

THE LIVING CHURCH

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2002-2003

The 40th Edition
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Editorial and Business offices:
816 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

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SUNDAY'S READINGS

Who Says What's Fair?

'The Way of the Lord is not fair' (Ezek. 18:25)

The 19th Sunday after Pentecost, Sept. 29, 2002

Ezek. 18:1-4, 25-32; Psalm 25:1-14 or 25:3-9; Phil. 2:1-13; Matt. 21:28-32

Every child has voiced the complaint. Every parent has heard it. "But that's not fair!" So we should not be surprised when the same complaint is directed toward God from us. This week's lessons give two familiar situations of complaints and a perspective on what's fair.

One situation (Matt. 21:28-32) catches us where we have said one thing and done another. For our part, we recall the virtue of having said the right thing, but God recalls the thing not done. He judges obedience not on words but on doing.

Maybe the reason for the offense we feel is that we are so adept at presentation that we fail to realize our own failures to deliver. How unfair is it to be held accountable and to bear the consequences?

The other situation (Ezek. 18:1-4, 25-32) arises when God won't let us off the hook. "But they had such a poor start," we want to say, "had a hand tied behind their back! How could God possibly expect them to live rightly before him?" But he does, because he won't let us hide behind the excuse that our fathers made us do it.

At least with this scenario we get a reasoned response. For this he doesn't simply say, "Because I told you so." He gives a reasoned response, showing that he knows the other viewpoint,

and telling why that just won't do. He holds us in such high esteem that he believes in us, won't let us whine our way out, and therefore holds us responsible for our own actions.

Just as when we resent his fairness and ratchet up our complaining, we begin to find the grace embedded in his fairness. He lifts our sight to something else to see, to ponder, something else to absorb.

He gives us a glimpse of the humiliation of his Son, of the emptying of his glory, of the life of a servant, even unto death. And all so he could take on the qualifications to become our redeemer (Phil. 2:6-10). If anything was ever unfair. But no, he declares that this too is fair. Right there is where we see what is truly just and fair.

When we can walk in those same steps ("Have this mind in you ..." 2:5), our perspective takes in new vistas. Humbly we realize we cannot fathom his ways, nor can we fully see the justice of his fairness. What we do see causes us to pause, to ponder, to worship, and the complaints get fewer.

Better yet, we can then see his grace. For as we work out our faith and trust, we find "He is at work within us," and "He is doing his good pleasure in us" (2:12, 13). With that, how much better can fair be?

Look It Up

What qualities of God's grace and justice have we discovered as we work through what he calls fair?

Think About It

What did the rich young ruler, the Pharisee who prayed so proudly, and Dives miss seeing of God's mercy and justice? How could they have seen these qualities?

Next Sunday

The 20th Sunday after Pentecost

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

P.B. Disagrees with Bishop Bennison on Deposition

Prominent traditionalists opposed to the deposition of the Rev. David L. Moyer say a recent statement by the Episcopal Church's Presiding Bishop underscores the need for alternative episcopal oversight.

In a brief statement issued Sept. 6, the Most Rev. Frank T. Griswold III, Presiding Bishop, said the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, misused canon law in order to settle a dispute which was "at heart pastoral." Bishop Griswold also said he was canonically powerless to intervene in an internal diocesan matter.

"Why do we have a primate and chief pastor who lacks canonical authority to do anything to resolve conflicts such as these?" asked the Rt. Rev. Jack L. Iker, Bishop of Fort Worth, in an open letter. "We need to enable you and your successors to be more effective in your role as mediator and reconciler in conflicts that are tearing this church apart."

Bishop Iker is one of the most outspoken bishops belonging to Forward in Faith North America (FIFA), a traditionalist group that opposes

the ordination of women on scriptural grounds. Fr. Moyer is president of that organization. His deposition may have thrown the Episcopal Church into a constitutional crisis as opposition to the deposition continues to mount. To date 23 bishops, including 10 diocesans, have said they will not recognize Bishop Bennison's action. The Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh, has accepted Fr. Moyer as a priest in good standing in his own diocese [TLC, Sept. 29] and encouraged Fr. Moyer to continue his ordained ministerial activities at Good Shepherd in the Philadelphia suburb of Rosemont. Fr. Moyer has also filed a second civil lawsuit, asking the court to find that his deposition occurred without due process.

In an interview with *The Philadelphia Inquirer*, Bishop Bennison said despite contrary statements, Fr. Moyer had indeed abandoned communion and that more civil lawsuits are likely.

"By rejecting their bishop, they are saying they are not in communion with the church and don't accept its



Ronda Carman photo
Bishop Duncan (left) and Fr. Moyer on the steps of Trinity Cathedral, announcing Fr. Moyer's acceptance into the Diocese of Pittsburgh.

beliefs," he said explaining his rationale for issuing the deposition. "It's one step in a long process to make sure that no one takes property out of the Episcopal Church."

The complete statement by Bishop Griswold is available on the Internet at: www.episcopalchurch.org/ens/2002-204.html

Bishop Ingham Defends Decision on Same-Sex Unions

A new policy authorizing creation and implementation of a ceremony to bless same-sex unions in the Canadian Diocese of New Westminster will stand, according to the Rt. Rev. Michael Ingham, diocesan bishop, in a letter to clergy dated Sept. 4.

"We have done everything decently and in good order," he wrote. "Commitment to unity and mutual respect remains a strong characteristic of the great majority of the diocese."

One day earlier, Archbishop David Crawley, who oversees British Columbia (including New Westminster) and the Yukon, told *The Vancouver Sun* that he will stop "extremist" dissidents within Bishop Ingham's diocese from establishing a "flying bishop." Archbishop Crawley was responding to a

controversial informational weekend visit to New Westminster [TLC, Sept. 29] by a group of senior members of the Anglican Communion, including the Rt. Rev. Andrew Fairfield, Bishop of North Dakota. The Anglican visitors are expected to issue a report of their visit soon.

A substantial number of traditionalist Anglicans in New Westminster have rejected as grossly inadequate a "conscience clause" which would allow a diocesan-approved "episcopal visitor" for parishes which for theological reasons cannot accept the blessing of same-sex unions. In protest, several parishes, including the diocese's largest, have stopped sending their apportionment payments to the diocese and appealed to the wider

Communion for intervention.

The only kind of external bishop who will be allowed to operate within the Canadian Anglican Church is the one "very generously and fairly" offered by Bishop Ingham, Archbishop Crawley told the *Sun*. Controversial decisions on sexuality should be left to the prerogative of the local culture, he added.

A separate diocesan letter mailed a few days earlier notified clergy and parishes that the diocesan Cursillo chapter had been suspended for a period of two years and its leadership team disbanded. Among the reasons given for the decision was the fact that the local organization had become "politicized" and its leadership divided.

Bishop Griswold Speaks Out on Scandal in Mexico

In a Sept. 10 letter to the Primate of the Anglican Church of Mexico, the Most Rev. Frank T. Griswold, Presiding Bishop, has pledged the full cooperation of the Episcopal Church as the autonomous province of the Anglican Church of Mexico seeks to recover from widespread financial fraud and a near complete turnover of leadership in its College of Bishops.

