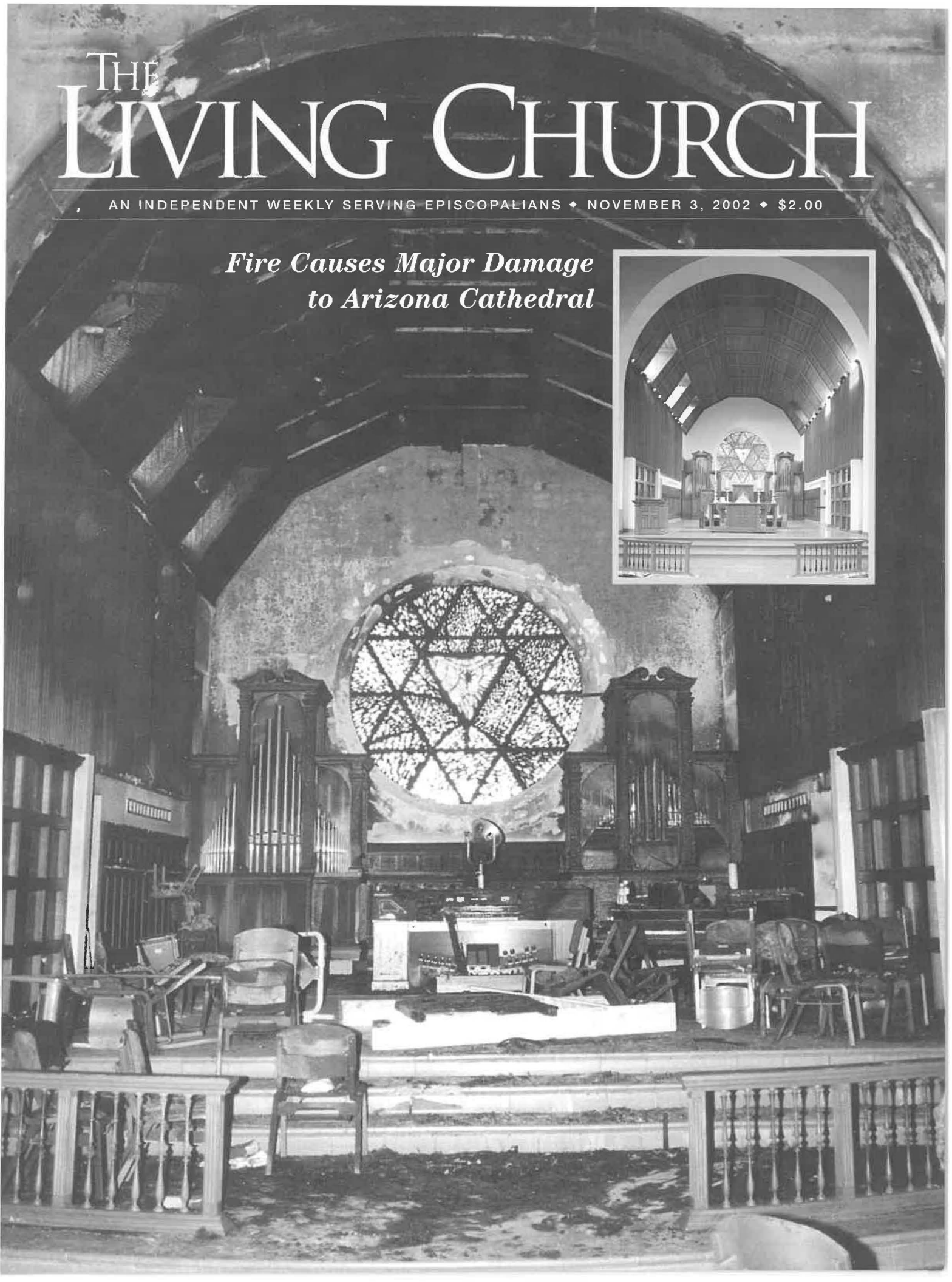


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SUNDAY'S READINGS

Phylacteries, Priests, and Paul

'They make their phylacteries broad' (Matt. 23:5)

The 24th Sunday after Pentecost, Nov. 3, 2002

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

Listening in on an internal drama: Can you imagine what might go on in the mind of a "lowly" deacon who has been asked to be the MC at a service of institution?

How did I get this job? Me, a lowly deacon, telling these 30 mucky muck clergy where to stand, sit, and process for this service! I know how I got it. Because I am a lowly deacon, and the canon for sacred liturgy and holy feasts told me to. "One doesn't miss an institution of this new rector for this church!"

All I wanted to do was go over the texts for the sermon Sunday. Such texts! The woes to the church leaders. Instead I get to mess with church leaders. Hey, there couldn't be connections between the woes and these guys? Nah.

First thing to remember, I was told, the pecking order. The seating. The place in procession. Not to mess that up, no matter what. Uh oh — seems a connection, as in "They love the places of honor and the most important seats" (Matt. 23:6).

Check out those garbs! A new meaning for cardinal rector. Is this a fashion show runway or what? Oh no, not another fit — "Everything is done for show; see the width of their phylacteries!" (23:4,5).

Canon warned me about the careful scrutiny of names and titles for the printed program. So far, only one complaint — about the punctuation, degrees, and abbreviations before and

after the names. Yep, he covered that, too. Titles and all that. Did he really say not to be called "Father?" No "Rabbis" here for sure, but the Father bit, that might need some thought (23:7-10).

I'll bet they have all been preaching on stewardship and doing without and all that. A couple of these guys could do with a few daily laps in the pool — or less *faux fois gras* with their chardonnay! What was that line? Oh yeah, "Do as they say and not as they do" (23:3).

Here's a different line of thought: Did St. Paul wear phylacteries? It's possible. He was a Pharisee. If red and blue are the colors of the cardinals tonight, I wonder what Paul's selection of colors would have been.

He does get into the qualities of being a pastor — a list sort of like the woes, only the opposite. How does it go? Like this: He wasn't a burden to his congregation, didn't ask for inappropriate "packages," behaved properly in all things without embarrassing them, gave thanks for them every day for their faith and witness, and considered them the source of his status and reward. Hmmm.

Come to think of it, I hear this new rector caught their attention just because of qualities like that. And the "package" was noteworthy in that it was accepted as offered. So that is why the canon said this institution was not to be missed. And that is why the clergy turnout is so high. I trust so.

Look It Up

How did Paul exhibit these qualities to the Thessalonian congregation?

Think About It

He got to meddlin', didn't he? And we do need to ask, What fits?

Next Sunday

The 25th Sunday after Pentecost

Amos 5:18-24; Psalm 70; 1 Thess. 4:13-18; Matt. 25:1-13

Living Icons

Persons of Faith in the Eastern Church

By Michael Plekon. University of Notre Dame Press. Pp. 337. \$37.50. ISBN 0268033501.

In Michael Plekon's recently published book, he has selected the brightest of lights from the 20th-century Eastern Church, those whom he terms "living icons," holy men and women whose lives both physical and spiritual embody the meaning of the Incarnation, the *Bogochelovevchesho*, "the humanity of God."

Beginning with a canonized saint of the Russian Church, Seraphim of Sarov, who serves as a spiritual paradigm for those who follow, and moving through nine other "living icons" of the church, Plekon composes intimate portraits of people who found the living God in disparate ways while surviving imprisonment, exile, physical and sometimes spiritual, separation from their faith. All of Plekon's subjects, with the exception of St. Seraphim and Fr. Alexander Men, found themselves in the West. All were Orthodox Christians of the Russian

Church and all contributed to the intellectual and scholarly wealth of the Orthodox Church.

