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

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.08 Canadian per year. All other foreign, \$24.96 per year.
POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

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

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Peggy Hill photo

*Solid Oak*

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### SUNDAY'S READINGS

## The Glory of Christ

*'The noise of the Day of the Lord is bitter!'* (Zeph. 1:14)

**The Last Sunday after Pentecost, Christ the King, Nov. 24, 2002**

Ezek. 34:11-17; Psalm 95:1-7; 1 Cor. 15:20-28; Matt. 25:31-46

If history were stretched alongside the liturgical year, today we can stand on tiptoe and see into events of eternity. As we strain to take in what unfolds, we behold the Lord Jesus Christ in the center of it all. More specifically, we see him as presiding over all the history which we have just completed.

The lessons show a composite of Christ in glory, the one who offers salvation and executes final judgment over the world he created.

In the psalm David likens the salvation of Christ to a rock so secure that we are forever safe standing on it (Psalm 95:1). No valley or mountain peak lies outside his power and sight. Likewise, as the sheep of his pasture, no shadow or deep recess of our lives escapes his care and redemption (95:4,5,7).

Paul points our vision to death and resurrection. We know the certainty of death as ending each and every life; now Paul displays our life after death.

He lifts us to see over the curtain of time to show the full victory of Jesus over our last enemy — death. We live by hope that as we breathe our last, we will one day be awakened from death to new life. Paul lets us see how that hope will become reality. Jesus, though eternally alive in the Father's presence, also lives as the first fruit of all believers. As we await the last day

in faith, we too will be raised like him and presented to his Father (1 Cor. 15:20, 24, 26).

Matthew's parable shows Christ as the one to whom "has been given all authority in heaven and earth" (Matt. 28:19). We see him and his glory in several settings.

In this life "he had no place to lay his head" (Matt. 8:20), but now he is on his rightful throne. In this life he came not to be served but to serve (Matt. 20:28), but now he is in his glory. In this life he submitted to centurions and Pharisees, but now his angels have come to surround him.

Standing before him are the nations of the world, to whom he has told us to go and make disciples. Only to the degree we are obedient have they had the opportunity of repentance and faith.

The final display of his rightful power and authority come in the judgment he alone can mete out, some to eternal punishment and others to eternal life. The judgment comes according to compassion, especially to his evangelists who are closely identified with him (Matt. 10:40; 25:40,45)

How appropriate to end this season with a call to worship: "O come and sing, rejoice, give thanks, kneel, and stand in awe of him, for we are the sheep of his pasture!" (Psalm 95).

### Look It Up

How do these lessons sharpen the edges of what defines our hope?

### Think About It

The collect, Ezekiel, and Matthew all speak of God's plan for the nations. What is a "nation" and how will God have disciples in every nation?

### Next Sunday

**The First Sunday in Advent, December 1, 2002**

Isaiah 64:1-9a; Psalm 80 or 80:1-7; 1 Cor. 1:1-9; Mark 13:(24-32) 33-37

# Increased Scrutiny in Ecuador

Just about everyone in Ecuador has heard of the Episcopal bishop. An expert organizer and charismatic leader, he has raised up from nothing close to 10,000 members, four bishops and more than 20 well-educated clergy leaders since his arrival from the United States in 1983. Unfortunately Walter Crespo is not the Bishop of Ecuador recognized by the Anglican Communion.

Bishop Crespo was ordained by one of the "continuing Anglican" churches that left the Episcopal Church in the 1970s. In Ecuador, Bishop Crespo successfully used his charisma and cultivated media connections in order to draw public attention to the plight of the poor and oppressed. Then he located his priests and missions in the

most impoverished neighborhoods and offered a number of social services. In 1998 he was arrested and held without trial for allegedly attempting to supply Colombian rebels with a huge shipment of military explosives. Recently Bishop Crespo has begun a hunger strike and local media report daily on his deteriorating condition. Even if he dies, his denomination is widely expected to continue to flourish.

On the other hand, the Episcopal Church in Ecuador is nearly invisible to the public and spiritually dead, according to the Rev. Marco Montedeoca Mejia, a native of Ecuador who is canonically resident in the Diocese of New Jersey.

When Fr. Mejia returned to Ecuador

from the United States in 1997, he said even members of his own family had never heard of a second Episcopal Church in Ecuador. The 2,064 communicant figure the diocese reports to the national headquarters of the Episcopal Church in New York City is vastly inflated, he said.

## Mission Aid Suspended

Soon after his arrival in Ecuador, Fr. Mejia learned of other serious problems with the church, problems he reported without success, to just about anyone in the United States who would listen. Recently the Episcopal Church suspended mission aid payments to the diocese after a number of unsatisfactory attempts to obtain answers from the bishop to a series of financial questions raised by an audit.

Last month the Rev. Juan Marquez, international partnerships officer at the Episcopal Church Center, and Jose Gonzalez, grants auditor, traveled to Quito and visited with the clergy of the diocese. During the meeting, the clergy were presented a copy of the canons of the Episcopal Church. Fr. Mejia said the men were astonished to learn that their bishop, the Rt. Rev. Neptáli Larrea-Moreno, was accountable to something other than God.

Several members of the clergy and laity have since begun to organize a list of alleged canonical offenses committed by Bishop Larrea, but Fr. Mejia is concerned that the group will become despondent without support from others who are familiar with the lengthy and complex process that awaits them.

"The major problem is that no priest will testify unless there is some written assurance that it will be kept confidential, he said. "In a system where all is controlled, and everyone is afraid, most prefer to remain silent, not to ask questions or to act independently."

Some even fear for their safety, he said.

# LA Priest Elected Bishop of Iowa

It took only two ballots for the Diocese of Iowa to elect its next bishop. The Rev. Alan Scarfe, rector of St. Barnabas' Church, Los Angeles, was elected Nov. 1 during Iowa's 150th diocesan convention at the Cathedral of St. Paul in Des Moines.



Fr. Scarfe

bishops and standing commissions, Fr. Scarfe will be consecrated as the ninth Bishop of Iowa April 5, 2003. He will succeed the Rt. Rev. C. Christopher Epting, ecumenical officer of the Episcopal Church.

Others on the ballot were: the Rev. Richard Crocker, associate at Truro Parish, Fairfax, Va.; the Rev. Jerry Doherty, rector of Ascension, Stillwater, Minn.; the Rev. Patrick Genereux, rector of Christ Church, Burlington, Iowa; and the Rev. Ben Helmer, missionary for rural and small communities at the Episcopal Church Center.

		IOWA			
Ballot		1		2	
C = Clergy; L = Laity		C	L	C	L
Needed to Elect				43	77
Doherty		6	19	1	9
Genereux		9	12		
Helmer		25	35	26	35
<b>Scarfe</b>		<b>37</b>	<b>70</b>	<b>55</b>	<b>93</b>
Crocker		9	17	3	16

Fr. Scarfe, 52, is a native of England, a graduate of Oxford University and the Romanian Orthodox Institute in Bucharest, Romania. In 1986 he graduated from the General Theological Seminary, and he was ordained deacon and priest that year. He was associate rector of St. Columba's, Camarillo, Calif., 1986-89; and he became rector of his current parish the following year. In the Diocese of Los Angeles he has been ecumenical officer as well as a member of the Commission on Ecumenism, and Episcopal/Lutheran chaplain to Occidental College. He and his wife, Donna, are the parents of four children.