Bishop Griswold said the Episcopal Church intends to participate fully in efforts to bring about justice and retrieval of misappropriated funds, review any legal action the Episcopal Church might initiate to assist in that effort, and work with the province to "review and if necessary, amend the covenant document to better define our mutual responsibilities and accountabilities," he wrote to the Rt. Rev. Martiniano Garcia Montiel, acting Primate and Bishop of Cuernavaca.

Bishop Garcia was elected acting Primate at an extraordinary provincial synod called last month, a meeting about which, Bishop Griswold said, no one from the Episcopal Church Center was notified or invited to attend. Bishop Griswold also noted that the Church Center has yet to receive a copy of the audit that uncovered the abuse.

"I am concerned that we work

together more closely than we apparently have," he said, adding that he hoped his letter would "begin to bridge a widening gap between our two churches."

Bishop Griswold said that a resolution of support passed in June by Executive Council omitted "the deep sense of disappointment, hurt and anger over this severe breach of trust in our relationship with [the Anglican Church of Mexico] and yet these feelings certainly exist among many Episcopalians, including myself."

A meeting of the Mexico Covenant Committee is scheduled for November in San Antonio. At that time, Bishop Griswold concluded, "the continuing viability of [the Anglican Church of Mexico] should be assessed candidly in light of the almost complete turnover in episcopal leadership you are experiencing and the weakened position of the two dioceses after the malfeasance."

One Flees, the Other Fights

Defense strategies have diverged for the two Mexican bishops accused of misappropriating missionary money sent to the province by the Episcopal Church.

The Rt. Rev. German Martínez-

Márquez, formerly Bishop of Northern Mexico, has fled to Spain where a daughter lives.

He left behind most of his personal possessions, according to the Rev. Federico Sierra, treasurer for the Anglican Church of Mexico. Bishop Martínez also left behind his wife and two sons, one of whom may also be charged with embezzlement.

During an on-site inspection, conducted as part of the reopening of the diocesan office in Northern Mexico, auditors documented at least \$800,000 in missing funds. The total may increase, Fr. Sierra said, as personal property claimed by Bishop Martínez is traced. With the reopening of the diocesan office, diocesan clergy have been given an immediate 10 percent raise. They now earn the equivalent of about \$330 per month.

Rather than flight, the Rt. Rev. Samuel Espinoza, formerly Primate and Bishop of Western Mexico, has apparently chosen to fight. Bishop Espinoza arrived unexpectedly at the diocesan offices in Guadalajara with local police on Aug. 27 as Fr. Sierra and other employees from the provincial headquarters were changing the locks and attempting to reopen the diocesan office.

Bishop Espinoza had told the local police that the provincial employees were attempting to rob the office. Fr. Sierra said everyone was forced to go to the local magistrate's office, where it was determined that the church had previously notified the Mexican government that Bishop Espinoza was no longer the legal officer for the diocese and therefore provincial employees were acting lawfully at the diocesan office building.

A thorough audit of misappropriated funds in Western Mexico conducted during the reopening revealed \$1.2 million is missing and probably unrecoverable. The sale of tangible property such as real estate, homes and automobiles may keep the total from climbing higher, according to Fr. Sierra.

Bishop Quarterman of Northwest Texas Dies

The House of Bishops lost its oldest member Sept. 10 when the Rt. Rev. George H. Quarterman, retired Bishop of Northwest Texas, died in Amarillo. He was 96.

Bishop Quarterman was elected in 1946 by the House of Bishops to the episcopate for the Missionary District of North Texas, which was then headquartered in Amarillo. He served as bishop of the missionary district from 1946 to 1958 when the district became a diocese, and he was elected its first bishop. He served as



Bishop Quarterman

diocesan until his retirement in 1972.

His episcopate included the founding of 17 new congregations, the establishment of a diocesan conference center that now bears his name, the building of a university student center in Canyon, the funding of a conference center chapel for a companion diocese in Australia, and the raising of a \$750,000 endowment which grew to \$1 million by his retirement.

Bishop Quarterman is survived by his wife, Billie, a son, Bill of Northville, Mich., a daughter, Ann Quarterman of Denver, Colo., two granddaughters, two grandsons and one great-granddaughter.

Audits Raise Troubling Questions in Dioceses of Ecuador and Litoral

Within the past year thorough internal financial audits of the dioceses of Ecuador and Litoral have raised a number of troubling questions which to date neither bishop has been able to answer fully. The Rt. Rev. F. Clayton Matthews, executive director of the Episcopal Church Center's Office of Pastoral Development, has been asked to coordinate the investigation. Both dioceses are located in the South American country of Ecuador and are extra-territorial Province 9 constituencies of the Episcopal Church.

The Rt. Rev. Neptali Larrea-Moreno is Bishop of Ecuador, which was formed in 1971 and lists 2,064 baptized members in the 2002 edition of the *Episcopal Church Annual*. Budgeted mission aid payments from the Episcopal Church to Ecuador are forecast to be \$216,000 for 2002.

The Rt. Rev. Alfredo Morante-España is Bishop of Litoral, which was formed in 1988. It comprises the coastal region of Ecuador and lists 4,769 baptized members. It is scheduled to receive \$114,000 from the Episcopal Church this year.

The concerns raised by the audits were serious enough that the Episcopal Church has temporarily suspended aid payments to the Diocese of Ecuador and it is in the process of setting up a system to pay clergy directly rather than through the diocese as is customary. This is not the first time in which missionary aid payments to Ecuador have been temporarily suspended over financial concerns, according to the Rev. Canon Patrick Mauney, director of the Anglican and Global Relations office at the Episcopal Church Center.

Kenyan Archbishop: 'It Was No Accident'

The Most Rev. David Gitari, Archbishop of Kenya, said his recent narrow escape with death was no accident. In late August, a vehicle in which the soon-to-retire primate was traveling was severely damaged by a police vehicle. Archbishop Gitari told *The Nation*, a Nairobi newspaper, that the incident was part of a government plot to silence him.

"I am now asking President Moi to say who wants me dead. It is only through the grace of God that I am alive today," Archbishop Gitari said in remarks in Nairobi during a prayer service for the newly inaugurated St. Stephen's Diocese.

Archbishop Gitari told *The Nation* that he has no political ambitions of his own, but he has been a vocal and influential critic of Kenyan President Daniel arap Moi. In 1992, Kenya changed its constitution to permit multi-party elections, but Archbishop Gitari has frequently accused President Moi of stirring up tribal animosities and engaging in electoral fraud in order to retain power. President Moi was elected Kenya's first president in 1992 and re-elected in 1997. He was supposed to step down after two terms, but the county is in the midst of another contentious rewriting of its constitution and President Moi has announced that he intends to run again.