The book contributes to both the growing number of works on the thought of the 20th-century Orthodox Church, as well as to the growing literature available in English on some of the most influential Orthodox thinkers of the past century. Plekon's book serves as a primer for those who have little or no knowledge of these important Christians and his endnotes are a valuable source for those readers who wish to delve further into the spiritual and intellectual lives of these "living icons."

*Sonia Yetter
Cedar Falls, Iowa*

Show Yourself to My Soul

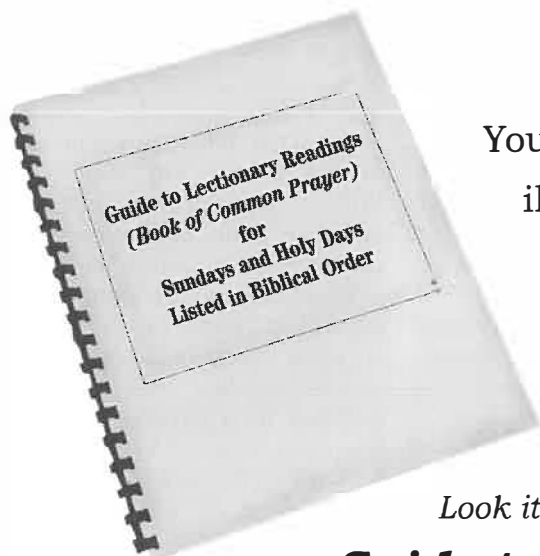
A New Translation of Gitanjali

By Rabindranath Tagore; tr. James Talarovic. Sorin Books. Pp. 192. \$12.95 paper. ISBN 1-893732-55-X.

It would be easy to pick up a volume such as this and think, "I have so much

to read about my own faith; why would I need to get into Hinduism?" But these 157 "song offerings" of Hindu poet Rabindranath Tagore provide gorgeous images for Christian contemplation as well. Tagore won the Nobel prize for literature for this collection in 1913. Attractively set in a graceful but quite legible calligraphic typeface, this translation of his mystical texts puts words to the sort of individual longing for God that the Song of Solomon typifies. Many of the texts in this translation are strikingly modern and instantly applicable to the life of a contemplative person in today's anti-contemplative culture: "O may Your soft voice at the bottom of my heart not sink out of hearing in the midst of human noises." This new translation brings alive again a wonderful collection of texts that give voice to our universal longing for unity with God. The imagery is direct, beautifully simple, and universal.

*Scott Knitter
Chicago, Ill.*



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Budget Proposal Includes Many Cuts

First-time visitors to Jackson Hole, Wyo., are usually startled by the Grand Teton mountain range, which rears upward abruptly from the sagebrush-dotted flats of the valley. The imagery seemed apt for the national Executive Council which met Oct. 11-14 and was startled by sober budget realities and the apparent collapse of negotiations to relocate the Church Center.

It was announced that since reaching a high of \$330 million in 1999, endowment assets of the national church have declined 32 percent, or more than \$100 million. The effect on

“Just about everyone has been asked to contribute to the sacrifice.”

A final budget proposal will be presented to council members at their January meeting. General Convention must ultimately approve the triennium budget and it has on occasion significantly altered what was initially proposed to it.

Moving the Church Center

If the budget figures were daunting, an even bigger shock awaited council members when senior management rose one by one to recommend against proceeding further with plans to relocate the Church Center to a shared location with the General Theological Seminary (GTS) about 20 blocks distant.

Mr. O'Hara explained that the current economic environment increased the risks of the project and would require putting up approximately \$70 million of endowment money as collateral.

“We are giving up a lot of potential flexibility in a long-term down market,” he said.

Chief operating officer Patricia C. Mordecai said

that negotiations between the seminary and Church Center staff had grown “difficult” and that it increasingly appeared as though the perspectives of the two organizations were intractable.

Presiding Bishop Frank T. Griswold said he was increasingly dubious of synergistic benefits.

“I have a great deal of difficulty seeing the missional aspects,” he said. “Do a seminary and a national church headquarters belong together? In conversation with the heads of some other churches, the answer they gave is perhaps not. If there are strains now, the missional benefits are difficult for me to see.”

A task force comprised partly of council members reluctantly came to

the same conclusion as management, but for somewhat different reasons.

“The market and real estate risk is manageable,” said Russell V. Palmore, Jr., of Virginia, “but unless there is a mutually shared commitment and enthusiasm for this project it should not go forward.”

Council was not persuaded and seemed to grow in its conviction with each member who rose and spoke in favor of the relocation.

“I guess this is one of the most disturbing things that I have heard since I've been on council,” said the Hon. James E. Bradbury of Southern Virginia. “The reason that it is so disturbing is that everything I've heard here has been in the form of a doomsday scenario starting with the budget on Friday. We are a church of enormous resources and abundance.”

Even with the most pessimistic economic projection, the project still offers a positive return, noted the Rt. Rev. Catherine S. Roskam, Bishop Suffragan of New York. “I don't know how I could face the church and vote against this,” she said.

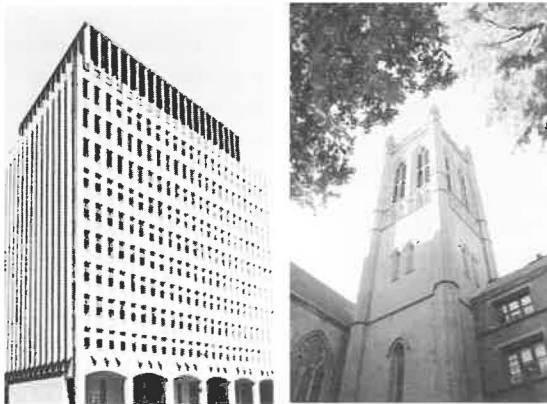
Often the time to invest is when the market is down, suggested Alfred D. Price of Western New York. “We are called to think about stewardship in the longest-term sense,” he said.

Eventually council went into closed session, but immediately before doing so, made the uncharacteristic decision to cast the final vote the following morning by a written, secret ballot. The result was 27-6 in favor of moving forward to the next phase, including the drafting of a binding letter of agreement.

After the total was announced, the Very Rev. Ward B. Ewing, dean of GTS, thanked council for its support.

“Too many folks have been chewed up at this point for me to be exhilarated,” he said. “There needs to be some healing, but this is also a new beginning. Healing will be part of moving forward and pulling together.”

Steve Waring



Council agreed to the next phase in moving the national offices of the Episcopal Church from the building at 815 Second Avenue in New York (above left) to the grounds of General Theological Seminary (above right).

the 2003 forecast is lessened somewhat because budgets are prepared in three-year cycles. The loss will most significantly affect the 2004-2006 triennium budget, according to treasurer Ralph L. O'Hara. Investments and dividends contribute about 25 percent to annual income.

The proposed \$143 million triennium budget represents an increase of about \$300,000 more than the actual expenditures projected for 2001-2003. This figure is significantly less than the expected cost of inflation and one which required most departments to make across-the-board cuts in order to maintain funding of current programs.

“This has been a challenging process,” Mr. O'Hara told council during a preliminary budget presentation.

Task Force Says It Has Made No Progress in Three Dioceses

An Executive Council task force reported that it was unable to assist three dioceses to move toward full compliance with canons requiring full access to the ordination process for women and

‘The problem is that we passed something that is impossible to enforce.’

Dean George Werner

with some frustration the elected national church body decided there was little more that could be done at this time except continue the dialogue.

