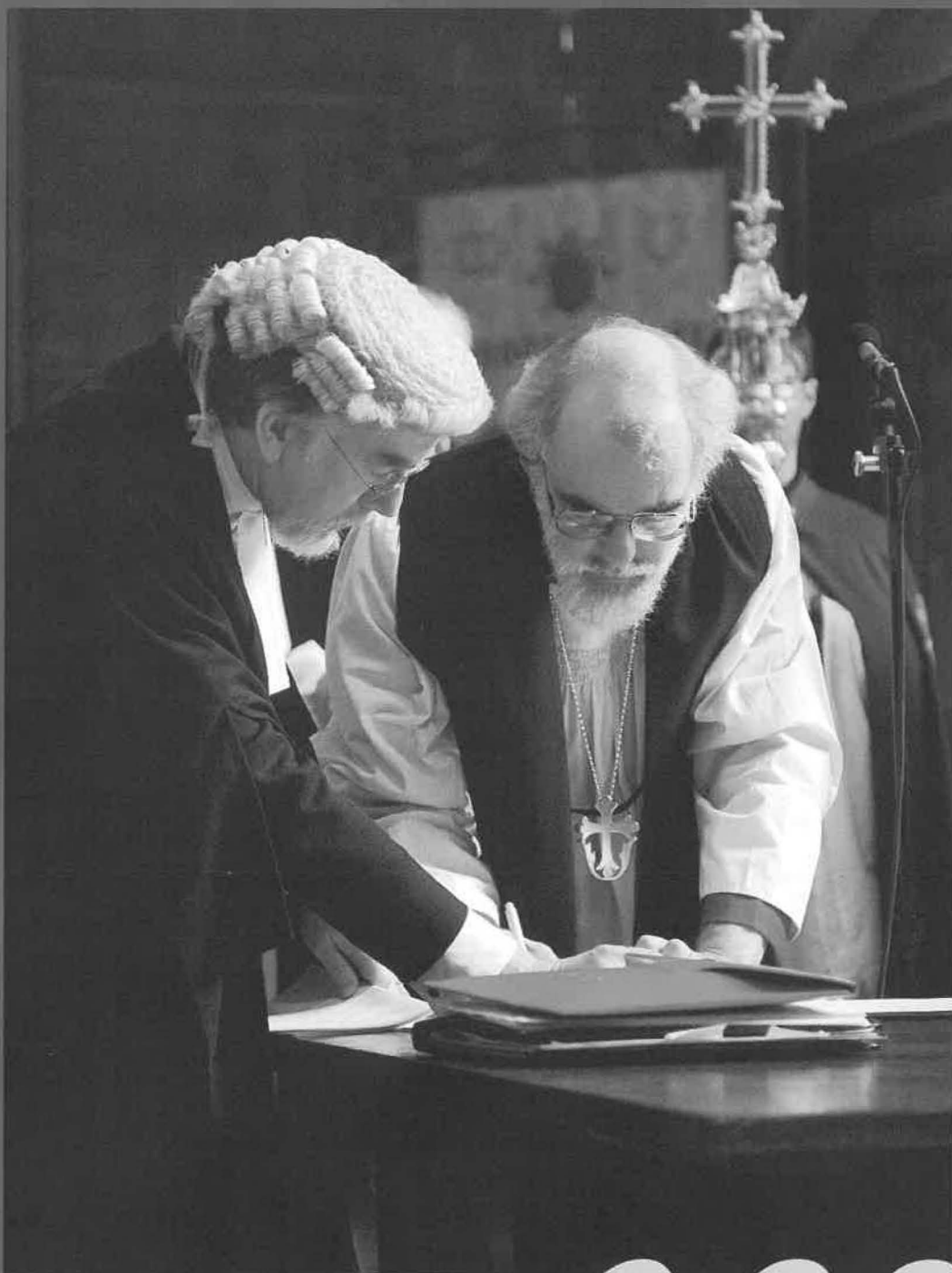


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The Year in Review

2002

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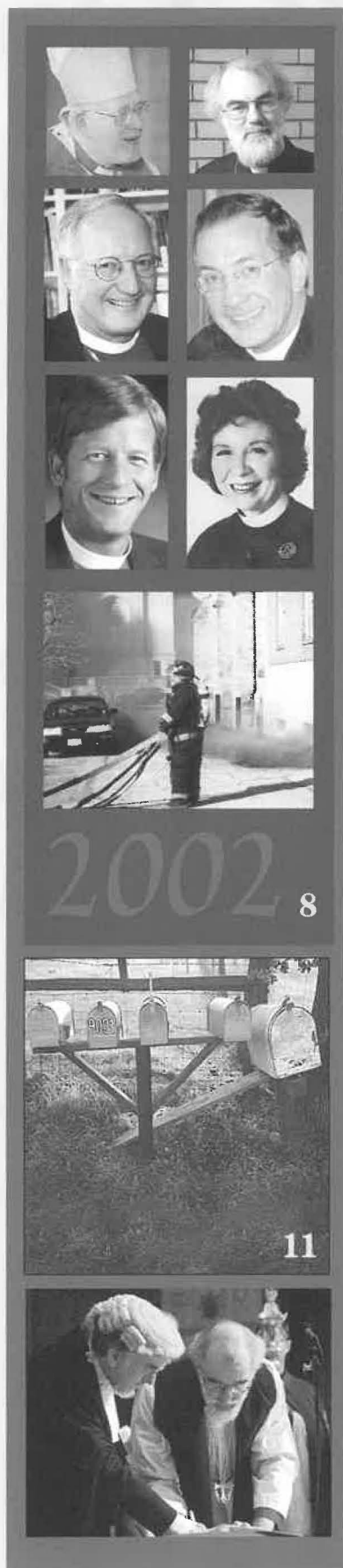
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Volume 225 Number 26

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

THIS WEEK



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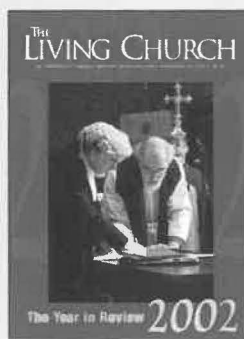
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On the Cover

The Most Rev. Rowan Williams gives his consent to the confirmation of his election as Archbishop of Canterbury at a ceremony Dec. 2 at St. Paul's Cathedral in London.

Anglican World/Rosenthal photo



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SUNDAY'S READINGS

The Word Became Flesh

'The nations shall see your righteousness, and all the kings your glory...' (Isaiah 61:2)

First Sunday After Christmas, Dec. 29, 2002

Isaiah 61:10-62:3; Psalm 147 or 147:13-21; Gal. 3:23-25, 4:4-7; John 1:1-18

The gospel sets the theme for this Sunday. God has sent his Son into the world, fulfilling and indeed exceeding the longing of the prophets who look for God to bring salvation to his people in such a way that the nations will see the glory of God.

Isaiah speaks of a future hope for the exiled people of Israel when the Lord will send one who will dry his people's tears (Isaiah 61:1-3) and put an end to her oppressors (62:8). He will do this through his double work of redemption and judgment (Isaiah 62:1-6). In so doing, the Lord, according to the psalmist, "builds up Jerusalem; he gathers the outcast of Israel." Jerusalem will be the center of the new earth. Only the New Testament reveals that this Jerusalem will not be rebuilt by humans (contrary to popular convictions), it will be a "Jerusalem above" (Gal. 4:26), not made by human hands.

However, the good news of the gospel is that the lofty and future hope has already been inaugurated in and through the birth of Jesus Christ. But when the fullness of time had come, God send forth his Son ... "And the word became flesh ..." (John 1:14). He came "to redeem those under the law

that we might receive adoption as sons" (Gal. 3:5).