Pending consents from diocesan

## Calls to Resign Precede Archbishop's Enthronement

The Most Rev. Rowan Williams, Archbishop-designate of Canterbury has been confronted with mounting opposition from certain quarters in the Church of England over his views on homosexuality and scripture.

In the most recent example, Garry Williams writes that a review of Archbishop Williams' writings suggests that his theological views depart far from the mainstream in a number of areas, not just sexuality.

"The controversy around that subject is merely the presenting symptom," he writes. Mr. Williams is a professor in church history and doctrine at Oak Hill theological college, an evangelical Anglican seminary in London. The 50-page booklet by Mr. Williams has been sent to the other 37 primates of the Anglican Communion as well as bishops and synod members in the Church of England.

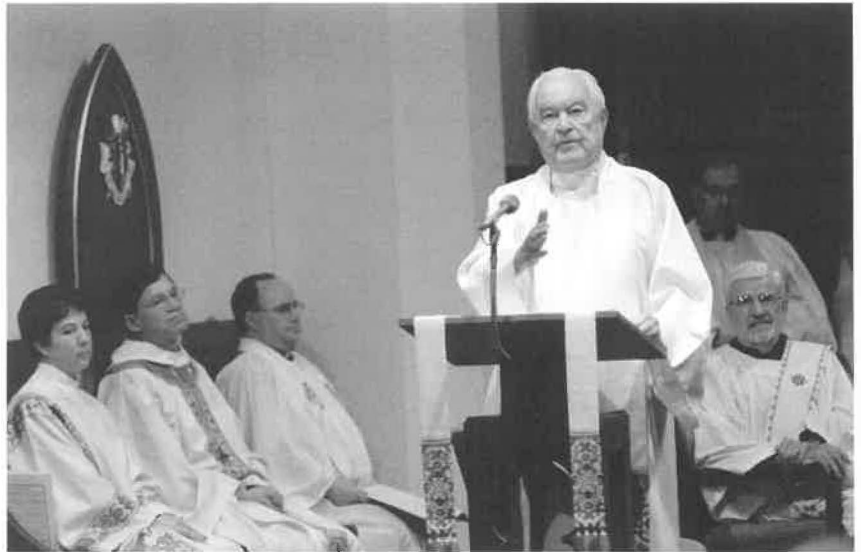
Beginning in early September, a number of relatively small evangelical groups within the Church of England called on Archbishop Williams to resign the position before he is formally enthroned Dec. 2. One such group, The Church Society, has also called for unspecified "direct action."

The situation was deemed serious enough by the now-retired Archbishop of Canterbury George L. Carey that he issued a public plea for an end to the infighting during a television interview conducted less than one week before he stepped down on Oct. 31.

"When people try to insinuate that he's somehow in a different part of the church, I would say no. We will be praying for Rowan. The church will remain united, committed to the big picture, looking out into our society, not letting our internal quarrels get in the way," Archbishop Carey said on BBC-TV 1's *Breakfast with Frost*.

Archbishop Williams has reportedly been taken aback at the level of criticism he has faced and said that he neither wanted nor sought the position. He only accepted, he said, after much consultation.

During the interim period between the Oct. 31 retirement of Archbishop Carey and the Dec. 2 enthronement of Archbishop Williams, the Archbishop of York, the Most Rev. David Hope, is covering the role of Archbishop of Canterbury.



The Rev. Theodore M. Hesburgh, president emeritus of the University of Notre Dame, preaches at the Cathedral of St. James in South Bend, Ind., during the Diocese of Northern Indiana's convention Oct. 25. Fr. Hesburgh, a Roman Catholic priest, was named an honorary canon of the diocese by the Rt. Rev. Edward S. Little II, Bishop of Northern Indiana.

## Task Force Loses Focus, Theologian Says

One of the most respected evangelical theologians in the Episcopal Church claims that a task force charged with studying the exercise of authority and the limits of diversity within the Anglican Communion has lost sight of its original purpose, and at the rate it is now proceeding any recommendations it does make may come too late to be helpful.

The initial meeting of the Inter-Anglican Theological and Doctrinal Commission (IATDC) was disrupted by the terrorist attacks on New York and Washington, D.C. The group did not meet again until Sept. 5-11 of this year. The commission is comprised of 22 theologians and teachers appointed by the Archbishop of Canterbury from all parts of the Anglican Communion under the leadership of the Rt. Rev. Stephen Sykes, retired Bishop of Ely (England).

While impressed with the credentials and personally fond of his colleagues, the Very Rev. Paul F. Zahl, dean of the Cathedral Church of the Advent, Birmingham, Ala., is concerned that col-

lectively the task force is adrift.

"I have argued strenuously to other members [of the IATDC] that we are moving very slowly, especially given the serious potential for schism in the Communion," he said. "My encouragements have had little effect, and I am very surprised and concerned, given the real possibility that the Communion may implode before we complete our work."

Dean Zahl also expressed concern about a phenomena known within the diplomatic community as "mission creep." In its report published Oct. 23, the committee said it would not meet again for another year, and when it does it will broaden its study to include "the threats of poverty, ethnic tensions, violence and enormous human need."

The exercise of authority and the limits of diversity are issues "from which we cannot run away," Dean Zahl said. "I believe we have been asked to speak with some clarity on that. If the unity of the Anglican Communion collapses, we are not going to be able to accomplish much in the way of social justice."

## AROUND THE DIOCESES

### Prayerful Debate

Clergy and laity of the Diocese of **Pittsburgh** voted overwhelmingly to reject the blessing of same-sex unions, gender-neutral liturgical language for the Trinity, and any efforts by the national church to force bishops and priests to violate traditional Christian beliefs, when they met Nov. 1-2 for convention. In a secret ballot by orders, the 93 priests and deacons at the convention favored it 73-14, with six abstentions. The 174 lay deputies adopted it 119-49, with six abstentions.

Despite the large margin of approval, those who opposed the motion came to convention organized and prepared to debate. Prior to the vote, deputies listened carefully and respectfully to one another speak in favor and against adoption of the resolution.

"We voted and recorded the pattern of our vote," said the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh. "We tried not to be winners and losers, but rather brothers and sisters. Though divided, we sought to be one church in how we did what we did."

The Rev. Bob Banse, rector of St. Paul's Church, Mt. Lebanon, made a motion that the resolution be tabled, a motion which failed to pass. After passage of Resolution 1, members of T.O.R.O. (those opposing resolution one) accompanied by lay supporters, walked to the front of the convention floor, all wearing signs that read "Christ Unites, Resolution 1 Divides." The Rev. Cynthia Bronson-Sweigart of Redeemer, Squirrel Hill, read a statement which said in part:

"... We believe this unyielding document further divides our people, rendering some of us invisible. Some priests and parishes will bear allegiance to the dictates of this document and the diocese, and some will bear allegiance to the dictates of the national church..."

This was followed by silent prayer,



Ronda Carman

The Rev. Jean Chess (right) speaks to her reasons for opposition to Resolution 1 as the Rev. Jeff Murph (left) and others listen.

for the unity of the church and a statement from the Rev. J. Douglas McGlynn, rector of Ascension, Pittsburgh, speaking for the sponsors of the resolution. Noting that the resolution was not intended to silence the voice of those who were opposed to its content, Fr. McGlynn introduced a motion to append the voting tallies, both clergy and lay, to the communication of the resolution to the appropriate officers of the General Convention to meet next summer in Minneapolis.