Mobile Campus Ministry

By Roger Wharton

Campus ministry at San Jose State University is especially challenging. The university, with its campus in downtown San Jose, Calif., educates about 29,000 students and is staffed with several thousand faculty and support personnel. Although there are plans for increased campus housing, only 2,000 students live on campus. An estimated 3,000 live in the surrounding neighborhoods. A study completed several years ago revealed that most commuting students spend less than eight minutes on campus before or after classes.

The campus is a busy place with students coming and going to classes and leaving quickly to return to home or work. This means that students have to be reached, for the most part, between classes and within those few moments as they arrive or leave campus.

The university reflects the cosmopolitan, diverse, cultural, business and techie nature of Silicon Valley. Only 20 percent of this community has any religious or spiritual home, while studies show that almost everyone is seeking meaning, connection, and what often is called "spirituality." The academic community is often hostile to religious and spiritual ideals.

The Episcopal Canterbury Community has served and ministered on the SJSU campus for many decades but now is in transformation as a new ministry style is being developed. Our name has changed, too, to be inclusive and more inviting to all students — SJSPIRIT.ORG.

With fewer than a dozen known Episcopal students on campus, we present programming that is attractive to a wide population of students from many and no

spiritual traditions. Although we explore many spiritual and religious traditions, it is no secret that we are a Christian organization and that the chaplain is deeply rooted within the Christian tradition.

We function by presenting doors and windows on campus — windows through which students may gaze to see some of the facets of what it means to live a spiritual life; doors which students may open and step through into the reality of the spiritual and religious worlds. With only a rented office in a Baptist church, we use mostly campus meeting rooms and the campus chapel.

(Continued on next page)





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Our programming, which is mostly campus event-oriented, is designed to:

Claim Sacred Time — We provide an opportunity several days a week for prayer and meditation. During this time the chaplain offers in half-hour segments “discussion of things spiritual,” instruction in moving meditation followed by instruction in sitting meditation and prayer.

We also remind the campus of the sacred times and traditions in the Christian liturgical year with special programs and events. During Lent the campus was introduced to the “holy pretzel.” The Lenten worship schedule was attached to a bag of pretzels and a flyer that told of the birth of the pretzel in a monastery as a special unleavened bread twisted into the shape of praying arms.

Reclaim Sacred Place — The Spartan Memorial Chapel on campus has been secularized because of concerns of the separation of church and state and no longer called a chapel. We open the chapel at least once a month and invite the campus community to come in for prayer, meditation, reflection and quiet time around certain themes. During the first week of classes, an invitation was extended for folks to receive a blessing for the beginning of the academic year. Other programs were held in connection with Christian holy days.

On Ash Wednesday, the chaplain was available for an individual Lenten blessing with the optional imposition of ashes. This year more than 200 students and faculty received a blessing. Another 30 gathered for a traditional service at the close of day.

Claim Body and Mind as Holy — Our programs remind people that we are physical and intellectual beings. The body becomes an instrument of prayer in our moving meditation classes and is awakened through our nature awareness training classes and outdoor activities. The mind is expanded through varied programs and lectures. The chaplain seeks opportunities to be a guest lecturer in a variety of class settings.

Newspapers Again Proclaim the Good News — Besides the usual campus announcements, we are buying weekly print ads to spread the word. Our paid announcements in the campus newspaper not only tell of our activities, but also present short monographs on Christian theology and thought. They provide inspiration, and call students to live in a compassionate, loving, non-judgmental way.

The “Sacred” Table — One of the realities of campus ministry is tabling. We table from time to time with “gimmicks” that attempt to “attack” students and tell them of our mission. During the 9/11 crisis, when flag posters were sprouting on campus,

we passed out Earth flag posters with the inscription, “That we may know that we are one earth, one people.” These posters can still be seen in hallways, faculty offices, and student rooms. On Halloween we passed out treats, a small bag of items that contained a printed card explaining each item along with the chaplain’s ministry card.

Staking out a Spiritual Claim in Cyberspace — We are using the speed- and information-rich cyber world to provide spiritual resources. A recent study as reported in *Newsweek* spoke of the rapid increase in the use of the worldwide web for spiritual seekers. It predicted that by the end of the decade 50 million people will be relying on the web for their spiritual experiences.

We have a growing and developing website and are using e-mail as a method of communication and of getting “the word” out. The Internet is an ideal place for an Episcopal approach to outreach because of our rich tradition of words and images.

Reclaim Creation and the Christian Nature Wisdom Tradition — Creation, often referred to as the environment or ecology, is a constant ongoing revelation of the Creator. Ecological concern is the one spirituality that unites all people. We offer insights from the Christian Nature Wisdom Tradition.

Ecologically based programs are offered to appeal to the campus and young adult communities. We are presenting students with the challenge of re-thinking their role in the consumer culture by offering resources for living a more ecologically sensitive life in tune with local and global peace and justice issues. The “Go Take a Hike” program is a relaxed time of hiking, talking of things spiritual with the chaplain, while experiencing spiritual renewal with prayer and meditation in the out-of-doors.

Reclaim Christianity — Because, like most in their generation, students in Silicon Valley have only been exposed to TV evangelists and Christian judgmentalism, we are reclaiming in subtle and bold ways Christianity as the gospel expressed in the loving, caring, compassionate, nonjudgmental ways of Jesus. We are present on campus as an ecumenical, post-denominational and inter-faith group, welcoming and affirming all no matter where they are on their spiritual journey.

It is our hope that as our ministry grows we will reach out to all six of Silicon Valley’s community campuses. We have begun laying the ground work with several congregations. We hope to offer valley-wide programming for young adults in the future. □

The Rev. Roger Wharton is the Episcopal chaplain at San Jose State University.

The Urge to Purge

What good would the absence of evil be if there were no people in the world to know, experience and celebrate God's love? Have you ever asked the question, "If God is a loving God, why does evil exist in the world?" If there are those who never asked this question before Sept. 11, 2001, they are certainly asking it following the events of that day. One of the paradoxes in

Is it not the task of the church to rid the world of evil?

life is the coexistence of good and evil. A case in point is Jesus' parable of the wheat and the weeds (Matt. 13:24-30, 36-43). One does not need to be a college graduate majoring in horticulture to know that plants and crops grow best when weeds are eradicated. Common sense tells us that weeds siphon off vital nutrients from soil, water and air.

In light of this evidence, in the parable Jesus seems to be offering poor horticultural advice. What kind of logic would permit us to allow weeds to grow alongside wheat until harvest time? In other words, why would we allow the bad to grow alongside good? Are we not granting equal time to both good and evil? Is it not the task of the church to rid the world of evil?

Many people think so. They cannot resist the urge to purge. They have set themselves up as life's moral watchdogs, guarding God's garden against the infiltration of "weeds" they perceive are infesting the institutions of society. Contrary to this kind of moralistic attitude, Jesus warns us, "For in gathering the weeds you uproot the wheat along with them. Let both of them grow together until the harvest" (Matt. 13:29-30a).

