomas Merton. But here too are some exceptional spiritual journeys by those unknown except to a small circle of friends. Caroline Chisholm, a 19th-century Australian woman, acting

Soul Searchers

An Anthology of Spiritual Journeys



out of compassion for some young, abandoned Irish and English "bounty" women, found them homes and work. Her actions helped transform the lives of many. Chiune Sugihara, Japan's consul general

in Lithuania in 1940, named "A Japanese Schindler," risked greatly by defying the Japanese Foreign Ministry's order so that he could obey God's call to help Polish Jewish refugees on their way to safety.

Thomas More exemplifies qualities needed in the Third Journey. Before his execution by order of Henry VIII, More, in a letter to his daughter Margaret, admitted his fear but knew that Christ would give him the necessary courage to "confess the truth" of his conscience no matter what the cost. A similar thread runs through the story

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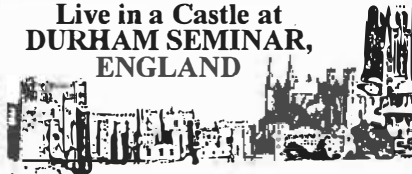
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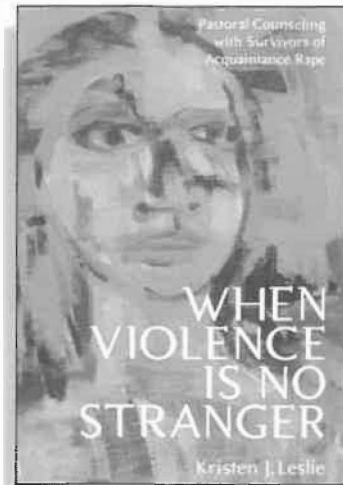
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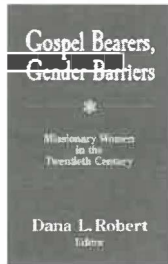
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of Dietrich Bonhoeffer, the Lutheran pastor and leader in the Confessing Church, who stood against the German Christian Church Movement loyal to the Nazis.

Soul Searchers offers a rich source for personal devotional reading and provides rewarding material for group exploration of the spiritual life.



**Gospel Bearers,
Gender Barriers**
Missionary Women
in the Twentieth Century

Dana L. Robert, Editor
American Society of Missiology Series,
No. 32. Orbis Books. \$25.00. Pp. 249.
ISBN 1-57075-425-X

These 15 essays detail the significant contributions made by women in global missionary pro-

grams despite the gender limitations imposed on them, often by their own mission societies and/or by the cultures in which they served. In her introductory historical overview, Dana Robert writes: "The study of women in mission is important because it represents not only the past but the future of the church."

Bonnie Sue Lewis' account of the Presbyterian mission to native Americans in the Pacific Northwest is characteristic of the essays in its honest examination of difficulties because of cultural and gender differences. Melissa Lewis Heim relates how in India, where women missionaries trained women as Bible teachers, doctors and nurses, and developed clinics and hospitals just for women, the devolution process — i.e., a turning over of total leadership to the Indians themselves — has resulted until the present day in a lessening of women's work and leadership in the church and its institutions in India.

The ecumenical breadth of this work allows a comprehensive picture of distinct denominational emphases and contributions in various parts of the world: An evangelical woman from Ireland, Susan Beamish Strachan, formed The League of Evangelical Women in Argentina which in time became the Spanish-speaking La Liga, one of its objectives being to improve moral and social conditions. Dora Yu, "the first cross-cultural Chinese missionary in modern times," was born in a Presbyterian missionary compound where her father was studying to be a preacher, graduated from the Soochow Hospital Medical School, a mission enterprise, and later founded a Bible school. Roman Catholic nuns, unlike most overseas missionaries, lived among the poor, sharing their poverty, speaking out against injustice and seeking in various ways to empower the people

This work merits serious attention for its exceptional insights into the "Gospel bearers" who, despite the obstacles, brought transformation to the lives of many around the world.

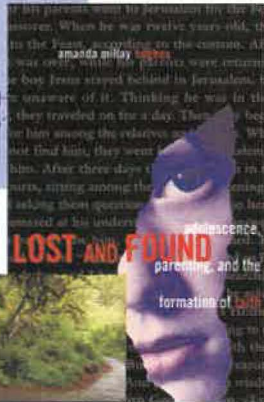
*Joyce M. Glover
Richmond, Va.*

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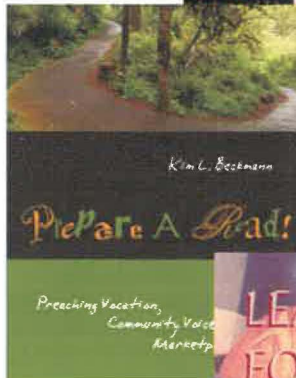
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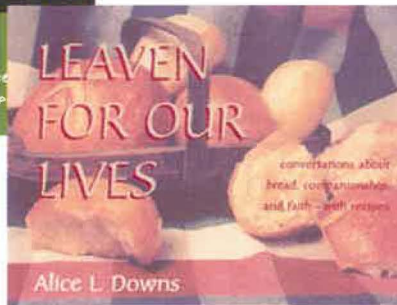
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A Resurrected Church

Christianity After the Death of Christendom

By Charles H. Bayer. Pp. 181. Chalice Press.
\$19.99. ISBN 0827232233.

Like the Dow-Jones average, the membership numbers of the mainline churches seem to be in a precipitous decline. Unlike the stock market, however, this decline has been apparent for decades. In the Episcopal Church, the Decade of Evangelism under Presiding Bishop Edmond L. Browning, which aimed to reverse this trend, seemed to have had little or no impact. The current 20/20 program aims in hope for the same goal.

But not only has the church lost members, it has lost impact, visibility, and importance to an increasingly large number of people in Europe and North America, especially among the so-called Gen Xers, and their successors, Gen Ys or Gen OOs.

To Charles Bayer, a former theology professor and pastor of churches in the Midwest, these distressing conditions are symptoms of the death of Christendom—the fall from a position of political and social power and influence that characterized the church after the triumph of Constantine in 313 C.E. (That dating, rather than A.D., is also symptomatic of this condition.)

But to Bayer the death of Christendom and the fall from power of the church represent the opportunity for the church to rediscover and return to its original mission and ministry, one which it largely abandoned by its alliance with political power and authority.

This is a challenging book, one which it would profit all church planters and diocesan growth strategists to read, mark, and learn.

(The Rev.) George Ross
Martinez, Calif.

The Thomas Merton Encyclopedia

By William H. Shannon, Christine M. Bochen, and Patrick F. O'Connell.
Orbis. Pp. 556. \$50. ISBN 1-57075-426-8.

Thomas Merton, the American Trappist monk, poet, author, and spiritual

celebrity, is without a doubt one of the more important figures in 20th-century Christendom, especially for the English-speaking world. It seems sometimes as if no issue presently facing the churches of the catholic tradition was not addressed, to at least some degree, in his life and writings. Those who know only a few of his poems, plus *The Seven Storey Mountain*, have barely scratched the sur-

face of this complex character. The present volume can do a great deal to introduce readers to the scope of this unusual man, his life, his work, and his thought.

The encyclopedia is composed of three types of articles, arranged alphabetically: book articles, theme articles, and persons-and-places articles, supplemented by numerous illustrations. The short articles on persons

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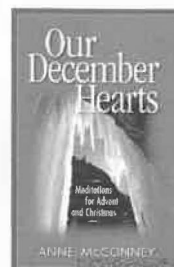
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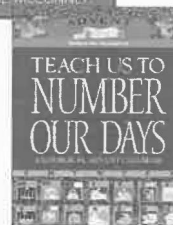
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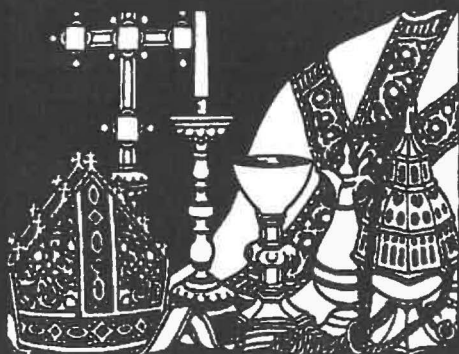
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BOOKS

and places are just that — brief biographies of persons related to Merton, whether by blood or through his work, and short descriptions of the places where he lived or visited, and their meaning for him. The book articles comprise a comprehensive and detailed annotated bibliography of Merton's extensive published writings and are descriptive, rather than critical, in tone. For many, these articles alone would justify the price of the book.

More fascinating, though, are the theme articles, which attempt to summarize Merton's thought on what the authors consider to be the key terms, ideas, and issues in his writings from "Abbot" to "Zen." The articles on contemplation, mysticism, the Trinity, and the like make for an essential introduction to Merton's work. They also give an interesting account of how he came to modify many of his ideas through time and experience. For instance, it is certainly comforting to read, in "England, Church of," that Merton came to moderate the rather harsh critique of Anglicanism contained in *The Seven Storey Mountain*.

The book is not without flaws, however. It is no substitute for a good biography of Merton, though it would make an excellent companion to one.

There is also no bibliography, nor is there much mention of the extensive secondary literature on Merton's life and work. Considering the overall quality and usefulness of its contents, *The Thomas Merton Encyclopedia* would make an excellent addition to any church or personal library.

Howard Preston Burkett
Austin, Texas

Reinventing Paul

By John G. Gager.
Oxford. Pp. 198. \$14.95 paper.
ISBN 0-19-515085-6.

According to this author, the hidden assumption made by most Bible students is that Paul is guilty of anti-Semitism. Paul has traditionally been seen as one who pits Jews against Christians, and the result is that Jews have been condemned and vilified.

However, the main point of this



book is that in Paul the controversy is not between Jews and Christians but between, on the one hand, Christians who lean too heavily toward Judaism and, on the other, Christians who are more "orthodox." Paul does not vilify Jews but erring members of the "Jesus Community."

The author establishes his thesis and it is an important one to consider. But the road he takes to each of his conclusions is tortuous and difficult to follow.

(The Rev. Canon) M. Fred Himmerich
Watertown, Wis.

All Majesty and Power

An Anthology of Royal Prayers

Edited by Donald Gray.

Eerdmans. Pp 147. \$16. ISBN 0-8028-3957-6

Newly published in the United States, Donald Gray's volume is a collection of prayers both for royalty and by royalty. The former canon of Westminster Abbey opens the book with a brief introduction to royal prayer, including a reminder that when the direction to pray for the ruler was first current, the rulers were all heathen. He quickly outlines the developments of royal prayers within the Anglican tradition, in which "all the royal family" have long been held in the church's prayer.

Gray, a liturgist and historian by inclination, also provides a section titled "Why Pray?" on the purpose of intercessory prayer. Describing intercession as an "act of faith and trust," he goes on to relate a humorous story about Prince Albert, who once reported that Queen Victoria felt prayer for her was excessive in a particular liturgy. "Can we pray too much for her Majesty?" asked a certain aide. To this, the prince replied, "Not too heartily but too often."

This anthology includes prayers attributed to King David, Solomon, Constantine, Charles I, and Prince Philip – spanning the expanse from Clement of Rome (c. 95) to more mod-

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Donald Gray, editor

ALL MAJESTY AND POWER

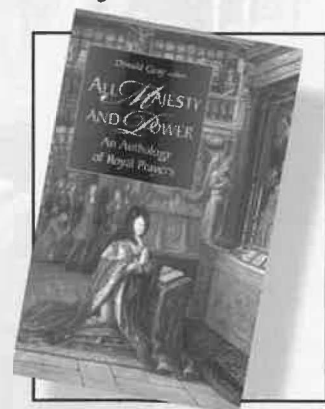
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All Majesty and Power gathers for the first time a great range of royal prayers both ancient and modern. Including examples of petitions prayed *by* rulers and prayers offered *for* them, this volume illustrates leadership properly oriented toward heaven and offers models for faithfully praying for those in positions of earthly authority.