In presenting the report to council at its meeting in Jackson Hole, Wyo., Oct. 11-14, the Rev. Cynthia Black of the Diocese of Western Michigan likened the present situation to a marching band “marking time.”

“You stand in formation in one place lifting your feet up and down without going anywhere for God knows how long,” she said. “My concern about this resolution is that all it really does is mark time.”

After a private conversation near the start of the four-day meeting, council did adopt a resolution on the final day which sought the assistance of the whole church “to promote, explore, and develop ways to facilitate the ordination of women in every diocese and their full and equal deployment throughout the church.” Council also endorsed a proposal to set aside a day of dialogue at the 2006 General Convention on the subject.

“I don’t think this [resolution] will make any difference in those dioceses even though I’ll probably

vote for it,” said Barbara Mann of South Carolina. “I think we need something stronger. I’m not sure what that is, however.”

The Bishops of the dioceses of Fort Worth, Quincy and San Joaquin are the last dioceses in the Episcopal Church not to ordain women as priests, citing scripture and tradition for their theological belief that only men are called to ordained orders. In 1997, General Convention passed a resolution which stated that the canons

regarding access to the ordination process for women was mandatory.

“The General Convention resolution goes against church canons which say that every bishop is free to ordain who they want, and no priest is required to marry someone against their will,” said the Very Rev. George Werner of Pittsburgh. “The problem is that we passed something that is impossible to enforce. You change the church at the parish level.”

In 2000, General Convention adopted a resolution which called on Executive Council to “visit, interview, assess and assist” the bishops and leaders in the three dioceses move toward compliance with the canons regarding the ordination of women. The task force said it was able to complete only three of its four directives.

“We found that the intrusion of an unwelcome and uninvited group made it impossible to assist,” the report noted in its introduction. “We are a diverse church, committed to inclusivity, but some of our behavior sends to self-described traditionalists a message of unwelcome.”

Steve Waring

20/20 Strategy Group Asks Executive Council to Provide Next Steps

A much-anticipated draft report by the chair of the 20/20 strategy group sought advice on two important questions in order to keep the project moving forward toward a critical planning session later this month and a final presentation at General Convention next summer. The 20/20 plan would double attendance in the Episcopal Church by 2020.

In a presentation which was significantly shortened because of longer-than-expected debate on other issues, Sarah Lawton of California told the national Executive Council at its meeting in Jackson Hole, Wyo., Oct. 11-14, that success will depend primarily on changing the way the majority of Episcopalians think about their faith.

“The biggest change is going to have to come from the heart,” she explained. “It’s not about us. It’s about turning outward. We need to find common ground around a passion for mission.”

Mindful of the fact that the Episcopal Church primarily develops its priorities legislatively, Ms. Lawton stressed that the strategy group was concerned it was at the point where it risked exceeding its commission if it proceeded further without additional clarification from council.

“Who owns 20/20?” she asked. “I didn’t get any feedback from you [at the last meeting] in June. It wasn’t clear to us what our task should be.”

The 12-member strategy group and the larger 60-member program team both believe that the success of the program probably will require a significant source of new funding. Ms. Lawton, who chairs both groups, suggested that someone needed to take responsibility for that aspect of the overall plan. The task force is unsure whether its original commission includes coordinating that.

Ms. Lawton also asked council to provide clarification on what if anything it expects from the task force beyond the 2003 General Convention.

“What do you need from us in the com-

(Continued on next page)

Tighter Financial Management at the Heart of Berkeley Reforms

Berkeley Divinity School at Yale misused credit cards and improperly spent money intended for scholarships, according to the results of a 10-month investigation into alleged financial mismanagement conducted by the State of Connecticut.

State Attorney General Richard Blumenthal demanded that the seminary implement a number of reforms, but declined to seek court action as long as the money is restored within a few months.

The majority of the problems, revealed Oct. 9 in a letter to the seminary, were uncovered during an internal audit by Yale University. They included general concerns about adequate financial oversight of seminary funds and a number of specific problems including more than \$100,000 improperly spent from the scholarship fund. Since 1971, Berkeley has shared faculty and space with Yale Divinity School under an affiliation agreement. About 100 students are currently pursuing graduate degrees.

The Rt. Rev. Frederick Borsch, interim dean of Berkeley, told *The*



Hartford Courant that the board of trustees had already implemented the majority of reforms demanded by the attorney general, including repayment of scholarship money, and would implement the remainder shortly.

"Nothing illegal or seriously unethical was done," he told the *Courant*, "but poor judgment was used, and poor standards were in place."

A report by an Audit and Procedures Committee concerning the findings of Yale University, Connecticut's attorney general, and an auditing firm found no allegation of impropriety. The committee found that former dean R. William Franklin "has acted with the highest standards of personal integrity."

Bishop Borsch was hired by Berkeley after the resignation of the former dean. After the resignation, Yale renegotiated the affiliation agreement, demanding more financial oversight over seminary finances and a say in the hiring of seminary administrative personnel.

20/20 Task Force Asks for Direction

(Continued from previous page) ing triennium in order to keep this moving forward?" she asked. "What level of detail does the council need from us? Someone needs to take responsibility for the aspects that need to be done on a national level."

Council proposed and accepted appointing three members of council to work with the strategy group on the first question posed by Ms. Lawton. Two of the members — the Rev. Kwasi A. Thornell of Southern Ohio and Shelly Vescova of Dallas — were excused from attending the Wyoming meeting, but have been enthusiastic

participants in the planning process. The third member — the Rev. Anthony J. Guillen of Los Angeles — was present and accepted.

During the closing business session on Monday afternoon, council appointed three of its members to a task force to develop by conference telephone call some guidelines on how council expects 20/20 to move forward after the 2003 General Convention. Members appointed were: Louie Crew of Newark, the Rev. Kenneth W. Kesselus of Texas and Lillian E. Yeagar of Kentucky.

Steve Waring

AROUND THE DIOCESES

No Rite Proposed

Clergy and lay deputies in the **Diocese of Wyoming** engaged in a lengthy, cordial debate that revealed little new insight into the pros and cons of developing a liturgical rite to bless same-sex relationships, and prior to a vote the resolution was withdrawn by its sponsor.

In withdrawing the resolution, the Rev. Ann Fontaine said General Convention will undoubtedly consider the matter with or without input from Wyoming and the divisive effect locally of a vote was probably not worth the hurt feelings which might ensue.

Meeting in Sheridan Oct. 3-6, convention adopted three other resolutions: one dealing with a review of regional ministry alignment, a proposal asking General Convention to include Wind River Indian Reservation missionary John Roberts on the calendar of Lesser Feasts and Fasts, and a third resolution asking General Convention to approve the transfer of the parish in Alta, Wyo., to the Diocese of Idaho. Alta is accessible by car only from Idaho, and that diocese has supervised the parish for a number of years.

Convention also approved a 2003 budget of \$1.3 million, up about \$60,000 from the previous year.

BRIEFLY...

An anonymous gift of **\$1 million** was presented to the "Making All Things New" campaign of the Episcopal Theological Seminary of the Southwest. The gift, by a graduate of the seminary, brought the campaign total to \$8.6 million.

At its council meeting last month, the **Ecclesiastical Province of Canada** amended its canons to make future elections by e-mail unnecessary. Last summer the Rt. Rev. Andrew Hutchison was elected archbishop after council members voted by e-mail.

Fire Ravages Arizona Cathedral

Trinity Cathedral in Phoenix, Ariz., was badly damaged by a fire during the afternoon of Oct. 9. The fire apparently began in the sacristy and climbed into the second floor and the attic. As of press time, the cause had not been determined.