As Christians, we are called to expose and confront evil in the world. Again Jesus says, "At the harvest time I will tell the reapers, collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn" (Matt. 13:30b). Having said this, we need to control our urge to purge. It is God alone who sees the totality of life and our role and function in it. It is God alone who judges.

The parable of the wheat and the weeds teaches us a number of things. First, it

teaches us that it is difficult to distinguish between those who are in the kingdom and those who are not. Jesus is reminding us that if we start singling out specific individuals or groups of people whom we discern do not belong to the kingdom, we run the risk of pulling up the good with the bad. Several years ago, while visiting the Lady Bird Johnson Wildlife Center in Austin, Texas, I saw a slogan which read, "May all your weeds be wild flowers." In other words, maybe some of what we choose to categorize as "weeds" may actually be "wheat."

The parable of the wheat and the weeds also teaches us that God is patient. Where would God draw the line if God stepped in right now and destroyed all the evil in the world? Would God stop short of interfering with our lives? And who would be left to enjoy the world if God eliminated all the selfishness, greed, betrayal, lies, hypocrisy, prejudice, hate and violence? No one.

Finally, the parable of the wheat and the weeds teaches us that Jesus gathered together those who were less than perfect in the society in which he lived. His followers were at best flawed. They included petty extortioners, tax collectors, prostitutes and other sinners. Today, he continues to reach out to us through our imperfections and weaknesses.

After reading the parable of the wheat and the weeds it would be reasonable to ask Jesus, "Why don't you just cut down the whole field as soon as the weeds appear? So what if you lose some of the wheat. At least the field will be neat and clean. After all, isn't that what God really wants anyway — a nice, clean, perfect creation?"

Jesus would probably answer by saying, "No. What God wants is a fully human creation. God wants the weeds, even if they are growing alongside the wheat."

What good would the absence of evil be if there were no people in the world to know, experience and celebrate God's love?

Our guest columnist is the Rev. Robert Burton, the rector of St. Luke's Church, Miami, Fla.

Did You Know...

A group of clergy in the Diocese of New Hampshire that meets regularly for support and education is known as the "Sacred Order of Loonies."

Quote of the Week

James D. McLaughlin, parishioner at Church of the Good Shepherd, Rosemont, Pa., to *The Philadelphia Inquirer* on the conflict between the rector and Bishop Charles Bannison:
"We were in danger of being hijacked by a left wing that ... was trying to turn us into Unitarians."

Fr. Moyer is
guilty only of
obeying his
ordination
vows, and for
that he should
be praised.

Eyes Shift to Rosemont

The deposition of the Rev. David L. Moyer by the Bishop of Pennsylvania and his subsequent acceptance into the Diocese of Pittsburgh [TLC, Sept. 22] do not bring to a close this sad chapter in Episcopal Church squabbles. Instead these actions make an already difficult situation even more confusing. For one thing, Fr. Moyer said he intends to continue as the rector of the Church of the Good Shepherd in Rosemont, even though canonically he is no longer able to function there. And for another, Fr. Moyer has filed a lawsuit against his former bishop, the Rt. Rev. Charles Bennison, Jr., asking the court to set aside the deposition.

As with many church conflicts, this one has no winners — only plenty of losers. Fr. Moyer, while ridding himself of the problem of a bishop he felt was heretical, still was deposed under the canons of the Episcopal Church and could lose his parish. By deposing a fine priest, Bishop Bennison has lost at the very least credibility if not respect. Through his willingness to accept Fr. Moyer into the Diocese of Canterbury, Archbishop of Canterbury George Carey has lost the support of a considerable number of Anglicans during his final months in office. And Archbishop of Canterbury-designate Rowan Williams has confused the matter even further by casting his support for Fr. Moyer. By courageously accepting Fr. Moyer into his diocese, the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh, risks the possibility that other bishops will file presentment charges against him. The Most Rev. Frank T. Griswold, Presiding Bishop, did nothing to help the situation when he issued a statement that pointed out he was all but powerless to do anything about the conflict. The people of Good Shepherd may turn out to be among the losers if they suffer the loss of their popular rector. And the Episcopal Church itself can be counted among the losers, for the negative publicity generated by this battle does nothing to further the spread of the gospel.

Like the bishops who have come to Fr. Moyer's defense, we find no justification to Bishop Bennison's argument that Fr. Moyer has "abandoned the communion" of the Episcopal Church. Fr. Moyer is guilty only of obeying his ordination vows, and for that he should be praised. The canon used by Bishop Bennison to depose a priest was not intended to be used to address clergy who wanted to remain in the Episcopal Church, and it denied Fr. Moyer an appeal or trial. The rest of the Anglican Communion will be watching closely to see how events unfold in Rosemont, for the outcome there will have a major effect on whether there is a place for traditionalists in the Episcopal Church.

The Presence of Angels

Very few of us have ever seen an angel. Yet we are scarcely able to get through a day without being confronted by images of angels. They appear in jewelry, television shows, books, artwork, and in many examples of scripture. We may acknowledge a favor or a good deed by telling someone, "You're an angel." Nevertheless, angels continue to be mysterious, even misunderstood creatures. In fact, angels are spiritual beings who praise God and serve him on our behalf. They are, according to the collect for the feast of St. Michael and Angels, celebrated this year on Sept. 30, messengers of God.

We can learn much about angels through scripture. We can find that they heralded the birth of our Savior at Bethlehem. An angel explained the empty tomb. An angel asked Mary to bear the Son of God. Another appeared at the Ascension.

As did those mentioned in scripture, we too probably would be frightened or at least confused if we were confronted by angels. Instead, let us join with angels and archangels and with all the company of heaven to seek and find the living God who calls us to his presence.

Let's Really Show Respect for One Another

By Paul V. Marshall

It almost worked.

As we prepared for the 73rd General Convention, in Denver, the House of Bishops covenanted that we would not stereotype, mind-read, marginalize, or otherwise disrespect one another.

When that 2000 convention was nearing its end, we were discussing the possibility of sending teams into dioceses where women are not ordained. A bishop rose and told the house that the people who don't ordain women may not believe women are human.

This statement managed to mind-read, stereotype and marginalize these few colleagues all at once. One of them left the convention early, in tears.

Nobody objected to this characterization, and I carry with me the guilt of not jumping to my feet. The bishop who spoke and the bishop who left are people I love. That may explain, but not excuse, my paralysis.

The problem with my colleague's convention denunciation of the right is that it denies the first precept of civil (let alone religious) discourse. Without proof to the contrary, we must assume that those who hold other opinions hold them with an amount of integrity and thoughtfulness that matches our own. Conversations that do not start at this point are likely to fail.

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In terms of who is ordained in the Diocese of Bethlehem or who gets to serve churches here, it has to be concluded that I am squarely with the left. Those who read *The Blue Book* for Denver should have to come to the same conclusion. Nonetheless, a priest coming to this diocese was warned by the bishop he was leaving to "watch out" for the "conservative" bishop in Bethlehem.