ISBN 0-8028-3957-6

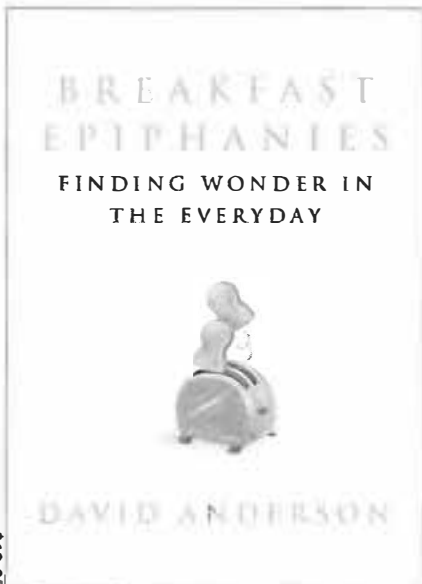
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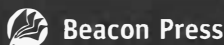


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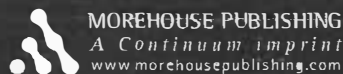
Vested in Grace
Priesthood and Marriage in the Christian East

Edited by Joseph J. Allen.
Holy Cross Orthodox Press. Pp. 420. \$19.
ISBN 1-885652-43-7.

This groundbreaking volume brings together nine essays by Orthodox theologians and canonists on the topic of clerical marriage. They examine two major subjects: the history of priesthood and marriage, and "contemporary issues of priesthood and marriage." The vast majority of the canonical primary sources quoted appear for the first time in translation from Greek and several Slavic languages.

The writers of the individual essays are clear that their questions about "marriage, ordination, celibacy, hierarchy, sexuality, etc." are nothing more than personal opinions. The weight of their scholarship shows, however, that in the light of ecclesiastical history we can no longer approach "practices regarding marriage and priesthood ... as if the current practices had always existed as we know them today." The most immediate questions they examine are those of the remarriage of widowed priests, and the marriage of priests after ordination. (Orthodoxy, unlike Anglican tradition, has historically required marriage before ordination, and forbidden a priest's remarriage after the death of his wife).

The editor's first essay looks at "Economia as the Critical Principle in Making Decisions of Priesthood and Marriage." Its application is, Allen writes, critical in the treatment of these "pastoral dilemma[s] begging a definitive response from the Church." In a later essay, titled "Practical Hope for Positive Change," Allen applies the principle of pastoral economy to the scriptural and canonical texts usually



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cited in favor of modern Orthodox practice.

Michel Najim, general editor of the *Orthodox Study Bible*, contributes a surprising essay on the marriage of bishops in Orthodoxy. Najim traces the history of marriage and monasticism in the early church, concluding that the "elevation of married men to the episcopate today holds nothing in principle contrary to the spirit of Orthodox teaching."

The longest essay is a 104-page examination of "Canonical Aspects of Clerical Marriage during the Modern Period," by Patrick Viscuso, a priest of the Greek Orthodox Archdiocese of America.

Vested in Grace holds particular interest for Anglicans, who, like the Eastern Orthodox, allow the marriage of priests. The matter of clerical marriage has been treated with a lesser degree of canonical attention in our own tradition, but this important book brings to light information from the

early centuries of the church's life supporting our practice at its best, and fleshing out its theological and disciplinary implications.

Richard J. Mammanna, Jr.
New York, N.Y.

Faith, Healing and Miracles

By Frederick Flach, M.D., K.H.S.
Hatherleigh Press. Pp 210. \$15.95.
ISBN 1-57826-052-3

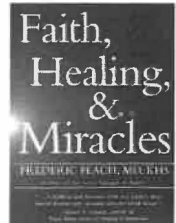
Dr. Flach is a psychiatrist, in practice for more than 40 years, as well as an author of two previous best sellers. He is also an active Roman Catholic who quotes heavily from writings of authors of all faiths, Christian, non-Christian and Atheist alike. He does seem to show a favoritism to writings of the late Norman Vincent Peale, a minister of the Reformed Church in America. Dr. Flach states clearly that he believes in angels and miracles, to the point that he devotes four of the six chapters of this book to discussions of miracles.

He begins with an account of what he believes to be a true miracle in his own life, when, at age 18 in boot camp, he developed pneumonia with high fever and chills. He was given penicillin, then a new drug, and quickly recovered. He thought it was a miracle. His discussion of miracles through history, from the Old Testament, then the miracles of Jesus, all the way to those at Lourdes.

Substantial numbers of pages are spent with on the relationship among healing, prayer and faith. The book ends with suggestions on developing physical, psychological and spiritual resilience.

This is a fascinating book, easily readable, which makes for interesting perusal, discussion and fodder for sermons.

Robert C. O'Neill
Hawthorne, N.J.



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Presentment Charge Dropped, but Bishop Grein Faces Civil Suit

A Title IV Review Committee accepted at face value a recommendation by church attorney John Lenkenau that presentment charges against the Rt. Rev. Richard F. Grein be dropped, but the retired Bishop of New York still faces a civil court complaint that he improperly assisted in the termination of the Rev. Janet Broderick Kraft as vicar at Grace Church in Manhattan in order to install his close friend, the Rev. Canon Anne Richards.



Bishop Grein

Clergy and lay people signed a complaint alleging that Bishop Grein violated canons and his ordination vows when he directed the priest-in-charge of Grace Church at the time to sign a letter terminating Ms. Kraft for alleged financial misconduct involving her discretionary fund. She claims she was defamed and has never been given the opportunity to respond to the allegations made against her. Instead Ms. Kraft contends that in private conversations with Bishop Grein he used threats and coercion in an ultimately futile attempt to have her sign an agreement admitting that the allegations were true.

In a confidential, 79-page report to the review committee, Mr. Lenkenau concluded he could find no evidence to support the allegations and that even if true, it "could not support a finding that Bishop Grein committed the offense of conduct unbecoming a member of the clergy." THE LIVING CHURCH obtained a summary report published Oct. 16 by the Title IV Review Committee.

"This makes it look as though there was a really thorough investigation and that is unfortunate," said Michael

Rehill, an attorney retained by Ms. Kraft. "A grand jury gets to hear testimony directly. They don't accept at face value what the prosecutor tells them. Unfortunately, the canons don't require the Review Committee to hear testimony directly. That's a hole in our canonical system."

Mr. Rehill took specific issue with a statement in the Review Committee report in which the church attorney wrote that he "interviewed 39 individuals, about half of whom complainant's counsel had identified as persons he should interview."

To date, Mr. Rehill said he has not encountered anyone who gave testimony to the church attorney under oath. "There was no transcript made of those interviews. There was no

'There was no opportunity to cross examine.'

Mr. Rehill

opportunity to cross examine. If statements were made that were false we will never know. People could say virtually anything and not be held accountable. Ultimately we believe that a jury will conclude in our favor," he said.

In the pending civil case, Ms. Kraft, who is now priest-in-charge of Grace Van Vorst Church in Jersey City and canonically resident in the Diocese of Newark, alleges that Bishop Grein, the vestry at her former parish, and the Rev. David Rider, the current priest-in-charge, committed breach of contract, wrongful discharge, wrongful denial of employment benefits, and defamation with a conspiracy to interfere with her employment. She is seeking \$6.8 million in damages. A second preliminary civil court hearing occurred Oct. 17. The defendants are seeking to have the case dismissed based on the First Amendment, which prohibits governmental interference with religion.

Former TLC Editor Dies

The Rev. Carroll E. Simcox, editor of THE LIVING CHURCH from 1964 through 1977, died from Parkinson's disease Oct. 16 in St. Petersburg, Fla., after a long illness. He was 90. He had resided in St. Petersburg in recent years.

A native of Lisbon, N.D., he graduated from the University of North Dakota. He studied theology at the Oberlin Graduate School of Theology. During that time he was confirmed in the



Fr. Simcox

Episcopal Church and became a candidate for holy orders in the Diocese of Minnesota. He was ordained deacon in 1937 and priest in 1938. He served three missions in western Minnesota, then became rector of St. Paul's Church, Owatonna, Minn., in 1939. Later he served chaplaincies at the University of Wisconsin and the University of Illinois. In 1950 he moved to Vermont where he was rector of Zion Church, Manchester, and instructor at Bennington College, until 1955. He was assistant at St. Thomas', New York City, 1955-58, and rector of St. Mary's, Tampa, Fla., from 1958 until he moved to THE LIVING CHURCH. He was rector of St. Paul's, Ashippun, Wis., and later vicar of St. Mary's, Dousman, during the years he was editor.

He served the magazine during some of the church's stormiest controversies – the battles over prayer book revision and ordination of women. He left the Episcopal Church in 1982 for the American Episcopal Church, later the Anglican Church in America, where he continued to function as a priest. He was the author of 20 books, and for a time he edited *The Christian Challenge*, before retiring in Hendersonville, N.C. His wife, Georgiana, a former news editor of TLC, died in 1999.

Fr. Simcox is survived by two children, Peter, of St. Petersburg, and Anne S. Headley, Hyattsville, Md., four grandchildren and two great grandchildren.

Same Issue, Different Outcome for Another Diocese in Canada

The Diocese of Ottawa in the Anglican Church of Canada voted Oct. 19 to amend a resolution which sought approval for the blessing of same-sex relationships. A task force will be established to study the issue and report back next year.

The Rev. Canon Garth Bulmer proposed the resolution four months ago. In *The Ottawa Citizen*, Canon Bulmer likened the debate over same-sex blessings to a similar issue 30 years ago, the ordination of women to the priesthood.

"I want my church to say clearly to all gay couples that their same-sex unions are not perverted or sick or acting contrary to God's word," he said.

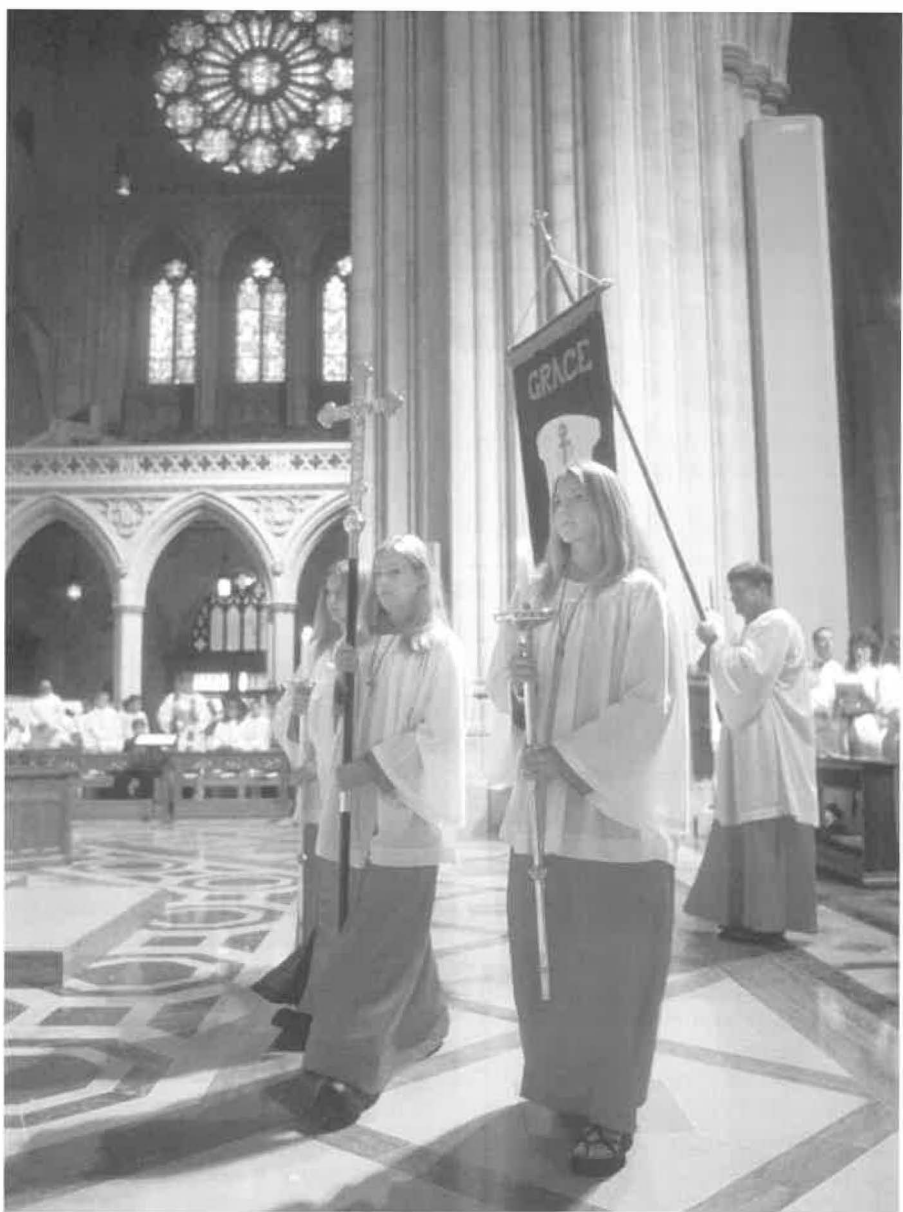
The Rev. George Sinclair disagreed and recommended an opposing resolution which would have endorsed biblical standards toward homosexuality expressed by the Canadian House of Bishops in 1997 and the Lambeth Council in 1998.