Ronda Carman

### 'Sleeping Giant No Longer'

It was not business as usual when members of the Diocese of **Upper South Carolina** gathered in Greenville Oct. 25-26.

The Great Gathering, a one-day event planned "to celebrate who we are and who we are called to be in our Lord Jesus Christ," followed the business portion of diocesan convention. An estimated 3,400 members of the diocese took part in the event at the Palmetto Expo Center. It was modeled on the "Clear Vision; One Church" gathering developed in the Diocese of Texas.

"The Episcopal Church has been called a sleeping giant," noted the Rt. Rev. Dorsey F. Henderson, Jr., Bishop

of Upper South Carolina, "but this giant isn't sleeping anymore." He called the event "a chance for us to begin moving from maintenance of our congregations to mission, to share with the rest of the community."

Participants had a choice of 30 workshops on a variety of church-growth initiatives from attempting to reach GenXers to making and praying an Anglican rosary.

"The point of all this is for Episcopalians throughout Upper South Carolina to focus outside ourselves and outside our churches," said Susan Stall, a member of Christ Church, Greenville.

Bishop Henderson celebrated the Eucharist, and the Rt. Rev. Charles E. Jenkins, Bishop of Louisiana, was the preacher.

The diocesan convention was the second one held this year. At the first, held Feb. 1-2, it was decided to switch to a fall convention. The convention adopted a budget for 2003 of \$2.7 million. Of that total, about \$130,000 will be designated to help fulfill a number of goals related to evangelism.

### Same Mission

In his convention address to the Diocese of **Southeast Florida** on Oct. 12, the Rt. Rev. Leo Frade, diocesan bishop, warned delegates that "some of what you are about to hear you have heard before from me."

"If some of you thought that perhaps I was going to change my tune, or that eventually I was going to change course in order to move toward the next issue in vogue for the church, well, I am sorry to disappoint you," he said.

"I am as committed today as I was the first day you met me to work in what I am convinced is the mission that God wants for this diocese. I am as committed to the mission of transforming lives as I was when I spoke to you for the first time. I want us to be dedicated to continue our thrust to make this diocese totally committed to mission and to intentionally and aggressively proclaim Christ's message to the world."

In keeping with the focus on mis-

(Continued on page 15)

# Clearing the Plate



***Thanksgiving is  
an opportunity  
for reconciliation  
and healing.***

By Christopher Yaw

One of the more humorous scenes in Charles Schultz's 1970s TV classic, "A Charlie Brown Thanksgiving," involves Snoopy preparing a Thanksgiving dinner for the Peanuts gang. Following his preparations, America's beagle marches out of the kitchen, not with a turkey and trimmings, but with popcorn, toast, pretzels and jelly beans, a meal which, one would think, could not be better suited for this Peanut-aged posse.

What's surprising here is how roundly dismissed this meal is as insufficient. Not one member of the gang will sit for Snoopy's fare. Rather the kids only find contentment when they later arrive at Grandma's house and enjoy her traditional turkey dinner. Is this because kids never choose jelly beans over string beans? Are yams always preferred over popcorn? No. Rather, what this cartoon depicts poignantly is that America's Thanksgiving meal finds its nearly universal attraction not in its taste but in its meaning. And what we find ingrained in the meaning of our Thanksgiving holiday are opportunities for Christians, opportunities for reconciliation and healing that no other American holiday offers.

Reconciliation is defined as the restoration of harmony or friendship, an unmitigated Christian ambition. In the Thanksgiving holiday we find valuable opportunities to restore strained or broken

relationships when we consider the holiday themes of homecoming, meal-sharing and prayer.

Thanksgiving is synonymous with coming home and being together with loved ones. The holiday comes during the time of year many high schools and colleges welcome alumni and family members to homecoming events. Though Christian in origin, the idea of a "National Day of Thanks" has broad religious appeal, even to the non-religious. The fact that it's a federal holiday and for most people a free day off doesn't hurt. A recent study done by Hallmark Greeting cards found America's obsession with coming home for Thanksgiving bad for business. Hallmark researchers found that Americans rank Thanksgiving second only to Christmas as their favorite holiday, yet it ranks a distant seventh in terms of cards sold. Sociologist Fred Geib says it's because a kid isn't going to send a "Happy Thanksgiving" card home if he's going to be there when it arrives.

Thanksgiving's almost universal acceptance as a holiday of homecoming means a groundwork can often be laid for reconciliation. Friends and relatives return home at Thanksgiving despite strong family rifts and open relational wounds. Many times they arrive with a twinge of openness or even a slight hope that the security or familiarity of home can help heal broken relationships. A critical



step toward reconciliation is bringing parties together, and Thanksgiving is unparalleled at doing just that.

However, the Thanksgiving holiday means much more than simply coming home. It also means sharing a meal which in itself is ripe with reconciliatory possibilities. On a national scale the traditional Thanksgiving meal serves as a symbol of unity that ties the melting pot of American culture together. The turkey is the common denominator between rich and poor, black and white, Christian and Jew. CNN recently reported that 90 percent of all Americans feast upon turkey at Thanksgiving. That's more than 200 million people. It appears that even if Americans don't like turkey, on Thanksgiving Day they eat it anyway. And they eat it together. On an individual scale, the Thanksgiving meal often forces people to pass the cranberry sauce to friends or relatives they would not ordinarily make plans to see. The meal serves as a unique tie between our American past and present and provides a nationalistic, communal and familial bond. There is wide cultural approval that at Thanksgiving it is not only OK to share a meal with family, it is expected.

It is during this meal that a second reconciliatory act can take place — communication. Rifts occur in relationships for a myriad of reasons and reconciling them requires communication. Words spoken around a Thanksgiving meal are often unique in construct. Here's an example: We may be cross with a relative because we think that over time that person has changed. Perhaps from a family member to a foe, a friend to an enemy. However, when we partake of an annual gathering around the Thanksgiving table, something that has not changed, we begin to re-evaluate words, actions and the dynamics of change around a continuum of time. We may see persons not simply as they are today, but as they were last year, last decade, indeed, last millennium. We may begin to re-evaluate our judgments and convictions, and we may begin to communicate, that critical second step toward reconciliation.

It is during this meal that one of the more reconciliatory acts humankind can experience gains once-a-year acceptance — prayer. The Thanksgiving prayer, usually said before the meal, is one of the few times that atheist, agnostic, and believer bow their heads together in an expression of unity if not thanksgiving. Perhaps it is Thanksgiving's heritage as a state and religious holiday that makes prayer at mealtime more roundly accepted by American society. A cursory look at recent popular TV programs frequently shows this to be the case.

The challenge that all this brings about for me each year, as one who attempts to be an agent of reconciliation, has to do with how Christianly I find myself responding to the familial, communal and societal responsibilities that Thanksgiving brings. During this time of year I do think about how much I have in relation to the nameless poor in my world, and I try to be charitable and giving to those less fortunate, but why is it that at these times I find it much more difficult to be as benevolent and generous to my cousin who wronged me over the course of the year, or my brother who still owes me



**Remaining at peace  
with family members  
is nearly always  
harder than reconciling  
with those we don't  
know as well.**

money, or my mother who makes me clean the silver and still doesn't remember I hate stewed tomatoes? Reconciling and remaining at peace with family members is nearly always harder than reconciling with those we don't know as well. It is at these times I find myself calling on the Christ as the Prince of Peace.