The 82-year-old cathedral building had recently completed a \$1.85 million renovation. Both a new 3,000-pipe Schantz organ and a Boesendorfer piano were destroyed. Most of the unique stained and faceted glass windows appear to have been spared major damage.

"The light through them is like a jewel box, always," said the Very Rev. Rebecca McClain, dean of the cathedral. She said the main concern was that everyone who had been in the building was safe. Some 20 people, adults and children, were in the C-shaped complex.

Teri Murphy, the mother of a child who was having a music lesson, and the lay chaplain at Arizona State University, bloodied her hand smashing a glass panel to open a locked steel door, which was then wrenched open from outside by a stranger. She told the *Arizona Republic*, "It was like a superhuman effort. I had never seen him before and have not seen him



Trinity Cathedral's new Schantz organ (center) and the Boesendorfer piano (right) were destroyed.

since." The children could not have used the smoke-filled main hall, but the open door allowed everyone to exit safely. Diocesan offices next door were untouched by the fire. Newspaper reports said 85 firefighters were able to control the blaze in about 15 minutes; temperatures in some areas reached 1,200 degrees.

Dean McClain said the fire spread from the sanctuary down the length of

the nave. "It has high redwood ceilings," she said. "They're all black, but redwood is dense, so they may be structurally sound. They are the original beams.

"There is no way to measure the loss in our hearts and minds ... the cathedral is such a presence in the city." But Trinity would rise out of the ashes, she said, "like the Phoenix, the symbol in our windows, that is always born out of ashes."

Kathy Black, parish administrator at All Saints' Church, five miles away, said services such as weddings would take place there. "We're family," she said. "If we can't do something, we'll find someone who can."

The *Arizona Republic* reported that two services were held Sunday, Oct. 13, in a tent in the courtyard, with Dean McClain and Arizona Bishop Robert Shahan presiding. Some of the furnishings and vessels had been recovered from the wreckage, and "cleaned, polished and prepared with loving hands." And the dean reminded the congregation that "even in our worst moments, there is an opportunity for blessing."

St. Paul's Chapel Awaits Next Chapter for Memorial Fence

St. Paul's Chapel of Trinity Parish is considering what to do with the memorial that grew spontaneously along its front fence after the Sept. 11 terrorist attacks at the nearby World Trade Center in New York City. The chapel is located within one block of where the trade towers used to stand. Although slightly damaged when the towers collapsed, in the weeks after it served as a temporary refuge for the recovery workers who labored almost a year to clear the nearby disaster site.

Soon after recovery effort began at the World Trade Center site, visitors began leaving a variety of items as ges-

tures of solidarity with those who were grieving at the fence in front of St. Paul's. The collection has grown large enough that it obscures the front grounds of the church, according to *The New York Times*. Some local residents have written to the church, complaining that the now-weather-tattered items are hampering the ability of the city to move beyond its grief and it is frightening to neighborhood children.

"I wish somebody would help me," the Rev. Samuel Johnson Howard told the *Times*. "We certainly would love for the community to come to a consensus." Fr. Howard is vicar of Trinity.

Taking Root in Rocky Soil

The work of the faithful through the years along the coast of Newfoundland

By Bonnie Shullenberger

The parishioners said our neighbor was a deeply religious man — long ago. He was faithful to the church, faithful in attendance, faithful in donating from his erratic income, faithful in helping out with cutting the grass or painting the trim. He had a wife, three sons all living nearby. Another local family getting along, not prosperously perhaps, but getting by, and happy.

Then, in 1992, came the catastrophe. My neighbor was a fisherman, and in 1992, the cod fisheries were closed. The Moratorium, it's called. Factory boats the size of shopping malls just outside the international boundary were scooping up every fish in sight. The local people in their far smaller boats were shut out. They lost their employment and their whole way of life in the name of what we now call globalization. In their tough and independent way, Newfoundlanders are bouncing back, but it takes its toll. My neighbor joined many others to seek work in Alberta. When he came back, he never entered the church door again.

The Vikings came to the Northern Peninsula of Newfoundland a thousand years ago, as shown by the excavations at *L'Anse aux Meadows*. And they brought Christianity with them. But the Viking settlement on the tip of the Northern Peninsula lasted only a few years, and then Leif Erikson's followers returned to Greenland, leaving only some seeds, nails and cloak pins behind. The Basques arrived 500 years later. For two centuries they sailed the

Maritimes from their base in Labrador, hunting the right whale. When they had nearly destroyed the right whale population, they left. But by then Europeans had discovered the cod, and for another 300 years, Europeans, primarily the British and the French, came to the Grand Banks to fish.

These were all Christian nations. But little of the teaching of Jesus Christ came with them. The fisherfamilies were barely better off than slaves. Fishery companies gave them a meager supply of food for the winter which the people supplemented by hunting seal and caribou, and by picking berries. For another child or an immigrant cousin to arrive could spell near-starvation. There were no schools, there was no medical care. Their coves and harbors were isolated when the ice froze the waters and stopped the boats, though the indigenous people had at least taught them how to use the dogsled. But where was there to go?

In 1892, an Englishman named Wilfred Grenfell, just out of medical school, fired with the zeal of "muscular Christianity," enlisted for a medical mission to seafarers along the Labrador coast. That is to say, he got on a boat, crossed the North Atlantic (a forbidding journey in those days), and came to where I have spent this summer, the Northern Peninsula of Newfoundland, just across the Belle Isle Straits from Labrador. Dr. Grenfell — later in life Sir Wilfred — never really left.

When he saw the appalling conditions in which the fisherfamilies lived, he committed his life to them. He did not



do this by returning to London, establishing a non-profit and working the halls of Parliament. Eventually there was a non-profit, eventually there was some schmoozing, but Grenfell's credibility did not result from his political contacts but from his work.

One of Grenfell's earliest public moments occurred when he took his dogsled across the frozen ice to a desperately ill person. The ice broke up, and the doctor was trapped on an ice floe. The dramatic story of his survival and eventual rescue attracted international attention. Idealistic young people spent their college summers, and some, eventually, their lives, following Dr. Grenfell's lead. Myra Bennett, a nurse, lived for 68 years in the fishing village of Daniel's Harbour as medical officer, catechist, midwife, justice-of-the-peace, and probably quite a bit more.

In half-a-century in Newfoundland, Dr. Grenfell helped break the hold of the fishing companies on the people of Newfoundland and Labrador. Through his assistance, cooperatives were established whereby the fishermen marketed their catch, seal hunters sold pelts and skins, and women sold hooked rugs and knitwear. Anne Grenfell taught women how to keep kitchen gardens in the poor topsoil and how to preserve the partridgeberries and bakeapples that grew in the wild. The preserved berries helped end the scurvy that had sickened people every winter.

Anglicans on the Northern Peninsula have reason to remember another person, the Rev. Canon J.T. Richards. Older folks here say of Dr. Grenfell, "He saved my life," or "He saved my father's life." Dr. Grenfell's work here is memorialized, not merely by the medical infrastructure he put in place, but by the numbers of young men baptized Wilfred or Grenfell. But Canon Richards was, as we say, "just a parish priest." He served as pastor on the Northern Peninsula, a mission almost 80 miles north to south, for 41 years. He is memorialized by the baptisms he entered in the parish records, page after page of them. Of Canon Richards, one woman remarked, "When I was going bad, he gave me a good talking to." Calvin, who lives across the way from me, said Canon Richards would give his boots or his sweater to someone he met lacking such provisions.