"The Bible speaks clearly and consistently and coherently," he said. Same-sex sexual acts are contrary to God's will. Therefore we cannot bless same-sex unions."

Both resolutions were referred to the executive committee of synod and delegates ended the debate by approving a third resolution setting up the task force.

Last June the Canadian diocese of New Westminster became the first in the Anglican Communion to approve a blessing for same-sex unions. The decision was publicly criticized by the Most Rev. George L. Carey, who retired as Archbishop of Canterbury Oct. 31.

During a lecture at Wycliffe College in Toronto Oct. 21, Archbishop Carey said his successor will have to confront the global repercussions from the action of New Westminster and its bishop, the Rt. Rev. Michael Ingham.



Craig Stapert photo

Nearly 1,700 people from 120 churches came from across the country to participate in the annual acolyte festival at Washington National Cathedral Oct. 12. The Very Rev. Nathan Baxter, dean of the cathedral, celebrated the Eucharist, at which acolytes renewed their vows. The new Bishop of Washington, the Rt. Rev. John Chane, preached.

'Blue Book' to be Printed in Spanish

During the recent Executive Council meeting in Wyoming [TLC, Nov. 3], the Rev. Rosemari G. Sullivan, executive officer of the General Convention office at the Episcopal Church Center, announced that "The Blue Book," a pre-convention compilation of reports from various committees, commissions, boards and agencies of the church, will be published in Spanish for the first time.

The announcement was part of a brief presentation highlighting a number of examples of efforts to make the

2003 General Convention more accessible to Episcopalians for whom English is not the primary language. Other items mentioned by Ms. Sullivan included worship booklets used during convention and the official summary of actions taken by convention next year.

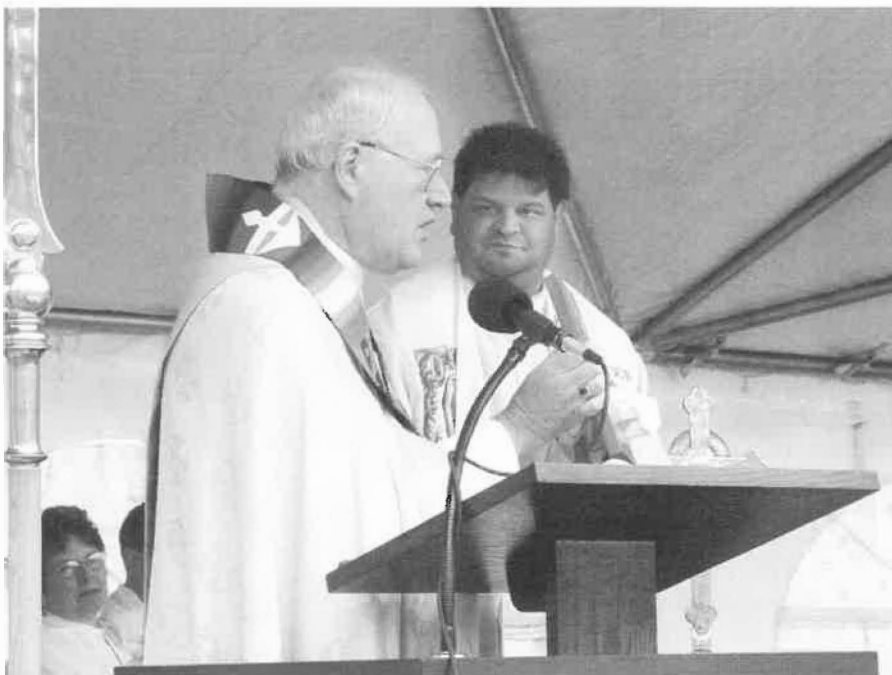
"This is a bold step," said the Rev. Anthony Guillén, council member from Los Angeles. "I'm very pleased. This allows those for whom Spanish is the primary language to come to convention more fully prepared."

Archbishop in Chicago to Consecrate a Mission's Building

One of the last scheduled appearances of the 103rd Archbishop of Canterbury occurred in a blue-collar town along the shore of Lake Michigan Oct. 19 with the Most Rev. George L. Carey doing what he loves best — celebrating the emergence of a vigorous faith community.

Joined by the Rt. Rev. William Persell, Bishop of Chicago, and Assistant Bishop Victor Scantlebury, Archbishop Carey helped consecrate the church building and furnishings of the newest mission in the diocese — Nuestra Senora de Guadalupe (Our Lady of Guadalupe) in Waukegan, Ill. Despite a raw wind and temperatures in the high 40s, more than 300 people turned out for the outdoor liturgy, many of them from Nuestra Senora's partner parish, Church of the Holy Spirit in Lake Forest, as well as diocesan staff and clergy from the local deanery. Waukegan's Mayor Richard Hyde, who provided the staging, seating and sound system for the service, attended along with local clergy and a dozen SWAT team members who maintained a tight security cordon around the event.

Archbishop Carey offered some comfort to the wind-whipped crowd, by thanking church members and visitors "for laying on some very good



David Skidmore photo

Archbishop Carey presents an Our Lady of Walsingham icon to Fr. Diaz.

English weather here this afternoon. I am sure that this church is going to warm many hearts in the days ahead."

For members of Nuestra Senora, Archbishop Carey's prediction comes true each Sunday when more than 200 people fill the pews for the Spanish-language liturgy. The turnout, a testimony to the pastoral gifts of Nuestra Senora's vicar, the Rev. Narciso Diaz, is a reminder of the need and opportunity for the church's outreach to Latinos, the fastest-growing community in the Chicago metropolitan area. In Waukegan, the Latino community has more than doubled in the past 10 years — now standing at 40 percent of the 90,000 residents. Similar growth is occurring in other suburbs and Chicago neighborhoods.

This mission opportunity figured prominently in Bishop Scantlebury's sermon. The Anglican Communion, noted Bishop Scantlebury, has always regarded itself as a missionary church. "We have always followed Christ's command to be a mission of love to the world," he said. "More than being on a mission, more than merely carry-

ing out a mission, we are the mission."

That principle has been taken to heart by members of Church of the Holy Spirit in neighboring upscale Lake Forest. For their centennial year celebration, parishioners realized they had a golden opportunity to pay forward the favor from a century ago when Trinity Church in Highland Park started a mission church in Lake Forest that eventually grew to become the largest parish in the diocese. The Rev. George Councill, rector of Holy Spirit, suggested a special fund to help purchase a former Lutheran church and daycare center in Waukegan that would become Nuestra Senora's permanent home. In a three-month period last summer, Holy Spirit raised more than \$670,000, enough to complete the sale a week before the arrival of Archbishop Carey.

During his three-day visit to the Diocese of Chicago, Archbishop Carey joined members of Holy Spirit in celebrating their centennial. He preached at both the Sunday morning Eucharist and a Choral Evensong.

David Skidmore

BRIEFLY...

The Most Rev. **Gregory Venables** was enthroned Oct. 12 as Bishop of Argentina. He succeeded the Rt. Rev. David Leake, who retired recently. Bishop Venables is also Presiding Bishop of the Southern Cone, one of 38 provinces in the Anglican Communion.

Clarification: The editorial about the address of the Most Rev. Michael Peers, Archbishop of Canada, to the House of Bishops [TLC, Nov. 3] contained a misleading statement. The archbishop referred to American religious media but did not mention this magazine.

Kansans Do Not Condemn Bishop Smalley's Action

Resolution concerned policy to permit priests to bless couples outside of marriage

The convention of the Diocese of Kansas narrowly defeated a resolution on Oct. 19 which would have condemned the Rt. Rev. William Smalley, Bishop of Kansas, for the way in which he issued a recent policy to permit priests to conduct a blessing ceremony for couples outside of marriage. The vote was characterized by people on both sides of the issue as "prayerful" and "grace-filled."



Bishop Smalley

The resolution, which had been proposed by 12 priests and two deacons, urged Bishop Smalley to reconsider his policy and would have put the diocese on record as saying the policy "does not reflect the mind of the diocese."

The vote was taken by orders, a procedure that in the Diocese of Kansas usually is used for votes on major issues, most recently in 1999 regarding apportionment rates. The vote by

clergy failed to gain a majority, 31-38, with seven clergy abstaining. The resolution was passed by laity, 60-52, with 12 abstaining. A majority of votes cast in both orders was required for the resolution to be adopted.

Jean Crutchfield, president of the standing committee, presided over the debate and vote. Bishop Smalley relinquished the chair, saying he did not think it was appropriate for him to preside over this matter.

Discussion of the resolution ran almost an hour, with speakers in support of and opposed to the resolution alternating their remarks. More than a dozen speakers lined up at the two microphones, almost all of them priests, to make their views known. Debate probably would have extended even longer, but a parliamentary motion to limit debate was put forth and passed.

During discussion those in support of the resolution said they objected to the process Bishop Smalley used to issue his policy. Several speakers said

the bishop should not have acted unilaterally but rather should have waited for the church as a whole to move together on this issue.

Other speakers challenged the diocese to act prophetically in the way the church treats homosexual persons.

Toward the end of the public discussion one priest said he felt torn by the resolution and could see merit in both sides, resulting in his decision to abstain. He asked Mrs. Crutchfield to call for abstentions as well as ayes and nays once voting began.

In remarks made earlier to the convention, Bishop Smalley had called on those present to pause for prayer whenever anyone felt it was needed, needing only to say, "Point of order, we need to pray." Delegates called for times of prayer throughout the deliberations of convention, including before the vote on this resolution. As delegates prayed silently, one person rose to offer the prayer for the unity of the church from the prayer book.

Melodie Woerman

Bishop Bennison Takes Action Against Priest in Wynnwood

A second defiant priest in the Diocese of Pennsylvania has refused to extend an episcopal invitation and been placed under disciplinary inhibition by the Rt. Rev. Charles E. Bennison, Jr. The Rev. Edward L. Rix, a 32-year-old Canadian citizen who is canonically resident in the Anglican Province of Central Africa, returned to the pulpit of All Saints' Church in Wynnwood Oct. 13.

For more than a year, Fr. Rix had been the interim rector of All Saints', a traditionalist parish which uses the 1928 prayer book. His license was not renewed by Bishop Bennison in January over what he claims are reasons similar to another well-publicized dispute between the bishop and a priest of the diocese. The situation with Fr.

Rix differs, however, from the high-profile deposition of the Rev. David L. Moyer, who as rector of Good Shepherd in Rosemont held a canonical license in the Diocese of Pennsylvania and was thus liable to deposition by Bishop Bennison. The deposition of Fr. Moyer has caused a constitutional impasse when after his deposition, he was welcomed as a priest in good standing by the Bishop of Pittsburgh, the Rt. Rev. Robert W. Duncan.

Recently Bishop Bennison warned Fr. Rix that if his own African bishop does not remove him from ordained ministry then he will initiate ecclesiastical proceedings in the Province of the Episcopal Church.

Fr. Rix told the *Philadelphia Inquirer* recently that he has the full

support of his bishop and primate. Bishop Bennison also told the parish that further defiance on its part might cause the diocese to initiate proceedings to remove the leadership of the parish.