If John's prologue sets the theme for today's lessons, it builds on the anticipation of the good news proclaimed by the prophets. However, John also introduces the theme of rejection in verses 10-11. The world, created by him, and indeed his own people to whom he came, would not have him. Just as Isaiah announced that God's agent would bring comfort to his people, he would also bring judgment upon those who reject him. The psalmist insists, "the Lord takes pleasure in those who fear him" (Psalm 147:11). Judgment is not the last word, but salvation presupposes God's just judgment upon the rebellion of humans who have rejected his rightful authority as their ruler and their God. John expresses this in 3:36: "Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him."

However, to all who received Jesus Christ, God's Son, to them God gave the "right" to become his children, or as St. Paul says in Galatians 4:7, "So you are no longer a slave, but a son, and if a son, then an heir through God."

Look It Up

See how John also implies both salvation and judgment, as Isaiah had said, in the coming of Jesus Christ in John 3:36.

Think About It

It took the incarnation, death and resurrection of Jesus Christ for us to be called "children of God." See how Ephesians 2:8-10 reinforces this.

Next Sunday

Second Sunday After Christmas, Jan. 5, 2003

Jer. 31:7-14; Psalm 84 or 84:1-8; Eph. 1:3-6, 15-19a; Matt. 2:13-15, 19-23 or Luke 2:41-52 or Matt. 2:1-12

The Coming of Jesus A Celebration of Faith in His Name

By Gloriæ Dei Cantores Schola.
Conducted by Mary Berry.
Paraclete Press (800-451-5006) \$16.95.

Here is the story of Advent, Christmas, Epiphany, the presentation, and finally, the vexation of Mary and Joseph when they cannot locate the young boy in crowded Jerusalem. It begins with *Aspiciens a long, a ecce video Dei potentiam venientem*, the powerful statement of the approach of God. It continues with antiphons and canticles from Isaiah foretelling the Annunciation (*Ecce virgo concipiet*) and Luke's powerful telling (*Ne timeas Maria*).

In clear, flowing Gregorian chant, with a warmth of tone, but no loss of intonation, from women's and men's voices together, the story unfolds. The centerpiece is a marvelous *Magnificat anima mea Dominum* followed by *Mirabile mysterium*

declaratur hodie — A wondrous mystery is revealed this day.

The recording opens and closes with organ works, an Offertory based on *Creator alme siderum* (Creator of the stars of night) by Guilman, and the Finale of Widor's *Symphonie Gothique*, a variation on *Puer natus*. It is a beautiful telling of the Story.

The Gloriæ Dei Cantores Schola daily chants the hours, the ordinary and the propers of the Mass, and conducts chant workshops at the Community of Jesus, an ecumenical community in Orleans, Mass. This is the first in a projected series of three recordings "using the exquisite music of Gregorian chant to describe and illuminate the life of Christ." It was recorded in the Community's Church of the Transfiguration, "a modern-day abbey stone church."

Liner notes include complete Latin and English, with scriptural sources. Visit the Community's website (www.cofj.net) to learn more about

them, Transfiguration, and Gloriæ Dei Cantores (www.gdaf.org).

Wondrous Love

Kevin Mason, guitar; Suzan McQueen, voice.
St. Giles Episcopal Church. \$16.
3025 Walters Ave., Northbrook, IL 60062.

Here is proof that our best-loved songs often benefit from simple treatment. These two professional performers sometimes offer music at St. Giles', and all the proceeds from the recording go to the outreach programs of the church and the Diocese of Chicago. Cuts include some for Advent and Christmas, and others for any time: *Wayfaring Stranger*, *Be Thou My Vision*, *Amazing Grace*, and of course *Wondrous Love*. Solo guitar is heard on a trio of carols and *Crow River Waltz*. The rich voice sounds just a bit forced occasionally, but overall the blend is lovely, and the clean arrangements a joy to hear.

Patricia Nakamura



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Church Center Relocation Plan Scuttled

Citing "other missional energies," the Presiding Bishop has informed Executive Council that he cannot enthusiastically support a relocation of the national church headquarters to the General Theological Seminary campus.

The announcement comes almost two months after the Most Rev. Frank T. Griswold repeatedly and emphatically assured council members over the course of several days that if they voted to proceed, he would "enthusiastically" work with other Church Center staff to complete a draft letter of agreement for review in January [TLC, Nov. 3].

"Quite frankly I was caught off guard when I was challenged to support the project with enthusiasm," Bishop Griswold wrote. "However, what I could and did support was the process that might lead to a letter of agreement — knowing that the process itself would be an opportunity to deal carefully and candidly with all aspects of this complex decision and thereby come to greater clarity."

A joint six-member steering committee, comprised of three members representing the seminary and three



Bishop Griswold

"Quite frankly I was caught off guard when I was challenged to support the project with enthusiasm."

Presiding Bishop Griswold

representing the Church Center, has not met since before Executive Council directed them in October to prepare the draft document, according to the Very Rev. Ward B. Ewing, dean and president of The General Theological Seminary.

Instead Bishop Griswold met in November with the three members representing the Church Center and expressed continuing and deep reservations about the potential benefits of a move.

"To put the problem simply, you and your staff have candidly shared with us serious objections to the co-loc-

tion of the national church and GTS (or any other seminary for that matter)," wrote the steering committee in a letter to Bishop Griswold dated Nov. 19.

Dean Ewing said the first time anyone representing the seminary learned of the Presiding Bishop's Nov. 21 decision was when he received an e-mail message on Dec. 4 in which Bishop Griswold attached a copy of a letter previously sent to all members of the council. Bishop Griswold also informed the dean that he was on his way to the airport for a flight to England and would not be back in the office until Dec. 9.

"We at the seminary are understandably disappointed by this turn of events," Dean Ewing said in a release Dec. 5. "It was an exciting vision held by many throughout our church. But in the end, no partnership can be truly effective without the shared enthusiasm and commitment of both parties."

Sanctity of Confessional Not Violated, Mississippi Court Says

A circuit court judge ruled in early December that the Diocese of Mississippi is not liable and the sanctity of the confessional was not violated when a former priest secretly taped a conversa-

tion in which a woman admitted to extramarital affairs [TLC, June 9].

In January 2001 Julie Mabus alleged ecclesiastical malpractice and sued the diocese and Jerry McBride for a

the ordination of the **youngest bishop** in the Evangelical Lutheran Church of America (ELCA). Bishop Paul Stumme-Diers, 42, was installed Nov. 2 as head of the 97,000-member Greater Milwaukee Synod of the ELCA.

The Council of Religious Leaders of Metropolitan Chicago read a joint statement of **opposition to war** with Iraq Dec. 1 from the lobby of the Episcopal Church Center in Chicago. More than 30 religious leaders in the 47-member council signed the statement including the chief leaders of the Roman Catholic, Episcopal, Eastern and Oriental Orthodox churches.

1998 incident in which Mr. McBride allegedly agreed to permit Ms. McBride's estranged husband to conceal a tape recorder inside the home where a counseling session took place. Ray Mabus, who was governor at the time, later used incriminating information on the tape in order to win custody of the children as part of a divorce settlement. In October of this year, the case was featured in depth by both ABC-TV and CNN-TV for its precedent-setting potential.

In August, Hinds County Circuit Court Judge Bobby DeLaughter ruled that Mr. McBride's status as a priest did not mean that he held a legal responsibility or special relationship of trust that bound him to tell Ms. Mabus that she was secretly being taped. That ruling, coupled with the most recent one, means Ms. Mabus can only sue Mr. McBride as an individual.