In the months since that revelation reached me, I have been trying to identify what in my thinking would be conservative. Certainly not in biblical interpretation: My usual comment about certain Old Testament stories is "It's a good thing this didn't actually happen. Certainly not in liturgy." I have been known publicly to lift up, gaze upon, and carry

about the sacrament in direct contradiction to the Articles of Religion.

Two things came to mind. The first is that I don't believe we can simply do theology (what a phrase!) as though Christianity started last Tuesday. In order to discern where the Spirit is steering the cutting edge of the tradition, one needs to understand and be part of the tradition. A prayer I value is "Guard us from contempt for what is old, from fear of what is new."

The real point of my conservatism has to do with ecclesiology. The increasingly total-

I am prepared to live with a “flying bishop” in my back yard because it is more important to preserve the communion of the church than it is to be the only Anglican bishop in the 14 counties of northeastern Pennsylvania.

itarian approach taken by bishops (whose theology I largely share) is creating a scandal. Enormous negative evangelism is created by heavy-handed bishops who must have things their way or who have given interviews explicitly about the acquisition of power. In a discussion with a witness present, a bishop said of conservatives in his diocese, “I have no pastoral concern for those people.”

Such an admission should be valued for its candor. We really have begun to say to each other, despite the apostle’s warning, “I have no need of you.”

Most of us come to new ideas gradually. That means that some get there before others. Many proponents of the ordination of women were once horrified by it. The emeritus Bishop of Newark is courageous enough to say he once opposed a place for gay people in the church. He was led to see things another way. Since this is true, why does the majority adopt a punitive view toward those whose process is slower or different than their own, toward those who may never change their minds in this life?

At the moment, Forward in Faith North America (FIFNA) has asked for bishops to be consecrated to serve like the non-territorial “flying bishops” of England and Wales. We already have such suffragans to the Presiding Bishop who care for ministries to the armed forces and prisons or who care for the bishops themselves. There is nothing particularly new about the idea of bishops suffragan to the Primate who have ministries to special constituencies.

After all the posturing is done, the issues for many of my colleagues are territory and control. I claim a special right to speak to this issue: One of the priests FIFNA has chosen is a rector in my diocese. Few of my colleagues have to consider what it would mean to have such a bishop in their back yard, especially if he is consecrated by other than bishops of the Episcopal Church.

Let us not say we cannot handle anomalies. The arrangement with the Lutherans is more than an anomaly; it is a mystery rivaling transubstantiation.

Absent the very unusual consecration of Samuel Seabury by the Scots, the Whig government of England would never have permitted the transmission of the episcopate to the former colonies. The irregular ordinations in Philadelphia got the church off the dime on ordination of women.

This is not to deny the good any of those actions produced. It is to insist that we can find a way to live with the anomalous when we want to. I am prepared to live with a “flying bishop” in my back yard because it is more important to me to preserve the communion of the church than it is to be the only Anglican bishop in the 14 counties of northeastern Pennsylvania.

It may well be painful; in fact it is already. It may well be humiliating; I have tasted only a little dram in this regard. Nonetheless, it is less important to me that I should suffer pain, embarrassment, or humiliation, than that I contribute to another division in the church.

Rights and Wrong Reasons

Should my priest be ordered a bishop by foreign primates, I would have the canonical right to rain down hellfire. Somebody else will have to start that trial process, though, for I have come to a somewhat different view of the exercise of rights:

A certain man was very, very intelligent, and formed an interest in traffic regulations and traffic planning. Nobody equaled his expertise and authority in the field. One dark and stormy night he saw the walk light, and stepped into the protected crosswalk. He was struck by a passing vehicle. Onlookers wondered about his peculiar DaVinci smile as he lay dying, his viscera squishing out from his rent abdomen. They did not know how much satisfaction he took from his last thought as the life left his body: “I had the right of way.”

It is laudable if we die for our principles; it is quite a different thing if we die of them.

Our church is already a sect from the point of view of the numbers. Some may not care, so long as we are moving with the right agenda. We may soon become their idea of a perfect church, but with no members.

When it comes to preserving a church where we struggle to make a home for all who say that Jesus is Lord and confess him the risen one, you may put me down as a conservative any day. □

The Rt. Rev. Paul V. Marshall is the Bishop of Bethlehem (Pa.). A version of this article was circulated on the internet without the author's permission.

Clintonesque Sophistry

I may not be the brightest bulb on the planet, but I can certainly recognize "theological argument" (or the lack thereof) when I encounter it. In the interview with Bishop Bennison [TLC, Sept. 1] there was none on his part. He offered no substantive reasoning (holy or otherwise) for his megalomaniacal episcopal behavior. His reasoning is reminiscent of the Clintonesque sophistry proclaiming, "I did not have sex with that woman!" Just as Clinton defined sex to suit his purposes, Bishop Bennison redefines Christianity to suit his pseudo-prophetic personal preference.

In essence, he recreates God in his own image — the epitome of hubris. Jesus reacted thusly to such attempts, "Get behind me, Satan!" Whatever happened to picking up our crosses daily and following in Jesus' footsteps? Whatever became of getting in line behind the One who calls us into conformity with all that the Father taught, "teaching them to obey all that I have commanded"? Let those of Bishop Bennison's ilk at least be theologically honest and tell the faithful that they follow not the Savior of the holy scriptures but some pseudo-Christian ideology of their own "evolutionary" making. If the Episcopal Church had FDA-like "truth in labeling" laws, the bishop would be in jail.

*(The Rev.) Jim Murphy
Sarasota, Fla.*

I wish you would do another article about what Bishop Bennison thinks. This article was all about "tense quarrels" and his upbringing, but almost nothing about "evolutionary Christian revelation" and love for one another. These sound more interesting and more constructive than the quarrels.

*(The Rev.) Richard Guy Belliss
Valencia, Calif.*

Difficult to Reach

If someone grows closer to Christ through the liturgy and hymns of the Episcopal Church, that is great. But unfortunately, as discussed in David

Kalvelage's column [TLC, Sept. 8], "The Voices of Young Adults," the evidence points to the fact that generally, the church has failed at reaching its young people.

In May, I attempted an outreach to said folks (those of us who grew up in the church in the 1980s) in the form of an '80s dance at St. James' Church in Bowie, Md. I made hundreds of contacts to churches across three dioceses (Washington, Maryland and Virginia). I created an evangelistic flyer, a combination of a rave flyer and gospel tract, geared toward that audience. Unfortunately, not a single person showed up as a result of those contacts. I saw first-hand evidence that this demographic is simply not present in the church these days.

Based on my own personal experi-

ence, I can point to three main reasons why this was so. The Episcopal Church did not stress:

1. a personal relationship with Christ;
2. the need for a conscious decision necessary on every individual's part for salvation through him;
3. the notion of the imminent return of Christ.