Property Dispute

In a related development, a two-day civil court trial initiated by the diocese against St. James'-the-Less in Philadelphia was held Oct. 15-16. After a number of years of increasing doctrinal differences, in 1999 St. James' withdrew its church corporation from the diocese and, citing its own interpretation of Pennsylvania law, merged with another independent, non-profit corporation. The diocese is suing to recover title to the property and endowments.

The Mind of the Community

Group imagines how to raise up leadership from the congregation

It was once a radical idea that each member of the congregation is blessed with gifts. So said St. Paul. It follows, then, that each person's gifts should be respected when it comes to making decisions for the community.

That idea still has a way to go in many congregations. Still, there are many in the church who are working to make the leadership of the community a commonplace. Their guiding light is Roland Allen, a missionary to China at the turn of the 20th century. Basing his views on Paul's writings, Allen believed that the community should have full authority for the church and for evangelizing the unchurched.

Allen's views about mission apply also to the local congregation, whose members must see themselves as missionaries to those around them.

The Roland Allen Forum, a group that meets regularly to contemplate these issues, recently discussed two gifts that are essential in fulfilling Allen's ideas: listening and identifying leaders. Neither is well developed in many congregations, the group decided.



Fr. Kelsey: 'an unfolding conversation.'

The forum meets at Berkeley Divinity School at Yale in New Haven, Conn., and is an informal gathering. The members (comprising anyone who chooses to attend) have been engaged in "an unfolding conversation," according to the Rev. Steve

Kelsey, missionary of the Middlesex Area Cluster Ministry in the Diocese of Connecticut, who serves as convener.

"If we think about the church being a community ... to what extent do we find ourselves with clarity as to the role of the community to make a decision?" he asked. "Is it the most pushy, the most vocal member ... and then we say, 'Well, that is the community?'"

"So maybe the first thing is to remember that the community has the mind of Christ," said the Rev. Sandra Stayner, rector of Berkeley. "It's a kind of listening and leadership in a community like that depends on your ability to listen to everybody in the community ... Then it's not only the loudest ones who need to be heard because you have a need to listen to all directions ... You have to be intentional about listening to those who don't speak up all the time."



Ed Stannard photos

Ms. Stayner:

'listen to everybody ...'

While agreeing with Ms. Stayner, the Rev. David Brown, a retired priest living in Charlestown, R.I., challenged how well accepted her views are. "Don't you think ... that we're terribly conditioned to dis-

trust the grass roots, being part of a very clericalized church?" he asked. Fr. Brown, who has worked in Vermont and Connecticut, told of going to rural Vermont to help a group start a church and finding them shocked when asked, "What do you want?" People are used to being told what to do by the clergy, he said.

The conversation also focused on the issue of leadership and how leaders are chosen. The Rev. Geoff Little, priest-in-charge of St. James and Ascension churches in New Haven, both of which have Spanish-speaking congregations, asked, "Is it possible that what we do ... as the ordained leaders of the congregation is to call around us the people we like best ... and call it the grass roots?"

The Rev. Ted Coolidge, retired director of the Annand Program for Spiritual Formation at Berkeley, found hope in the congregation's participation in worship: "Even those who are not involved visibly in the church may be involved in the liturgy, [a fact] which we can celebrate."

Ed Stannard

Primate Enthroned in the Anglican Church of Kenya

The newly enthroned head of the Anglican Church of Kenya paid tribute to his predecessor and said the church will continue to speak out for the rights of all Kenyans.

All Saints' Cathedral in Nairobi was packed to capacity Sept. 22 for the enthronement of the Most Rev. Benjamin Mwanzia Paul Nzimbi, who became the fourth Archbishop of Kenya. Archbishop Nzimbi pledged

to work for unity within the church, streamline administration of church institutions, and help in eradicating poverty, according to *The Nation*, a Nairobi daily newspaper.

In his sermon, the Most Rev. Donald Mtetemela, Archbishop of Tanzania, challenged both church and political leaders to learn to serve and cautioned against seeking leadership positions for the wrong reasons.

Notable for his absence was Kenyan President Daniel arap Moi. The previous Primate of Kenya, the Most Rev. David Gitari, frequently criticized President Moi for alleged constitutional abuses and a perceived failure to enforce laws against corruption. This was the first time that the acting president of the country did not attend the enthronement of the primate since Kenya achieved independence.

Timely Gifts

Anyone can buy gorgeous calendars at the local bookstore, but some calendars work harder by profiting worthy organizations or offering useful information.

By Patricia Nakamura

Everybody needs calendars. And most people can buy gorgeous ones at the local bookstore or gift shop. But some calendars work harder, by profiting worthy organizations or offering bits of particular information. Here are just a few:

Church World Service 2003 Calendar, with photos by Annie Griffiths Belt. If you take the October CROP WALK, your feet



CHURCH WORLD SERVICE
2003 CALENDAR

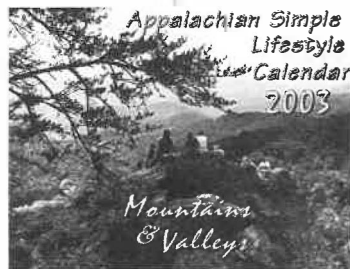
benefit Church World Service programs. Its vision statement is "Healing — With Hope," and CWS funds go to refugees of war, natural disaster, and HIV/AIDS around the world. The agency "is committed to much

more than disaster relief ... it stays to help in the long, slow process of rebuilding, planning for the future, and nourishing the hope that is as necessary as blankets, food, and shelter."

This year's features faces of hope around the world. Included is a set of devotions based on the photographs and the texts that tell the stories. The calendar spaces are large enough for daily notes, and Christian, Jewish, Muslim, and secular holidays.

Each calendar can be ordered, at \$10 + \$3 shipping and handling, from Church World Service, 800-297-1516, or www.churchworldservice.org.

The *Appalachian Simple Lifestyle Calendar: Mountains and Valleys*, comes from Appalachia-Science in the Public Interest. The organization is located in Kentucky, and



has sites open to visitors demonstrating sustainable forests and earth-friendly technology. The calendar has black-and-cream photos of hills and hollers, country churches, and vistas to forever, in Kentucky, Tennessee, and North Carolina. It can be ordered for \$6.50 (for one or two; large orders are cheaper per item). From ASPI Calendar, 50 Lair Street, Mt. Vernon, KY 40456, 606-256-0077. Visit the website www.aspi.org.

We always wait eagerly for the yearly offerings from NEHA (National Episcopal Historians and Archivists). For "those who love architecture, history, and the Episcopal Church," the 2003 Historic Episcopal Churches Engagement Calendar, a spiral-bound weekly featuring 53 churches (\$14.95), a week at a time, listing feasts, fasts, and secular holidays, and lots of room for writing. Pick the ones to visit: perhaps St. Luke's, Honolulu, with its Korean gateway, or the Church of St. Hubert the Hunter, a Wyoming log church, or the green-shingled Church of Our Merciful Saviour in Kaufman, Texas.

For ailurophiles, there's the annual EpiscoCat delight to hang on the wall. July's "Mary's cat" has the right idea for General Convention. This calendar begins with November 2002. It's \$7.95 at NEHA, 509 Yale Ave., Swarthmore, PA 19081, or 610-544-1886. Margaret Landis does these two beauties every year, with submissions from all points.

And finally, Sacred in Time, published by the wives of Mississippi Episcopal clergy (P.O. Box 316, West Point, MS 39773), a small, stand-up cal-





endar to use year after year because it has dates but no days (it does fudge leap year). Each day has a message for reflection, from scripture and other sources, such as Helen Keller, Anselm, Jackson

Kemper, Clare of Assisi, and an Afro-American spiritual. Flip the page on a new day and a few moments of meditation. It's available from Morehouse Publishing, too, for \$9.95, at www.morehousepublishing.com.

For those on your list who have ties enough to circle the globe, give a gift to someone else. Almost all charitable organizations accept donations honoring another, and will send a card saying, "A donation has been made in your honor by ____." One's own parish, of course, might be the place to start. What musician wouldn't be thrilled to have a few pipes or a whole rank named for her? The whole choir would appreciate the giver of a new anthem (20 or so copies), or maybe even a commissioned anthem in honor of the family alto or tenor. The gift of a few new hymnals, linens, kitchen items — these can be matched to the honorary recipient's passions.

For a wider reach, visit the website of Episcopal Relief and Development — (formerly the Presiding Bishop's Fund) at www.er-d.org. Funds from ER&D have arrived at diocesan headquarters almost before rain stopped falling or wind died down. National and international projects, the "development" part, help to create lasting betterment in the lives of people most of us will never know.

One needn't have ever rubbed a cow's nose or hugged a tree. But through Heifer Project International (www.heifer.org) you can honor someone and improve the existence of a family or an entire village with milk to drink, or wool to spin, eggs to sell, fruit to harvest. Urban projects thrive in some of this country's most difficult neighborhoods, involving children and adults in raising fish to sell to restaurants or worms to aerate city gardens. All recipients agree to share the offspring of their animals with others, as an initial requirement.

Many food pantries and meal sites benefit from the work of America's Second Harvest. The study posted on its website (www.secondharvest.org) gives an appalling picture of hungry children. Our children probably would be honored with a gift that helps to feed those whose worry is not about which candy bar to buy but how to find food for supper.

Treasures for Young and Old(er)

PLAY & PRAY: Toddler Prayers. By **Deb Lund.** Illustrated by Joni Oeltjenbruns. Morehouse. \$6.95. ISBN 0-8192-1920-7.

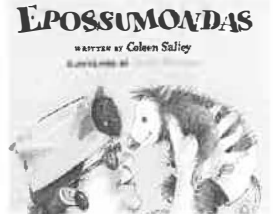


*Thanks for muddy puddle days
Splishy, squishy, grimy grub.
Splashy outside, splashy inside
Thanks for bubbles in my tub.*

A thick little board book with playful prayers and delightful paintings. In this bath scene, the cat is curled up beside the tub under a little umbrella.

EPOSSUMONDAS. By **Coleen Salley.** Illustrated by Janet Stevens. Harcourt Children's. \$16. ISBN 0-15-216748-X.

A cautionary Southern tale about a cute possum who takes lessons a bit too literally, his (human) mama and auntie, and the curious friends he meets up with, Nutria, Raccoon, Armadillo. Kids will love predicting what he'll do on the next page.



LITTLE YAU: A Fuzzhead Tale. By **Janell Cannon.** Harcourt (www.Harcourt-Books.com) \$16. ISBN 0-15-201791-7.

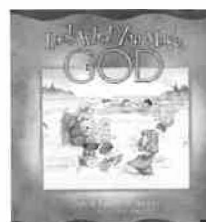


Remember Stellaluna? She was followed by Verdi, Trupp, and Crickwing, and now author-illustrator Cannon has given us Little Yau, a fuzzhead (*Blancofelis dexterodactylus*) who is studying to be a healer. The beautiful pictures set the story in the Southwest. You'll love the blue-eyed, white-furred fuzzheads, the Wise Ones ("What'll it be, kids?") and Yau, but perhaps be a little less fond of humankind here. A morality tale, to be sure.

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JUST LIKE MAMA. By **Beverly Lewis.** Illustrated by **Cheri Bladholm.** Bethany House (www.bethanyhouse.com). \$14.99. ISBN 0-7642-2507-3.

Here is an Amish family going about its farm work with a serenity and joy that shines in the paintings. Big brother Thomas teases Susie Mae, but gently. A bit of milk is spilled (the cat doesn't mind), a few strawberries snatched, but there are no angry words. Even the animals are cheerful; the expressions on the faces of bovines and porcines, felines and — um, crows — as well as humans, are delightful. And finally, Mama's "wonderful-good idea" is to "be more like Jesus."



LOOK WHAT YOU MADE, GOD. By **Elsbeth Campbell Murphy.** Illustrated by **Jim Lewis.** Bethany House. \$7.99. ISBN 0-7642-2387-9.

Here are children talking to God: "The wind and I were playing, God, but sometimes he plays too rough." The author says in her "Dear Grown-up" note that "something happens for us when

we look at God's world through a young child's eyes ... the scripture verses are included ... for your own meditation." Charming multi-ethnic pictures.