BRIEFLY...

The episcopal election scheduled for Nov. 16 in the **Diocese of Costa Rica** was postponed until February after several developments, including a late decision by a candidate to withdraw meant the nominating committee was unable to produce the canonically mandated minimum number of three candidates. A slate of four originally had been announced. The diocese is part of the autonomous Anglican Church of Central America.

The Rt. Rev. Roger J. White, Bishop of Milwaukee, participated recently in



Bishops from six denominations claiming Anglican roots have agreed to work toward greater co-operation and accountability. At the close of the conference in Atlanta on Dec. 7, they commissioned the Rt. Rev. Leonard Riches, Presiding Bishop of the Reformed Episcopal Church and second from right, to chair a task force charged with making recommendations on how to move forward.

Steve Waring photo

Unity with Continuing Churches Gets Support

In 1873 the Rt. Rev. George David Cummins resigned as Assistant Bishop of Kentucky and founded the Reformed Episcopal Church (REC), the first of more than 30 churches which can trace their roots to disagreement with the Episcopal Church. Bishops from eight of those judicatories celebrated a joint Eucharist and agreed Dec. 7 to explore new ways of mutual cooperation and accountability.

The U.S. Anglican Congress, which attracted about 300 persons to the Cathedral of St. Philip in Atlanta Dec. 4-7, appointed the Rt. Rev. Leonard W. Riches, Presiding Bishop of the REC, to chair a task force charged with making recommendations.

"It is not happenstance that has this Anglican Congress meeting in the first week of Advent," said Bishop Riches in a sermon during the Dec. 6 Eucharist. "This is a new day, a new time and a new opportunity."

This is not the first time that reconciliation has been attempted between

the Episcopal Church and the 12,000-member REC which left primarily over regenerative baptism and what members felt was the lack of racial inclusivity in the Episcopal Church at that time. In the years immediately before World War II, General Convention passed a resolution recognizing the orders of REC clergy.

The resolution authorized the church to open a dialogue with the Archbishop of Canterbury for full communion, but the war prevented effective follow up. In 1991 General Convention passed a similar resolution, as did the General Council of the REC in 1993. Although the ecumenical officer for the Episcopal Church has approached the REC about getting reacquainted, the driving forces behind the current initiative are primarily local.

"This time we are starting the other way around," said the Rt. Rev. Jack L. Iker, Bishop of Fort Worth, in a comparison with the recent Called to Common Mission agreement between

the Episcopal Church and the Evangelical Lutheran Church in America. The Diocese of Fort Worth passed a concordat with the REC earlier this fall.

The eight in Atlanta represent widely divergent styles of worship and expressions of the Anglican faith. The REC, for example, considers itself evangelical. In addition to other evangelical judicatories, there were denominations which consider themselves to be Anglo-Catholic and charismatic. The primary attraction is a common understanding of the gospel within the Anglican tradition, according to the Rev. Richard Kew, event coordinator.

"Each of these judicatories even though Anglican has its own culture," he said. "If there are sticking points, I think they will probably arise from that. People have asked me for the last two years where this is all leading. I honestly don't know. The only thing I do know is that God is leading us."

Steve Waring

The Year in Review 2002



Archbishop Carey



Archbishop Williams



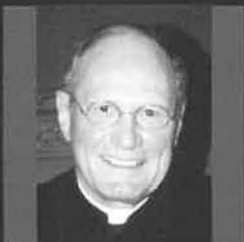
Bishop Bennison



Fr. Moyer



Bishop Dixon



Bishop Grein

20

The impact of the most significant news story of 2002 hasn't been felt yet, as the next Archbishop of Canterbury won't be enthroned until February. The Most Rev. Rowan Williams, Archbishop of Wales, was named successor to Archbishop George Carey, and will face the results of many of this year's top news developments after taking office in December.

After weeks of speculation that he would be chosen, Archbishop Williams' appointment was announced July 23 by British Prime Minister Tony Blair. He is the first Welshman to become Archbishop of Canterbury and the first from outside the Church of England to hold the position in at least 300 years.

The new primate is renowned as a theologian and author who also has achieved excellence as a teacher, preacher and poet. He is expected to take to Canterbury a more progressive theology than his predecessor. His appointment was challenged by several evangelical groups within the Church of England, particularly for his admission that he had ordained a non-celibate homosexual person to the priesthood.

Archbishop Carey retired at the end of October following 12 years in that ministry. His last American appearance was at the dedication of a Hispanic mission in the Diocese of Chicago.

When the new archbishop is acclimated, among the issues he'll face will be the aftermath of the resolution to permit blessing of committed same-sex relationships by the Diocese of New Westminster (Canada). After the diocesan synod voted for the third time to approve such blessings, the Rt. Rev. Michael Ingham, Bishop of New Westminster, gave his approval. Delegates from eight congregations walked out of the synod in protest and have aligned themselves as the Anglican Communion in New Westminster. They have asked to be placed under the episcopal ministry of another Anglican primate. Several bishops have offered to help. As of yet, none of the sanctioned blessings has been held.

Another trouble spot was the Diocese of Pennsylvania, where three parishes were under siege from the bishop, the Rt. Rev. Charles E. Bennison. Church of the Good Shepherd, Rosemont, All Saints', Wynnewood, and St. James the Less, Philadelphia, all were involved in litigation. The most serious was at Good Shepherd, where the rec-

tor, the Rev. David L. Moyer, was deposed by Bishop Bennison in September. Fr. Moyer was accepted for canonical residence by the Province of Central Africa, then was transferred to the Diocese of Pittsburgh, where he was named associate at Grace Church, Pittsburgh. Fr. Moyer accused Bishop Bennison of false teaching and refused to have him preach, teach or celebrate the Eucharist at Good Shepherd. Despite the deposition, Fr. Moyer continued to function as rector of Good Shepherd into December.

At Wynnewood, the interim rector, the Rev. Eddy Rix, was threatened with inhibition by Bishop Bennison if he continued to function in that role. Bishop Bennison told Fr. Rix that because the priest does not believe in ordination of women, he was no longer in communion with the bishop and could not continue to carry out his ministry at All Saints'. The vestry of All Saints' authorized him to continue his duties.

The Church of St. James the Less is being sued because it withdrew from the diocese in 1999, and Bishop Bennison is attempting to seize the property on behalf of the diocese. Opening arguments were heard in October, but the judge had not rendered a decision at press time.

Other squabbles also made headlines. The Rev. Samuel L. Edwards left Christ Church, Accokeek, Md., where he had been rector, after a suit brought by Bishop *Pro Tem* Jane H. Dixon of Washington led to his resignation as rector and his eventual departure from the Episcopal Church. Bishop Dixon challenged Christ Church's call to Fr. Edwards as rector, claiming she had not approved the call. The parish argued that Bishop Dixon had not rejected the call within the 30 days specified by canon law. After a series of charges and appeals, a court ruled in favor of the bishop. Fr. Edwards resigned in April and eventually joined the Anglican Province of Christ the King.

There were other prominent examples of litigation. In the Diocese of New York, a presentment charge against the Rt. Rev. Richard F. Grein, retired Bishop of New York, was dropped. The Rev. Janet B. Kraft, formerly a priest in that diocese, had charged the bishop with wrongful discharge, wrongful denial of employment, and defamation when she was removed as vicar of Grace Church, in Manhattan, in order to install his close personal friend, the Rev. Canon Anne Richards. A civil court complaint against Bishop Grein is still pending.

A major litigation in the Anglican Church of Canada moved close to settlement in the case addressing charges made by former students of schools run by the church in conjunction with the Canadian government.