The Parish Church of St. Barnabas in Flower's Cove is a Canadian Registered Heritage Building. Established in 1849, the parish had no real church until 1931. Its building was made possible from the handmade seal-skin boots that

the women of the area crafted and sold. The church came to be known as the "Skin-boot Church." Canon Richards helped develop this project. The politically correct today may find this project disturbing. Canon Richards recognized what people in subsistence communities do and must do to make tolerable lives for themselves. And the Northern Peninsula of Newfoundland was a subsistence community in the 1920s.

A photograph of Canon Richards by the photographer Joseph Karsch hangs on the wall of the local high school, which is named for him. Copies of the photograph are in many churches up here. In the photograph, he seems to be on the verge of a chuckle, the laughter about to break onto his face, his large, broad hands spread across his chest. The photograph presents not the abstract humanist who "loves humanity," but rather the practical good-natured person who just likes people.

Faith exists more in endurance than in zeal. There is no evidence that Canon Richards ever held evangelistic services that resulted in massive conversions. What he did was baptize people and then guide them through their lives. Dr. Grenfell was certainly zealous, but his was not the zeal of the surface. If he had been the seed planted amidst the rocks, and it certainly is rocky here in this New Found Land, he would have shriveled and died. But he endured. And the church endured. There is real soil even in the rockiest land.

This horizon is so green, so blue, so clear. To the west stands the old lighthouse on Flower's island, closed in 1969, a local monument to the faithfulness of light-keepers in the days before electricity. The blue of the water is so blue, the blue of pure water. Last week two icebergs floated by, their brutal white dazzling against the blue water. Icebergs, you should know, are coldly contemptuous of us young mortals. At their youngest

they are 10,000 years old. They float majestically down the Belle Isle Straits this time of year into the Gulf of St. Lawrence without so much as a glance at the coves where my parishioners live — Savage Cove, Mistaken Cove, Nameless Cove, Flower's Cove, Bear Cove, Deadman's Cove, Anchor Point. I know that in the future I will repeat those names as a kind of litany, as Dorothy Sayers repeated the name of the bells of Fenchurch St. Paul at the end of *The Nine Tailors*. *Gaude, Gaudy, Domini in laude*.

But now the sun is up, and I have a day ahead of me. It is time to go call on my neighbor, and hear his story. □

The Rev. Bonnie Shullenberger is a frequent contributor to TLC. She resides in Ossining, N.Y.



St. Barnabas' Church, Flower's Cove, Newfoundland.

The Divine Center of All Things

Our common experience and understanding of "hope," according to its generalized secular definition found in Webster's Dictionary, is "a desire accompanied by expectation of or belief in fulfillment or success."

In the New Testament, it is St. Paul who provides us with a spiritual definition of hope. He instructed the community of believers in Rome to be attentive to how, through believing, God in Christ Jesus was not only renewing but also redeeming the broken-hearted and despairing souls of so many heavily burdened people. The world in which they lived was very much like our world today. It was a world uncomfortably familiar with random violence, insidious evil activities, and threats of war, poverty, injustice, inequality, despair and unconquerable mysterious physical illnesses.

Our desire for redemption and unending quest for peace, hope and joy originates first in a faith which acknowledges those divine powers and realities beyond ourselves or of this world. In another teaching, in his Letter to the Ephesians, St. Paul prays that God will give them a spirit of wisdom and revelation, "so that, with the eyes of your heart enlightened, you may know what is the hope to which he called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power" (Eph. 1: 18-19). The question then for every generation remains, what is the hope to which Christ Jesus calls us to today?

The church's feasts of All Saints' Day (Nov. 1) and All Souls' Day (Nov. 2) as well as the American celebration of Thanksgiving Day (this year Nov. 28), all point to that immeasurable greatness of hope which not only Christians, but also the whole world is called to recognize. It takes the eyes of our hearts enlightened by the holy presence of God, to realize our glorious inheritance as all God's people. Humanity is inexplicably knit together in a mysterious yet recognizable communion of interdependence, a divine center drawing everything into an intimate communion. That divine center creates an intricate balance and oneness in nature, sustain-

ing the earth and humanity spiritually, materially and physically.

In God, spiritual and material realities are one. Those who have lived in hope and with faith and who are now dead are joined, we Christians believe, with us who presently witness to and profess our souls' confident desire for the power of God's Holy Spirit to continue reshaping all fractured humanity and the world into the likeness of Christ. That likeness of Christ, our souls' desire, is divine love, creative and life-animating hope and an active faith-fullness which anticipates that God is always at the center of everything.

The three November feasts communicate, in their peculiar ritualized spiritual and secular ways, the center of our lives. The first festival, All Saints', commemorates the profound reality that the mystical body of Christ is the communion of saints processing throughout history and time as a community of believers. In the second festival, All Souls', we Christians willingly acknowledge and celebrate our mortality while at the same time affirming eternal life. The third celebration, Thanksgiving Day, reminds us of how essential it is to offer daily our thankful

hearts for the bountiful provisions from nature so generously provided by a truly caring and loving God for the well being of the entire world.

The hope which we are called to recognize and witness to today, arises out of this miraculous interconnected "center" which is God's universal divine Presence and Love, binding everything and everyone in the world. St. Paul would encourage us today to move closer to the center of divine hope, believing that through the power of the Holy Spirit God is always and everywhere renewing and redeeming the souls of so many heavily burdened people. This is the hope to which Jesus Christ calls each of us. □

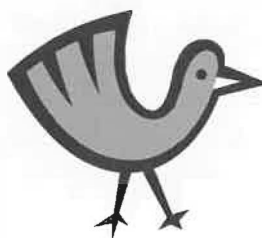
Our guest columnist is the Rev. Michael L. Vono, rector of St. Paul's Within-the-Walls Church, Rome, Italy.

Did You Know...

During the last six months, the Rt. Rev. D. Bruce MacPherson has been a bishop suffragan, a bishop coadjutor, and, as of Nov. 2, a diocesan bishop (of Western Louisiana).

Quote of the Week

The Rt. Rev. Charles E. Bennison, Bishop of Pennsylvania, to the Philadelphia Inquirer on the wider potential consequences of his deposition of the Rev. David L. Moyer:
"The Episcopal Church is the only protestant church that did not split during the Civil War. It's almost unsplittable."



The hope which we are called to recognize and witness to today, arises out of this interconnected 'center' which is God's universal divine Presence and Love, binding everything and everyone in the world.

Part of the Same Body

When the Episcopal Church's House of Bishops held its fall meeting [TLC, Oct. 20], the Most Rev. Michael Peers, Archbishop of the Anglican Church of Canada, was among the speakers. During his address, Archbishop Peers criticized this magazine for publishing articles about the Canadian church, particularly involving events in the Diocese of New Westminster [TLC, Oct. 27]. We would respectfully remind the archbishop that his church and ours are members of the Anglican Communion, and therefore parts of one body. We believe North American Anglicans are concerned about one another, and for the most part are interested in developments in each other's churches, just as Episcopalians are also concerned about fellow Anglicans in other parts of the world.

The Anglican Church of Canada, as Archbishop Peers noted in his address, is struggling. The legislation to permit same-sex blessings in New Westminster has become a news story attracting international interest, and it has caused deep division not only in that diocese, but also throughout the Canadian church. The controversy there closely follows a financial crisis caused by incidents of abuse in church-run residential schools owned by the government. The high costs of litigation forced one diocese to declare bankruptcy, and there are reports of others struggling to survive. Things are so bad that the future of the national church is in question. The Anglican Church of Canada needs our prayers as it continues to attempt to reconcile with victims of abuses, and rebuild its struggling ministries. May God prosper the ministries of the Canadian church in the difficult days ahead.