Thanksgiving provides a once-a-year opportunity and a mutual gathering place for alienated friends and family members to make peace. Hebrews 12:14 commends believers to "Pursue peace with everyone and the holiness without which no one will see the Lord." So this Thanksgiving, just as you clear your plate after that big meal, take stock of the relationships God has put on your plate, and ask for God's help in using this blessed occasion of thanks and reconciliation to clear up any of those as well. For to share in Thanksgiving in all its fullness does not simply mean partaking of a meal, but partaking of the spirit of unity and reconciliation that true thanks always inspires. □

*The Rev. Christopher Yaw is assistant to the rector at St. Thomas' Church, Battle Creek, Mich.*

# Prayer at the Computer

Let's get one thing settled right up front. Reading the Daily Offices online will never match reading them in person with others. But I must admit it's an unusual, and not unpleasant, experience.

I discovered this method by accident last Sunday as I tried to get to my parish church in time to read Morning Prayer with several others. Unfortunately, it started right on time and I did not arrive right on time. Rather than barge into one of the choir stalls and cause an interruption, I headed to my office.

I had known for some time the Daily Offices were online. They are linked from our FaithLinks website and other places, and have been available for several years. I'd looked at them but never tried to pray the offices while sitting in front of a computer. I decided to give it a try.

It's ridiculously easy. All one needs to do is go to [www.missionstclare.com](http://www.missionstclare.com). After one click-to-continue command, there's the opportunity to read online. By clicking on that, one is ready to go. The visitor is taken to a calendar which has small icons of the sun or the moon and star on each day of the month. By clicking on one of those icons, you determine whether to read Morning Prayer or Evening Prayer.

The various elements of Morning Prayer Rite II are found along the left side of the page. A click on, for example, Opening Sentence, puts that sentence in large type in front of you. When finished, the reader simply clicks on the next section, and it pops onscreen. The psalm for the day is correct, as are the lessons. The canticles are those recommended by the Book of Common Prayer. You can read them to yourself or aloud, although if you're sitting in a cyber café in a roomful of yuppies, reading in silence would be the preferred method.

For the adventurous, there are hymns to sing — different hymns each day. An organ plays the tune and you can sing along, with the words on the screen. You can sing the psalm and the canticles, too. The organ supplies the tune but the verses aren't pointed, which could make the exercise futile.

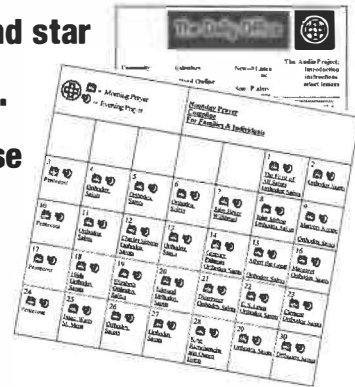
All the familiar collects from the Daily

Offices are available as are all the collects of the prayer book, which are handy if you're in the habit of adding intercessory prayers. Anglican and ecumenical cycles of prayer are there too. You can find Noonday Prayer, Compline, and Devotions for Individuals and Families also. In the works is a project to have all the psalms and lessons read so you can simply listen to them.

The Mission St. Clare describes its effort as an attempt "to give busy people a way to participate" in the Daily Offices. Why St. Clare? According to the website, St. Clare is the patron of electronic media ("and by extension the patron of the Internet") and because the site originates in Santa Clara County, California. The mission's goal is "to introduce prayer and meditation to people who have never experienced them, and to support people who enjoy the benefits of prayer and meditation but who find difficulty in putting aside time for this practice."

Besides being easy to use, I liked the fact that I didn't need to have two or three books

**The visitor [of the website] is taken to a calendar which has small icons of the sun or the moon and star on each day of the month. By clicking on one of those icons, you determine whether to read Morning Prayer or Evening Prayer.**



in front of me. I liked the speed with which I could go from, for example, lesson to canticle to creed. On the other hand, it was not very inspiring to try to pray in front of a computer with glimpses of traffic going past my window. And I must admit I missed the familiarity of reading the office with my usual prayer companions.

So it's not for everybody. But if it can, as it intends, introduce busy people to prayer, then it's a major accomplishment.

*David Kalvelage, executive editor*

## Did You Know...

**Each week St. Columba's Church, Marathon, Fla., flies the flag of the home state of one of its parishioners.**

## Quote of the Week

**Shirley Finney, administrator of St. John's Church, Hartford, Conn., to the Hartford Courant on why she objected when a repair shop across the street displayed a sign proclaiming that Geno Auriemma, women's basketball coach at the University of Connecticut, was God: "God is not Santa Claus and God is not Geno."**

## Let Us Give Thanks

Our churches ought to be packed on Thanksgiving Day, but they are not. Because of family gatherings and football games and parades and hunting and ecumenical services the previous evening, most churches have sparse attendance on this special day. Some have no services. That is a pity, for Thanksgiving Day would seem to be a natural time for God's people to gather in community and give thanks. The General Thanksgiving, found in the Daily Offices, sums it up nicely when it refers to what God has done for us: "We bless you for our creation, preservation, and all the blessings of this life."