As I see it, once young people leave for college or move away from their parents, there is nothing for them to hold on to. They picture church/religion as something they did with their parents, and figure they have had enough exposure to it. I was a part of a large, combined youth group growing up, and today I am the only one

(Continued on page 16)



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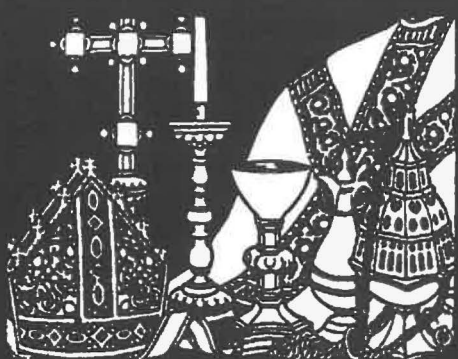
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HAMPDEN-SYDNEY COLLEGE Farmville
LONGWOOD UNIVERSITY
JOHNS MEMORIAL CHURCH
400 High St. (434) 392-5695
The Rev. Edward Tracy, r, the Rev. Dr. William
Blottner, chap
Sun H Eu 10

MARY WASHINGTON COLLEGE Fredricksburg
TRINITY EPISCOPAL CHURCH
825 College Ave., 22402 (540) 373-2996
The Rev. Wendy Abramson, Canterbury Club Chap-
lain, the Rev. Kent D. Rahm, r
Sun H Eu Rite I 8, Rite II 9:15 & 11; Canterbury Club H
Eu & dinner 6:30 during academic year, Wed H Eu & HS 12

UNIVERSITY OF VIRGINIA Charlottesville
ST. PAUL'S MEMORIAL CHURCH
1700 University Ave. (434) 295-2156
Website: www.cstone.net/~stpaul
chaplain@cstone.net or stpaul@cstone.net
The Rev. David Poist, The Rev. Paula Kettlewell,
The Rev. Jonathon Voorhees, chaplain
Sun H Eu 8, 10 & 5:30 (Student Service); Wed Can-
terbury Fellowship at Canterbury Episcopal House, 5

VIRGINIA TECH Blacksburg
CHRIST CHURCH
120 Church St. (540) 552-2411
The Rev. Clare Fischer-Davies, r
www.christchurchblacksburg.org
Sun H Eu 8:30 & 10:30

WASHINGTON

UNIVERSITY OF WASHINGTON Seattle
CANTERBURY CLUB @ CHRIST CHURCH
4548 Brooklyn Ave. NE, Seattle, WA 98105
Deacon Mary Shehane, chap
maryshehane@msn.com (206) 323-0300 ext. 209
Sun H Eu 8, 10, Christ Church: H Eu Wed 11:30,
Programs- Mon 6 Wed 8

WISCONSIN

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS HOUSE stfrancis@mailbag.com
www.sit.wisc.edu/~stfrancis
The Rev. Virginia U. Lund, chap
Sun 11

LETTERS TO THE EDITOR

(Continued from page 13)

who has anything to do with the church.

We need to seek the Lord no matter what stage of life we are in. We need to be in church to worship and learn, and to bring our kids.

Thank you for an insightful article. I will continue my efforts to assist in this needed outreach.

*Erik Sellin
College Park, Md.*

Two Gods?

It's an interesting dichotomy proposed by Fr. Birdsey [TLC, Aug. 18]: the "generic God" of the Pledge of Allegiance and the "specific God" of the Judeo-Christian dispensation. The question is, however, whether or not one can affirm both. Fr. Birdsey seems to think we can, and I have no doubt.

But whose God is that "generic" One? It seems to me that there exists *de facto* a quasi-establishment of religion in the U.S.A. That religion has neither hierarchy nor formal creeds, no liturgies as such and no sacred scriptures. But it is nonetheless a religion, sometimes referred to as "American Civil Religion." I agree with Fr. Birdsey that the God of American Civil Religion is "vague, undefined ... undifferentiated and two-dimensional." He — and he definitely is a "he" — has two primary holy days: Independence Day and Thanksgiving Day. His name is invoked on all solemn secular occasions in the halls of government as well as on every ceremonial occasion of public expressions of loyalty to our state, symbolized by the flag. Indeed, our founding fathers had a considerable hand in initiating this generic God of American Civil Religion.

Some will think that this is just nit-picking. Perhaps it isn't a problem for someone to affirm the "generic" God in the Pledge of Allegiance, but mean in her/his heart the "specific" God of religious faith. That would be a way to avoid contradiction. Every baptism involves not only affirmations, but also renunciations. And I wonder if we are called to renounce all generic

gods if we affirm the one God of revealed religion.

*(The Rev.) Daniel G. Conklin
Church of the Epiphany
Seattle, Wash.*

Stewardship Responsibility

Does the present financial scandal of the two Anglican bishops in Mexico [TLC, Sept. 22] show that our church leaders have not learned proper book-keeping from the pilfering of several million dollars by Ellen Cooke several years ago? In the latter case, she did not obtain the required second signature on checks; in the former case no accounting was required and the money apparently was sent to the bishops instead of the diocesan offices. The church is not a business, but must be operated on business principles. Several parables in the Bible underscore responsible stewardship.

The stolen money came from some 2 million parishioners, some of whom give significantly and a few sacrificially, to spread our Lord's gospel and help their fellow human beings. Fiscal accountability at "815" is as important an aspect of stewardship as the giving of money, which we all will be asked to do in the annual stewardship campaigns.

*Stuart Bamforth
New Orleans, La.*

Timely Response

The Viewpoint article, "Open Baptisms Miss the Mark" [TLC, Aug. 4], is both timely and to the point. I applaud the author's succinct and well-reasoned response to the fuzzy thinking and sentimental claptrap which abounds in the church today regarding baptism.

*(The Rev.) William C. Houghton
The Woodlands, Texas*

Sense of Humor

Re. "Sense of Humor Required" [TLC, Aug. 25], from a now-yellowing B.C. comic strip:

"It takes a lot of brains to enjoy satire, humor and wit — but none, to be offended by them."

*Nancy Sullens
Bethany, Okla.*

CLASSIFIEDS

Appointments

The Rev. **Richard Aguilar** is Hispanic officer for the Diocese of Southern Ohio, 412 Sycamore St., Cincinnati, OH 45202-4179.

The Rev. **Bob Askren** is assistant at Trinity, 215 St. George St., St. Augustine, FL 32084.

The Rev. **John Barrett** is deacon at St. Luke's, 5923 Royal Ln., Dallas, TX 75230.

The Rev. **Robert Carver** is missionary of the Greater Lycoming Episcopal Area Ministry, Diocese of Central Pennsylvania.

Deaths

The Rev. **Richard Long**, a retired journalist and a deacon in Southeast Florida, died July 13. He was 71.

Born in Muskogee, OK, he began his career in journalism as a photographer and reporter while attending college in New Hampshire. For 19 years, he worked for the *New York Times*, as associate editor and manager of the NYT News Service. He moved to Florida in 1975 and worked briefly as news editor of the *Palm Beach Times* before joining the National Enquirer group as editor of one of its publications. Ordained a deacon in 1985, he served St. Andrew's and the Bishop Gray Inn, both in Lake Worth, FL. He also assisted diocesan publications. He is survived by his wife, Beverly; three daughters, Cheryl Wellence of Palm Beach Gardens, FL, Deborah Fairall of Boca Raton, FL, and Bethany Bouchard of Hampton, VA; and two grandchildren.