THE PRAISES

Psalm 148



THE PRAISES: Psalm 148. Illustrated for children by **Niko Chocheli**. St. Vladimir's Seminary Press. (800-204-2665). \$16.95. ISBN 0-88141-206-6.

The illustrator is from Tbilisi, Georgia, a student of art and iconography, a member of the

Orthodox Church. And it all shows in this gorgeous book. Portions of the psalm are printed large and clear on the left page. On the right, pen and ink drawings with brilliantly painted animals and oriental scenes and an icon in almost-gold-leaf. The animals appear almost photographic and the colors are jewel-like: *Beasts and all cattle, Praise the LORD!* We've never seen paintings quite like these.

PEOPLE OF THE BIBLE: Life and Customs. By **Silvia Gastaldi** and **Claire Musatti**. St. Anthony Messenger Press (513-241-5615). \$15.95 paper. ISBN 0-86716-468-9.



This resembles a big, glossy comic book. There are graphic drawings of cities and nomadic encampments, crafts such as fabrics, including shearing, washing, carding, spinning, dyeing, and weaving. There is a story

about the Passover meal, a map-picture of Babylon, psalms and the choir on the steps of the temple, with an index. And it has, actually, a running comic strip featuring a brother and a sister. This book is — *shhh* — highly educational, painlessly. It's lots of fun.

SAINT FRANCIS. By **Marie Dennis**. Illustrated by **John August Swanson**. Orbis Books (800-258-5838). Pp.120. \$25. ISBN 1-57075-412-8.

This is for older children (i.e., most of us) illuminated with acrylic paintings of Francis throughout his life, going from a young man from a wealthy family through "the long process of relinquishment, of letting go...", embracing a leper, taming the wolf, and preaching to the fish. The

paintings of Francis receiving the Spirit and composing the Canticle of the Sun positively glow. Sister Wendy Becket says, "This book concentrates on the Saint's sheer goodness ... his joy in all creation..."

MOONBEAMS, DUMPLINGS & DRAGON BOATS: A Treasury of Chinese holiday tales, activities and recipes. By **Nina Simonds, Leslie Swartz**, and the **Children's Museum, Boston**. Illustrated by **Meilo So**. Harcourt. Pp. 80. \$20. ISBN 0-15-201983-9.

Prepare for Chinese New Year, Feb. 1, the year of the sheep. With an entrancing book of riddles, recipes, crafts, stories and articles, all with lively watercolor illustrations and Chinese characters. Make peanut dip for veggies, a lantern or a pinwheel, learn about the veneration of ancestors and moon festivals. Watch out for the dragon on the cover.



SIMPLIFY & CELEBRATE: Embracing the Soul of Christmas. Alternatives for Simple Living/Northstone (www.SimpleLiving.org). Pp. 208, paper. \$15.95. ISBN 1-896836-14-3.

A reaction against the excessively commercial Christmas season that seems to have lost Christmas, Part One opens with Christina Rossetti's lovely poem *What can I give Him,*

Look at God's world through a young child's eyes ... an entrancing book of riddles, recipes, crafts, stories and articles ... wonderful for a family or a Sunday school class ...

poor as I am ... Give my heart. It describes simple gifts, and includes brief stories about best and worst gifts (a monogrammed sweater from a mother-in-law who did not know the recipient's middle name so she just picked an initial — a wrong one). Part 2 outlines simple services for all three years from Advent through Epiphany. Contributors include Michael Crosby,

a Capuchin Franciscan; Benedictine Sister Joan Chittister, and Tom Sine, an Episcopal layman.

BUILD YOUR OWN BETHLEHEM: A Nativity Scene and Activity Book for Christmastime. By **Gertrud Mueller Nelson** and **Peter Mazar**. Liturgy Training Publications (800-933-1800). \$15. ISBN 1-56854-448-0.

This would be wonderful for a family or a Sunday school class. Instructions are to set the stage for each chapter of the Christmas story by punching out and folding upright the richly colored figures, beginning with the angel Gabriel and Mary, later the

stable with a fireplace and a mouse, a sheep with separate horns and ears, finally, old Anna and Simeon. Readings and carols are included, with simple guidelines on activities. Gertrud Nelson was born in Germany and has lived in "the heartland of the United States" and in California, but somehow her Mary and baby Jesus especially suggest Alaskan, or maybe Mayan, native culture.

THE FIRST CHRISTMAS TREE and Other Stories. By **Henry Van Dyke**. Paraclete Press (www.paracletepress.com). Pp. 90. \$15.95. ISBN 1-55725-315-3.

Do you recall the sad and lovely little story, "The Other Wise Man"? It was written by Presbyterian pastor Henry Van Dyke in 1897 for his own congregation. "The First Christmas Tree" came the next year. Here it is published, in "mildly modernized" text, with evocative woodcuts and another story, "The Christmas Angels," set in the Country Beyond the Stars. This small book closes with an essay on "Christmas-Giving and Christmas-Living" and prayers for the home and for "the Lonely Folks":

*Give me good work to do,
So that I may forget myself and find peace in doing it for you.
Though I am poor, send me to carry some gift to those who are poorer,
Some cheer to those who are lonelier.*



It's Too Good to Be True

Like many of you, I had heard the warnings. Beware of scams originating in Nigeria in which the recipient of correspondence is asked to reveal the number of a bank account. Eventually the recipient would receive millions of dollars. If it sounds too good to be true, then it's probably not true.

Yet when I received an e-mail about six months ago from a "widow" in Nigeria, I had to take a serious look. While it read almost like a chain letter, I had to admit there were elements of the correspondence that seemed genuine. The "widow" was in a predicament. She was a recent convert to Christianity. Her late husband had provided well for her, having been successful in oil, as I recall, but provisions of his estate required that some had to be given away to charities. We were in a position to receive \$31 million. All we had to do was give proof of our identity, and, of course, the number of our bank account, and the money would be transferred to our account.

I don't know about you, but when a non-profit foundation receives notice that it's about to receive \$31 million, one has to at least consider that there's perhaps a minute element of truth. In my second reading of the e-mail, I grew more suspicious. The writer of the letter said that because she had done some investigating on the internet, our "church" would be a worthy recipient of these millions. Because of the name of this magazine, we receive all sorts of mail and phone calls intended for a church. We usually dispose of them quickly. OK, I thought, it's a scam. But what if? ... Nah. I shared the correspondence with our general manager and with one of the officers of our board of directors. We all agreed it was phony.

A second letter from Nigeria arrived via e-mail about a month ago. This one wasn't so slick, and promised the exorbitant amount of \$75 million. There were frequent quotes from scripture and all sorts of typographical errors or misspellings. In this case the author was the personal representative of a widow whose husband had left a fortune. A number of similar letters has been sent to our circulation department.

The other day one of our staff members received one of these e-mails. "I ma (sic) contacting you because you are a ceric (sic)," the letter began. "I am Mrs. Alima Muritala, wife of

late general Muritala Mohamad, ex military head of state of Nigeria who died on the 20th of February 1975 of a plotted (sic) militry (sic) coup agaist (sic) his administration. I contacted you because you are reputable man (sic)." If that's not enough to make a recipient suspicious, the rest of the letter is. This one also promises \$75 million.

Amazingly, e-mail addresses and phone numbers are provided in all three examples. It ought to be easy to track down who's behind

Did You Know...

The Rev. Robert Prout was rector of Christ Church, Durham Parish, Ironsides, Md., for 56 years.

Quote of the Week

The Rev. Ed Hird, rector of St. Simon's Church, North Vancouver, B.C., Canada, on primates from other Anglican provinces offering help to those unable to accept the blessing of same-sex relationships: "I don't think the Province of Canada has the capacity at the moment to solve this problem without international encouragement."



this. A website (www.crimes-of-persuasion) may be of help. In a section called Nigerian Scams it will inform you that churches and Christian organizations are frequent targets of these folks. The losses to what the site calls "Nigerian Advance Fee" operations are estimated at more than \$1 million "every single day" in the U.S. alone. It also tells you what happens if you do as you are instructed in the letters. If you or your church receives something like this from Nigeria and want to check its authenticity, contact Nigeria Desk Officer/Office of Africa, Room 3317, U.S. Department of Commerce, Washington, DC 20230. The phone number is 202-482-5149.

Apparently, church people are easy prey for the scammers. They know that Christians are generally eager to help others — especially those who claim these windfalls will be used to set up some sort of charity for the needy. If you or your church has been caught in one of these scandals, I'd like to hear from you, but you probably will be too embarrassed to tell me about it. I don't blame you. Let the rest of us beware.

David Kalvelage, executive editor

Holding It Together

As the Most Rev. George Carey steps down as the 103rd Archbishop of Canterbury, it is appropriate to note his accomplishments. Archbishop Carey took on an almost-impossible task in 1991 when he was a surprise choice to Canterbury. Being head of the worldwide Anglican Communion, Bishop of the Diocese of Canterbury, Primate of the Church of England, and a member of the House of Lords is too much for one person. Yet Archbishop Carey handled it with integrity and determination. He held the Church of England together during a stormy time when the ordination of women to the priesthood was approved. In recent years he has done his best to keep the Anglican Communion from a major split over issues of sexuality while working for the development of closer relations among the independent churches of the Communion. He has made personal visits to many of the 38 provinces of the Anglican Communion.

Raised in a working-class family, Archbishop Carey embraced evangelical Anglicanism, a faith that has sustained him to this day. His commitment to evangelism has been unswerving throughout his primacy. He has had a strong ecumenical ministry, from his support of open communion with Lutherans to his participation in dialogue with Roman Catholics, including six trips to the Vatican to visit the Bishop of Rome, Pope John Paul II. He also has built strong ties with persons of other faiths, particularly Muslims.

The archbishop was at his best during his final years at Canterbury. At the Lambeth Conference of Anglican bishops in 1998, he upheld orthodox theology while speaking of the need to maintain Anglican diversity. He made frequent defenses of the resolution adopted at Lambeth which upholds faithfulness in marriage between a man and a woman in lifelong union and rejects homosexual practice as incompatible with scripture. In recent months he has issued strong statements about bishops who act unilaterally as he addressed controversies in various dioceses in the U.S., Canada and Australia.

George Carey once said the position of Archbishop of Canterbury was one he would not wish on his worst enemy. In watching the archbishop carry out his ministry, whether at well-do-do Trinity, Wall Street, or among hungry refugees in the Sudan, one would not have guessed he could have made such a statement. His tireless ministry and deep faith have endeared him to Anglicans everywhere. Presiding Bishop Frank T. Griswold summed up his ministry well when he called Archbishop Carey "an inestimable gift to the Anglican Communion and beyond." We salute the archbishop for a job well done and extend to him and his wife, Eileen, best wishes in their retirement.

A Welcome Change

It was a welcome change to see the House of Bishops' meeting in Cleveland [TLC, Oct. 20] open to the media. Ever since the 1991 General Convention in Phoenix, when bishops spoke less than kindly toward one another, meetings of the house have been closed to the media and general public. Following that meeting, the House of Bishops took on a more pastoral mood, with its meetings for the past decade private, and more like retreats than discussions of legislation. It is unfortunate that members of the Diocese of Ohio were not invited to the meeting, for they were deprived of a rare chance to see the leaders of the church in action. Instead, two publicity releases issued by the diocese stressed that the meeting was closed. Before Phoenix, interested Episcopalians were often present when the bishops gathered, seated in a special visitors' area. With the dates for the 74th General Convention approaching rapidly, and a growing interest for news by many Episcopalians, it's a good time to let the public see and hear what's going on.

Being head of the worldwide Anglican Communion, Bishop of the Diocese of Canterbury, Primate of the Church of England, and a member of the House of Lords is too much for one person. Yet Archbishop Carey handled it with integrity and determination.

A message to evangelicals:

Departure is not an option.



For those of us who accept scripture as our final authority in matters of faith, departure is not an option when the church appears to be wandering from the right way.

By Philip Wainwright

Some evangelical clergy I know have been talking about getting their vestries ready to cope with what is going to happen at the General Convention next year. If General Convention approves the blessing of same-sex unions, they say, they will no longer be able to minister in this church, and they hope that their vestries, and in consequence their congregations, will join them in their departure.

Scripture calls us to maintain our witness to the faith once delivered to the body of Christ.