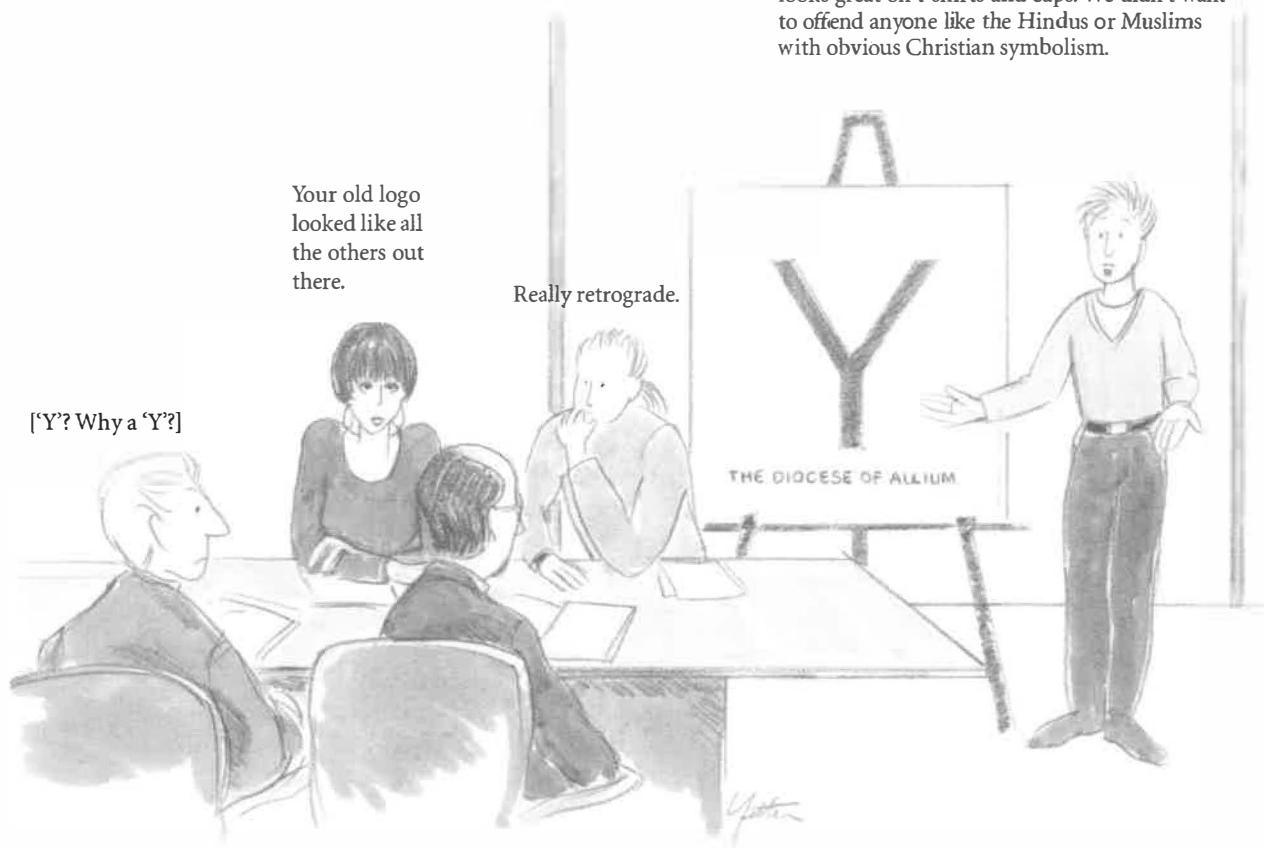
Despite our good intentions and our gratitude, many of us probably forget to thank God very often. We can be reminded every week by participating in the Eucharist, which, after all, means thanksgiving. On this Thanksgiving Day and always, let us give thanks to God for the countless blessings we receive, for his presence in our lives, and his wonders in creation.

## Part of Three Centuries

This month marks the beginning of the 125th year of publication of THE LIVING CHURCH. Founded in 1878, this magazine has served the Episcopal Church weekly since then. Another significant anniversary is worth noting. The Living Church Foundation, the not-for-profit independent entity which publishes this magazine, is in its 75th year of operation.

We are proud of what The Living Church has accomplished. While it once had numerous competitors, it has emerged from church controversies and declining membership to be the only weekly magazine serving the Episcopal Church. Founded in hopes that it would rise above the quarrels and acrimony in the church at that time, it was to be dedicated to Christian truth and the church's faith, uncontrolled by any party, agency, or organized group within the church. We intend to keep it that way.

The old diocesan logo was just not making it in today's culture. We decided to pare it down to its essential form. So, we kept the 'Y'. It can represent Yahweh, youth, or the Trinity. And it looks great on t-shirts and caps. We didn't want to offend anyone like the Hindus or Muslims with obvious Christian symbolism.



The marketing people convinced the diocese that they needed to update their image.

# What Did Jesus Do?

Times of Law and Order Give the Church Opportunities to Spread Good News

By Frederick Hart

There's been a lot of questioning and soul-searching since that day of national tragedy, Sept. 11, 2001. Preachers and politicians have not lacked for words and pronouncements. Fortunately, most had the courtesy and sensitivity to say little, but simply stand next to those who were grieving the loss of spouse, parent, son, or daughter. Perhaps the loudest cry of grief was the silence of those overwhelmed and stunned by it all. As we began to recover our composure, almost everyone asked, "What do we do now?"

The president led us in an attempt at bringing to justice those criminals who attacked America. These elusive bandits seemed to evaporate before our eyes. Some walked across porous borders. Some were bombed into rock tombs in the mountains of Afghanistan. But our desire for justice produced very few arrests. The only up-front in-your-face bad guy we can find is Saddam Hussein. Why not take him down? But will it make any difference?

All question of revenge aside, what is to prevent these same criminals from continuing on a rampage of terror? We Christians have looked to the church for answers. Pastoral types tell us to be people of peace, turning the other cheek. With a seemingly endless supply of terrorists, this doesn't move me. Other clerical leaders remind us that Muslims are, like Christians and Jews, children of the same God, people of the book. I wonder how many of this view have read their book? I have. I don't see much hope for peace in the prophecies of Muhamamad. I certainly don't see any promise of an equal quantity or quality of peace for all people, and no chance of heaven for infidels (non-Muslims).



Then there's the gender issue. Women have a whole lot less peace than men under Islam.

Our Arab friends tell us we are overreacting, that our response reeks of genocide. What are we to do? Who can we believe? Here in the buckle of the Bible belt, I might ask, "What would Jesus do?" There are plenty of people ready to tell us what Jesus would do. The problem is we all read the same Bible, but come up with different ideas of what Jesus would do. I suggest we reset this question ever so slightly to ask, "What did Jesus do?" This ought to be easy enough to discover by reading our Bibles. What Jesus did is not open to interpretation or speculation. It's right there on the pages of our Bibles, no matter what version you read, old language or new language. The story's the same.

Jesus came into the world to save sinners. He came to a people God had prepared to hear the message. He came at a particular time to a particular place. If he had come to some other people, or if he had come a little sooner or a little later, his message would not have spread around the civilized world. Would the sacrifice on the cross have been effective if the word that Jesus saves did not get around?

Prior to Jesus, the civilized world was controlled by a series of often unstable, short-lived empires when times were good. When times were bad, life was very dark and very threatening. People were more concerned about food and shelter than with philosophical speculation about sin and salvation. After Jesus, the Roman Empire began to break up, first with the Jewish revolt right in the Holy Land, then with a series of invasions by the barbarian

tribes of northern Europe, followed in modern times by the many wars of nationalism. But for a short period of about 400 years, beginning with the rule of Augustus Caesar, there was law and order, the *pax Romana*. Augustus subdued the Mediterranean pirates, making sea travel safe. He continued the Roman road-building program, making land travel easy. And he garrisoned the major cities throughout the empire, keeping order. It was possible to travel all around the Mediterranean basin without leaving the Roman Empire. No passport was needed. To be a citizen of any city of the Roman Empire was enough to get you across national borders.

What Jesus did was he chose this time of peaceful, ordered living to come among us to do his work of salvation. If we are asking how we should respond

# Systems Reformed

to the national tragedy of 9-11 we should ask, "What did Jesus do?" Answer: He ministered to a world that Rome made available to his disciples, a world offering convenient and safe travel, a world of law and order where bandits and barbarian guerrillas did not control the towns or the highways or the sea lanes.

Muslim terrorism can easily be seen as an extension of the intention of laws in Muslim countries inhibiting the practice of Christianity. What can we do in response to 9-11? We can respond to the voice of John the Baptist crying out in the wilderness an invitation to prepare the way of the Lord. We can make straight the highways for our God. We can take on the leadership and responsibility that no empire has assumed since the decline of Rome. Others have tried to emulate Rome, led mostly by nasty dictators. The nearest to becoming a benevolent new Rome was probably the British Empire, but its small power base on the British Isles was not sufficient to sustain control of a worldwide empire. The truth is that the United States is the only surviving great empire, although we do not view ourselves in terms of empire. It's been a long time since we acquired land outside our recognized national boundaries. We lack the concentration of power found in a dictator. Politically and philosophically we are more like the Roman Republic than the Roman Empire. We do not choose to take over or run other people's countries; at least we do not choose to commit to the cost and the effort. But this is the situation in which we find ourselves. If we do not take the lead in creating world order and peace, there is no one else prepared to do it.

