

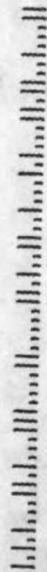
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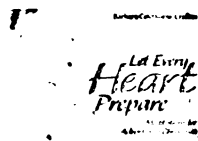
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Volume 227 Number 18

The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

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Anglican primates in the courtyard of Lambeth Palace.
Jim Rosenthal/Anglican World photo

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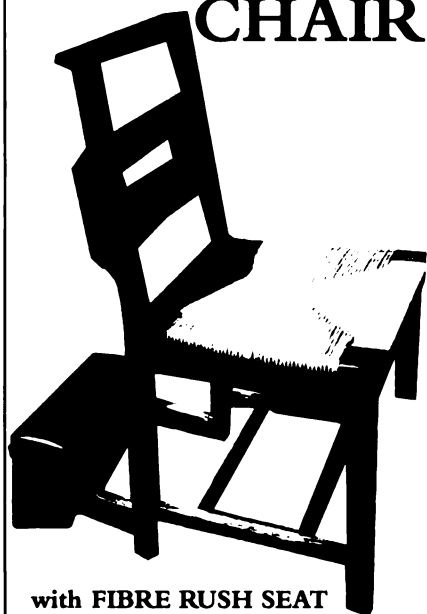
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The Most Rev. Rowan Williams, Archbishop of Canterbury, welcomes the Most Rev. Frank Griswold, Presiding Bishop, to a special meeting of the Anglican primates Oct. 15-16 at Lambeth Palace.

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SUNDAY'S READINGS

Saints United

'... from every nation, from all tribes and peoples and languages ...' (Rev. 7:9)

Sunday after All Saints' Day, Nov. 2, 2003

Ecclus 44:1-10, 13-14; Psalm 149; Rev. 7:2-4, 9-17; Matt. 5:1-12

It is often the custom in Episcopal congregations to celebrate the feast of All Saints on the closest Sunday following its assigned date of Nov. 1. Therefore, for this Sunday let's look at this feast instead of Proper 26.

We have our calendar of saints where many from ages past are held up for us as models of the Christian life. However, there are certainly many others from the past who are now in what has been called the church triumphant. Some of these we recall, such as a saintly aunt or neighbor. Others have completely passed from individual memory or at least from our collective mind. So on this day we not only want to celebrate those whom we have placed on the calendar, but we also desire to rejoice in all the saints from ages past whether we remember their names or not. It is in this inclusive attitude that our reading from Ecclesiasticus (Sirach) speaks of famous ancestors whose righteous deeds have not been forgotten. It then goes on to tell of others of whom there is no memory. Nevertheless, they also were godly and righteous.

On this day we not only remember saints from the past. In the Apostles' Creed we say that we believe in "the communion of saints." We believe in the union of those past, present and yet to come. The early Christians, as evidenced in the biblical record, referred to

each other as saints, not that they were always all that good, but because they were graced by the presence of God. Even today it is God's activity that makes all of us saints (holy ones). We in the present are in union with those who have gone before us.

This present condition is referred to in today's gospel when Jesus calls "blessed" those who are in difficult and conflicted situations for the sake of the good news. Jesus does not say that they will be blessed someday in the future as some sort of reward. He says they are blessed right now. Blessed can also be translated "happy" (cf. The New Jerusalem Bible). This is not some sort of superficial giddiness but true joy. The kind of joy we can have in this life when God graces our difficult situations with divine presence.

The inclusiveness of the communion of saints is without number. Yet the Book of Revelation says there are only 144,000. This is a symbolic number of inclusiveness, multiples of completeness: 12 (all the tribes) x 12 (repeated for emphasis) x 10 (number of completeness, all the digits on our two hands added together) x 10 x 10 (repeated for emphasis). It is not saying that there are only 144,000. It rather says that everyone without limit is offered God's happiness and graced by God's presence. All can be saints (holy ones).

Look It Up

The Eucharist is one of the focal moments of unity. Carefully read these eucharistic prayers in the Book of Common Prayer (pp. 361, 369, 369, 372) and look for elements of the communion (union) of saints.

Think About It

The communion of saints can also include those yet to come. This is a debated point. Some may ask how this is possible. They do not yet exist. However, in God's eternal time, may we not be in union with them even now?

Next Sunday

The 22nd Sunday after Pentecost, Nov. 9, 2003 (Proper 27B)

1 Kings 17:8-16; Psalm 146 (or Psalm 146:4-9); Heb. 9:24-28; Mark 12:38-44

The Sleeper Vote

I now know that what Paul meant is that the faithful departed are with us still.

By D. Lorne Coyle

We Episcopalians love All Saints' Day. We sing, "... From earth's wide bounds, from ocean's farthest coast, through gates of pearl stream in the countless host ..." We pray God, "...you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord..." In the Preface we say, "Who, in the multitude of thy saints, hast compassed us about with so great a cloud of witnesses...", resting that assertion upon the ancient witness of Hebrews 12:1. As a pastor, I have always loved the All Saints' and All Souls' celebrations and remembered those whom I have loved and served who are now before the Mercy Seat. In fact, that was for me the main point of the observance.

But I was wrong. And I was wrong about something else: I thought St. Paul's reference to the faithful departed was just a quaint euphemism. When the apostle wrote in 1 Corinthians 15 that some of the brethren "...have fallen asleep...", I thought he was just being gentle. When he wrote in 1 Thessalonians 4 "...concerning those who are asleep...", I imagined Paul to be struggling with the expectation that Jesus would return before any of them had died. But I was wrong. Does Paul ever reveal himself as either gentle or unsure? No, it was not his way at all. So my interpretation of those passages was inconsistent with the Paul we know.

I now know that what Paul meant is that the faithful departed are with us still. They are with us in the way that a person asleep is with us — still alive, full of potential, but unable to communicate. They are not missing from us in the way a person dead is missing.

Following the teaching of Paul and Peter (2 Peter 3:3-4), the early Christians understood their faithful departed to be with them. Those who had died in Jesus were not gone; they were still part of the community of the faithful. The Christians buried their dead in areas known in Greek as

koimetria, "dormitories," from which we get our word "cemetery." The departed were not gone; they were asleep, still part of the present community, and would arise in their flesh when Jesus came again. The departed were present in that they were praying constantly before God for the Christians still "in the race." The departed were present in particular at

the Holy Eucharist, where those still alive would "...join our voices with angels and archangels and with all the company of heaven..."

The departed were present in yet another way: in the tradition of the Church. That tradition was embodied in the deposit of prayer left to us, some still in the ancient voice of

(Continued on next page)

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The Sleeper Vote

(Continued from previous page)

Greek: *kyrie eleison*, *Christe eleison*, *kyrie eleison*, Lord, have mercy. That tradition was also alive in the creeds — Nicene, Apostles', Athanasian. That tradition was also present in the great accounts of the lives of saints, apostles and martyrs. And not to forget the traditions written down in the New Testament.

All of that added up to something powerful for the Christians. The faithful departed still have voice and vote, if not seat, in the assembly of the Church. It just would have made no sense to Paul or Peter to think of the departed as gone, as in "you had your chance; it's my turn now, so be quiet." To paraphrase Prof. Allen C. Guelzo. "in democracy we believe that all can vote despite the accidents of their births; in Church tradition we believe that all can vote despite the accidents of their deaths." In other words, just because the faithful departed are physically dead does not disqualify them from being part of the current life of the Church.

One might call it the "sleeper vote."

Sadly, though, the Church today behaves as if those votes don't count. We are content to ignore the will of millions upon millions of members of our Church. For example, the blessing of same-sex unions is surely an innovation unknown to previous generations of the Church. If 58 percent of the clergy and 54 percent of the laity in the House of Deputies voted for that resolution, does it really pass into Church law? What about all those voters ignored, the sleeper vote? I see: We will accept their presence among us in a creed or a feast day but not on matters of morals. In morality their voice is muted, their vote is uncounted.

This All Saints' Day I will celebrate a new understanding. While what I do as a Christian and a priest matters today, what they did before matters just as much. I, who would have no salvation at all were it not for the faith of those before me, will hear their voices whispering in between the hymns and the prayers. I will know that while they are asleep on earth, they are yet praying for me and all of us in heaven. I will count their votes. □

The Rev. D. Lorne Coyle is the rector of Trinity Church, Vero Beach, Fla.

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BOOKS

Flying to Tombstone

By Gordon McBride. PublishAmerica. Pp. 313. \$24.95. ISBN 1-59129-743-5.