Russelle Thompson, 60, wife of the Bishop of Southern Ohio, died Sept. 2 of pancreatic cancer at the Marjorie P. Lee Episcopal Retirement Home in Cincinnati, OH.

Mrs. Thompson was well known as a singer, having performed at Carnegie Hall, Radio City Music Hall, churches and convention halls. In 1998, at the Lambeth Conference of Anglican bishops, she performed in "Crowning Glory," an original musical drama written by the wife of the Bishop of Coventry and performed on the final night of the conference. She and the Rev. Herbert Thompson, Jr. were married in 1968. When he was consecrated bishop in 1992, she sang during the service. She often accompanied him on his visitations in Southern Ohio and sometimes performed in the churches. Besides her husband, she is survived by a son, Herbert, of Monterey, CA; a son, Owen, a student at the General Theological Seminary in New York City; and a daughter, Kyrie, who has spent the last several months in Cincinnati caring for her mother; two sisters, Paula Allen and Gail Cross.

Next week...

Fall Book Issue

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.

CATECHUMENATE


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

FULL-TIME DIRECTOR OF MUSIC AND ORGANIST: Christ Church Cranbrook, Bloomfield Hills, MI, is seeking a full-time director of music and organist to manage all areas of a multi-faceted traditional and classically based music program. Saturday and Sunday services; adult and children's choirs; handbell choir; ongoing music outreach series; and music for special services. At least a master's degree in music required with substantial experience in organ performance and choral directing. E. M. Skinner/N. P. Mander organ rebuilt in 1997 containing 85 ranks over 6 manual divisions and 2 pedal sections. Salary: at least \$55K plus full benefit package, continued ed. and sabbatical. For more information send resume, by **November 10, 2002, to Rector or Chair, Music Search Committee, Christ Church Cranbrook, 470 Church Road, Bloomfield Hills, MI 48304. E-mail: cchurch@concentric.net.** Website: www.christchurchcranbrook.org.



Many possibilities lie ahead.

Find them in the classifieds.

POSITIONS OFFERED

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

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

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

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

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

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

CLASSIFIEDS

POSITIONS OFFERED

DIRECTOR OF MUSIC AND THEARTS: St. Thomas Episcopal Church, Medina, Washington. The Director of Music and the Arts serves as choirmaster, lead organist, and program manager for all music and visual arts activities within this large, suburban parish.

In addition, the director pursues a high standard of excellence utilizing a broad range of music and artistic styles not limited to the classical repertoire. As an active Christian, the director is part of the ministry leadership team that sustains and enhances the sacramental life of the parish, working sensitively with people at times of joy and sorrow. The director works with parish staff, parishioners, and outside musicians and artists to produce a variety of activities appealing to a broad population. These program activities emphasize parishioner participation and include special attention to engaging children, youth, and young adults. Compensation is according to AGO standards. All inquiries regarding this position should be directed to the attention of: **The Reverend Jeffrey D. Lee, Rector, St. Thomas Episcopal Church, P.O. Box 124, Medina, WA 98039, PH: (425) 454-9541 E-mail: jeff@stthomas-medina.org.**

FULL-TIME RECTOR: Come grow with us! We are looking for an energetic and enthusiastic rector to provide pastoral care and spiritual leadership to all ages. Strong youth ministry skills are required. This is a perfect opportunity for an assistant rector looking to move to the next level. Norwood is perfectly situated between the historic, thriving city of Boston and the beauty of Providence, Rhode Island. In fact, it's less than an hour's drive to both cities! To apply, please submit resume and CDO profile to **Grace Episcopal Church, ATTN: Deborah Terry, 150 Chapel St., Norwood, MA 02062, or E-mail to dterry@ibf.org.** For more information, please see our website at <http://gracenor.org>.

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

DIRECTOR OF YOUTH MINISTRY AND CHRISTIAN EDUCATION: We are an established and growing congregation seeking a director of youth ministry and Christian Education. Our goal is to establish and build exceptional children and teen programs to prepare our young people, and assist our families, in their lives as faithful disciples of Jesus Christ. Candidates must possess organizational skills for program development, and the interpersonal skills necessary for working with children and adults. Experience in youth ministry and Christian education is important, but we will consider all applications. For information or to apply, please write: **The Rev. William Ortt, Christ Episcopal Church, St. Peter's Parish, 111 South Harrison Street, Easton, MD 21601 E-mail: frortt@goeaston.net.**

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.**

POSITIONS OFFERED

RECTOR: Small western historic church located close to the Rocky Mountains is seeking a rector with compassion, enthusiasm and multi-talented abilities to guide us in spiritual development, outreach and growth. Our congregation needs a rector with particular strengths in preaching, spiritual guidance, youth work, pastoral care and organizational skills. Community growth is due to expansion of Cabela's Foremost Outdoor Outfitters headquarters and a new community college location and facilities. Direct resumes and inquiries to: **Kent Matsutani 1390 Country Club Dr., Sidney, NE. E-mail: matsu@hamilton.net Phone: (308) 254-7176.**

EXECUTIVE DIRECTOR: Episcopal Community Services of the Diocese of Pennsylvania ("ECS") is seeking an Executive Director to succeed the incumbent effective July 1, 2003. Headquartered in the Society Hill section of Philadelphia, ECS has an annual operating budget of \$9 million and is one of the region's largest not-for-profit social services providers. For over 130 years, ECS has offered a wide spectrum of social services to individuals and families in the Greater Philadelphia area.

Reporting to the Board of Council, the Executive Director provides overall leadership and management to the agency. Responsibilities include oversight of program, budget and staff to ensure that the mission of ECS is effectively carried out. Leadership in developing strategic direction and ensuring adequate resource development are major responsibilities. The Executive Director acts as the primary spokesperson to interpret ECS' mission to the Episcopal Church and the community at large.

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

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

FULL-TIME VICAR: Holy Family Episcopal Church, a 10-year-old mission of the Indianapolis Diocese, is located in a fast-growing community northeast of Indianapolis. We seek a full-time vicar to lead us to the next level in our development from pastoral to program size, deepen our spiritual life, and to extend our reach into the community. We celebrate Rite II. Our staff includes a part-time administrative assistant and Christian education director. Send resumes and CDO profile to **Gary Snyder, Search Committee Chair, Holy Family Episcopal Church, 11445 Fishers Pointe Blvd., Fishers, IN, 46038, or send E-mail to: snyderg@tce.com.**

MANAGER: St. Andrew's House Retreat Center, Union, WA. Full-time, exempt position. Salary range negotiable. Excellent benefits and housing provided. On-site manager is responsible for all aspects of the management, operation, and maintenance of St. Andrew's House and its associated properties, including menu planning, food purchasing, and cooking for groups as large as 50. Requirements: BA or equivalent educational experience. Applicant should be knowledgeable in financial management, facilities maintenance, personnel management, and promotional skills. Background in Hospitality industry, food and beverage service, and guest services helpful. Must be able to lift and carry 50 lbs., be able to go up and down stairs frequently, and be able to operate power tools and equipment necessary for routine building and grounds maintenance. Position open late November 2002. Send resume and letter of application to: **Denny Bacon, Diocese of Olympia, P.O. Box 12126, Seattle, WA 98102.** The Diocese of Olympia is an Equal Opportunity Employer.