The tragedy of 9-11 demonstrates that we are only as safe behind our borders as we are across our borders. We can have world peace and order or we can have anarchy and terrorism. But there is only one nation in a position to make this decision and make it work and that is us, the United States of America. We may look at the cost and find it too great. But the truth is that we cannot afford to not take on this commitment. □

*The Rev. Frederick Hart is the rector of St. James' Church, Union City, Tenn.*

I write to summarize the report of the Audit Committee following examination of the finances and financial procedures of Berkeley Divinity School [TLC, Oct. 20] by Yale University, the Connecticut attorney general, and the firm Deloitte & Touche, auditors. The Berkeley Board of Trustees has approved the Audit Committee report.

The Audit Committee recognizes that financial controls and record keeping at BDS had been weak for a long time. Thankfully, the integrity of BDS employees meant that this lack of systemic discipline did not result in any misappropriations.

One complaint in the three reports was that the board was more generous in compensation than the minimum required. The attorney general felt strongly that the board had used poor judgment in authorizing a tuition payment for Dean Franklin's daughter beyond the minimum requirement of his contract, and recommended that board members make an offsetting personal donation, which has been done. There was no allegation of impropriety.

A second complaint was that expenses for student retreats and colloquia were allocated to restricted funds rather than to unrestricted funds. This was a judgment call as to whether standards for the use of restricted funds are met. There was no allegation of impropriety.

As to former Dean William Franklin, it is the Audit Committee's finding, as affirmed by the BDS Board of Trustees in approving the committee's report, that Dean Franklin has acted with the highest standards of personal integrity, and that any report to the contrary is inaccurate.

Berkeley's systems have been reformed. We hope that, with God's grace, the lessons learned will be applied to the improvement of Berkeley Divinity School.

*G. William Haas  
Chair, Audit and Procedures Committee  
Berkeley Divinity School  
New Haven, Conn.*

I was delighted to read the article which opens up such a clear picture of the disagreements of last autumn between the Berkeley Divinity School at Yale and Yale University. This disagreement precipitated the resignation of Dean R. William Franklin, a devoted servant of Berkeley-Yale and a totally innocent man who was offered up as a sacrificial lamb on the altar of institutional controversy.

The harm that was done to Dean Franklin's reputation cannot be rightly calculated, but I think myself on safe ground to allege that it was considerable. William Franklin, who had done such notable work to foster a lively and substantial bond between Berkeley and Yale, was repaid not only by ingratitude but also by calumny.

TLC is to be commended for leading the way in our church's gracious support of this good man and fine scholar.

*(The Rev.) Norman J. Catir, Jr.  
Providence, R.I.*

I am delighted to note that you have made public the fact that Dean R. William Franklin has been completely cleared of any unethical behavior during his tenure as dean of the Berkeley Divinity School. Previous media reports, based on unfairly selected leaks, careless reporting, and a serious disregard for searching out the truth, were inaccurate and unjust. Thank you for setting the record straight.

*Alan W. Horton  
Randolph, N.H.*

**Evangelical protestantism has explosive appeal, some of it based upon the techniques of mass media, and the art of persuasion.**

**A Happy Situation**

I am the last person who should carry colors into the fray, (partly because I don't know what the word "interpreneurialism" means, and can't find it in any dictionary), but the subject of spiritual versus entrepreneurial leadership seems important enough to risk further analysis. Despite the assertions in Roger O. Johnson's letter

[TLC, Oct. 20], preference for spiritual clergy as opposed to entrepreneurial clergy is not automatically a declaration of conservatism.

However, that is a different issue. The subject at hand is change derived from entrepreneurial models [TLC, Aug. 25]. Is it possible that religion is more like the field of education than

we'd like to admit, wherein experts promote new teaching methods, only to disclaim them later? Yes, evangelical protestantism has explosive appeal, some of it based upon the techniques of mass media, and the art of persuasion. Yes, if the Episcopal Church adopted those methods, many people would flock to it. Many people would leave, too. No one wants a moribund laity, and when Mr. Johnson speaks of "...all (collaborating) in hastening the day of a true 'Living Church,'" no one can disagree. He is evoking a happy situation we all work and pray for, that of an inclusive, loving church, a source of reconciliation, understanding, and peace. It seems worth the effort to discuss whether we want to follow business precepts to achieve that goal, or whether we already have The Way.

*Barbara Winborn  
Maysville, Ky.*

**Irrational Acts**

Phoebe Griswold and her husband, the Presiding Bishop, are asking us to consider an irrational act [TLC, Oct. 7]. The climate for peace and security in the Middle East hasn't been as dire in decades. With the Arab-Israeli crisis unabated and with our sensibilities toward war in Iraq softened by pre-election political posturing, it is easy to feel powerless.

But hand-wringing won't help, and Phoebe Griswold, as chair of the Jerusalem 2000 Campaign, wants us to lend a hand to Jerusalem.

It seems irrational to build in the face of war and constant destruction, but she is asking Episcopalians to end their complacency.

This is the kind of irrational response that is the foundation of our Christian faith — to love in the face of indifference and to have faith in confronting a world that so clearly operates out of other cosmic forces.

This Advent, we should be irrational Christians and support Jerusalem 2000 in its efforts to build hospitals, schools and churches.

*Herb Gunn  
Detroit, Mich.*

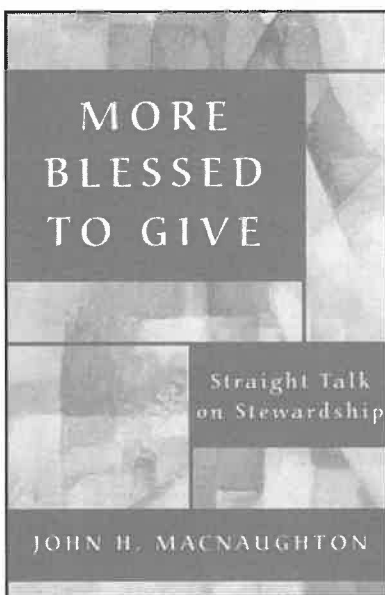
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## AROUND THE DIOCESES

(Continued from page 7)

sion, the convention also approved a resolution asking that Bishops Frade and assistant James Ottley request General Convention to authorize a national Haitian ministry project, and that this ministry be based at the Bishop Holly Center in Miami.

Shortly after the conclusion of convention, the plight of Haitian refugees was thrust into the national spotlight when more than 200 on board a ship were incarcerated while attempting to claim asylum in the United States.

"As a Christian, as an American and as an immigrant to this country, I am deeply disturbed by our government's unjust treatment of the Haitian refugees who came ashore in our community this week," said Bishop Frade in a statement released Nov. 2. A recently passed immigration law requires that all refugees from Haiti must remain under custody while their asylum request is processed.

"When I arrived in this country from Cuba in 1960, I believed — and I still believe — that the United States is a nation dedicated to liberty and justice," Bishop Frade said. "What is happening to the Haitians who are asking for asylum here is unworthy of us as a people whose own Declaration of Independence proclaims that 'all men are created equal'."