An Episcopal priest whose avocation is flying small airplanes, the Rev. Gordon McBride weaves together the Book of Common Prayer, the United States-Mexico border, an abandoned airport near Tombstone, Ariz., and questions of Christian ethics in his first novel, *Flying to Tombstone*.

The plot follows Jerry Hanning, a newly widowed priest and private pilot, in his search for a new life following the unexpected death of his wife. Fr. Hanning and his 9-year-old daughter, Sadie, move from Cincinnati to Tucson, where he takes up duties at St. Peter's Church, Bisbee. The neighboring St. Paul's, Tombstone, has recently merged with

St. Peter's in order to pull together enough funds for the salary of a part-time vicar. The parish dynamics which inevitably follow in a situation like this emerge realistically, as does Fr. Hanning's pastoral work among the Episcopalians of the scattered towns of Cochise County. All of the novel takes place during the condensed time-period of one Lent.

Fr. Hanning wrestles with questions of Christian responsibility and conscience when he encounters the plight of cross-border immigrants trying to reach the United States across difficult terrain. McBride is careful in his depiction of the human element of these questions for Border Patrol members as well as the illegal immigrants themselves. The author is at his best in crafting conversations, and in his depiction of the transformation of Jerry Hanning's grief and loneliness during the course of his encounter with this new place and its people.

Fr. McBride plans a sequel, picking up Fr. Hanning in the season of Pentecost.

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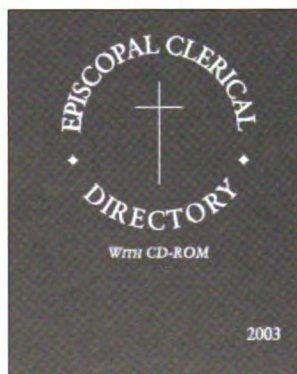
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The Almost Daily eMos

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Barbara Cawthorne Crafton

Church Publishing. Pp. 222, paper. \$14.95.
ISBN 0-89869-402-7.

Every parish priest and pastor looks for the most effective means of regular communication with members. Many use weekly, bi-monthly, or monthly newsletters, some use the weekly "bulletin," and in our technological age, many have discovered the Internet. This is the venue employed by Barbara Cawthorne Crafton as she communicated "rubber-hits-the-road" Christian living to the people of her cure. Literally hundreds have received these emails and have benefited from their practical wisdom. It is easy to identify with the experiences of this cleric because these experiences are common to humanity. As a priest she is priestly without being "priestly." These emails minister, they do not preach.

Approaching this little book, one is tempted not to read in order, but to seek material in the chapter titles that particularly catch attention at the moment. And this is acceptable. There need not be a seriatim delineation of the emails in order — they are complete in and of themselves and they say what is needed without further commentary.

This is not a scholarly work. It's not intended to be. It is pastoral, it is devotional, it is human reflection at its delightful best. For the lay person there is rewarding insight; for the preacher, there is a manifold store of illustrative material; for everyone there is refreshment and challenge. The author sees with more than eyes, and we, the readers, are grateful.

(The Rev.) Jeffrey A. Mackey
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life of prayer — a life that is marked by deepening awareness of God's presence and increasing capacity to respond in love. Her good humor brought forth laughter; her finely worked prose led me to reach for my journal to write out her words for reflection. This is a book to savor, to learn from, to delight in, to treasure. The essays could be used for adult education classes in the parish, and also for classes in spirituality.

*(The Rev.) Mary Earle
San Antonio, Texas*

Scarred by Struggle, Transformed by Hope

By Joan D. Chittister. Eerdmans. Pp. 111. \$20. ISBN 0-8028-1216-3.

In this short, straight-forward work, Benedictine sister Joan Chittister challenges the reader to reflect on struggle and loss as potential moments of deepening conversion and new life. With her

characteristic clarity, she encourages new perspectives on those moments when our lives are irrevocably altered, often through forces beyond our control or understanding. Her approach to a theology of struggle is much needed. She calls the church to account for rigidity and dogmatic ideology, while firmly proclaiming the good news of a God who births the new creation. This is theology done the way it should be—as ongoing reflection on lived experience, wrestling as Jacob did with the hardest aspects of human loss.

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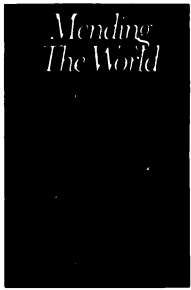
By the Rev. G. Epperly and Rabbi Lewis D. Solomon. Innisfree Press. Pp. 157. \$15.95. ISBN 1-880913-60-7.

The authors of this book, a United



Church of Christ/Disciples of Christ minister and a Jewish rabbi, have written what might be considered a handbook to help people find wholeness, healing and reconciliation in their lives and in the world. They use affirmations, and images that are shared by the two traditions, to explore what they believe are necessary new concepts of God and self in a world that has become a radically changed reality through science and religious pluralism.

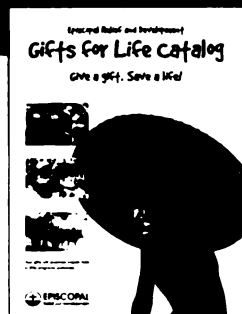
Readers who are strict traditionalists may find the first half of this book a particular challenge. The authors, self-identified "progressives," see God as neither impotent nor omnipotent in the events of the world, but as a companion working with humans to bring healing and transformation in their lives and relationships. The approach to such subjects as the role of Jesus, causes of good and evil, free will, and the purpose of prayer may be



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disconcerting to those who find it somewhat pantheistic.

The book leads the reader from theological thinking to practical ways of bringing love and healing into the difficulties and irrational events of life. While *Mending the World* is not one of those "feel-good" books, it does provide practical spiritual guidance for those grappling with hard questions.

Mariana Keene
Milwaukee, Wis.

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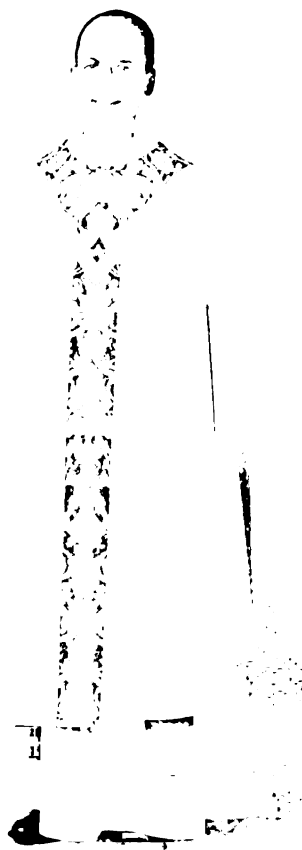
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The Spirit of Early Christian Thought

Seeking the Face of God

By Robert Louis Wilken.

Yale University Press. Pp. xxii and 368. \$29.95.
ISBN 0-300-09708-5.

This book is a stunning achievement aimed at the general reader. Wilken, a former president of the American Academy of Religion and currently the William R. Kenan, Jr., Professor of the History of Christianity at the University of Virginia, is a widely respected and prolific student of early Christian and patristic history. He is a committed believer as well as a felicitous writer.

Spirit is ostensibly about the writing of the Church Fathers, but each of the 12 chapters is made germane to present-day perplexities and challenges in the Church and in the world. Wilken approaches the Fathers by way of their faithfulness to "the evangelical tradition," which is the spiritual reasoning derived always from the Bible as read in the light of the gospels. "The very rootedness of biblical revelation drew Christian thinkers more deeply into the truth of things," he writes. "If the God in whom we live and move and have our being has been known in human flesh, God's face is evident in the things of this world. Turning toward the center was not a retreat from reason, but rather made their thinking bolder and more adventuresome. The first task,



then, was to attend to the precious gift that had been received."

From his latest book the reader can make no mistake that Prof. Wilken firmly believes that God created the universe, is its rightful owner, and that this fact has and will in the future alter human behavior significantly.

While many of the Fathers are discussed in *Spirit*, St. Augustine forms the backbone of the study. Wilken is convinced that the blessed author of *The City of God* has much to say to Americans living on the borders of great social change. Wilken shows how astute Augustine was in pondering the intellectual, spiritual, and social questions of his times. For Augustine, daily life itself is completely impossible without persons having faith in authority, and faith is related to reason only because of love.

The Spirit of Early Christian

Thought is rich in learning and insight. It is one of the best and most meaningful Christian books this reviewer has ever read.

(The Rev.) W.L. Prehn
Charlottesville, Va.