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Purpose of Commentaries

From time to time we receive correspondence or inquiries about the commentaries on the Sunday lectionary, which appear weekly on page 4. A frequent suggestion is that we publish the commentaries a week or two earlier than the date they're scheduled in order that clergy may use them as a resource for preparation of sermons. The commentaries are not intended to be used for sermon preparation. Rather, they are presented as an attempt to help readers understand the lessons they'll hear at the Sunday Eucharist. The commentaries are written by a variety of anonymous authors, who usually are in place for the duration of one or two liturgical seasons. We are glad to learn that the commentaries are being read, and we hope they will be helpful in interpreting scripture.

VIEWPOINT

By John Wesley

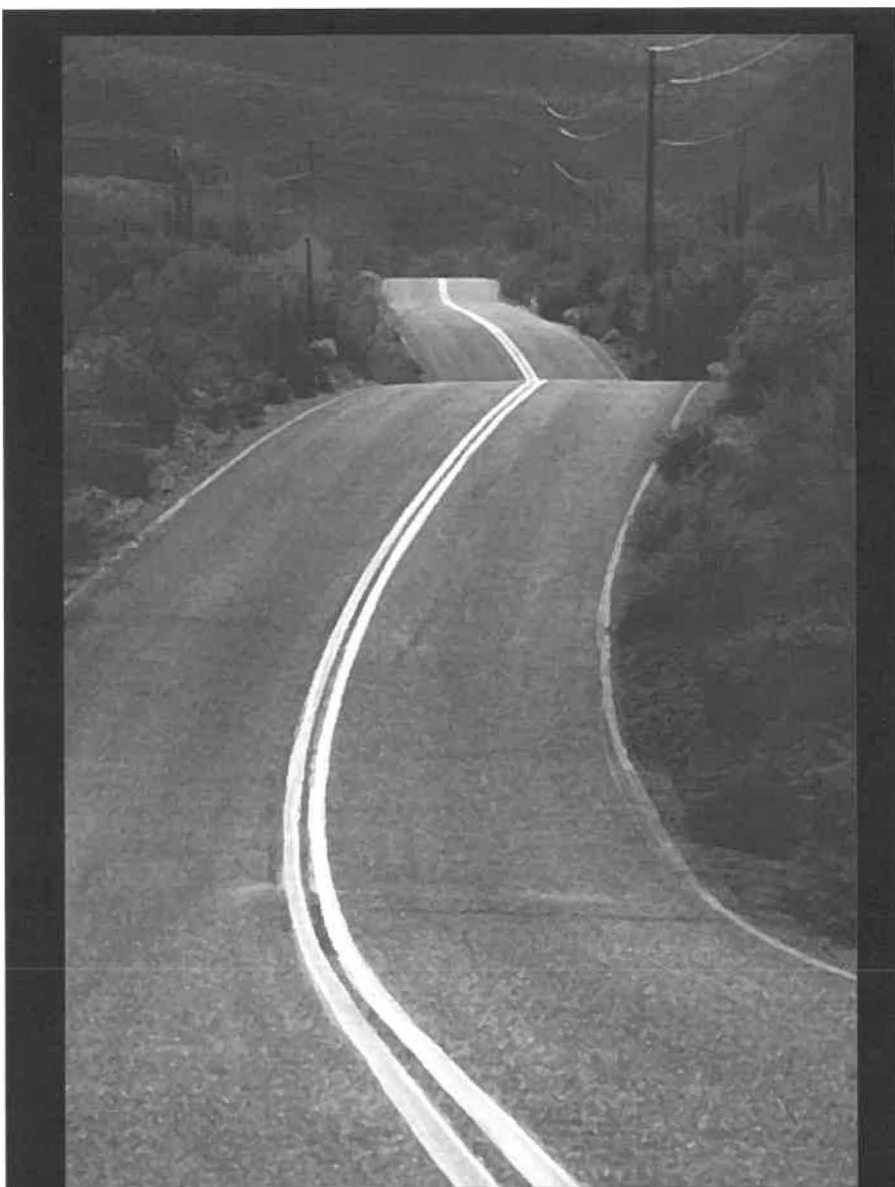
The Most Rev. Rowan Williams has been confirmed as the next Archbishop of Canterbury, thus becoming the titular spiritual leader of the worldwide Anglican Communion. One journalist making the announcement suggested that, because of Archbishop Williams' reported "liberalism," there are already murmurs of some Anglicans threatening to leave the Anglican Communion.

Having been a priest of the Episcopal Church for 32 years, I have known and loved our church as the "middle way." Only in recent years have we witnessed a polarization between liberal and conservative factions. Presiding Bishop Frank T. Griswold has done much to restore dialogue and a fragile unity between the factions, but with the appointment of Archbishop Williams to Canterbury, these may once again be threatened.

I believe it is crucial that all Episcopalians devote ourselves once again to seeking and pursuing the "middle way." I would suggest three important reasons that we should do this, despite having differing opinions about certain moral issues.

First, I believe unity despite disagreement is one of our strongest evangelistic tools. Continuing to love and accept those whose opinions differ from our own is something the world has never been able to accomplish. When we are able to do so, it gives credibility to our message. What Christians do has always been much more convincing to non-believers than what we say. Maintaining unity despite disagreement can help the world to see, "this has to be God, because humans, on their own, would not choose or be able to do this."

Second, maintaining unity despite disagreement exhibits real trust in the Holy Spirit as the changer of hearts and minds. My haranguing people about their moral lifestyles will likely only drive them away. But if I, as a priest, focus my energy on helping the members of my flock surrender their lives to the yoke of Jesus and learn from him, then they will eventually find for them-



Why We Should Seek the 'Middle Way'

selves the truth in scripture. It is that conviction that caused the apostle John to write in his first letter, "Since the anointing that you received from him abides in you ... you do not need anyone to teach you." (1 John 2:27).

Third, comprehensiveness (as opposed to narrowness) has been one of the things that has until recently identified the Episcopal tradition. It has also been used by God in the past to draw many people into our church. Our Presiding Bishop has been the person God selected to maintain comprehensiveness and unity in the Episcopal Church, and it seems logical that God

can use the next Archbishop of Canterbury to do the same for the Anglican Communion.

To those who would talk of leaving the Episcopal Church or Anglican Communion at this or any future time over the disagreement arising from moral debate, I would like to say, Friends, let us continue to work hard to maintain our own unity and to love and embrace one another despite any differences of opinion about the application of the gospel. □

The Rev. John Wesley is rector of the Church of Our Savior, Palm Bay, Fla.

Welcome? Perhaps

Signs all over our nation proclaim that the "Episcopal Church Welcomes You," and for a lot of parishes that is true. For far too many it is a qualified invitation.

In some Episcopal churches you are not welcome if you are gay or lesbian (unless you are still in the closet). In others, women are welcome only if they promise to suppress a call to the ordained ministry. There are still those parishes that think we speak 16th-century English prose and reject any effort to respond to the need of newcomers to worship in the language spoken in their homes. I have seen a few Episcopal churches that put fashion before faith and thus the poor or homeless find themselves unwelcome as worshipers (even when they are accepted at the parish "soup kitchen.") And of course, no one is welcome if he/she is outspoken or asks probing questions about our beliefs.

We may ask why the Episcopal Church is not growing. Simply put, our church is mired in the mud of self-interest, too busy whining to reach out to those hungry for what we once offered — a diverse church unified in the belief that all persons are children of God worthy of our ministrations and welcome at the Lord's table.