*Mary W. Cox*

## Funds to National Church

Each Episcopal diocese is expected to contribute 21 percent of its net disposable income to the national church. By canon, the Diocese of **Eastern Michigan** collects only 10 percent from its congregations and it divides half of that amount equally among its four regional convocations for support of local ministry and outreach.

Diocesan convention delegates tabled a resolution Oct. 18-19 in Gaylord that called on the four convocations to assume one-third of the diocesan apportionment to the national church. Prior to the motion to table, a non-binding straw poll indicated little enthusiasm for the proposal. Instead, a substitute resolution

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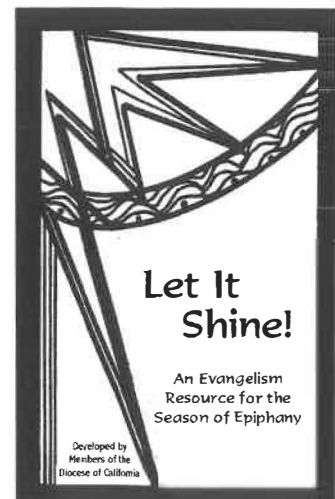
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called for the establishment of a stewardship for ministry task force and charged the group with reviewing current diocesan structures in order to determine if they are meeting the financial needs of the diocese effectively.

"These past three years we spent time building a vision and shaping and living into that vision," said the Rt. Rev. Edwin M. Leidel, Jr., Bishop of Eastern Michigan, of the diocese which achieved its independence amicably from the Diocese of Michigan in 1996 and which reported to conven-

tion this year that it had exceeded the \$3 million goal of its capital campaign by nearly \$1 million. "Now it is time to resource that vision with the wealth that God has entrusted to us."

### BRIEFLY...

The Rt. Rev. **Barbara C. Harris**, who retired this month as Bishop Suffragan of Massachusetts, will become assisting bishop in the Diocese of Washington. Beginning in the summer of 2003, Bishop Harris will spend one week per month in Washington.

## PEOPLE & PLACES

### Appointments

The Rev. **Philip Ashey** is missionary of South Riding Church in Loudon County, Diocese of Virginia.

The Rev. **Robert M. Bartusch** is deacon at Calvary, 102 N Second St., Memphis, TN 38103.

The Rev. **James R. Boyd** is assistant at Calvary, 102 N Second St., Memphis, TN 38103.

The Rev. **Barbara Cavin** is priest-in-charge of Holy Spirit, 9083 Newburg Rd., Livonia, MI 48150.

The Rev. **Kim L. Coleman** is rector of Trinity, 2217 Columbia Pike, Arlington, VA 22204.

The Rev. **Jo-Ann Murphy** is priest-in-charge of Holy Comforter, 4819 Monument Ave., Richmond, VA 23230.

The Rev. **Alfonso Murray** is rector of St. Andrew's, 2171 E 49th St., Cleveland, OH 44103.

The Rev. **James V. Petroccione** is assistant at St. John's, E Main St. at Franklin Tpke, Ramsey, NJ 07446.

### Deaths

The Rev. **James B. Samuel, Jr.**, a priest of the Diocese of Southern Virginia, died Aug. 18, in Norfolk, of complications following cancer surgery. He was 62.

Born in Fort Bragg, NC, he earned degrees from the University of Florida and Virginia Theological Seminary. He was ordained deacon in 1968 and priest in 1969. He was a chaplain at Jacksonville Episcopal High School, 1969-75, then rector of St. Augustine's, Weisbaden, Germany, 1975-78. He served in the Diocese of Southern Virginia from 1978 to the present, at Ascension, Norfolk; St. John's, Hampton; Christ and St. Luke's, Norfolk, where he became rector in 1980; and Chapel of the Centurion, Fort Monroe. He is survived by three children, James, Benjamin and Sarah.

The Rev. **Orme Sterling Kellett**, a retired priest of the Diocese of Olympia, died of a heart attack Sept. 14. He was 87.

Born in Edmonton, Alberta, Canada, he was a malter, brewmaster and professional boxer before ordination. He studied at Oregon State University, the University of Wisconsin and Wycliffe Seminary. He was ordained deacon in 1968 and priest in 1974. He was vicar of Good Shepherd, Vancouver, WA, 1974-76, and assistant vicar of All Saints', Vancouver, 1979-84. Fr. Kellett is survived by his wife, Elizabeth, his children, Eugenia and Orme, seven grandchildren and five great-grandchildren.

### Next week...

The Season of Advent

## WHAT IS JERUSALEM 2000?



**"Jerusalem 2000, an initiative of the entire Anglican Communion, addresses the capital needs of the schools, hospitals, and churches of the Episcopal Diocese of Jerusalem. Please support their peace-making presence. Building presence, building peace. It is what we can do."**

PHOEBE GRISWOLD, *Chair*  
Jerusalem 2000

**J**erusalem 2000 calls on Anglicans everywhere to stand in solidarity with our fellow Christians in the Episcopal Diocese of Jerusalem. By improving diocesan hospitals, expanding schools, and meeting the capital needs of churches, we can address the madness of war with a witness of faith. The very presence of these institutions demonstrates, each day, the power of reconciliation, tolerance, and love.

To date Jerusalem 2000 in the Episcopal Church USA has raised more than \$900,000 toward a goal of \$2,500,000. This Advent/Epiphany Episcopal Churches across America have been asked to focus on the Diocese of Jerusalem with special programs and offerings.

It is not too late for your church to order materials that present the case for Jerusalem 2000—posters, brochures, mite boxes, Q&A sheets, and a video. Call Episcopal Parish Services to order or visit our website: [www.episcopalchurch.org/jerusalem2000](http://www.episcopalchurch.org/jerusalem2000)

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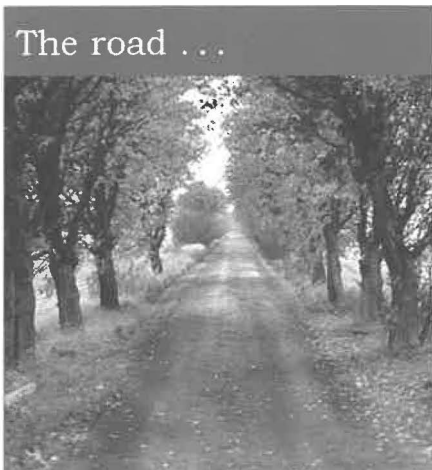
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**SUMMER CAMP DIRECTOR:** The Diocese of Florida is seeking a full-time Summer Camp Director to give leadership to an exciting and well-established summer camp community. Camp Bishop Weed, located in Live Oak, is part of the Cerveney Conference Center run by the Episcopal Diocese on 520 beautiful acres. The summer camp program has grown to be the flagship youth ministry in the diocese with over 750 youth attending one of nine week-long sessions each summer. The primary responsibilities of the director includes: administering the camp budget, supervising the camp registrar and hiring, training and supervising the summer staff of 15 or more individuals. We seek a person who possesses a vibrant faith in Jesus Christ and proclaims God's Word through words and daily life. The candidate should have 2-3 years experience in summer camp administration, a proven track record in team building and active in the Episcopal Church. Resumes will be accepted through December 15. For a complete job description and more information contact: **The Rev. Canon Ellis Brust, Episcopal Diocese of Florida, 325 Market Street, Jacksonville, FL 32202, E-mail: ebrust@diocesefl.org Voice: (904) 356-1328 Fax: (904) 355-1934.**