Lambeth Palace Library as recently as 1994, this edition distills the riches of several different versions of this text into readable, contemporary English. That David Scott does this while still preserving a good linguistic style is a credit to his work as a poet and translator, as well as to his familiarity with the prayers themselves.

Scott's introduction gives a short life of Andrewes (1555-1626), and an overview of his work as a translator of

the King James Version of the Bible, and as a preacher and bishop. We also read of their influence on the lives and writings of John Henry Newman and T.S. Eliot.

There is an inviting intensity about the prayers themselves, which move frequently between penitence and praise, and are filled with the words of

There is an inviting intensity
about the prayers themselves,
which move frequently
between penitence and praise.

Lancelot Andrewes

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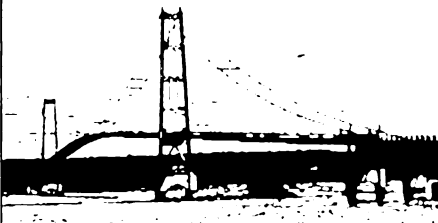


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*Richard J. Mammanna, Jr.
East Stroudsburg, Pa.*

Ruth & Naomi

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By Elizabeth Ruth Obbard, O.D.C. St. Anthony Messenger. \$8.95. ISBN 0-86716-503-0.

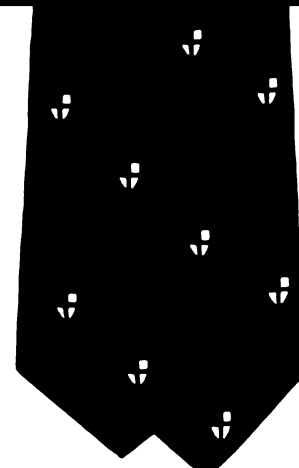
The author, an English Carmelite nun, compares the well-known story of Ruth and Naomi with her own life experiences, so that it becomes a sort of autobiography. As a child she longed for a mother's love and care. It was the loving, mentoring relationship between Naomi and Ruth which led her on a journey into the life of a religious living in community.

The Book of Ruth shows God at work through the daily experiences of the women in one family — unusual because most Old Testament stories speak only of the men. It is a tale of two journeys: From Bethlehem, where a terrible famine promises only starvation, to Moab, where there is food, and then from Moab back to Bethlehem to try to start a new life.

Each chapter closes with a prayer through which we can trace the author's own journey. She prays, "Lord, you are working out your purposes in the great web of human relationships whereby we are bonded one to another ..." And "Lord, May I never be afraid to return to you with trust ... who promises healing and new life."

*(The Rev.) Frances Ryan
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A concert or recording of music from a certain country or focusing on a single composer's work may sometimes prove less rewarding than one of a broader scope.

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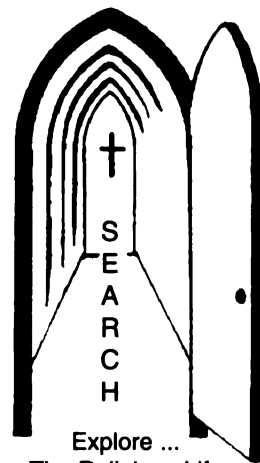


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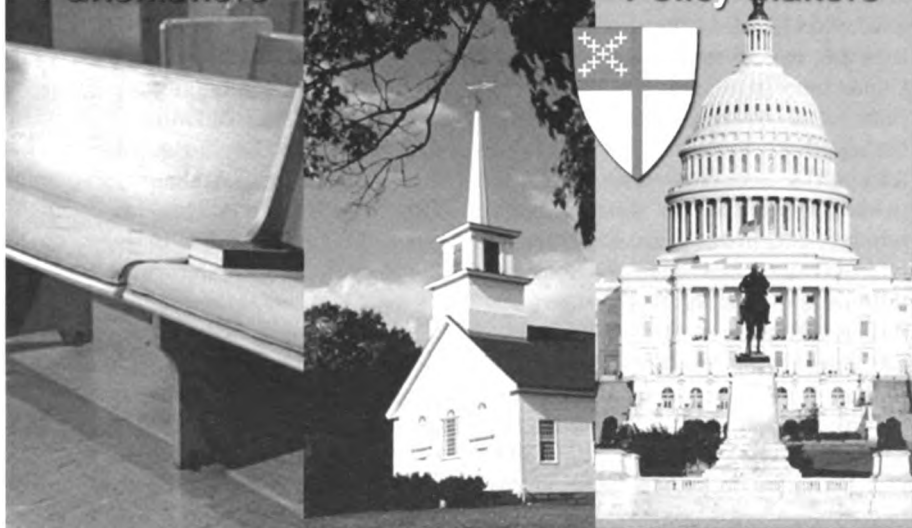
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Primates: 'A Crucial and Critical Point'

Anglican archbishops say the 'future of the Communion will be in jeopardy' if the Rev. Canon Gene Robinson is consecrated Bishop of New Hampshire.

Following two days of highly anticipated and lengthy sessions at Lambeth Palace in London, the primates of the Anglican Communion emerged from the tightly secured venue to announce that the Episcopal Church will not face immediate discipline for its controversial General Convention votes on human sexuality last summer. That possibility remains, according to a final unanimous statement released after the meeting which indicated that if the consecration of a non-celibate homosexual person as Bishop of New Hampshire proceeded as scheduled Nov. 2 "we recognize that we have reached a crucial and critical point in the life of the Anglican Communion and we have had to conclude that the future of the Communion itself will be put in jeopardy."

Cloistered behind the medieval battlements of Lambeth Palace, the primates met Oct. 15-16 in the most important pan-Anglican gathering since the first Lambeth Conference of 1867. And like that first Lambeth Conference, called by the Archbishop of Canterbury in response to a crisis of faith and order occasioned by a bishop, John Colenso of Natal, South Africa, the Primates came to London to decide what to do about a bishop whose election has unleashed theological and doctrinal divisions that may destroy the Anglican Communion.

The affirmation of the election of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire by the 74th General Convention on Aug. 5 and the formal acknowledgment that same-sex blessings are occurring, without disciplinary consequences, in some dioceses has brought the Anglican Communion to the brink of collapse. Prior to the meeting a majority of primates, comprised of most of the Southern Hemisphere, appeared to favor a firm line against

the Episcopal Church, with some calling for discipline and even expulsion. Other primates, particularly among those from industrialized countries, have stressed the importance of respecting geographical boundaries and questioned whether the Communion is empowered with disciplinary authority.

The meeting reportedly did not begin well for the Global South coalition when the Most Rev. Rowan Williams, Archbishop of Canterbury, suggested opening with the Holy Eucharist. The Most Rev. Peter Akinola, Archbishop of Nigeria and the primatial spokesperson for the Global South coalition, said he and the others were not in communion with the Most Rev. Frank T. Griswold, and would not participate if the Presiding Bishop of the Episcopal Church did. Archbishop Williams suggested that if all did not take part in the Eucharist, there would be no meeting. The Eucharist proceeded. Weaknesses in the coalition became further evident when the meeting opened officially and each primate was separately given about 10 minutes to expound on the theological and practical reasons why communion had been jeopardized between the Episcopal Church and his province.

When the expositions were mostly completed, the Primate of Ireland, the Most Rev. Robert Robin Eames, was made available around 4 p.m. on Wednesday afternoon for a brief, unplanned press conference at which he announced that there was unani-

mous consensus that the Communion was worth preserving and that he had never attended or been involved in a meeting at which "such openness, frankness and honesty" had been expressed. The primates continued to meet while Archbishop Eames con-



George Conger photo

The Rev. David Roseberry, rector of Christ Church, Plano, Texas, carries bound petitions produced at the AAC meeting in Dallas and delivers them to the primates in London.

ducted the press conference and the meeting on Wednesday did not conclude until after 9 p.m. The meeting ran longer than anticipated the following day as well.

If the theological argument in favor of discipline was weakened by participation in the Eucharist and the individual testimonies, the legal argument that the Anglican Communion was organizationally capable of administering discipline to an errant province was terminated by the Archbishop of Canterbury before it got started when



George Conger photo

Archbishop Eames talks to the press outside Lambeth Palace.

he said he lacked the canonical and ecclesiastical tools to apply discipline at present.

That issue will be addressed thoughtfully based on the primates' final statement which unanimously called on Archbishop Williams to establish a commission "to consider his [the Archbishop of Canterbury's] own role in maintaining communion within and between provinces when grave difficulties arise." The statement goes on to specify that the commission include "urgent and deep theological and legal reflection on the way in which the dangers we have identified at this meeting will have to be addressed." That part of the commission's work is requested within 12 months.