I do not have all the answers to the controversies within the Episcopal Church, but I feel certain that if we seek in prayer the guidance of our Lord and put love before law, we will find a peace that will overcome all adversity.

*(The Rev.) Thomas F. Ryan
Port St. Lucie, Fla.*

Be More 'Selective'

It has taken more than 19 months, and the consideration of more than 100 names, for our search committee to find two candidates we could recommend to our vestry for election as our new rector. It has been a bodacious bundle of work for 12 people who met faithfully every Monday evening in each of those months.

Thus I was more than puzzled at the Rev. Elizabeth Kaeton's assertion that there is no clergy shortage [TLC, Oct. 13]. After multiple unsuccessful efforts to follow the (admittedly anecdotal) evidence she cites and her (to me) somewhat murky lines of reasoning which lead her to that conclusion, I was convinced she must be mistaken. After all, just look at the burgeoning want ads in TLC by congregations seeking clergy.

But then I read her conclusion. She seems to conclude that the problem isn't in low numbers of ordained clergy; it's in the lack of training and leadership of those called to the ordained ministry. She issues a call "for those who are ordained to assist in the evangelization, training and equipping of the saints for the work of the mission and ministry of Christ Jesus in the world."

However she got to that conclusion

and call, I submit she is dead right. I would add only that the call should also be for those selecting candidates for holy orders, and then those who later approve actual ordination, to be more "selective" in requiring evidence of those leadership qualities as a precondition. First as a precondition of entering the ordination process, and second as a precondition of ordination after the process has been completed.

A modest suggestion for a good starting place: How about requiring unqualified avowal in the belief of each and all the statements of faith in the first part of the baptismal covenant, and an unswerving commitment to each and all of the promises in the second part of it, as they appear at pp. 304-305 of the Book of Common Prayer?

*Doug Irish
Tempe, Ariz.*

Not Only Bishops...

I admit to being confused about complaints I have been reading regarding unilateral actions. While there is room for questions about, and even criticism of, bishops who act unilaterally, I wonder why the criticism never seems to extend to unilateral actions by priests, actions



**No one
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which provoke some of these bishops' actions?

Particularly I wonder who legitimized the idea that diocesan clergy were permitted to become "judge, jury and executioner" in the matter of theological correctness of their bishops? In my naivete, I thought heresy was a matter for the church to decide, not individuals.

I understand the frustration of those who believe their bishops to be wrong, and who believe that there is no legitimate pathway open to them to deal with the situation. But isn't taking unilateral action based on such feelings the very thing they complain about when bishops do it? Doesn't the concept that a priest, acting alone, can bar the bishop from a parish in his/her own diocese threaten the whole church? And doesn't the concept that the priest can take such action unilaterally based on a judgment that the bishop's theology is heretical endanger the church more than one bishop's position on theological issues? Have we become a congregational church at some moment when I wasn't watching?

Please pardon my confusion but I can't find answers to such questions in the letters and columns I have been reading.

*(The Rev.) Blaine R. Hammond
St. Peter's Church
Seaview, Wash.*

A Beacon of Light

I am astonished and disappointed to find the latest work of Bishop John Shelby Spong has yet to be reported and reviewed by your publication. Many have called it his finest work. Others disparage it, but few pass over it without serious comment.

Many of us in the laity are concerned about the very issues that Bishop Spong raises. We share his call for church renewal. We find him a beacon of light in a darkening world. He senses Christ in a new world. He senses Christ in a new and compelling vision. It surely is time to lift up his work for many to see — to critique, examine and respond, each in his or her own way. The hour is late. We need all the help we can get.

*Andrew S. Katsanis
Venice, Fla.*

Appointments

The Rev. **Jim Farwell** is H. Boone Porter professor of liturgics at General Theological Seminary, 175 Ninth Ave., New York, NY 10011.

The Rev. **Elvia María Galindo-Paz** is vicar of Emmanuel, Las Moritas, Yaguasire; add: Apartado Postal 15203 Col. Kennedy, Tegucigalpa, Honduras.

The Rev. **Ruth Anne Garcia** is associate at St. Columba's, 4201 Albemarle St., Washington, DC 20016.

The Rev. **Wells Newell Graham** is interim rector of St. Luke's, 435 Peachtree St. NE, Atlanta, GA 30308.

The Rev. **Jamie Jones** is priest-in-charge of St. Paul's, 708 Harrison St., La Porte, IN 46350.

The Rev. **Moan Yeon Leen** is vicar of Holy Spirit, 222 Franklin Limestone Rd., Nashville, TN 37217.

The Rev. **Richard B. Loop** is rector of Grace, 1545 Franklin Ave., Astoria, OR 97103-3797.

The Rev. **Beth Macke** is assistant at St. David's, 1015 Old Roswell Rd., Roswell, GA 30077-1607.

The Rev. **Richard Cornish Martin** is interim rector of Grace, Pittsburgh, PA; add: 2926 St. Paul St., Baltimore, MD 21218.

The Rev. **Mary Lou McKenney** is priest-in-charge at All Saints', 437 Rogers Ave., Watsonville, CA 95067.

The Rev. **Barbara Mraz** is deacon at St. John's, 60 Kent St., St. Paul, MN 55102-2292.

The Rev. **Michael John Murphy** is assistant at St. Peter's, 311 W 7th St., Columbia, TN 38401.

The Rev. **Paul Norris** will head new church development in the John's Creek area of Gwinnett County in the Diocese of Atlanta.

The Rev. **Francisco Peña-Regalado** is vicar of La Epifanía, Villanueva, and headmaster of Escuela Técnica Vocacional Episcopal Epifanía, Villanueva, Honduras; add: Apartado Postal 586, San Pedro Sula, Honduras.

The Rev. **Allen Robinson** is rector of St. James', 1020 W Lafayette Ave., Baltimore, MD 21217.

The Rev. **William W. Ryan** is rector of Holy Trinity, 3749 Kimball Ave., Memphis, TN 38111-6420.

The Rev. **Paul Shaffer** is associate at St. Christopher's, Roseville, and Resurrection, Spring Lake Park, MN; add: 2300 N Hamline Ave., Roseville, MN 55113-4290.

Brandon Shirkey is youth minister at Annunciation, 8282 Macon Rd., Cordova, TN 38016.

The Rev. **James Speers** is vicar of St. Antipas, Redby, and St. John's, Red Lake, MN; add: PO Box 54, Red Lake, MN 56671.

The Rev. **Robert J. Voyle** is interim dean at Trinity Cathedral, 147 NW 19th Ave., Portland, OR 97209-1901.

The Rev. **John-Paul Wadlin** is rector of St. Michael's, 200 Drummond Ave., Ridgecrest, CA 93555.

The Rev. **Chris Warner** is associate at Holy Cross, PO Box 506, Sullivan's Island, SC 29482.

The Rev. **Janet Wheelock** is sub-dean at St. Mark's Cathedral, 519 Oak Grove St., Minneapolis, MN 55403-3230.

The Rev. **Don White** is rector of St. George's, PO Box 38447, Germantown, TN 38183.

Ordinations

Priests

Kentucky — Gayle Sublett.

New York — Carol Rogers Fox, Daniel Gunn, assistant at Christ Church, 17 Sagamore Rd., Bronxville, NY 10708-1599, **Patricia Rhonda Sobers Mitchell, Mark William Speaks.**

San Joaquin — Jack Estes, Gordon Kamai, vicar at St. Raphael's, 43140 Hwy 41, Oakhurst, CA 93644.

Vermont — Shelie Richardson.

Retirements

The Rev. **Ralph E. Fogg**, as priest-in-charge of St. Andrew's, New Paltz, NY; add: 63 Butterville Rd., New Paltz, NY 12561-2800.