I cannot speak to those of other traditions, but I want to say to evangelicals that for those of us who accept scripture as our final authority in matters of faith, departure is not an option when the church appears to be wandering from the right way. Scripture calls us to stay in the church and to maintain our witness to the faith once delivered to the body of Christ.

Even when that church is condoning sexual immorality.

The New Testament church is full of corruption, both in life and in doctrine. To take sexual immorality as an example, which rightly has evangelicals so concerned today, Paul has to remind the first Christian congregations again and again that sexual immorality is unac-

ceptable — in his letters to the Romans, to the Corinthians, to the Ephesians, and to the Thessalonians. Peter also makes the same point to the churches to which he wrote, and the Revelation to John says the same to the church at Thyatira.

Clearly, the church the apostles knew was one in which sexual immorality was rife.

In the New Testament church, these things were dealt with in two ways. When the faithful had the power to do it, they expelled from the church those who would not exercise self-control on these matters. This was the course Paul urged on the Corinthian church — “Let him who has done this be removed from among you” — and which they were able to follow.

When they did not have the power, they did not leave their churches, but stayed, refuting the false teachers and immoral livers publicly while avoiding them personally as much as possible. The various words used for “avoid” are all compatible with continued membership in the church. The phrase “remove yourselves” is not used.

This is exactly what we see happening in Ephesus. Ephesians 5:3-20 makes it quite clear that sexual immorality was among the range of problems that Paul had warned the Ephesian Christians to deal with. A few years later, Paul sends Timothy to Ephesus because they hadn’t solved the problems, and they needed further

reminders. Timothy was sent not to excommunicate, but to set an example (4:12).

Timothy doesn't have much success, and gets very discouraged. Paul's second letter to him is mostly about Timothy's discouragement over the Ephesian church's failure to reform. He is not to be ashamed of the truth he is standing for, but is to continue to resist. He is to patiently endure evil, and correct his opponents with gentleness, hoping they will repent. He is to avoid those who won't listen, but the word used (*apotrepomai*) does not imply refusal to be in the same church; the suggestion is to leave them alone and concentrate on those who will listen. The image in 2 Timothy 2:20ff of the great house with vessels of varying degrees of nobility suggests that the earthly church will always be a mixed body, and Timothy is shown by Paul how to conduct himself accordingly.

The church in Crete, to which Paul sent Titus, provides us with the same example. Titus is to "refute," to argue against, those who are leading people astray. He is to do this once or twice, and then "have nothing more to do with" them. But not to leave them — Paul uses the same word here that he does when he tells Timothy not to put younger widows into the special ministry that older widows exercised. Titus is to concentrate on those who will listen.

There are only two formal separations from the church in the New Testament. In Corinth, Paul was able to persuade the congregation (by passionate but careful and reasoned argument) that the person whose immoral lifestyle they had been tolerating was to be expelled from the church. In the other case, referred to in 3 John 10, it is the false teacher Diotrephes who was more persuasive, and had convinced the church to expel some of the faithful. What were the rest of the faithful to do about this? To continue to live faithfully in the church until John can visit and set things right. There is no example of someone leaving the church because of its failings.


How would these New Testament examples guide us if General Convention were to commend practices condemned by God's word? We do not have the ability to expel those who wander from the truth, so the strategy com-

mended to us appears to be to keep up the careful and reasoned argument, while avoiding any fellowship with the unfaithful that might suggest that we condone their position, and setting for them an example of godly living. We are not to leave, but to work for the reformation of the church.

There are many signs of hope and encouragement for evangelicals in the Episcopal Church today. We are far more numerous than we were 30 years


ago, and we are continuing to grow. We will grow faster still if we refuse to walk away from the church in which God has placed us. Now is the time for evangelicals to show that the power of the Holy Spirit is "staying power" — that when the going gets tough, the tough do not get going, but stand their ground, their feet firmly planted upon the rock. □

The Rev. Philip Wainwright is the rector of St Peter's Church, Pittsburgh, Pa.



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It was the winter wild, While the heav'n-born child All meanly wrapped in the rude manger lies: Nature in awe to him Had doffed her gaudy trim, With her great Master so to sympathize. And waving wide her myrtle wand, She strikes a universal peace through sea and land... *John Milton (1608-1674)*

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LETTERS TO THE EDITOR

It's Imaginative

Although Bishop Smalley is canonically wrong in his permitting the blessing of individual homosexual unions if approved by parishes in his diocese [TLC, Sept. 1], he is imaginative in his approach, for it lacks imposition (as in the Diocese of New Westminster) or against (most of the Anglican Communion). Perhaps a similar approach could be suggested at the next General Convention, where legislation for same-sex unions could split the Episcopal Church and further alienate it from the Anglican Communion, or denial of same-sex unions would postpone the issue to all succeeding conventions until eventual passage, three years or 303 years from now.

Stuart S. Bamforth
New Orleans, La.

A Second Chance

During the 1960s, while I was in the Diocese of Western Michigan, Charles E. Bennisson, the bishop, appointed me and three other priests to be examining chaplains. Everything was fairly routine until the day that young Charles came up for testing. Those who were responsible for knowledge of the holy scriptures returned the verdict that he was not prepared in that field and we agreed that the man should be so informed and recalled at the next session for re-examination. We so reported to the bishop. He looked saddened, or disappointed, and agreed with our evaluation.

We adjourned and met again the next morning. At this point we were called to the bishop's office. The bishop was in a state of agitation, changing to indignation. "You are all wrong about Charles' knowledge of the Bible," he said. "He knows more about the Bible than any of you! You *must* pass him!" We looked at each other, then looked to our chairman, who turned to the bishop and said, "That is your decision, Bishop. In that case we will obey."

That word "obey" had special meaning for us. By doing so the moral responsibility for passing that candi-

date was shifted from us to the bishop. Whether he was as conscious of that or not we didn't know, or need to. However, later, when we discussed the bishop's change of mind and attitude we speculated on the cause. We generally agreed that when he told his wife about it, she changed his mind. In view of the current Bishop Bennison's mention of her [TLC, Sept. 1] we were correct.

*(The Rev.) H. Stewart Ross
Everett, Wash.*

Check on Funds

Besides the missing money mess in Mexico, how well informed is "815" on the details of how other recipients are using funds from the Episcopal Church?

Perhaps the church should use its skilled laity. Consider the following:

1. We have numerous companion diocese relationships. Pick three as a trial run for:

2. When a domestic bishop/clergy delegation/lay group plans a visit to a companion diocese, include a church treasurer/CPA/accountant. We have people with those skills who speak Spanish.

3. A bishop writes/phones in advance, "We will be wanting to discuss with you the funds coming from "815" (and/or our diocese).

4. On arrival, the financial person presents a document appointing the person "special representation of the Presiding Bishop" — or some such title. The books are then inspected to determine how "815" 's funds have been used.

5. Finally, a report is produced to enable staff at "815" to focus on known problems.

*John C. Chapin
Manchester, Vt.*

On Different Levels

The article concerning "animal rights" [TLC, Oct. 6] seems to be a very poorly thought-out piece, which fails to take into consideration the simple and biblical tenet that animals are put on this earth for mankind, and not as their equals. The animal rights organi-

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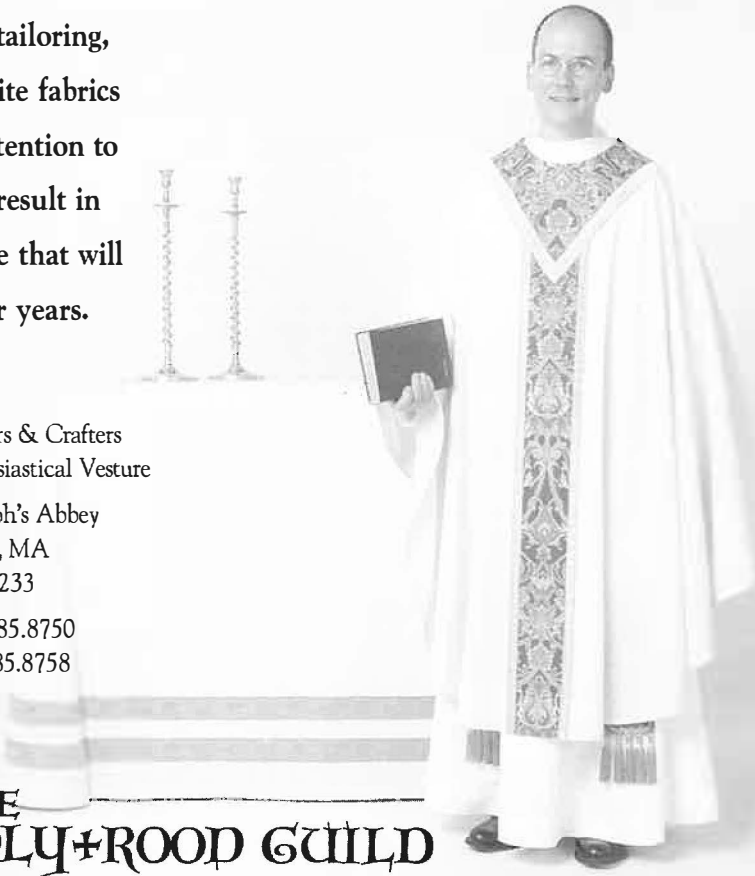
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zations that I read about in the daily newspapers are brought to light when they destroy laboratory animals being used to find ways to save human lives and prevent human suffering. These organizations also make the papers when they release hundreds of furbearers being raised for legitimate purposes and by legal industries into an environment in which they cannot survive but ultimately are killed by traffic, or simply starve to death.

Without using animals, where would we have found the insulin that saves millions of lives of diabetics, or countless other medical discoveries? These organizations would outlaw rodeos, the use of farm animals, hunting, fishing, eating meat, using leather, and anything else if it meant killing animals. As we look around the world we find that it is the U.S. that has the highest standard of living, that eats the most meat, and that uses animals for the betterment of mankind.

I do not believe, as the article stated, that "the churches should be leaders in the movement for the protection of animals." This has nothing to do with bringing people to Christ. The political correctness now rampant in the church doesn't seem to be doing much for the church or humankind. When we try to raise animals to the level of humans, made in God's image, we simply end up bringing God and man down to the level of beasts.

*(The Rev.) Robert D. Bohyer
Carter, Mont.*

Many Memories

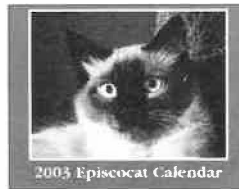
Bishop Oliver J. Hart of Pennsylvania! The evocation of that name by your correspondent [TLC, Oct. 6] brought back many memories that lend much support to her position. Bishop Hart and my father were roommates and fraternity brothers at Hobart College prior to World War I. The family relationship continued through the years past my father's death in World War II until the bishop's death. I recall a memorable meeting with the bishop and his wife with my children at his retirement

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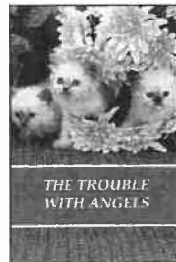
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home in Castine, Maine, many years ago.

Perhaps the invocation (no theological controversy intended) of Bishop Hart's name would be in order for both Bishop Bennison and Fr. Moyer.

As an aside, your coverage of St. John's, Lafayette Square, on the death of its long-time rector, the Rev. John Harper [TLC, Oct. 20], reminded me that Bishop Hart had been rector of that parish prior to his election as Bishop of Pennsylvania.

*Robert Coe
White Plains, N.Y.*

The Same Error

I must take issue with one of the statements made by the Rev. Federico Serra-Lima [TLC, Oct. 13] when he included the creation of man in the image of god in his list of reasons for a patriarchal view of the church.

He appears to be falling into the same error as women who have difficulty worshipping God as Father because this

seems a denial that they too are made in the image of God, that error being the connection of *imago Dei* with gender.

To me, being made in the image of God has nothing to do with gender. Rather, it has to do with everything that makes us human — the ability to love, to respond to love, to be creative, to respond to beauty, to have a moral and ethical sense, to show compassion toward others, etc.

However, to those who insist on defining the matter in gender terms, I recommend rechecking Gen. 1:27, where it appears clear that the true image of God (if it is to be understood in terms of gender) is neither male alone, nor female alone, but the heterosexual couple.