"It is clear that recent controversies have opened debates within the life of

our Communion which will not be resolved until there has been a lengthy process of prayer, reflection and substantial work in and alongside the commission which we have recommended."

Bishop Robert Duncan of Pittsburgh was "cautiously optimistic" about the outcome of the meeting prior to its start and expressed gratitude for the primates' work at the conclusion. Bishop Duncan, along with Bishops John W. Howe of Central Florida, Jack Iker of Fort Worth, and Daniel Herzog of Albany presented the case for intervention by the primates in the "pastoral emergency" in the American Church to a group of primates, led by Archbishop Akinola, at a private meeting held at St. Paul's Church, Robert Adam Street, London, on Oct. 14. The Rev. David Roseberry, rector of Christ Church, Plano, Texas, and host of the AAC-sponsored conference in Dallas the previous week, delivered to the gathering of 17 primates the signed declarations from the "A Place to Stand" conference.

Hastily moved to St. Paul's from All Souls', Langham Place, after *The Times* revealed the location of the meeting the previous day, the American delegation of four bishops, and AAC president, the Rev. Canon David Anderson, board member the Rev. Canon Martyn Minns, rector of Truro parish, Fairfax, Va., and advisor Professor Christopher Seitz of St Andrew's University, Scotland, along with representatives of the Anglican Mainstream, a group of English evangelicals formed during the Jeffrey John affair, discussed the consequences of inaction by the primates. Should the primates fail to admonish or discipline the American Church, the AAC said, traditionalist dioceses and parishes would see tremendous losses in membership and financial support as people abandoned the

Episcopal Church over the "apostasy" and "heresy" espoused by General Convention.

The primates gathered at St Paul's told the AAC that they supported the call for reform and renewal of the Episcopal Church. The Archbishop of the West Indies, the Most Rev. Drexel Gomez, the AAC was told, had met privately with Archbishop Williams that morning, and had shared with him the five-point plan prepared at a meeting of primates Sept. 26 in Nairobi. Archbishop Gomez reported, in the words of one of the participants, that Archbishop Williams "has given signals that he is on our side." A second participant in the meeting told *THE LIVING CHURCH* that Archbishop Williams had agreed to at least "75 percent of what we wanted, and there may be a further 20 percent that is do-able."

'Godly Admonition' Sought

Based upon two studies, "To Mend the Net" and "True Union," the five-point plan would first call for the affirmation of the 1998 Lambeth Conference statement on human sexuality. It would also seek a formal declaration that the Episcopal Church and the Canadian Diocese of New Westminster had violated Church teaching as summarized in the Lambeth declaration. The primates would issue a "godly admonition" coupled with a call to repentance given to the American Church and Bishop Michael Ingham of New Westminster. If they did not recant their errors and persisted in following a course of conduct and teaching contrary to the mind of the wider Church, disciplinary measures would be taken. The American Church and New Westminster would be expelled from the Anglican Communion and a new reformed ecclesial body would be reconstituted in North America in communion with Canterbury and the Anglican Communion.

Following the meeting, Bishop Herzog said the primates unequivocally supported four of their five points, with the fifth — discipline — still a possibility in the future.

(*The Rev.*) George Conger

Southwest Florida Awaits Response from Primates

Delegates in the Diocese of Southwest Florida chose to recess the annual convention and thereby postpone a decision on a controversial resolution to withhold its contribution to the program portion of the General Convention budget until after the emergency meeting of primates in London concluded on Oct. 16. The decision came at the end of a seven-hour business session in Punta Gorda Oct. 11.

"I know that many would like to see swift, immediate and more concrete action in response to what they understand to be a departure from the core teachings of this Church," said the Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida, in his address. "However, it is far too easy to make decisions out of anger and frustration that we might regret as the future unfolds."



Jim DeLa photo

Bishop Lipscomb (center) at the opening Eucharist in Southwest Florida's convention, with convention guest, the Most Rev. Tomas Millimena (left), *obispo maximo* of the Philippine Independent Church.

Under the conditions of a separate resolution approved by voice vote halfway through the business session, a decision on when the convention will reconvene will be made within two weeks. Bishop Lipscomb called for the recess during his convention address. "I appreciate the frustration and strong feelings on all sides of the current debate regarding questions of human sexuality and our life and teaching as a Church," he said. "It is my prayer that we would not constrain the mission of the whole Church out of our frustration or anger."

In his address, Bishop Lipscomb repeated his opposition to churches withholding funding as a means of protest, saying such behavior flirts with the worship of mammon. But he also conceded that a temporary option for congregations "to act in the integrity of their conscience" may be an appropriate pastoral response. He then proposed a resolution that would allow a congregation, for the year 2004 only, to request the percentage of its apportionment that would be sent to the national church to be redirected toward mission work in the Dominican Republic.

Each congregation gives 10 percent of its total budget to the diocese, which in turn sends 18 percent to 20 percent of its total budget to the national church. That translates to around 2 cents for every dollar put into a collection plate.

The Rev. Fred Robinson, rector of Church of the Redeemer in Sarasota, spoke in favor of the resolution, saying he spends up to two hours a day dealing with parishioners' concerns that the church has strayed from biblical truth. "They cannot, in good conscience, have any of their money go to the national church, which, they perceive, correctly or incorrectly, to be a great part of this problem."

But the Rev. Tom Damrosch, rector of St. Paul's, Naples, said more thought is needed before making such a decision. Also, he said, the resolution forces every congregation to consider withholding funds. "It puts the issue of financial blackmail on the agenda of my vestry meeting next month. I believe this resolution is jumping the gun."

The convention approved a \$2.7 million budget for 2004.

Jim DeLa

Bishop Griswold will not Join in Florida Consecration

Shortly after his departure for an emergency meeting of the Anglican Communion primates in London, Presiding Bishop Frank T. Griswold issued a public letter informing the Bishop of Florida that the Rt. Rev. Charles E. Jenkins, Bishop of Louisiana and president of Province 4, would serve as chief consecrator at the ordination of the Rev. Samuel J. Howard as Bishop Coadjutor of Florida [TLC, Oct. 26].

"I am saddened by the interpretation you have placed on my desire to meet with the clergy and preside at the ordination and consecration of the bishop coadjutor," Bishop Griswold wrote.

On the closing day of the American Anglican Council meeting in Dallas Oct. 7-9, the Rt. Rev. Stephen H. Jecko publicly accused Bishop Griswold of abusing his office, both for taking a side on controversial General Convention votes on human sexuality, and for what Bishop Jecko said was an attempt to manipulate into a media spectacle the back-to-back consecrations of the bishops-elect of Florida and New Hampshire. After General Convention consented to the consecration of a homosexual person as Bishop Coadjutor of New Hampshire, the Roman Catholic Diocese of St. Augustine reversed its decision to let the Episcopal diocese use a large Roman Catholic building if Bishop Griswold insisted on participating.

After first insisting in a public letter that he must participate in the Florida consecration, Bishop Griswold later said he had changed his mind "out of my consideration and concern" for Bishop-elect Howard and his family, and he hoped that he would have an opportunity to visit the diocese in the future "when there is less rancor."

San Antonio Rector Elected Coadjutor in West Texas

While sitting in an airport after General Convention last summer, the Rev. Gary Lillibridge, 47, wrote to members of his parish, St. David's, San Antonio, about possible consequences locally. A member of the clergy deputation from the Diocese of West Texas, he had voted against condoning same-sex blessings and giving consent for the consecration of a sexually active homosexual as bishop. A modified version of his document to his parish probably helped him to be elected Bishop Coadjutor of West Texas at a special convention Oct. 11 at St. Luke's, San Antonio.

Fr. Lillibridge was elected on the fourth ballot from a field of 11, all of whom were nominated from the floor. Prior to the election, clergy and laity eligible to vote could submit names to the standing committee who ran background checks, but did not otherwise screen what were called "potential nominees."

The Rev. Kevin Martin, director of vital church ministries at Christ Church, Plano, Texas, made a strong showing on the first ballot. Thereafter, the election narrowed to a two-way contest between Fr. Lillibridge and the Rev. Ned F. Bowersox, rector of Good Shepherd, Corpus Christi, Texas.

The other nominees were: the Rev. Nancy G. Coon, vicar of Holy Spirit, Dripping Springs, Texas; the Rev. Canon Robert F. DeWolfe, canon missionary for the Eastern Convocation of West Texas; the Ven. Donald D. Lee, archdeacon of West Texas; the Rev. Katherine M. Lehman, rector of St. Bede's, Menlo Park, Calif.; the Rev. G. Thomas Luck, rector of St. Mary the Virgin, Falmouth, Maine; the Rev. Kenneth T. Parks, rector of St. Bartholomew's, Corpus Christi; the Rev. Gregg L. Riley, rector of Grace Church, Monroe, La.; and the Rev. Charles G. Woehler, rector of St. Thomas', San Antonio.