In Tampa, Fla., the Rev. Kevin Donlon, rector of

St. Mary's Church, was inhibited by his bishop, the Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida, for conduct unbecoming a member of the clergy. While most of the 500-member congregation supported the rector, details were not made public while an investigation was held. In April Fr. Donlon renounced his orders and moved to the Anglican Mission in America (AMiA) with about 200 of his parishioners.

The House of Bishops met twice during 2002, at Camp Allen, Texas, in March, and in Cleveland, Ohio, in September. At its spring meeting, the house issued a statement that urges application of wisdom and charity in cases where a parish has a significant theological dispute with its diocesan bishop. Later in the year, bishops approved development of a pastoral teaching on reconciliation. It will be presented to the church prior to the 2003 General Convention in Minneapolis along with another teaching on evangelism titled 20/20.

The 20/20 program is a plan to double the church's attendance by 2020. It was supported by the Executive Council at its three meetings during 2002. The council also spent considerable time on the proposal to relocate the church's headquarters from 815 Second Ave., New York City, to the General Theological Seminary, at Chelsea Square in the same city. At its Oct. 11-14 meeting in Jackson Hole, Wyo., council voted to move ahead with the formation of a letter of agreement to move the Church Center, but in December that plan seemed dead.

The Episcopal Theological Seminary of the Southwest turned to a parish to find its new dean and president in its 50th anniversary year, selecting the Very Rev. Titus Presler, former rector of St.

At its spring meeting, the House of Bishops issued a statement that urges application of wisdom and charity in cases where a parish has a significant theological dispute with its diocesan bishop.

Peter's Church, Cambridge, Md. Berkeley Divinity School at Yale also has new leadership, naming the Rt. Rev. Frederick Borsch as interim dean, succeeding R. William Frankin, who resigned. The seminary underwent a 10-month investigation into alleged financial mismanagement conducted by the State of Connecticut which revealed misuse of credit cards and improperly spent money intended for scholarships. Dean Frankin acted "with the highest standards of personal integrity," the report indicated. In a separate development, Berkeley and

Yale agreed on modifications to a renewal of the affiliation agreement between the two institutions.

An investigation into finances of the Anglican Church of Mexico revealed that funds sent to the church by the Episcopal Church have been misused for several years. An independent audit of finances showed that as much as two-thirds of the money designated for the dioceses of Northern Mexico and Western Mexico was being diverted for the personal use of bishops of those dioceses or for that of family members and associates. Bishops of the two dioceses later resigned, and charges against them were pending. The Mexican dioceses became an autonomous province several years ago.

Three dioceses — Cuba, Venezuela and Puerto Rico — took steps to be readmitted to the Episcopal Church.

Later in the year, an investigation into the finances of the Diocese of Ecuador indicated the possibility of improprieties that could result in charges. The Episcopal Church's missionary aid payments to the diocese have been suspended. The Ecuadoran church remains part of the Episcopal Church.

Matters were more positive in other Latin American dioceses. It was announced that three dioceses — Cuba, Venezuela and Puerto Rico — had taken steps to be readmitted to the Episcopal Church. The requests will be addressed by General Convention next summer.

Already moved into the Episcopal Church was a congregation in the Diocese of Tennessee, Church of the Holy Spirit, Nashville, which left the Assembly of God. Its members, of Korean descent, were confirmed in September.

The sentence of the former Bishop of Montana, the Rt. Rev. Charles I. (Ci) Jones was modified by a Court for the Review of the Trial of a Bishop. Bishop Jones, who had been deposed after having been found guilty of conduct unbecoming a member of the clergy, was suspended for five years on condition that he undergo additional psychological and medical counseling and that he pay the church a mutually agreed-upon sum as reimbursement for expenses that the church paid to a woman who brought charges against the bishop, claiming an abusive relationship had taken place.

The Rt. Rev. William E. Smalley, Bishop of Kansas, became the center of controversy when he announced he would allow the blessing of committed unmarried couples, both homosexual and heterosexual, to take place in his diocese. The convention of the Diocese of Kansas took up the



Fr. Donlon (left) and Bishop Lipscomb



Bishop (Ci) Jones (left) and Bishop Smalley

Damage by Fire



St. John's, Quincy, Ill.



Trinity Cathedral, Phoenix.

Damage by Fire



Christ Church Cathedral,
St. Louis, Mo.



Bishop Chane (left)
and Bishop Shand



Bishop MacPherson



Bishop Gallagher

Died



Clockwise from top left:
Bishop Gross, Bishop
Jones, Fr. Simcox and
Bishop Quarterman.

The Year in Review 2002

matter in October and voted not to condemn Bishop Smalley's actions.

Forward in Faith North America (FIFNA), an organization for traditionalist Episcopalians, identified two men whom it believes to be qualified for consecration as non-geographic bishops. Meeting near St. Louis in August, FIFNA selected its president, Fr. Moyer, and the Rev. William H. Ilgenfritz, rector of St. Stephen's, Whitehall, Pa. No plans have been announced for possible consecrations.

Three cathedrals were damaged by fires. Trinity Cathedral, Phoenix, Ariz., sustained heavy losses in a fire which ravaged the building in October. At the Cathedral of St. John the Divine in New York City just prior to the new year of 2002, various appointments, including historic tapestries and the organ, were damaged. Christ Church Cathedral, St. Louis, Mo., was struck by fire Jan. 28, but the fire was contained before serious damage resulted. Another major fire occurred at St. John's Church, Quincy, Ill., the former cathedral of the Diocese of Quincy, which was destroyed Aug. 23. St. Matthew's, Beaver, Alaska, burned to the ground in a blaze in June.

As usual, there were many changes in the episcopate. The Rt. Rev. John Chane was elected and consecrated Bishop of Washington, and the Rt. Rev. D. Bruce MacPherson, Bishop Suffragan of Dallas, was elected diocesan in Western Louisiana. In Texas, the Rt. Rev. Don Wimberly, assisting bishop in that diocese, was elected bishop coadjutor.

Also consecrated during 2002 were the following bishops: James Adams, Western Kansas; Mark Andrus, Suffragan, Alabama; Carol Gallagher, Southern Virginia; Robert Gepert, Western Michigan; and George Wayne Smith, Missouri. Elected but not yet consecrated were the Rev. James J. Shand in Easton and the Rev. Alan Scarfe in Iowa.

The House of Bishops mourned the loss of four of its retired members: Bishops Hal Gross, suffragan, Oregon; Harold Jones, suffragan, South Dakota; William Marmion, Southwestern Virginia; and George Quarterman, Northwest Texas.

Among others deceased was the Rev. Carroll E. Simcox, editor of THE LIVING CHURCH from 1964 to 1977, who died Oct. 16 in St. Petersburg, Fla. □

AROUND THE DIOCESES

Another Restoration

Last year clergy and lay delegates to convention in the Diocese of **Arizona** celebrated a successful turnaround and renovation of its cathedral. This year, although hosted by the cathedral congregation Oct. 18-19, convention was held a few blocks away at All Saints' Church after a fire about two weeks earlier virtually destroyed the sanctuary [TLC, Nov. 3].

"There was a lot of weeping," recalled the Very Rev. Rebecca L. McClain who is both dean and canon to the ordinary. "We were all ready to host it again this year as a normal event.

No one was injured in the blaze which fire officials said began when a match used to light candles for a service was thrown still hot into a trash can full of combustible debris. The fire spread quickly due to its proximity to the ventilation network for the pipe organ and even though it was extinguished within 20 minutes of its discovery, virtually the entire sanctuary has been declared a loss. It will be rebuilt, Bishop Robert R. Shahan of Arizona assured convention.