*Laura Rico
Los Banos, Calif.*

Even Earlier

Further to Canon de Kay's most helpful translation of Rev 7:13 [TLC, Sept. 22], I would add only that

recent excavations at Philadelphia (an ancient N.T. site as we know) have uncovered an even earlier manuscript.

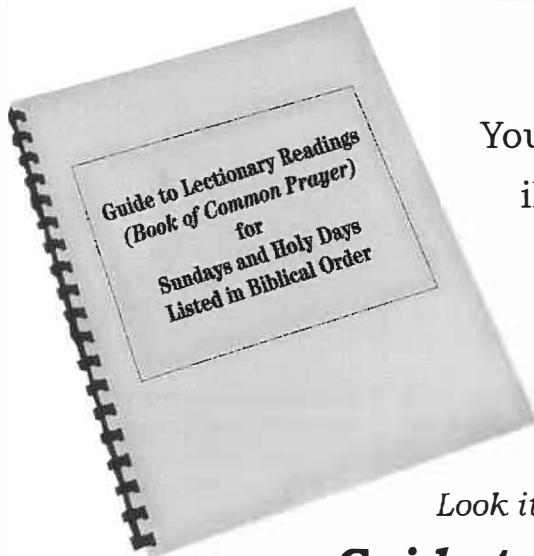
Concerning the phrase "C.M. Aemy," it would appear that this more ancient authority reads "the Holy Rood Guild."

*(The Very Rev.) Richard Giles
Cathedral of the Saviour
Philadelphia, Pa.*

It's Appalling

I am appalled that one of our Episcopal seminaries was misidentified in the "Briefly" section [TLC, Oct. 13]. Berkeley Divinity School is in New Haven, Conn. The seminary in Berkeley, Calif., is the Church Divinity School of the Pacific — not "Berkeley Divinity School of the Pacific" as referred to in the paragraph.

*(The Rev.) Elizabeth Zarelli Turner
St. Mark's Church
Austin, Texas*



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la bele marie

**Songs to the Virgin
from 13th-century France**

Anonymus Four
Harmonia Mundi USA 907312

Recorded in California during the week of Sept. 11, 2001, and dedicated to those who died in the terrorist attacks, the purity and simplicity of this collection of 13th-century French songs to Mary offers an elegant alternative to more traditional holiday fare.

The consistency and expressive warmth of this quartet of American women, which has had just one change in personnel in its 16 years, has continued to grow through more than a dozen outstanding recordings. This assortment of 17 *conductus* from the Latin liturgy and *chansons* from northern France brings to life more than an hour of this ancient repertoire, exquisitely sung, whether by a single voice or full ensemble.



Mostly the product of anonymous composers, these musical examples of Mary-worship come from the same Gothic period in which many of the great European cathedrals were built and dedicated to Mary – a Christianized echo of a prehistoric culture of goddess worship.

Ranging from relatively straightforward declamation to astoundingly virtuosic display, the *conductus* are settings of poetry, usually religious, that would have been used to accompany solemn liturgical processions. Most of the *chansons* represented here have their origin in *trouvère* songs from the first half of the 13th century, here recast with texts honoring Mary.

As always for this ensemble, the detail and scholarship shown in both the recording and the notes is impeccable, right down to the sources for the authentic pronunciation of the

Latin and French. Full translations and notes are printed in English, French and German.

*Charles Q. Sullivan
Glendale, Wis.*

The Winter Wild

Choral Music for the Christmas Cycle

The Christ Church Choir, New Haven, Conn.
Robert W. Lehman, conductor

What a joy to hear an Advent and Christmas program which is not an imitation of King's College, you-know-where. From the opening Advent Responsory ("I look from afar") set to music by the choir's conductor, this disc is a fresh and satisfying experience for this season.

The ancient chants are sung especially beautifully, with devotion and understanding. The parallel organum gives a magical and exotic mood. The repertoire tends to be very old or very new: There is no Stanford, Parry, Fauré or Brahms. The range of singing styles is wide, from 8th-century chant to the late 20th century. Favorites: "There is no rose of such



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vertu" from the 1300s, a boisterous reading of Hasler's 16th-century "Verbum Caro," Malcolm Sargent's luscious arrangement of the beloved "Silent Night," and a new setting of "Both all and some" by John Byrt. One gets a sense of the capacious church, yet the recording is miked close enough for much clear detail.

*John Fenstermaker
San Francisco, Calif.*

Seaven Teares

Music of John Dowland

The King's Noyse, David Douglass, director, with Paul O'Dette, lute, and Ellen Hargis, soprano
Harmonia Mundi USA 907275

This CD features the highly regarded Boston-based ensemble The King's Noyse, along with guest artists lutenist Paul O'Dette and soprano Ellen Hargis, in a performance of pavans, galliards, almands and lute songs of John Dowland.

Dowland's Roman Catholic faith, adopted while living in Paris, led him to spend much of his adult life outside Elizabethan England. In hopes of meeting Luca Marenzio, he traveled to Italy, where his exposure to the works of the late-Renaissance Italian madrigalists

was to have a heavy influence on his own works. This Italian style

incorporated dissonance, chromaticism, and melodic suspensions to express emotion, a compositional technique perfectly suited for Dowland to further express the melancholia for which he had already become renowned through his best-known work, "Lachrimae," a pavan for lute.

Dowland's 1604 collection of purely instrumental works, *Seaven Teares*, interspersed with similarly themed lute songs, is heard on this new recording. The seven title pavans are grouped together between the thematically related ayres "I saw my Lady weepe" and "Flow my teares," the latter of which

is a reworking of the lute pavan Lachrimae. The pavan's four-note theme recurs throughout the instrumental works, providing a unifying structure to the program.

The King's Noyse and Mr. O'Dette play the instrumental selections sensitively, with good intonation and well-balanced ensemble. Ms. Hargis,

masterfully accompanied by Mr. O'Dette in the lute songs, provides a pure yet full-bodied tone and expressive pointing of Dowland's texts.

The CD includes excellent scholarly program notes by King's Noyse member Scott Metcalfe.

*David Schnell
Monrovia, Calif.*

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*The recording ends
with the wondrous
barn-burner ...*

Sumsion, director Edwards' own "And all thy children," — all are lovely, with the clear, piercing treble the music needs.

Boys whose voices have changed are part of The Thursday Choir, and this group sings a slow, meditative arrangement of "Were You There?" Unaccompanied, un-"spiritualized," it's done cleanly and simply, with an echo-canon creating unusual harmonies. This is the cut I want to play over and over, even though the leaves are turning gold rather than green.

The recording ends with the wondrous barn-burner, Charles Hubert Hastings Parry's "I Was Glad." And the St. Bart's choirs give us "plenteousness" indeed.

Patricia Nakamura

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The Rev. **Norman Aguilar-Rodriguez** is vicar of San Lucas, Delicias del Norte, San Pedro Sula, and Cristo Rey, Exitos de ANACH No. 2; add: Apartado Postal 586, San Pedro Sula, Honduras.

The Rev. **Mary Ellen Ashcroft** is associate at Trinity, 322 2nd St., Excelsior, MN 55331-1893.

The Rev. **Paul Carling** is associate at St. Michael's, 16 Bradley Ave., Brattleboro, VT 05301.

The Rev. **Richard L. Cogill** is curate at Trinity, 322 2nd St., Excelsior, MN 55331-1893.

The Rev. **Phil Cooke** is rector of St. John's, 17740 Peak Ave., Morgan Hill, CA 95037.

The Rev. **James Corbett** is interim priest at St. Thomas', Franklin, IN; add: PO Box 97, Whiteland, IN 46184.

Steven Crain is lay pastoral assistant at St. Anne's, 420 W Market St., Warsaw, IN 46580.

The Rev. **Tom Day** is rector of St. Christopher's, PO Box 852, League City, TX 77574-0852.

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The Rev. **Shirley E.S. Graham** is director of outreach and mission at Christ Church, 118 N Washington St., Alexandria, VA 22314.

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The Rev. Canon **Gary L. L'Hommedieu** is canon for pastoral care at the Cathedral of St. Luke, PO Box 2328, Orlando, FL 32802-2328.

The Rev. **Robert Macauley** is priest-in-charge of St. Paul's, PO Box 196, Vergennes, VT 05491.

The Rev. **William S. Marshall Jr.** is priest-in-charge of St. Clement's and St. Peter's, 70 Lockhart St., Wilkes Barre, PA 18702-3604.

The Rev. **M. Lee Moore** is vicar of

a calm consistency to these arrangements, which are "influenced ... by the Lutheran Service Book (the red one) and the 1982 Episcopal Hymnal." It's easy listening with virtually no dynamic contrast, which is a good

This is Christmas music with a charming folksy flavor.

thing if you're looking for background music which doesn't distract with intricate rhythms and fortissimo climaxes. The guitar playing is relaxed and laid back. This is Christmas music with a charming folksy flavor. There are a couple of vocal solos in the same style. In the printed acknowledgement is written "this recording project would not have been possible without the babysitting services of Harold and Lucille Crowell." Thank you, Harold and Lucille.

*John Fenstermaker
San Francisco, Calif.*

Les Lumieres de Noël

Harmonia mundi. HMX 2908119/22.
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Here is the present to hide under the tree for the musician who has been really good. The gracious elves at Harmonia mundi have again created from their catalogue a boxed set, this time of baroque Christmas music. The

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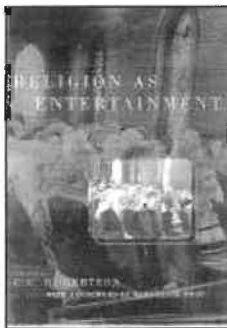
The set includes Heinrich Schütz' *Weihnachtshistorie*, directed by René Jacob; *Pas-*

torale sur Naissance de N.S. Jésus-Christ and *In Nativitatem Canticum*, directed by William Christie; Bach's *Cantates de Noël*, led by Philippe Herreweghe; and Arcangelo Corelli's *Concerti grossi*, directed by Chiara Banchini and Jesper Christensen. As usual, we have comprehensive liner notes in French, English and German.

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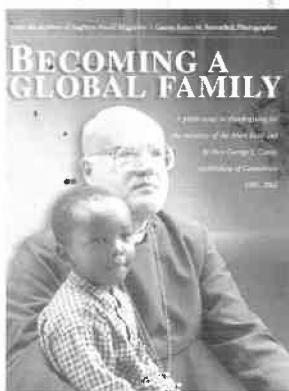
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Emmanuel, PO Box 81, Rapidan, VA 22733.
The Rev. **Paula Clegg Morton** is rector of Transfiguration, PO Box 275, Saluda, NC 28773.

The Rev. **Larry Motz** is assistant at St. John's, 323 Wick Ave., Youngstown, OH 44503.

Ordinations

Priests

Bethlehem — Elizabeth Diely, John Heffner, Gregory Malia, Iris Peterson, Earl Trygar.

Colorado — Paul Spurlock, rector of St. Thomas', 2201 Dexter St., Denver, CO 80207-3756.

Michigan — Philip Dinwiddie, Monique Ellison, Kelly West.

Ohio — Patricia Sheppard, rector of St. John's, PO Box 221, Bowling Green, OH 43402.

West Tennessee — Belinda Ann Wright Snyder.

Deacons

Atlanta — Kedron Jarvis, Anne Meroney, Anne Swiedler.

Colorado — David Tweedale, Janice Windsor.

Minnesota — Rodger Neil Elliott, Thomas Walton Fiske, Stephen King Lander, Kathleen Monson Lutes, Jeffrey Lawrence Nelson.

Oregon — Carlos E. Nunez.

West Tennessee — Ed Wills, Jr.

Resignations

The Rev. **Henrietta Grosseohme**, as rector of St. Peter's, Akron, OH.

The Rev. **Frank Hawkins**, as rector of St. Mark's, Rosenberg, TX.

The Rev. **Richard Johnson**, as vicar of Christ the King, Alief, TX.

The Rev. Canon **Kevin Martin**, as canon for mission and congregational development in the Diocese of Texas.

The Rev. **Douglas W. Richnow**, as rector of St. Luke's, Birmingham, AL.