POSITIONS OFFERED

FULL-TIME RECTOR/HOSPITAL CHAPLAIN: If you're looking for an exceptional opportunity to blend your ministry talents of parish priest and hospital chaplain, you may be the person to lead our flock at Trinity Episcopal Church in Moundsville, WV! Located in the northern panhandle, Moundsville offers the pleasure of big city culture and recreation while retaining the charm and friendliness of small town living along the Ohio River. Easy accessibility to Pittsburgh, PA, and Columbus, OH. Trinity Episcopal Church seeks a priest to be a spiritual leader, pastor and teacher. The diocese and congregation wish to continue the chaplaincy at the local hospital which was founded by the Episcopal Church. We want to grow in our spiritual lives, lay ministry, and outreach to the community. If you have a passion and calling to lead a dedicated group of Christians with a common vision, then we want to talk with you. Please send your inquiries to: **The Rev. Cheryl Winter, Diocesan Deployment Officer, P.O. Box 5400 Charleston WV 25526 E-mail: cwinter@wvdiocese.org.** We look forward to hearing from you!

PERMANENT, PART-TIME MINISTER OF MUSIC for St. John's Episcopal Church in historic Salem, NJ. To work with active adult choir with professional section heads, and with our hand-bell choir. Recently refurbished Kimball organ, circa 1930. Ministry and congregation fully embraces the rich musical tradition of this 280-year-old endowed church. Compensation in accordance with AGO guidelines. Full job description will be supplied to all applicants. For further information, contact **The Rev. Joanna Graham, Interim Rector, St. John's Church, 76 Market Street, Salem, NJ 08079 or Ms. Courtenay Reece, at (856) 935-1798 or E-mail at st.johns2@mind-spring.com.**

ASSOCIATE RECTOR: Growing 750-member downtown church located in the center of the Piedmont Triad celebrating its 250th year seeks experienced associate rector to share fully in the ordained ministry at St. Luke's Episcopal Church, Salisbury, NC (Diocese of NC). We are looking for a person with a creative heart and mind, a gifted preacher who is approachable by young and old alike, someone comfortable with his or her own theology and interested in all aspects of congregational life - outreach, youth ministry, pastoral care, education of adults and children, administrative endeavors as well as other ministries inside the congregation and in the community. Interested candidates should send letter of interest and resume **by October 1, 2002, to Search Committee Chair, St. Luke's Episcopal Church, 131 West Council St., Salisbury, NC 28144 or dhundley@rowanchamber.com.**

LIKE THE COAST? Program-sized church in charming seaside town of Beaufort, North Carolina, seeks experienced priest to assist rector. Competitive salary package for full-time. Will also consider half to three-quarters time. Responsibilities negotiable, depending upon gifts and interests. Send letter of interest/resume to **St. Paul's Church, 215 Ann Street, Beaufort, NC 28516.**

FOR SALE AND RENT

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (850) 562-1595.**

TRAVEL

WORLDWIDE PILGRIMAGE MINISTRIES arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Ireland and South Africa. We are now accepting applications for our clergy familiarization trips for fall 2002-2003. Contact Worldwide, a mission creation of FRESHMINISTRIES, for information and to inquire about clergy and youth leader familiarization trips. Ph: **800-260-5104; E-mail: wwpil@aol.com; website: www.wwpilgrimages.org.**

Fall

CHURCH DIRECTORY

(See page 14 for key)

AVERY, CA

ST. CLARE OF ASSISI
The Rev. Marlin L. Bowman, v
Sun Mass 9 (Sung)

(Calaveras Big Trees)
Hwy. 4
(209) 795-5970

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)

ASPEN, CO

CHRIST CHURCH (970) 925-3278
Corner of 5th & W. North Street in the West End
The Rev. Jeffrey C. Fouts, r Christchurchaspens.org
Sun 8, 10

HARTFORD, CT

CHRIST CHURCH CATHEDRAL
Corner of Church & Main Sts.
<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

WILMINGTON, DE

ST. ALBAN'S 913 Wilson Rd. (302) 478-7778
Air conditioned and barrier free (Directions available)
The Rev. Roy Tripp, r www.stalbandsde.org
Sun H Eu 8 & 10

WASHINGTON, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Hen-
ninger Steadman; the Rev. Lyndon Shakespeare, asst r
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S
& 3S, Oct-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri
MP 7:30, Noonday Prayers 12, EP 6. H/A

ST. PAUL'S, K Street

2430 K St., NW - Foggy Bottom Metro/GWU Campus
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 5:45 www.stpauls-kst.com

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur,
Assoc r; the Rev. Beverly Ramsey, d; the Rev. Jonathan Cof-
fey, the Rev. Canon Richard Hardman, the Rev. Peggy Shel-
don, assisting; Allen Rosenberg, organist & choir dir
Sun Eu 8, 10, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

AUGUSTA, GA

CHRIST CHURCH Eve & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
ascensionchicago.org

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

RIVERSIDE, IL

ST. PAUL'S PARISH (CHICAGO WEST SUBURBAN)
www.stpaulsparish.org 60 Akenside Rd. (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
The Rev. Bruce D. Blois, r
Sun Eu 9, Wed 10 (1st Wed of each month), Sat Eu 5 Prayer
Group Tues 6, Wed 9:15

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).

BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377
30 Brimmer Street 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 Web: www.theadvent.org
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri,
Mass 7:30; MP 9; EP 5:30; Wed C, 5, Mass 6; Sat, MP 8:30,
Mass 9, C 9:30

KANSAS CITY, MO

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

LAS VEGAS, NV

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

CAPE MAY, NJ

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

HACKENSACK, NJ

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

NEW YORK, NY

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

ASHEVILLE, NC

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

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337 Charlotte St. at Macon
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The Rev. Dr. Robert S. Daniels, r; the Rev. Virginia H. Mon-
roe; the Rev. Nicholas M. Beasley; the Rev. Dena S. Bearl;
the Rev. Chris Ditzenberger
Sun HE 7:45, 9:15, 9:45, 11 & 5; 11 Ch S; Tues 7 HE & HS; Wed
HE 7, 10:30 & 6

CORPUS CHRISTI, TX

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

DALLAS, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; the Rev. Frederick C. Philiputt v;
the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
Sun Eu 7:30, 9, 9:15, 11:15, 5. M/Thurs H Eu 12 noon. Tues/Fri
H Eu 7, Wed H Eu w/healing 12 noon; Sat MP 8, 8:15 H Eu.
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Taiwanese ministry; the Rev. Sharon Gracen, canon pastor
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in Chi-
nese, 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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