"We have been blessed by having wonderful insurance coverage and a company (The Church Insurance Co.) that wants to put the cathedral back where it was before the fire," said Bishop Shahan. The bishop assured his listeners that he intended to play a significant leadership role in the rebuilding of the cathedral. Later in his address, Bishop Shahan promised that convention next year would also be momentous when he announced that his successor would be elected at that time.

"I had fully intended to call for the election of the next Bishop of Arizona and let the consecration of that person be the day of my retirement as well," he said. "I have had to rethink this in light of the cathedral fire and I have made a new plan and a new commitment."

Bishop Shahan explained that on the anticipated April 24, 2004, consecration date of his successor, he would turn all diocesan responsibilities over with the exception of matters pertaining to the cathedral restoration.

"I have every hope [that] will be completed by October 2004 in time for our convention," he said. "This convention will be just two days shy of my 65th birthday and I intend the opening service to be the service of enthronement of the bishop coadjutor as diocesan bishop. I will sing "Happy Trails to You" (with full descant) as Mary Carol and I leave you to the business of the next chapter of the Diocese of Arizona."

In other business delegates received a \$2.3 million budget for the coming year.

2002

Postal Woes and Frustrations

I have a strange love-hate relationship with the United States Postal Service. For many years I've marveled at how the USPS is able to move gigantic volumes of mail quickly and efficiently. I'm impressed at how fast the mail can get through, especially at this time of year. I've always bought into the "neither rain nor snow..." idea that our mail carriers will somehow, some way, complete their rounds, no matter the conditions.

But there's another side to the USPS. Because we depend on the postal service to get our magazine to subscribers, I'm all too familiar with the things that can go wrong. When a reader calls to complain about late or sporadic delivery, it's usually the USPS at fault.

I began to be suspicious about the mail going through some 30 years ago when the newspaper I worked for received a letter that had been mailed in Georgia in 1927. It made for great copy. The paper published an article about receiving mail from a subscriber that arrived nearly 50 years late. It made the postal service look good because it was willing to deliver a letter after all these years even though it had only 2 cents postage, the first-class rate of the day, affixed.

A year or so ago a subscriber sent to me in a plain brown envelope her copy of TLC to illustrate how it was received at her home. The magazine looked as though it had been through a shredder. It was in perhaps 50 pieces and had been placed inside a clear plastic container. Attached was a note from the USPS which included an inane message about the publication being damaged in the sorting process. At least there was an apology with it. Naturally, we sent a fresh copy of TLC to the subscriber.

The system has its flaws. We ship the magazine 10 or 11 days in advance of the date on the cover in order that everyone should receive TLC on time. We use a periodical rate to send TLC (we used to call that second-class postage). If we mailed via first class, the subscription price would be beyond the means of many readers. Unfortunately, the system doesn't always work the way it's supposed to. Some recent examples:

An Illinois reader, perhaps 250 miles from our office, received three issues of TLC in one day, and a week or so later, there were two more in his mailbox, including one from the

previous year. A subscriber in Michigan, about the same distance as the aforementioned, received a fresh copy of the Oct. 15, 2000 TLC safely — on May 21, 2001.

On many occasions, subscribers in, say, Texas or Florida will receive their copies of TLC, read them, and send a letter to the editor to us before I've received my magazine in the mail at home only a few miles from our office.



For the most part,
we're at the mercy
of the United States
Postal Service.

Sometimes that's
a scary thought.

It gets frustrating. Sometimes we'll receive mail addressed to the Milwaukee office we left in 1986. An enterprising USPS employee actually took the time to look up our current address and forward the mail to us. On other occasions, mail sent to us at our correct street address instead of our post office box number is returned to the sender because the wrong zip code is used.

The point is, we're trying to do the best we can to get the magazine to our readers in a timely manner, but sometimes the USPS won't allow us to do that. If you have problems with delivery of your magazine, please notify our circulation department. We'll try to do what we can at this end to improve matters, but for the most part, we're at the mercy of the United States Postal Service. Sometimes that's a scary thought.

David Kalvelage, executive editor

Did You Know...

A recent study by the Barna Institute revealed that 90 percent of church conflicts are about music.

Quote of the Week

The Rt. Rev. William C. Frey, retired Bishop of Colorado, on a typical diocesan event to meet the candidates for bishop: "A toxic product of the 1970s combining the worst elements of beauty pageants and Duvall County, Texas, electioneering."

The church will need candor, courage and visionary leadership if it is to emerge whole and relevant at a particularly challenging time in its history.

Decision Lacks Candor

There may be a number of compelling reasons why the proposal to relocate the national church headquarters to the General Theological Seminary campus is not viable [p. 6]. A candid and organized attempt to make that case based on the facts has never occurred, however, either to the national Executive Council, which is canonically responsible for making such decisions, or to ordinary Episcopalians. Instead a confusing and partially complete trail of paper is presented as documentation for how negotiations reached an impasse in which no one person appears to hold responsibility.

It would seem the time to make the case against the move concluded in October when Executive Council directed Church Center staff to work with representatives from the seminary to complete a document in time for consideration at the council's January meeting [TLC, Nov. 2]. For the process to be disrupted at this stage raises doubts in other circumstances when the Presiding Bishop has begged off decisive action by protesting that he is "canonically powerless."

In the remaining months between now and the end of General Convention in August, the church will need candor, courage and visionary leadership if it is to emerge whole and relevant at a particularly challenging time in its history. We hope the sequence of events which led to the termination of the proposed Church Center relocation prove to be an aberration. The church also needs Episcopalians to pray for the Presiding Bishop, Executive Council, and for all who hold authority in the Episcopal Church and the worldwide Anglican Communion.

Anglican Unity in Atlanta

Among the forgotten resolutions adopted by the Lambeth Conference of Anglican Bishops in 1998 is one which asks the Archbishop of Canterbury and the primates meeting to consider how best to initiate and maintain dialogue with groups that call themselves "continuing" Anglican churches "with a view to the reconciliation of all who own the Anglican tradition." Some preliminary steps in that direction were taken Dec. 4-7 in Atlanta at the U.S. Anglican Congress when Episcopalians gathered with leaders of the continuing church movement [p. 7]. Though not considered a continuing church, the Reformed Episcopal Church had a strong presence in Atlanta, along with the Anglican Mission in America (AMiA), the latest to separate from the Episcopal Church.

A highlight of the meeting was a celebration of the Eucharist which included 16 bishops from eight jurisdictions, including four bishops of the Episcopal Church. Bishop Peter Beckwith of Springfield and Bishop Leonard Riches, Presiding Bishop of the Reformed Episcopal Church, were concelebrants for the Eucharist.

It is encouraging to note a coming together of leaders of separated Anglican bodies if only for a few days. At a time when the Episcopal Church teeters on self-destruction, we are pleased to note that the group is committed to unity among orthodox Anglicans and to working together in mission. Perhaps it may turn out to be an important first step in the eventual unity of orthodox Anglicans.

Symbol

APOSTOLIC SUCCESSION

Divided

One side asserts an institutional succession, the other stresses the apostolic faith. What is to be done to bring the two together?

By Bryce McProud

The doctrine of apostolic succession is critical for our self-understanding as Anglicans. It is a symbol and source of unity for us and its practice can be traced at least back to the first century, when Clement of Rome taught that it was key to the mission and ministry of Christ. Today there is a crisis in our church regarding this doctrine. The recent conflicts in the dioceses of Pennsylvania and New Westminster are examples of the crisis of division in apostolic succession.