The Rev. **Marilyn Sanders**, as associate and director of program ministry at Advent, Orchard Lake, MI.

Deaths

The Rev. **James Blaine Allen**, a priest of the Diocese of Long Island, died Sept. 4 of pulmonary fibrosis. He was 61 and in the 11th year of his profession as a friar of the Society of St. Francis.

Born in Lynn, MA, he earned degrees from Emerson College and Berkeley Divinity School and was ordained deacon and priest in 1969. He was curate of Holy Trinity, Melbourne, FL, 1969-72, and vicar of St. Christopher's, Orlando, FL, 1972-75. From 1975 to 1981, he was a member of the Society of St. John the Evangelist. From 1982 to 1986 he

was vicar of St. Elisabeth's, Philadelphia, PA, then served a number of other parishes in the Diocese of Pennsylvania until he joined the Society of St. Francis in 1989. His ministries as a friar included the Episcopal Sanctuary and the Night Ministry in San Francisco. Most recently he was chaplain at Goldwater Memorial Hospital in New York City. He is survived by his brothers, Roger and Roy.

The Rev. **Kenneth Lawson Whitney**, a priest of the Diocese of East Carolina, died Sept. 5 at his home in Durham, NC. He was 96.

Born in North Adams, MA, he graduated from Williams College in 1926. After a 24-year engineering career, he studied at General Seminary, and was ordained deacon and priest in 1952. That year he was vicar of Incarnation in West Milford, NJ, then rector of Calvary, Bayonne, NJ, 1952-57, and rector of Holy Trinity Church, West Orange, NJ, from 1957 until 1963 when he moved to North Carolina to serve as rector of St. Andrew's, Nags Head, 1963-72. He was priest-in-charge of Grace, Woodville, and St. Mark's, Roxobel, from 1973 until his retirement in 1986. He served on numerous diocesan boards in the dioceses of Newark and East Carolina and was a member of the Order of St. Luke. His wife, Elizabeth, died in 1998. He is survived by three children, Nancy Whitney Whaley of Durham, Joan Whitney Frey of Morristown, NJ, and Kenneth Lawson Whitney, Jr., of North Caldwell, NJ, seven grandchildren, 13 great-grandchildren, two brothers, William and James, and one sister, Jean Whitney Gomeau, all of North Adams, MA.

Ruth Coburn, wife of the Rt. Rev. John B. Coburn, retired Bishop of Massachusetts, died Sept. 5 in Bedford, MA. She was 84.

Born in Danbury, CT, she and her sister grew up in Turkey, where their father, the son of missionaries in Turkey, was a teacher at Robert College in Istanbul. Mrs. Coburn worked closely with her husband throughout his parish ministry in New York and Newark, serving for a time as his secretary. In Massachusetts she joined her husband on many Sundays for his parish visitations. Mrs. Coburn was a volunteer for the Ladies' Visiting Committee of Massachusetts General Hospital. She is survived by her husband, her sister, Eleanor Barnum Gardner, and her four children — Judith Coburn Klein of Newton, MA, Sarah Coburn Borgeson of Sherborn, MA, Thomas B. Coburn of Canton, NY, and the Rev. Michael C. Coburn of Providence, RI, eight grandchildren and one great-grandson.

Next week...

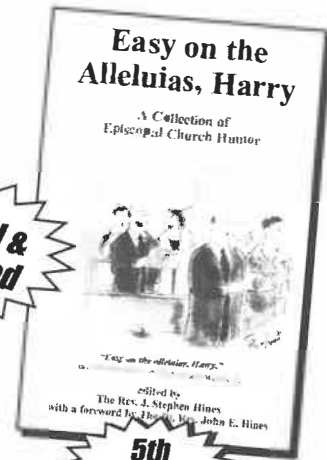
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FULL-TIME RECTOR: We are a small, family-oriented, traditional church in Marlborough, MA. We are looking for an energetic pastor who is comfortable with people of all ages and nationalities. Please send resume and CDO profile to: **Search Committee, Church of the Holy Trinity, PO Box 65, Marlborough MA, 01752**, or via E-mail to sswalker@attbi.com.

PRIEST DEVELOPER: St. Mary's, a family-sized parish of mixed ages and backgrounds, is looking for a priest who will help us grow spiritually and numerically. We pray for a priest who is oriented to pastoral concerns within a small parish, to formation, to evangelism and a potential building plan to meet the growth that will occur in Waukesha County.

At present we have a historic church building (1871) and a parish hall we have outgrown. Our worship consists of a traditional Rite II Eucharist on Sunday mornings, Morning Prayer and Eucharist on Wednesdays and an alternative non-liturgical service two Saturday evenings a month. We are situated in beautiful "Lake Country" in southeastern Wisconsin between Madison and Milwaukee. The area surrounding our church is on the precipice of much development. We pray our visions for growing will come together with the leadership of the right priest. Please send resumes and inquiries to: **Search Committee, St. Mary's Episcopal Church, P.O. Box 126, Dousman, WI 53066**.

CATHEDRAL DEAN: Call for DEAN for St. John's Cathedral, Albuquerque. Profile online at www.RioGrande.anglican.org. **Nominations by November 22** to the Bishop at **Episcopal Diocese of the Rio Grande, 4304 Carlisle Blvd NE, Albuquerque, NM 87107**. Fax: (505) 883-9048; E-mail: bishop@diocese.org.

HALF-TIME OR BI-VOCATIONAL RECTOR: We seek a rector for Saint Stephen's Episcopal Church, Winston-Salem, NC, to lead us in our spiritual journey through effective preaching and liturgy, teaching the Scripture, deepening spiritual discipline in outreach, youth ministry, intensified lay training in pastoral care, and helping to make disciples. Our parish is pastoral sized in an urban setting in a vibrant university city. Our strengths include an active lay ministry and being a welcoming congregation. Send CDO Profiles and resumes to: **Gertrude Murchison, 3025 Airport Rd, Winston-Salem, NC 27105-4058 by December 7, 2002**.

POSITIONS OFFERED

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

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

RECTOR: A partnership of two family-sized congregations in the Diocese of Eastern NC, Grace Church, Plymouth, and St. Luke's/St. Anne's, Roper, is seeking a priest to serve both congregations on a full-time basis. We are looking for a person with strengths in worship and pastoral care, which will support congregational vitality; education for all ages, which will support congregational ministry and growth; congregational outreach that will build up the local community, and physical and spiritual growth of the two congregations. Plymouth, the county seat, is the largest town in Washington County and Roper, eight miles away, is the second largest town. Both congregations have been in existence since the early 1800s with historic church structures. A rectory, and parish hall with class and meeting rooms are part of the Grace Church campus. We offer a unique opportunity to serve and work with two distinct congregations who have chosen a partnership relationship in order to enlarge the Episcopal presence in western Washington County. If you are interested in exploring this opportunity please submit your resume and CDO profile to: **Mr. John Brinson, 78 Brown Street, Plymouth, NC 27962**.

PART-TIME PRIEST: Come share with us in seeking God's presence in South Central Michigan. Two friendly parishes with solid core congregations are seeking a part-time priest, with the ability to assist us in increasing our presence in our communities. We can offer a lovely four-bedroom home in a picturesque country setting with all utilities paid. A car allowance and salary commensurate with activities and experience. We are within one hour of several major private and public colleges and universities. Send letter of interest and resume to: **Search Committee, Christ Church and St. Aidan's, c/o Sr. Warden, 9900 North Meridian Rd., Pleasant Lake, MI 49272**.

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

POSITIONS OFFERED

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

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

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

RECTOR: Pastoral-sized stable parish located on Anna Maria Island in the Sarasota/Bradenton area; west coast of Florida on the Gulf of Mexico. Rectory is located one short block from beautiful gulf beaches. We seek a mature and experienced leader to preach, teach and nourish a primarily mature, educated adult congregation. Parish is financially stable with involved community, two Sunday services most of the year and three in the winter. Attendance averages 118. Detailed "parish brochure" on CD available on request. Please direct resumes and requests for information to **Ms. Joan Oster, c/o MRC Group, 3655 Cortez Road West, Suite 90, Bradenton, FL 34210-3147; Phone: (941) 756-3001; Fax: (941) 756-0027; E-mail: joanio@mriflorida.com**.

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

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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.

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.

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

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ASSISTANT RECTOR: Church of the Holy Spirit, Orleans, MA. With specialization in Family Life Ministries. This is a full-time position for an ordained Episcopal clergy person, and includes (but is not limited to) the following ministries: A. Coordination of our Education for Christian Living Program: planning for our Church School and our "Godly Play" curriculum (including teacher training, lesson plans, curriculum review, attendance, and follow-up); recruiting teachers, children and families; First Holy Communion and Confirmation Programs; Adult Education (Alpha Coordination and Personal Discernment Ministries); Speakers Forum; Youth Group Coordination.

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PRIEST: Priest wanted for beautiful historic church in serene country setting only 12 miles from Columbia, capital of South Carolina. Active congregation is looking for rector to lead in worshiping God and doing His good works. See our website, www.stjohnscongarree.org. If interested send resume or profile to: **St. John's Episcopal Church, Congaree, 1151 Elm Savannah Rd, Hopkins, SC 29061** or call **Jim Fowles, (803) 353-3273** or **Bud McCaskill, (803) 771-8354**, or E-mail: stjohncn@hotmail.com.

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Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

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Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40 Mat. 10 Eu

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Fall CHURCH DIRECTORY

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

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

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

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

BOSTON, MA
THE CHURCH OF THE ADVENT (617) 523-2377
 30 Brimmer Street Website: www.theadvent.org
 Email: office@theadvent.org
 The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, the
 Rev. Patrick T. Gray, c; the Rev. David J. Hogarth; Carrie
 Reiger, Pastoral Asst for Youth Work
 Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri,
 MP 9; EP 5:30; Wed, Fri Mass 12:15; Tues, Thu Mass 7:30; Wed
 Mass 6; Sat MP 8:30, Mass 9, C 9:30.

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

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

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

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

NEWARK, NJ
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 The Rev. J. Carr Holland III, r
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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 Orbaugh, d; the Rev. Joan Garcia, d; Mr. Gerald Near, music
 director; Mr. J. Michael Case, organist
 Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Mon-
 day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and
 EP daily

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 Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on
 Thursday" Cho Eu). Sat MP & Eu 10. Church open 365 days
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 Daily Morning Prayer 8:45; H Eu 12:10

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

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 www.saintthomaschurch.org
 The Rev. Andrew C. Mead, r; The Rev. Canon Harry E.
 Krauss, sr c; The Rev. Park McD. Bodie, c; The Rev.
 Robert H. Stafford, asst
 Sun Eu 8, 9, 11, Choral Ev 4/Wkdy MP & Eu 8, Eu 12:10, EP
 & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30 at Eu 10:30,
 Choral Eu Wed 12:10, Sat Eu 10:30

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

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

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

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 The Rev. William H. Ilgenfritz, r; The Rev. Mark W. Lewis, c
 Sun 7:30 MP; 8 & 10:30 H Eu; 9:15 Sunday School; 10:30
 Childcare available. Daily Mass: M/W/F 12:15. Tues Healing
 Mass and Unction 9:30 & Th 7; Sat 10 (11 Confessional). Tra-
 ditional Prayer Book Services. All welcome!

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

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

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

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

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

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

SAN ANGELO, TX
EMMANUEL 3 S. Randolph Street (Downtown) (915) 653-2446
 www.Emmanuel-sa.org
 The Rev. John H. Loving, r; the Rev. Michael A. Smith,
 assoc r; the Rev. Robert B. Hedges, past assoc; the Rev.
 Kathryn Lind, d
 Sun Eu 8, 10:30. Ch S 9:15. Wed Eu 5:30. Th 12 YPF. Sun 5:30

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

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 Bernard Vignot, Francophone ministry the Rev. Nathaniel
 Hsieh, Taiwanese ministry; the Rev. Sharon Gracen, canon
 pastor
 Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in
 Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F;
 12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

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

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



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

December 2-6, 2002

The Art of the Homily
Herbert O'Driscoll

**January 17-19, 2003
(Friday-Sunday)**

How Churches Handle Money
For Better or Worse
Michael Durall & 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