The Rev. **David Kidd**, as vicar of St. James', Cedartown, and Transfiguration, Rome, GA.

The Rev. **Noland Pipes**, as rector of St. John's, Memphis, TN.

The Rt. Rev. **John Said**, as Bishop Suffragan of Southeast Florida.

The Rev. **Irma Wyman**, as deacon at Gethsemane, Minneapolis, MN.

Deaths

The Rev. **Barbara M. Kauber**, rector of Zion Church, Avon, NY, died suddenly Sept. 1. She was 64.

Born in Buffalo, NY, she earned degrees from Wells College and Boston University. She was ordained deacon in 1992 and priest in 1993. She was assistant at Trinity, Watertown, NY, 1993-95, then served as rector of St. Mark's, Newark, NY, until moving to the church in Avon.

The Rev. **George Thompson Mackey**, 92, who served in the dioceses of Kentucky and Indiana, died Sept. 18 in Seattle.

Born in Donegal, Ireland, he was ordained in the Anglican Church of Canada. He was rector of St. Paul's, Jeffersonville, IN, 1947-50, and rector of St. Paul's, New Albany, IN, 1950-60. He then became rector of Church of the Advent, Louisville, KY, and retired in 1979. Fr. Mackey is survived by his wife, Daphne, a son, Kevin Mackey, a daughter, Daphne Thompson, and two brothers.

Next week...

Christmas Book and Gift Issue

CLASSIFIEDS

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com.**

SAVE BIG ON BOOKS for education and ministry programs, reading groups, libraries, etc. Any title in print. Bulk discounts, free shipping. Free quotes, no obligation. Iona Book Services, toll-free phone/fax (866) IONA-711; E-Mail: discounts@ionabookservices.com.

GATECHUMENATE

Gifts of God catechumenate, by Patricia Swift. Eight-week course considers Old and New Testaments, Episcopal Church, sacraments, prayer book, parish and ministries, life as gifts. For confirmation and renewal in adult education and church groups. 56 pp. paper spiral bound, \$5.00. Phone: (954) 942-5887. Fax (954) 942-5763. Available in English, French, or Spanish.

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

POSITIONS OFFERED

VICE PRESIDENT FOR DEVELOPMENT AND ALUMNI AFFAIRS: Episcopal Divinity School seeks a chief development/alumni affairs officer to build a strong team, at both the staff and volunteer levels, to bring its fundraising and constituent relations programs to a new level of professionalism and productivity. This is a truly unique opportunity for a self-starter to join with colleagues who are committed, both personally and institutionally, to building a program over a multi-year period. The incumbent will have an opportunity to work hand-in-hand with the President and Dean, as well Board leadership, to design and implement fundraising and constituent relations programs backed by their personal willingness to participate and to invest the required funds and time necessary to support the programs.

Episcopal Divinity School, located in Cambridge, MA, adjacent to Harvard University with which it enjoys several coordinate programs and benefits, is one of the oldest Episcopal seminaries in the country. It is a community of scholars in a spiritual setting.

The salary/benefits package will be competitive, with the ability to grow as the program grows. Please send nominations and letters of interest, along with a current resume, to: vpdevsearch@episdivschool.edu.

YOUTH LEADER: Stone Mountain Episcopal church seeks experienced part-time (19 hr/wk) Youth Leader (lay or ordained) to coordinate youth activities and provide pastoral support for youth and families. Looking for good leadership skills, rapport with youth, and a vision for youth ministry. Must be sensitive to needs of a multi-cultural parish. Competitive salary offered with appropriate academic credentials. Send resume and 3 references to: **Search Committee, St. Michael & All Angels Episcopal Church, 6740 James B. Rivers Dr., Stone Mountain, GA 30083, or E-mail: admin@stmichael.cc.**

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 disciplines. 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 Hutchinson, 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.**

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

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.**

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

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

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.**

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

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

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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. 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.

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.

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

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 Turo. 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 Ph: (508) 255-0433 Website: www.holyspiritorleans.org.

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 worshipping 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.

CHAPLAIN: The Episcopal Church at Cornell University is a vibrant Christian presence in the midst of one of the world's great universities. A diverse, multi-generational community comprising undergraduate and graduate students, University faculty and staff, members of the Ithaca community, and their families, we seek a chaplain who will enable and challenge us to be faithful Christians ministering in the world. Salary competitive; full benefits. Visit our website: www.cny.anglican.org/Ithaca/ecc/search/; or contact **Scott MacDonald, search coordinator.** E-mail: scm8@cornell.edu PH: 607-262-0721.

ORGANIST/CHOIRMASTER (PART-TIME): Historic, dynamic Episcopal parish in suburban New York seeks a choirmaster-organist to lead and expand a varied program of music ministries. Our parish's musical traditions are firmly based in the rich Anglican liturgical and musical heritage, and we seek someone whose core interests and expertise are the same. However, we also would like a person with imagination and creative initiative who can gradually broaden the range of activities and introduce a more eclectic repertoire in our music ministries. Casavant French-baroque tracker organ, 4 professional section leaders. Please submit materials to: **Fr. Alexander, The Parish of Christ the Redeemer, 1415 Pelhamdale Avenue, Pelham, NY 10803.** PH: (914) 738-5515.

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Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 T, Th, F; LOH: Sun 11:10 & Wed 7 & 10; Ev: 7 1st Sun Oct — Apr

HOLLYWOOD, CA

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

SAN DIEGO, CA

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

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Sun 8, 10

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<http://www.cccathedral.org> (860) 527-7231
The Rev. Canon Anne Maloney, Interim d, the Rev. Wilborne A. Austin, Canon; the Rev. Annika L. Warren, Canon; the Rev. David A. Owen; the Rev. Linda M. Spiers, c; James R. Barry, Canon Precentor
Sun Eu 8, 10. Daily Eu 12 noon

WASHINGTON, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Henninger Steadman; the Rev. Lyndn 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
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

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CHICAGO, IL

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Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

Fall CHURCH DIRECTORY

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ST. PAUL'S PARISH 60 Akenside Rd.
 www.stpaulsparish.org (708) 447-1604
 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
 2919 St. Charles Ave. (504) 895-6602
 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).

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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.

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

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 H Eu Daily (ex Sat) christissavior@lvc.com

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 Sun Eu 8 & 10:30, Thursday 12

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

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

ASHEVILLE, NC
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 mail@allsouls cathedral.org
 H Eu 8, 9, 11:15. Wed noon, 5:45

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 Sun Mass 9 (Low), 11 (High), Thurs 10 (Low)

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 Fr. Joshua Aalan, c
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 [June through Sept: 8 & 10 (High); Ev, Novena & B 4]; Daily:
 Low Mass 7 & 12:10 (Sat 7 & 10); Matins 6:30; Ev & Novena
 5:30; C Sat 5-6 & by appt

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 Wed HE 7, 10:30 & 6

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 212 Central Avenue 29483
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 Sun Mass 8 (Low)

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 Sun 8, 10:15 & 6. Weekdays as anno

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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,
 8:15 H Eu, Reconciliation of Penitents 9-10.

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 5. Chapel 9, 6

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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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 Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30.
 Spanish H Eu Sat noon

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 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-
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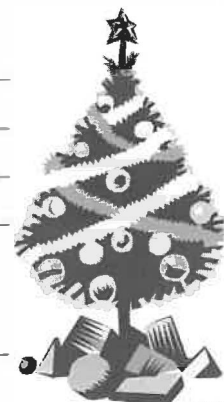
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