Apostolic succession has two components: The first is the tactile (the laying on of hands) and institutional component that gives power and authority to bishops by virtue of scripture (Acts 1:23ff), tradition, and reason because of the need for oversight which bishops by definition provide. (Episcopal is from the Greek *Epi* over and *Scopos* seer.)

The second component of apostolic succession is the succession of the faith. As stated in Jude 3, we have a faith "once delivered," defined by the creeds and the rest of the Bible and increasingly debated over the centuries as new situations cause reflection and action and sometimes reaction. The recent conflict with some of our Evangelical Lutheran Church (ELCA) colleagues about tactile succession is focused at least in part on the fact that we do not require a "confessing" theology which they understand is the primary component of apostolic succession. Although orthodox clergy in the Anglican Communion embrace a continuity of theology, it is not required, and there are those who refute the necessity. This includes some bishops, perhaps even the bishops of Pennsylvania and New Westminster, although that is not clear.

The conflicts in these two dioceses have many complex issues tied with them, but the bottom line is that both bishops are asserting their tactile, institutional understanding of apostolic succession and the dissenters are asserting their understanding of apostolic succession as a succession of the faith which has been affirmed by the vast majority of the Anglican Communion and the even greater number of other Christians worldwide.

It is obvious the ideal would be to bind together the tactile institutional nature and the faith nature of apostolic succession into one cohesive whole. It is equally obvious that this is not happening, so the question is, "What is to be done?"

I think the position of the recently retired Archbishop of Canterbury George Carey, Archbishop Rowan Williams, Presiding Bishop Frank Griswold and the Anglican Consultative Council are all correct. Until the matters of human sexuality and the ordination of women are resolved, any unilateral action taken like that in New Westminster and Pennsylvania will damage, perhaps irreparably, the whole of the Communion, indeed the rest of the greater church. Further, one simply cannot be forced to accept something which is contrary to conscience and is not in accord with the apostolic faith.

Both the Bishop of New Westminster and the Bishop of Pennsylvania show that they believe that their tactile, institutional power (even endorsed by the governances of their dioceses) supersedes apostolic faith. Time and the Holy Spirit will tell. □

The Rev. Bryce McProud is the rector of St. Matthew's Church, Eugene, Ore.

What Jesus Did

The story of Jesus as recorded in the New Testament is no less in need of interpretation than that of any spiritual or historical character.

I write in response to the article by the Rev. Frederick Hart, "What Did Jesus Do?" [TLC, Nov. 24]. While I agree that the question is the right one to be asked at this time in our history, I must disagree with his conclusion and some of his presumptions:

1. What Jesus did is self-evident, "not open to interpretation or speculation." What Jesus did has been the subject of countless interpretations and speculations. The story of Jesus as recorded in the New Testament is no less in need of interpretation than that of any spiritual or historical character.

2. The *pax Romana* was a time of "peace and order" only for those who didn't rebel against the armies who occupied their land or who were wealthy enough to pay the taxes imposed by the emperor and feed their families at the same time.

3. The "peace and order" of the empire was won and maintained at the end of the sword and on the wood of the cross. It was a military general and district governor acting under the authority of Roman law who ordered the crucifixion of Jesus.

4. I pray that the United States does

not become an empire modeled after the "benevolence" of Rome, but I fear that we are on our way to doing so. While it has been "a long time since we acquired land outside our recognized national boundaries," we have had no need to, for we have been able to run other peoples' countries from Washington with techniques that would have made Augustus proud.

What did Jesus do in a world ruled by an empire which maintained its power with violence? Jesus responded by counseling forbearance: turn the other cheek, go the second mile, love your enemies, do good to those who persecute you; forego violence as a means of resistance to or retribution against those who harm you.

*(The Rev.) Polk Culpepper
Louisville, Ky.*

In response to Frederick Hart's Viewpoint article, "What Did Jesus Do?", I find it impossible to imagine Jesus waxing grateful over the the benefits of *pax Romana* as he struggled under the weight of the cross-beam on the way to Golgotha under the supervision of Pilate's legionnar-

ies. Rome's negative impact is so permanent in Jesus' land that the Roman Catholic primate there, out of regard for local sensibilities, is known even to this day as the Latin (not Roman) primate. Further, I am even less sanguine that our current foreign policy is any more or less benign than that of the Romans of yore. Both smack of arrogance.

*Bill Easter
Rio Rancho, N.M.*

Let's Be Intentional

The discussion of the Rev. Thomas Ryan's article [TLC, Nov. 3] has reminded once again that there is a significant difference between welcome and invitation.

Welcome has come to mean in essence, "If you walk in the door we won't throw you out and we may even talk with you and be genuinely glad to see you." It comes after the individual has entered the building or made the decision to attend. Invitation is the action of the community corporately or individually to communicate a desire to have someone join them. It is the difference between "let's do lunch sometime," and "Are you free for lunch next Tuesday."

As a church we need to be not just welcoming but more inviting and intentional about it.

*(The Rev.) Donald B. Hill
Trinity Church
Greece, N.Y.*

The Only One

George Trigg [TLC, Nov. 17] thinks Bonnie Shullenberger [TLC, Nov. 10] propagates a "misconception" when she describes Planned Parenthood as "an abortion provider." I wondered, What should we call an organization that provides many thousands of abortions per year and derives a good portion of its income from the abortions it provides? Then Verizon came to the rescue. In the latest telephone directory for my county, Planned Parenthood is happy to place itself not once but twice,



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in a premium all-capital-letter listing, under the heading, "Abortion Providers." Perhaps the misconception is not Mother Shullenberger's, whose main point — that this abortion-providing-and-advocating organization is the only outfit listed by name in the community outreach listings of the CDO — remains unanswered.

*(The Rev.) Victor L. Austin
Church of the Resurrection
Hopewell Junction, N.Y.*

Not Solved

I am a bit bemused by Bishop Tom Shaw's Quote of the Week [TLC, Nov. 17] that "If the 20th century taught us anything ... it was that war solves no fundamental problems." The bishop is right, of course. On the other hand, the 20th century has also confirmed that peace solves no fundamental problems either — though everyday life may be much nicer for most people in the latter circumstance. William Alexander Percy had it exactly right in his hymn "They cast their nets in Galilee" (Hymnal 1982, #661):

*The peace of God, it is no peace, but
strife closed in the sod.*

*Yet let us pray for but one thing —
the marvelous peace of God.*

*(The Rev.) Robert K. Kaynor
Christ Church
Hyde Park, Mass.*

He Made His Mark

It was illuminating to read the "Did You Know..." sidebar about the Rev. Robert Prout, who served as rector of Christ Church, Durham Parish, Ironsides, Md., for 56 years [TLC, Nov. 10].

Longevity was not Fr. Prout's only contribution to the church in Maryland. Early in his ministry he was a successful church planter. In 1841 he was named the first rector of St. Paul's Parish, Calvert County, and immediately began services at the county courthouse. By Christmas of 1842 a church building had been erected under Fr. Prout's direction. This red brick church, with its three additions, is still in use and was totally renovated in 2001. In 1846, Fr. Prout decided to leave

St. Paul's and in 1847 was named rector of Durham Parish, in adjacent Charles County, where he remained until 1903.

Alas, Fr. Prout's tenure of five years in Calvert County set a pattern that has continued throughout the parish's history. In 2002, after 161 years of St. Paul's existence, I am the parish's 30th rector.

The words of Fr. Prout's parochial report of 1845 still ring true, however. He wrote: St. Paul's "we fondly hope, by the good providence of God, is destined

to be a rich blessing to the neighborhood and an ark of safety to many a weary pilgrim."