Prior to becoming rector of St. David's in 1998, Fr. Lillibridge served as archdeacon in West Texas for three years. A 1982 graduate of Virginia Theological Seminary, he served a number of other cures in Texas prior to his becoming archdeacon in 1995. He is married with two daughters, ages 14 and 12, and a son, 10.

In his reflections on General Convention, parts of which were later incorporated into his response to a question submitted to all potential nominees about local challenges posed by General Convention, Fr. Lillibridge pointed out that a theology committee report to the House of Bishops recommended against a legislative solution at this time and said that the Diocese of West Texas will require further broad-based dialogue before any same-sex blessings are likely to occur locally.

The bishop-elect will succeed the Rt. Rev. James Folts as diocesan bishop when he retires.

Pending consents, the consecration will be Feb. 21, 2004.



Fr. Lillibridge

		WEST TEXAS							
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Ballot		C	L	C	L	C	L	C	L
C = Clergy; L = Laity									
Needed to Elect		57 149							
Bowersox		27	61	33	73	44	86	41	107
Coon		5	6	1	2	0	1	0	0
DeWolfe		5	19	2	14	1	6	0	0
Lee		10	37	15	39	9	25	2	4
Lehman		14	17	10	17	2	3	0	1
Lillibridge		20	59	30	87	44	143	68	180
Luck		3	10	1	3	1	0	0	0
Martin		20	41	18	47	11	32	1	3
Parks		3	21	1	4	1	1	0	1
Riley		1	3	0	0	0	0	0	0
Woehler		5	23	2	11	0	0	0	0

In Close Vote, North Dakota Stands by General Convention

A resolution registering "disagreement with and opposition to" the General Convention's actions regarding sexuality issues as "contrary to the teachings of scripture" was defeated in a close vote by delegates to the convention of the Diocese of North Dakota Oct. 3-5 in Minot.

Another resolution about sexuality failed because it was introduced after the deadline.

A third resolution, modeled after one adopted by the Diocese of Pittsburgh [TLC, Oct. 19], was rejected by the convention after being ruled unconstitutional for attempting to nullify the actions of General Convention.

The Rt. Rev. Katharine Jefferts Schori, Bishop of Nevada, was chaplain and preacher for the opening and closing Eucharists.

Because Bishop Andrew H. Fairfield retired in August, members of the standing committee presided.

The convention delegates adopted a balanced budget of \$658,541.

BRIEFLY...

The synod of the **Diocese of Melbourne** voted by an overwhelming margin to break ranks with the other dioceses in the Anglican Church of Australia by removing all obstacles to the ordination of female bishops during its meeting Oct. 10. Many observers had expected that synod would await a decision from the national synod scheduled to meet next in October, 2004.

Canadian Metropolitans Send a Warning

Amid news that an 11th congregation had voted to disassociate from the Canadian Diocese of New Westminster and affiliate with the dissenting Anglican Communion in New Westminster (ACiNW), the five metropolitans in the Anglican Church of Canada released a public letter Oct. 9 stating their determination to use ecclesiastical and canonical discipline if necessary to ensure that the Anglican Church of Canada is allowed to continue its evolutionary progress toward the full inclusion of gays and lesbians in all aspects of the life of the church.

The New Westminster annual synod in June 2002 voted to implement a rite of blessings for same-sex unions. The ACiNW members declared themselves "out of communion" with synod and the local bishop and appealed for alternative episcopal oversight. Speaking to the issue of disciplining ACiNW members and supporters including specifically, the Rt. Rev. Terry Buckle, Bishop of Yukon, who has extended "pastoral oversight" to the 11 ACiNW congregations, despite the express written consent of the Bishop of New Westminster, the Rt. Rev. Michael Ingham, the five Canadian metropolitans said:

"It is rather, those who intervene from outside the Anglican Church of Canada, and those within who do not abide by the church's order, who undermine the necessary and difficult conversation in which members of the General Synod will engage."

The Essentials Council, a Canadian Anglican group of which the ACiNW is a member, said afterward that the metropolitans' long-standing refusal to respect doctrinal boundaries, such as the acceptance of same-sex blessings in New Westminster, was the source of the current discord over human sexuality. "In light of this, we find it preposterous that the metropolitans consider the threat to the Anglican Communion to be the responsibility of Bishop Buckle," they concluded.

Alaska Vote Postponed

After nearly a full day of professionally facilitated conversation, clergy and lay deputies from the Diocese of Alaska decided not to confront the actions of General Convention until after a year of "prayerful conversation." The convention, held in Juneau Oct. 2-5, voted 57-14 to remain in communion with one another during the year, and voted to postpone voting on a resolution that asked the diocese to repudiate the consent for a homosexual bishop to be consecrated.

The delegates, however, reaffirmed "the Christian ideal that marriage is a place for heterosexuality to be expressed" in a resolution affirming the church's position that same-sex blessings are not supported by scripture. It neither condemned nor embraced homosexuality specifically.

"We have opted to say something positive rather than something negative," the Rt. Rev. Mark MacDonald, Bishop of Alaska, was quoting as saying afterward to the *Anchorage Daily News*.

The Rev. James A. Basinger, rector of All Saints' Church, Anchorage, sponsored the resolution which sought to disassociate the diocese

from the General Convention votes.

"We had a packed hearing Friday night where people spoke most passionately about the issues," he said. "Then on Saturday, we spent all day with a facilitator talking about homosexuality. By the time it got to the floor, emotions on both sides were pretty frayed."

Fr. Basinger said many of "the most impassioned" remarks came from rural leaders, some of whom questioned whether it was even possible to remain in communion.

Although he doubts that a sexually active homosexual bishop is good role model, the Rev. Trimble Gilbert of Arctic Village told AP he believes that rural Alaskan parishes "are not going to give up" on the Episcopal Church since it has been good for rural Alaska for more than a century.

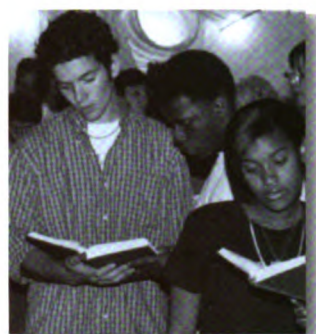
Fr. Basinger, who attended the American Anglican Council meeting in Texas, said "We are simply waiting to see what emerges from Lambeth," at the meeting with Archbishop Rowan Williams.

In other business, a budget of \$840,207 was adopted with a "slight deficit of under \$7,000," said Suzanne Krull, diocesan administrator.



Sharon Cassell photo

Youth group members of St. Joseph's Church, Boynton Beach, Fla., receive communion during a recent pilgrimage to the priory in Lindisfarne (the Holy Island), England.



125 YEARS
A LOOK BACK AT 125 YEARS
OF THE
OF COVERAGE OF THE
LIVING
EPISCOPAL CHURCH FROM
CHURCH
THE SUBLIME TO THE RIDICULOUS



THE CHURCH'S FORWARD MOVEMENT.

TO THE EDITOR OF THE LIVING CHURCH.

Truer words than those in your editorial of Oct. 26th (1901) never were penned:

"Christian unity under such a narrow sectarian name as Protestant Episcopal is not only impossible but the thought is absurd. Whatever else may stand in its way it is absolutely certain that this does."

A Bishop some years ago said that "the American people seem to have no consciousness of the sin of schism;" but has the Church of the United States such a deep, abiding consciousness as will the more lead to casting out everything of a schismatic character or that which generates or encourages the sect spirit?

FROM THE EDITOR

This special section is presented in celebration of the 125th anniversary of THE LIVING CHURCH.

It is not intended to be a brief history of the magazine or of the Episcopal Church. Rather, it highlights historical developments of the Church as presented on the pages of THE LIVING CHURCH. We are proud to have served the Episcopal Church for 125 years. Many magazines have come and gone during that time, and we are grateful to God that this publication has not only survived, but has increased its number of subscribers during this milestone year. During its lifetime there has never been a shortage of the news and views of the Episcopal Church to present on its pages. Our independent perspective has afforded us the opportunity to take a unique look at the Episcopal Church and to share with our readers what we have seen. Perhaps the fifth Bishop of Fond du Lac, the late Rt. Rev. William H. Brady, summed it up best: "The Episcopal Church - I wouldn't have missed it for anything."