**PART-TIME RECTOR:** St. Andrew's Episcopal Church, Spokane, Washington. St. Andrew's is offering a three-quarters time position, yet we are anxious to move to full-time in the near future. Spokane is a mid-sized city with many cultural opportunities in art, music and drama. Located in eastern Washington State and situated on the falls of the Spokane River, Spokane offers a friendly community with a pleasant climate, close to lakes, state parks, skiing and other recreational activities, and not far from the Canadian border. Spokane is home to several colleges and has excellent medical centers. Our church is located in a residential/semi-business area just north of downtown. We are a pastoral-sized church with a friendly, lively, supporting congregation, which is active in local community outreach programs. We value inspiring sermons with teaching that we can apply to our daily lives. We are seeking a faithful, Christ-centered pastor who will care for our people and equip us for our ministries: one who will foster faith that results in action. Please submit letter, resume and CDO profile to: **Doris Brown, Search Committee, St. Andrew's Episcopal Church, 2404 N. Howard Street, Spokane, WA 99205; Telephone: (509) 327-2975. E-mail to: doris3@msn.com. Church office Telephone: (509) 325-5252.**

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**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.**

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**EXECUTIVE DIRECTOR: THE DUNCAN M. GRAY CAMP AND CONFERENCE CENTER** located on 750 acres north of Canton, Mississippi, seeks an executive director to oversee a camp, a conference center, and an educational environmental program. The facility, which can house 222 people, has an operating budget of \$900,000. The executive director reports to the Gray Center Board of Managers and is responsible for all aspects of daily management of the camp, conference center, and environmental program. Candidates must have a Bachelor's Degree, expertise in camp and conference center management or comparable administration experience. The candidates should be Christians, lay or clergy. On-site housing, medical and pension benefits are provided. **Applications will be received through Dec. 31, 2002.** Send resumes and requests for further information to: **The Rev. Scott Lenoir, Search Committee Chairman, St. Pierre's Episcopal Church, 4412 Gautier-Vancleave Rd., Gautier, MS 39553. Phone: (228) 497-9819. E-mail: Visit our website at [www.graycenter.com](http://www.graycenter.com).**

**PART-TIME RECTOR:** St. Mark's Episcopal Church, Woodbine, GA, a quiet country town near the Atlantic coast between Brunswick, GA, and Jacksonville, FL. St. Mark's is a small rural church with a beautiful historic sanctuary and a friendly family-oriented congregation. We seek a vicar to lead worship, counsel parishioners, encourage growth, and expand community outreach. Address inquiries to **Clark Heath, 674 Plantation Point Road, Woodbine GA 31569, Phone: (912) 576-1162, E-mail: [cwheath@tds.net](mailto:cwheath@tds.net).**

**RECTOR:** A predominantly African-American pastoral-sized, urban parish in beautiful Jacksonville, Florida, seeks an energetic and compassionate priest. St. Philip's 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@bellsouth.net](mailto:jack393@bellsouth.net); or contact The Rev. Lila Byrd Brown, Diocese of Florida, (904) 356-1328. **Applications will be accepted through November 29, 2002.****

# CLASSIFIEDS

## POSITIONS OFFERED

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

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

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

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

We are searching for a person with spiritual depth and strength, rooted in the Episcopal tradition and able to minister to a congregation made up of individuals of many denominations. All of this should be powerfully evident in preaching, liturgical leadership, outreach and warmth of personality. Contact **Search Committee, St. John's Episcopal Church, P.O. Box 1690, Jackson, WY 83001.** Applications accepted through December 31, 2002.

**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](mailto:joanio@mriflorida.com).

**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.**

**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](mailto:jmann@agnet.com).

## POSITIONS OFFERED

**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.

B. Assistance to the rector and to the lay liturgical assistants, as needed. We are a parish of about 900 baptized members, with a geographical area extending from Chatham to Dennis, from Barnstable to Truro. We are located on Cape Cod, Massachusetts. We are a welcoming congregation, and our liturgies range from Anglo-Catholic to evangelical. Our Parish Mission Statement is: We proclaim Jesus Christ as Savior and Lord, welcome all people, and serve one another with love. Salary and benefits are commensurate with experience. Contact E-mail: [holyspirit@c4.net](mailto:holyspirit@c4.net) Ph: (508) 255-0433 Website: [www.holyspiritorleans.org](http://www.holyspiritorleans.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.

**RETIRED PRIEST: SUNNY MEXICO CALLING!!!!** Small, English-speaking parish (approx 65 members) in Guadalajara, Jalisco, is seeking retired priest as rector with limited responsibilities, small compensation with a very pleasant opportunity. E-Mail resume and/or CDO profile to the following address: [vercelli@att.net.mx](mailto:vercelli@att.net.mx), or Fax same to: **011-52-33-3614-4339.**

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The Rev. Ian Elliot Davies, r; The Rev. Mark D. Stuart, asst priest; The Rev. Brian D. Johnson, asst priest  
Masses: Sun 8 (Low) 10:30 (High), Mon — Thurs 8 (Low), Tue 7, Thurs 7 (Sol); Sat 9:30 (Low)

## SAN DIEGO, CA

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

## ASPEN, CO

**CHRIST CHURCH** (970) 925-3278  
Corner of 5th & W. North Street in the West End  
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Sun 8, 10

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## WASHINGTON, DC

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The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Henninger Steadman; the Rev. Lyndon Shakespeare, asst r  
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

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

## STUART, FL

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

## AUGUSTA, GA

**CHRIST CHURCH** Eve & Greene Sts.  
The Rev. Theodore O. Atwood, Jr., r  
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## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham (312) 664-1271 [ascensionchicago.org](http://ascensionchicago.org)  
Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

**ST. PAUL'S PARISH** 80 Akenside Rd. (708) 447-1604  
[www.stpaulsparish.org](http://www.stpaulsparish.org)  
The Rev. Thomas A. Fraser, r  
Sun Eu 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

# Fall CHURCH DIRECTORY

## 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  
stjohnke@interlinkle.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  
1 mile off Strip (702) 735-7655  
H Eu Daily (ex Sat) christissavior@lvcn.com

## HACKENSACK, NJ

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

## NEWARK, NJ

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

## SANTA FE, NM

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Wed Mass 12. EP & Ben 6:15, Sat C 11:30, Mass 12.

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Robert H. Stafford, asst  
Sun Eu 8, 9, 11, Choral Ev 4/Wkdy MP & Eu 8, Eu 12:10, EP  
& Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30 at Eu 10:30,  
Choral Ev Wed 12:10, Sat Eu 10:30

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## SUMMERVILLE, SC

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Sun Mass 8 (Low)

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The Rev. Frank E. Fuller, asst www.cotgs.org  
The Rev. Ben Nelson, d  
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12:15

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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,  
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5, Chapel 9, 6

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Kathryn Lind, d  
Sun Eu 8, 10:30. Ch S 9:15. Wed Eu 5:30. Th 12 YPF. Sun 5:30

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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

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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-  
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