*(The Rev.) John T. Farrell
St. Paul's Parish
Prince Frederick, Md.*

The Other Readings

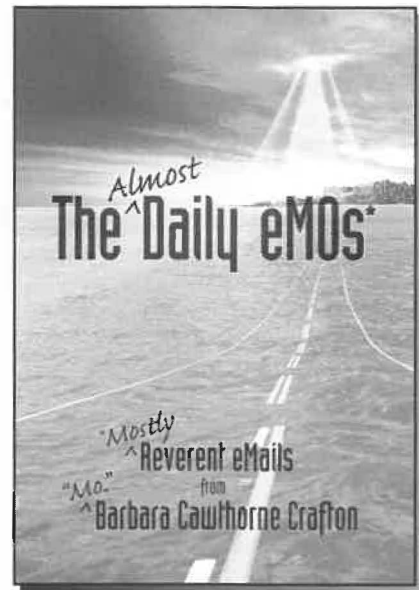
Surely I'm not the first to suggest that the "Sunday's Readings" on page 4 of every issue of TLC include the

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LETTERS TO THE EDITOR

readings from the Revised Common Lectionary. Or include a "second edition" of "Sunday's Readings" that addresses the RCL.

My church is one of several in the Diocese of Virginia that are making "trial use" of the Revised Common Lectionary. We are at least finishing up our second year, and perhaps our third. I gather that trial use is being made in other dioceses as well.

As a lay reader who conducts services for residents in a local nursing home, I find "Sunday's Readings" an important resource.

Fred Holmes
Annandale, Va.

We do not have enough space to be able to devote two commentaries on the lectionaries in each issue. We will continue with the prayer book readings at least until the use of the RCL becomes more widespread. Ed.

For All Seasons

Bishop Hal Gross [TLC, Nov. 17] was a "man for all seasons." I grew up in Trinity Church, Portland, Ore. He was admired by everyone who passed his way. I remember that Bishop Ben Dagwell, my mentor in my early years, regarded him as a true gentleman. Our church grieves for more men and women with the quality of life and the devotion to God, as we had in Bishop Gross.

Wilson Hulley
Chevy Chase, Md.

United Front

If the 20/20 strategy group's goal is to double membership by 2002, it must present a united front.

If some parish prefers to use the 1928 Book of Common Prayer in its worship, then that is proper and should be permitted. If a diocese wishes to ordain only men to the priesthood, then that should be its right and duty.

The 20/20 strategy group's goal to double membership by 2020 may be an impossible goal.

Charles T. Peete, Jr.
Memphis, Tenn.

PEOPLE & PLACES

Appointments

The Rev. **Kathryn Jenkins** is associate at Redeemer, 2341 Winterfield Rd., Midlothian, VA 23113.

The Rev. **Nancy Turner Jones** is assistant at St. James', 355 W Maple St., Birmingham, MI 48009.

The Rev. **Susan Keedy** is rector of All Angels, 1801 Ludlam Dr., Miami Springs, FL 33166.

The Rev. **Elizabeth Montes** is diocesan missionary for Southeast Texas; add: St. George's Church, 3505 Procter St., Port Arthur, TX 77642.

The Rev. **Leonel Ortez** is rector of Holy Cross, PO Box 370748, Miami, FL 33137.

The Rev. **John Palmer** is vicar of St. Mary's, 206 N Abbott, Hillsboro, TX 76645.

The Rev. **David Peoples** is rector of St. Ambrose, 2250 SW 31st Ave, Fort Lauderdale, FL 33312.

The Ven. **Paul Rasmus** is archdeacon of the Diocese of Southeast Florida, 525 NE 15th, Miami, FL 33132.

The Rev. **Pam Redding** is rector of St. Christopher's & St. Paul's, 20750 W McNichols Rd., Detroit, MI 48219.

The Rev. **Douglas Remer** is rector of St. John's, 906 S Orleans Ave., Tampa, FL 33606.

The Rev. Canon **Frankie Rodriguez** is rector of Calvary, Box 330, Richmond, TX 77406.

The Rev. **Cliff Rucker** is rector of Holy Trinity, 2425 Nall St., Port Neches, TX 77651.

The Rev. **Peter Siwek** is vicar of St. James' Cathedral, 65 E Huron St., Chicago, IL 60611.

The Rev. **Joe Smith** is rector of St. Luke's, PO Box 23336, Anchorage, KY 40223.

The Very Rev. **Douglas E. Sparks** is dean of Wellington Cathedral, PO Box 12-046, Wellington 6001, New Zealand.

The Rev. **Bill Starkey** is vicar of St. Simon's, 308 Sandbridge Rd., Virginia Beach, VA 23456.

The Rev. **Charles Tirrell** is associate at St. Mark's, 3816 Bellaire Blvd., Houston, TX 77025.

The Rev. **J. Merrill Wade** is rector of St. Matthew's, 8134 Mesa Dr., Austin, TX 78759-8134.

The Rev. **Martha Wallace** is assistant at Christ Church, 61 Grosse Pointe Blvd., Grosse Pointe, MI 48236.

Ordinations

Priests

Springfield — Jon Griffin.

Deacons

Milwaukee — Anne-Elisa Slakey
South Florida — Andrew Bunting, Jennifer McCormick, St. Christopher's, 1063 N Haverhill Rd., West Palm Beach, FL 33417.

Texas — Carol Blaine, Sam Boyd, Miles Brandon, Dale Chrisman, Trey Garland, John Himes, Jan Jensen, Matt Kennedy, Kelly Koonce, Bill Phillips, Sue Scott.

Virginia — S. Paul Rowles.

Resignations

The Rev. **Bruce Bevans**, as rector of Manakin, Midlothian, VA.

The Rev. **Nancy Lee Jose**, as associate at St. Paul's, Norfolk, VA.

Retirements

The Rev. **William Eakins**, as rector of Trinity, Hartford, CT.

The Rev. **Hope Eakins**, as rector of St. John's, Essex, CT.

The Rev. **Roland Timberlake**, as rector of St. Luke's, Austin, TX.

Deaths

The Rev. **Marvin Herbert Blake**, a priest of the Diocese of Olympia, died Oct. 14 at his home in Anacortes, WA. He was 80.

Liturgical music was an integral part of Fr. Blake's life as a musician, organist, choirmaster and organ builder. Among installations was the organ at Church Divinity School of the Pacific while he was a student. He also studied at Occidental College. Born in Los Angeles, CA, he was ordained deacon in 1961 and priest in 1962. He was curate, organist/choirmaster at Trinity, Santa Barbara, 1961-63; vicar of Resurrection, Montebello, CA, 1963-67; vicar of St. John's, Fallbrook, CA, 1967-69; rector of St. Luke's, Weiser, ID, and St. James, Payette, ID, 1969-71; ecumenical officer of the Diocese of Idaho, 1970-79; and rector of St. Christopher's, Cheyenne, WY, 1979-87. He retired in the Diocese of Olympia in 1987, where he was priest-in-charge of Christ Church, Anacortes, until 1992. Fr. Blake is survived by his wife, Christine, and sons Jonathan and Jeremy.

The Rev. **Sarah M. Lemmon**, deacon at Emmanuel Church, Southern Pines, NC, died Sept. 28 at the age of 87.

Deacon Lemmon was ordained in 1995, after many years as an educator, including 35 years at Meredith College, Raleigh, NC, where she taught history and served in many other capacities. She earned degrees from James Madison, American, Columbia and the University of North Carolina - Chapel Hill. She served for 20 years on the board of the North Carolina Episcopal Church Foundation, was a long-time member of Good Shepherd, Raleigh, and was editor and contributing author of *The Episcopal Church in North Carolina*.