David Kalvelage
executive editor

TWO PREVALENT ERRORS

Nov. 9, 1901

TO THE EDITOR OF THE LIVING CHURCH:

ON SITTING DOWN TO PRAY: *The First* is the supposition or assumption, that people are worshipping God, while vast numbers of them are sitting idly on their seats, doing nothing except listening to prayers, praises, and sermons - in other words, to acts of devotions, etc., rendered by others - as though they would worship God by proxy....

When St. Paul told the women at Corinthos that they should wear something on their heads in church he gave this reason - "Because of the angels" (1 Cor. xi.10). When the angels worship God they fall on their faces. How they must wonder when they see men and women sitting down to pray, and perhaps leaning forward with their face in their hand.

The Second grave error, to which I would call attention and warn against, is the shockingly irreverent habit of sitting in time of solemn prayer to Almighty God. Our own sense of the fitness of things ought to teach people better. Would one enter a house and address the master or the mistress sitting?


An Expression of Regret To the Editor of the Living Church

In a letter in the correspondence columns of The Living Church of the 5th, entitled therein "The Bishops in the English Province of York," I stated that his Grace the Archbishop of York had become "almost implacably antagonistic to the Catholic party." I now wish to express sincere regret for using the "implacably" and also beg leave to further revise the clause of the passage so as to read: "while apparently not much in sympathy with the Catholic Movement."

Paul E. Kelly

San Gordon Correspondent

“All history,” writes Margaret Atwood,
“is written backwards.”



Chapel Consecration, 1901



Consecrated in 1874, the Rt. Rev. James Theodore Holly – the first African American Bishop



A gathering of catholic Anglican and Orthodox clergy, 1933

We cannot do otherwise than to stand in our own time, looking back at our path, and our view is influenced by our vantage point. Perhaps it is inevitable that a look at the history of THE LIVING CHURCH will reveal certain similarities to our current reality, yet there seems to be a pattern stronger than mere interpretation. Nothing is so constant as change, and nothing so prevalent as bickering over that change. Whether that change is progress or degeneration has always been a matter of debate. Some say it's the best of times, others insist it's the worst.

“It was the best of times,
it was the worst of times...”

Copies of THE LIVING CHURCH from the very early years are difficult to come by, but clues have been left by previous anniversary celebrations. We know that the magazine was established on the foundations of a former periodical, *The Province*, which had been published for the Diocese of Illinois. It can be said with some certainty that the first issue was dated Nov. 2, 1878, and that it was 24 pages long. A year's subscription cost \$3.00 and the paper originally sold in the Midwest only. Issues of the day revolved around the still popular polarity of “high” and “low” churchmanship, and the early editors used their supposedly non-partisan publication to take shots at the “ritualists.” This was, according to the Semi-Centennial issue, “then the popular indoor sport in the Church.” Other early stories included the influencing of New Jersey's episcopal election by the appearance of a bat during the favorite candidate's sermon, and grumbling over glitches in the still-new United States postal system. The prayer book revision of 1892 elicited a series of constructive criticism from the Rev. William J. Gold. Much of what he wrote for TLC influenced the revision, and launched the magazine as a public forum in which issues of churchmanship were debated. This lofty tone did not prevent the publication of less cerebral diversions, such as serial stories. Written in the innocent romance common to the age, they dealt with such weighty issues as Maurice's betrothal to Phoebe, who loved him truly despite her superior fortune. “Who so happy now as Phoebe, and yet her joy was not unalloyed.” Fathers were forever doting, mothers serene and vicars affectionate in a manner which today would see them divested of their positions.



Young cleric, 1901

“...it was the age of wisdom,
it was the age of foolishness...”

Imagine the fragile sensibilities of turn-of-the-century Protestant Episcopalians as they opened their Nov. 17 copy of *THE LIVING CHURCH* to discover a two-page photo of a gathering of bishops...in miters and copes! Unheard of! Scandal! This was not the Episcopal Church, certainly, but some Romish perfidy! The famous “Fond du Lac Circus” had gathered for the consecration of the Rt. Rev. Reginald Heber Weller as bishop coadjutor of that diocese. Letters, already an enormous bulk of the magazine, stuffed the mailbox to overflowing as readers voiced their outrage. In response, and perhaps to quell the notion that the church had suddenly lurched papist, TLC began running occasional pictures of fully vested bishops from other of the world’s churches. It was as if the editor was saying, “We’re not the only ones playing dress-up!” Such solicitude for the education of the readership seemed to rule the day, as articles on theology ran up against tips on the removal of grease stains and advice for healthy eating.

“The Evil of the Protestant Name” was a topic of discussion prior to and well beyond the teens, though there seems to be precious little support for the moniker in the pages of *THE LIVING CHURCH*. One wag recommended changing the name to *The Church* to clear up any suggestion of bias. Rumblings of a prayer book battle were already sounding in 1914, as people dug in their heels early to fight change. One of the undeniable changes of the time was the growing number of divorces, a topic not unfamiliar to modern readers. The question centered mostly around whether or not to recognize second marriages, and how the attitude the church took on this matter would signal its position in relation to many other denominations. Such weighty matters played out in a nation and a church which was gaining confidence by the year and engaging in a grand new project. On May 2, 1912, Morning Prayer and the Litany, said in the Bethlehem Chapel of the Nativity, made up the first service held in what would become Washington National Cathedral. Such optimism would be cut off suddenly in an event most accurately compared to massive stroke as the nations of Europe launched man’s best attempt at recreating hell. TLC published an open letter to President Woodrow Wilson, pleading that he intervene for peace. The attempt did not succeed, and the pages of the magazine soon carried news of the war, as well as prayers for its end.



al Church – I wouldn't have missed it for anything.”

– The Rt. Rev. William H. Brady, fifth Bishop of Fond du Lac



Episcopal and Orthodox clergy gather in Fond du Lac in 1901 for the consecration of the Rev. R. H. Weller as Bishop Coadjutor of Fond du Lac. This photo, which caused quite a stir at that time, has come to be known among readers as “the Fond du Lac Circus” and appears on occasion in *THE LIVING CHURCH*. Those pictured are, front row from left: (2) Isaac Lea Nicholson, Bishop of Milwaukee; (1) Charles Grafton, Bishop of Fond du Lac, and (3) Charles Anderson, Bishop Coadjutor of Chicago. Second row: (4) Anthony Kozlowski, Polish National Catholic Church; (5) G. Mott Williams, Bishop of Marquette; (6) R.H. Weller, Bishop of Fond du Lac; (7) Joseph Marshall Francis, Bishop of Indianapolis; (8) William E. McLaren, Bishop of Chicago; (9) Arthur L. Williams, Bishop coadjutor of Nebraska; (10) Fr. John Kochuroff and (11) Fr. Sebastian, chaplains to the Russian bishop; and (12) the Rt. Rev. Tikhon, Russian Orthodox Bishop of Alaska and the Aleutian Islands.

“...it was the epoch of belief,
it was the epoch of incredulity...”

Change the Prayer Book? NEVER!

What issue is more familiar to the Episcopal Church than angst over prayer book revision? The 1928 version was still in discussion, yet throughout the decade letters and articles abounded on its inherent deficiencies, as well as its obvious merits. One correspondent, perhaps caught up in Lindbergh fever, mourned the proposed version's lack of prayers for aviators. “We surely want our new book to be up to date in every respect, not a volume interesting to antiquarians...” Such squabbles over the prayer book seemed rather petty for a few weeks as the very nature of creation was brought into question in the sleepy town of Dayton, Tenn. Seen by some as a colossal struggle between good and evil, and by others as a farce worthy of a circus tent, the Scopes “Monkey” Trials of 1925 elicited mixed reaction from the editors of the magazine. The simple, naïve and uneducated faith of rural America was held up as an example of why the Episcopal Church needed to pay more attention to that population lest the entire countryside become one of “ultra-protestantism.” Yet Clarence Darrow drew no admiration for his caustic defense in the case and William Jennings Bryan was admired as a man standing up for his beliefs, albeit on shaky ground.

In 1926, the Anglo-Catholic Congress met in Milwaukee, the buckle on the “Biretta Belt” and home to THE LIVING CHURCH. The magazine devoted several issues to a preview of and reflection on the 1926 Congress. And threading through the decade were occasional reports of a drop in membership as parishes cut from their lists members who were inactive. This action, seemingly one of mere accounting, reflected a new vision of church membership. Christians were no longer to simply hear the word; they were to act upon it. TLC served as a forum as church leaders, and readers discovered what this new mission meant. Part of that new definition would include a hope for unity in Christ's church. In 1927, the first World Conference on Faith and Order met in Lausanne, Switzerland, to discuss church unity, and almost every week's issue contained some reference to the South India Scheme to unite all of Christianity into one church.