Next week...

Martha's Old Mistake

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ASSOCIATE RECTOR: St. Peter's is a growing and dynamic corporate-sized parish of 600+ families located in a beautiful beach-front community just north of San Diego. We seek an energetic priest who loves God and joyfully shows it. The associate will share fully with the rector in preaching, teaching and liturgical responsibilities and will provide oversight for several major areas of ministry. We prefer a priest with at least three years in ordained ministry, but may consider other equivalent professional experience. Send cover letter, resume and CDO to: **Associate Search Committee, St. Peter's Church, P.O. Box 336, Del Mar, CA 92014** or via E-mail to: newrector@aol.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.

FULL-TIME RECTOR: St. Thomas is a pastoral-sized parish located in rapidly growing south-suburban Indianapolis. Strengths of our parish include our Christian Education Program for all ages and our tradition of outreach to the community including a free medical clinic (a Jubilee Ministry) located in the church. We are looking for a rector with 1) excellent traditional liturgical skills who can also help us introduce more contemporary forms, 2) the ability to encourage evangelism and the growth of our parish, 3) the ability to nurture our Christian Education Program and outreach ministries, 4) a strong interest in pastoral care. Please send resumes and inquiries to **The Rev. Canon Richard A. Halladay, 448 Freeman Ridge Road, Nashville, TN 47448**.

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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.**

FULL-TIME RECTOR: St. Matthew's Episcopal Church, the second largest church in the Diocese of WV, located in the capital city of Charleston and nestled in the hills surrounding the Kanawha River valley, is seeking an energetic leader who is looking for a challenging opportunity. St. Matthew's is poised and ready for new clergy leadership. This is not a situation of coming in on the heels of a long-time rector and picking up where he left off. Conversely, this is an opportunity to build renewed spiritual energy in a historically responsive congregation.

St. Matthew's is a neighborhood church—stable, traditional and family oriented. There is relative affluence and a high level of education in the congregation. There are approximately 500 communicants; however, average Sunday attendance is around 150 and 60 children in Sunday school ... another opportunity for growth. We desire an atmosphere that is spiritually strong and supportive in our relationships with each other, where the majority of members accept roles in the church community as a response to their faith.

Our new rector should be a strong preacher, teacher and spiritual guide; have gifts to lead us in church growth and development; value young people and provide leadership to youth ministry development; and be a caring pastor.

If you are interested in this exciting situation and want to explore the possibility of being a partner in ministry with us, please send your resume to: **The Rev. Cheryl Winter, Diocesan Deployment Officer, Episcopal Diocese of West Virginia, PO Box 5400, Charleston, WV 25361, E-Mail: cwinter@wvdiocese.org**

FULL-TIME RECTOR: Saint John's is a thriving, historic downtown church with more than 800 members in the fourth largest city in North Carolina. With a strong, active congregation, beautiful new facilities, an outstanding program of traditional church music, well-attended Christian education, and a dynamic pool of dedicated lay staff, Saint John's, in the Diocese of East Carolina, could be exactly the church family you are looking to lead. Fayetteville is an historic city with a metropolitan population of greater than 300,000 which includes nearby Ft. Bragg and Pope Air Force Base. Nestled between the Sandhills region and coastal plains of Eastern North Carolina, Fayetteville has excellent schools, shopping, entertainment and a regional airport. With the mountains to the west and beaches to the east, Fayetteville is just off the major north/south artery of the east coast, I-95. Saint John's is looking for a traditional Episcopal priest to be our spiritual leader/counselor in all aspects of the life of the church; someone to lead us in our walk toward a more Christ-like life — from scriptural and life-based preaching in Sunday services to pastoral care for our members. To assist you in these tasks is a very eager and capable pool of lay persons, both salaried and volunteer, who coordinate Christian Education, Business Administration, Vestry, Altar Guild, Adult / Children / Handbell Choirs, Acolytes and numerous other lay ministries. We recently dedicated a magnificent addition to the church which includes expansion of our preschool, Christian education rooms, music room, parish hall and a multipurpose room. Our music program is the envy of much of Fayetteville and has been a significant draw to our church. Special Christian education programs to include FROGS, J2A, Rite 13, DOCC, and ALPHA keep our church family growing and active throughout the week. We invite you to take a closer look. If you'd like to learn more about our parish and community, please mail or e-mail inquiries and your resume and CDO profile to: **Dr. Joseph Jenkins, Chairman of St. John's Search Committee, 4155 Ferncreek Drive Suite 200, Fayetteville, N.C. 28314 E-Mail: jjenkins@primemedical.com.**

POSITIONS OFFERED

PART-TIME VICAR: Searching for a part time vicar for small rural mission in Upper SC. Vicarage is provided. Lots of free time to enjoy retirement. Contact **Archdeacon Byrd, 1115 Marion Street, Columbia, SC 29201, E-mail: fbyrd@edusc.org Phone: (803) 771-7800.**

FULL-TIME RECTOR: Cedar Rapids, Iowa. Christ Episcopal Church in Cedar Rapids, Iowa, is an active growing parish with approximately 550 communicants of which 160 are under the age of sixteen. We are a program-sized church and one of the largest Episcopal congregations in Iowa. We are the result of a merger of two strong congregations, with six years of successful experience together. Christ Episcopal Church has excellent facilities and is debt-free. We are also a Jubilee Ministry center, one of five in the state. We are searching for a person with spiritual depth and strength who is rooted in Episcopal tradition and lives the Lord's Gospel in his or her daily life. We are looking for a person who can preach thoughtful, stimulating sermons based on Scripture and relevant to daily living; a person who relates easily to others and especially children and youth of the congregation; who knows the liturgy of the church in its many forms and who possesses an "evangelist's spirit" in attracting new and former members. We seek a strong leader who is capable of helping our congregation to define and implement our common ministry. We seek a firm and able administrator who will work with the Vestry and lay leadership in serving the best interests of the parish. **CONTACT: Discernment Team, ATTN: Nancy Lowenberg, Christ Episcopal Church, 220 40th Street NE, Cedar Rapids, IA 52402, E-mail: rlowenberg@gazellevillage.com. Applications accepted through January 20th, 2003.**

FULL-TIME DIRECTOR OF CHILDREN AND YOUTH MINISTRIES — St. Paul's Episcopal Church, Paterson, New Jersey, seeks a person with energy and vision to provide leadership for its ministry among children and youth. Solid programming and strong volunteer leadership is already in place. St. Paul's is a diverse, ecumenical, inner city congregation in one of America's poorest small cities. For a position description and to apply, contact the **Rev. David B. Wolf, Rector, St. Paul's Episcopal Church, 451 VanHouten Street, Paterson, NJ 07501. Phone: (973) 278-7900, ext. 12 or E-mail at rectorstpaul@aol.com. Application deadline is January 31, 2003.**

YOUTH DIRECTOR: Large parish in West Texas city of 100,000 is looking for a youth director. Experience with youth, being a confirmed communicant in the Episcopal Church, and a college degree are required. Communications and administrative skills helpful. Parish has active adult volunteers and 75 7th-12th grader on the rolls. Oversee implementing Sunday school, youth confirmation, mission and ski trips, Sunday and Wednesday evening activities and include a ministry of regular visits to schools, sports activities, concerts, etc. Send letter of intent and resume to: **Paula Howbert, 1412 West Illinois, Midland, Texas, 79701. Phone: (915) 683-4207, Fax: (915) 683-0027, Website: www.holytrinity.org or E-mail: phowbert@prodigy.net.**

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(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-
10:50 Rosary 9:30 Sat

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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,
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