Above: Participants of the Anglo-Catholic Congress process to Milwaukee's All Saints' Cathedral in 1926.

Below: The Guild Hall, now home to The Living Church Foundation, appears in background.

Protestant or catholic?

Continuing the high/low debate into the 1930s, much was written about the nature of the Episcopal Church, whether protestant or catholic. Articles and letters sounded on both sides of the argument, including a humorous discussion about diagnosing and treating “Roman fever.” Such exchanges tended to devolve into quibbles over the proper definition of “protestant” as it had been applied to the Episcopal Church. To one such definition came the reply – “I have no desire to discuss the merits of Mr. Martin’s explanation but should like to state that he is quite mistaken in crediting it to any instruction which he received during the year he spent at Bexley Hall.” The conflict was familiar, as it had been with Anglicanism from the days of Henry VIII, but it was being fought on new ground. By this time vestments and altar crosses, once considered very “high church,” were in common use in many places. The Catholic Revival had tugged the *via media* into “ritualist” territory and new battle lines had been drawn. Another term which drew momentary redefining was “cathedral.” While it might seem a cut-and-dried definition, in the Diocese of Southern Ohio the word would soon refer to a sleek new trailer as Bishop Hobson took to the road. The magazine gave its general approval to the plan, but warned that “...you never know when you may turn a corner and find the cathedral bearing down upon you at a great rate with a dizzy dean at the wheel, a cannon mounted on either side.” The perceived flippancy of this remark, of course, prompted a letter of complaint but the notion seemed to catch on and inspired a number of trailer churches and chapels. These minor squabbles were eventually overshadowed by the weightier issue of war as Europe and the world was plunged into conflict once again. “Do We Really Want Neutrality?” asked one editorial. The answers through the years were less than certain.



The Living Church
January 21, 1928

ROME HAS SPOKEN

To the Editor of The Living Church:

Pope Pius X has declared that *all* Anglicans are Protestants until they become Catholics. And they do not become Catholics until they *do*. Glory be to God on high! This should certainly end the antics of some of our straddling “fathers” in Anglicanism.

U.D. ECHOLS.
New York City.

[Unfortunately this editor cannot accept the word of the Pope as final. If our correspondent does, it is perfectly true that no option remains to him but to make his submission to the Pope.—EDITOR L. C.]



Episcopal services in the 43rd Division area

“...it was the season of Light,
it was the season of Darkness...”

U.S. AT WAR!

The introduction of the glossier, jazzier *Layman's Magazine* took place in 1940. THE LIVING CHURCH continued in its stately way, maintaining an air of scholarly contempt for flashy layouts or graphics, giving the new publication the mission of attracting a younger readership. The parent magazine continued to debate the morality of war, changes in the liturgy, and the still-lingering question of catholic/protestant worship. Meanwhile *Layman's Magazine* featured stories such as “Parson Crashes Hollywood” and “Pancakes for Shrove Tuesday.” Circulation never grew to sustain the new venture, and in September of 1941 it was absorbed into TLC. The result was a hybrid both substantial and slick.

As conflict raged across the globe the pages of TLC served both as forum for discussing Christians' response to war and as a welcome reminder that the earthly kingdoms now struggling mightily were not the ultimate authority. When the United States entered the conflict, TLC's editor, Clifford Morehouse, joined the Marine Corps and served as a combat historian in the Pacific theatre. Day-to-day affairs were entrusted to managing editor Peter Day, while Morehouse sent regular dispatches from the field. When Germany surrendered in May of 1945, the tone of the magazine was joyful thanksgiving and a commitment to build a better world. A few months later there was again rejoicing, but this time it was tempered by alarm at the methods by which Japan was defeated.

Though war absorbed most of the nation's attention, the magazine found plenty of room to report and analyze conflict of a more domesticated variety, such as the ever-popular topic of divorce and a possible union with the Presbyterians.

KEEP YOUR CHURCH
with them



One of the posters used by the Army and Navy Commission in its drive to promote the work of the Church in the armed forces.

President Roosevelt and Royalty



U.S. IN CHURCH!



The family who prays together, stays together.

The Nazis were defeated, the world made safe for democracy, and TLC turned its attention to communism, evangelism, outreach, and, of course, high/low/broad church issues. The pews were packed as returning soldiers started families and brought the kids to church. While this explosion in attendance was welcome, a nation of citizen soldiers released from active duty did create a sometimes quirky effect in the church. This Christian soldier ethic was exemplified by an article about the “fine crowd of two-fisted, attractive, enthusiastic and well-informed churchmen” who gathered like an army unit to learn and teach the beliefs and work of the Church. It was a time in which Episcopalians saw their place in a larger picture, reaching out to the world in a spirit of mission and ecumenism. Numerous articles reported, encouraged and reflected on the Church’s outreach and responsibility to the world. “God is concerned in everything that affects man,” one such entry asserted. “The Church cannot withdraw into a corner to deal with a private specialty called religion, and leave vast areas of human life outside its concern.” Some of the strongest proponents of social activism were from the Women’s Auxiliary, yet when TLC supported women as members of the vestry there were angry letters.

The era of growing social responsibility also saw the rise of one of the Church’s first media stars, Bishop James A. Pike. The new technology of television brought him national attention and influence, prompting one churchman today to proclaim, “Everywhere you turned, there was Bishop Pike!” He was certainly prominent in TLC both as a source of news and author of guest editorials. Perhaps a better phrase would be, “every page you turned, there was Bishop Pike!”

557 General Hymns
65. 65. D., with Refrain

ST GERTRUDE ARTHUR S. S.
In march time

1 On-ward, Chris-tian sol - diers, March-ing as to war, Wi
 2 At the sign of tri - umph Sa-tan's host doth flee; O
 3 Like a migh-ty ar - my Moves the Church of God: B



*Onward, Christian soldiers!
 A group of “two-fisted, attractive, enthusiastic and well-informed churchmen” set off from The General Theological Seminary in New York City.*

- ing on be - fore! Christ,
 to vic - to - ry! Hell's ic
 re the saints have trod; We a



“...it was the spring of hope,
it was the winter of despair...”

In the early 1960s, the pages of *THE LIVING CHURCH* reflected more the decade previous than the tumult that was to envelope America in the decade to come. Everyday issues of churchmanship, important in their own right, dominated pages where one might expect to see discussions of civil rights. Even the shattering gunshots of Nov. 22, 1963, failed to substantially distract the magazine from discussion of college ministries, church design, missionary work, and the phenomenon of the guitar Mass. The world outside the church door was changing, and the magazine seemed determined not to notice. By the later years of the decade attention did turn to matters of social justice, driven in no small part by the controversial and ubiquitous Bishop Pike. His iconoclastic and, to some, Quixotic quest for a more comprehensive Church led him into territory many considered heretical. In one of the more startling metaphors of recent history Bishop Pike and his [third] wife, during a visit to the West Bank in 1969, took a wrong turn in the desolate Judean Desert. They left their car and became separated. Mrs. Pike found her way to help, but the bishop perished in the wilderness.



With or without Bishop Pike, social activism had come to *TLC*. As if in counterpoint, the Oct. 12, 1969 issue included a controversial reprinting of the “Black Manifesto,” with a forward by James Forman in which violent uprising was directly recommended. Meanwhile, the United States became more involved in Vietnam and the magazine, though trying to remain neutral, ran several articles questioning the morality of the conflict. All of this was taking place, as usual, against a backdrop of rumbling over – what else? The proposed revisions to the prayer book.

Photos at top of page: Civil rights march; prayer vigil at the White House; and The Rev. Dr. Martin Luther King, Jr. supported by clergy, nuns, and laity of both the Episcopal and Roman Catholic churches. Inset photos: above right, the “welcoming” committee barring an interracial group from attending services at an Episcopal church in Selma, Alabama, and below, continual newsmaker, Bishop Pike.

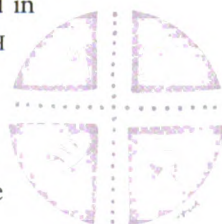


“None of us will,
I am convinced,
live to see a
woman bishop...”



Episcopalians have always agreed on one thing – that prayer book revision necessitates argument. This shouldn't come as any surprise, as we are united not by a Book of Common Dogma but by Common Prayer. When someone wants to muck about with that prayer we get testy. The 1970s proved this a hundred times over, as General Conventions through the decade came closer and closer to authorizing a new BCP. Both reformists and traditionalists wrote passionate articles, editorials and letters on the subject. Whether these submissions helped the church to better understand itself, or simply acted as a vent for frustration is still to be determined. It was an era of change, as prevailing attitudes toward women's roles in the church were challenged. One guest editorial suggested ordaining women with the idea that “none of us will, I am convinced, live to see a woman bishop...and because I doubt that any present reader of this will see a woman rector.” History, as we know, has proved him wrong. As barriers began to crumble, focus turned to the church's attitude toward homosexuality. Rhetoric was brought to a boil when Bishop Paul Moore of New York ordained Ellen Barrett, an openly gay woman, to the diaconate in 1976 and the priesthood in 1979. In the midst of this maelstrom, THE LIVING CHURCH did manage to dispense some all-important advice – “Should You See *The Exorcist?*” – and to muse over the perennial question of a some-day reunion of the Church Catholic and whether or not the Roman papacy would be central to such a reunion.

Beginning at top, left: the ordination of Jacqueline Means, the first woman legally ordained to the priesthood; Carter Heyward and Alison Cheek of the 'Philadelphia Eleven' at an anniversary liturgy; and part of the group of female bishops meeting for the first time at Lambeth in 1998.



Fr. Porter and the Most Rev. and Rt. Hon. the Archbishop of Canterbury, Robert Runcie.



“You have company, Fr. Porter...”

Discussions and arguments over church matters never obey the rules of decade demarcation. Into the 1980s spilled continuing strife over the recently adopted 1979 BCP, as well as growing pains associated with the ordination of women. It seemed to be the age of the armchair editor, as various issues were debated most ferociously in the letters section, often going back and forth between two individuals. Readers continued the occasional volley for a few years over this and similar hot-button topics, eventually cooling off as it became apparent that no amount of letter writing was going to change the new reality. THE LIVING CHURCH again turned its attention to matters of ecumenism; after years of dialogue an agreement seemed imminent between Episcopalians and the

largest body of American Lutherans. Pope John Paul II was not to be outdone in overtures to Anglicans, and in late May of 1982 he paid the first-ever papal visit to England. It was 1,400 years after Pope Gregory had sent Augustine to Canterbury to do missionary work. TLC reporters followed the movements of ecumenical councils, the Presiding Bishop and churches worldwide as they rekindled or continued conversations about what it is to be Christian. To make the job of reporting all of this even more challenging, it was accomplished as the magazine moved into new headquarters above Milwaukee's All



ECUSA and ELCA meet at the altar

Saints' Cathedral Guild Hall in 1986. The new digs attracted some high-level interest. One August day of that year then-editor Canon Boone Porter returned early from his vacation, intending to surprise his staff. The surprise was his as he found the Archbishop of Canterbury, who was in the area for a conference of Lutherans, and the Presiding Bishop paying a visit! The decade was almost over, but just when it seemed that everything might calm down and everyone might live in relative harmony, the Diocese of Massachusetts elected Barbara Harris as bishop suffragan in 1988, and the flood of letters started again.



Bishop Harris



Ellen Cooke in a stew.

“...we had everything before us,
we had nothing before us...”

An editorial comment early in the 1990s pointed to a basic fact of journalism: THE LIVING CHURCH was full of “bad” news. Some issues had, of course, faded from the pages. The 1979 BCP was an accepted if sometimes begrudged fact and women were serving as deacons, priests and bishops. Those topics were still discussed, but now the battles had mostly been fought and the task was to analyze and explain their impact. Space was granted for a smattering of the perennial death-knells indicating the final collapse of the Episcopal Church, but such eulogies have been sounded in every decade. Moving on to the turmoil *du jour*, the magazine plunged into the issue of sexuality when Bishop Walter Righter faced presentment for ordaining to the diaconate in 1990 the Rev. Barry Stopfel, a non-celibate homosexual person living in a monogamous relationship. Questions were also raised over church leadership, or a perceived lack thereof, at the national level. What, precisely, did the Church stand for, and what did it hope to become? Perceptions of mismanagement weren’t allayed when it was revealed in 1995 that the national treasurer had diverted more than \$2 million for personal use. Yet, despite all evidence to the contrary, the Church was still standing and not all news was “bad.” In the ’90s, Episcopalians consecrated a National Cathedral and entered full com-



Presiding Bishop Edmond Browning – keeping everyone happy is tough work.

munion with the newly amalgamated Evangelical Lutheran Church in America. The ecumenical papers were signed and hands were shaken, but it would take the better part of the decade to discern precisely what this would mean and, indeed, the discussion continues today. Interpreting the recycling craze of the day TLC published several articles about environmental stewardship of God’s creation and the changing understanding of our “dominion” over the earth. A good deal of ink was also spent lamenting the reportedly poor quality of preaching and suggested methods to improve it.



Bishop Righter – rogue bishop or ahead of his time?

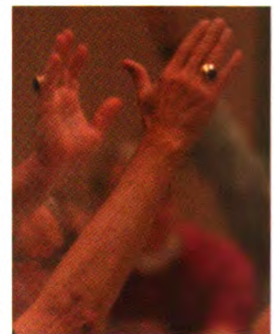


Parishioners sort through the rubble of a church damaged by a tornado. Metaphor for our times?



“...we were all going direct to Heaven,
we were all going direct the other way...”

Despite fears over the impending Y2K disaster, the magazine survived into the 2000s without incident. The subject of sexuality continued to generate a lot of heat, but the tone of the rhetoric had changed. Articles and letters sounded resignation, with entries suggesting that a split was inevitable and others recommending that if conservatives wanted to leave they'd best hurry up and do so. The division was deep and the fight far from over, but there was soon a far more pressing need. Differences of opinion were put aside throughout the Church as the entire world stood in shock at the events of September 11, 2001. For a time nobody cared much whether the new rector was a gay woman who supported open baptism, as people of all opinions, faiths and cultures joined together to mourn, to comfort and to recover. St. Paul's Chapel of Trinity Parish, within blocks of the devastation in New York City, became a haven and refuge for rescue workers, and the General Theological Seminary became one of many “command centers” in the city-wide effort to do whatever was needed. Sadly, goodwill tends to last as long as hardship and life has a way of going on. It wouldn't be much longer before the pages of *THE LIVING CHURCH* would erupt once again in the ongoing tug-of-war to define what it is to be Christian. In the words of Ecclesiastes, “There is nothing new under the sun.”



A show of episcopal hands at General Convention, 2003



Young Episcopalians at General Convention, 2003

“...in short, the period was so far
like the present period,
that some of its noisiest authorities
insisted on its being received,
for good or for evil, in the superlative
degree of comparison only.”



Our history, both that of THE LIVING CHURCH and of the living Church it covers, is rife with bickering, dissension and strife. A person could despair of ever seeing concord. One might despair, that is, if it weren't for one fact — that the conflict all arises from an overwhelming desire by all involved to become more fully the body of Christ. Ultimately, these little struggles won't unite the church, yet neither will what we do prevent that unity. Perhaps the first editorial of the first issue of TLC said it best:

“...in spite of all our transitory parties, our changing schools of thought, our old traditions and new tendencies, there is nevertheless ‘One Body and One Spirit, even as ye are called in One Hope of your calling; One Lord, One Faith, One Baptism, One God and Father of all, Who is above all, and through all, and in you all.’”

Text, Aaron Orear – Design, Deborah Yetter

...the "New" Editor... the "New" Editor... the "New" Editor...

...the "New" Editor... the "New" Editor... the "New" Editor...

F. G. M...

...the "New" Editor...

March 25, 1939

Standing vs. Kneeling

For a long time I have had a question on my mind...

...the "New" Editor... the "New" Editor... the "New" Editor...

...the "New" Editor... the "New" Editor... the "New" Editor...

...the "New" Editor... the "New" Editor... the "New" Editor...

...the "New" Editor... the "New" Editor... the "New" Editor...

...the "New" Editor... the "New" Editor... the "New" Editor...

...the "New" Editor... the "New" Editor... the "New" Editor...

...the "New" Editor... the "New" Editor... the "New" Editor...



Articles to Be Made

...the "New" Editor... the "New" Editor... the "New" Editor...

...the "New" Editor... the "New" Editor... the "New" Editor...

We are in the hands of...

...the "New" Editor... the "New" Editor... the "New" Editor...

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Vatican Voices Its Disapproval

Joseph Cardinal Ratzinger

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September 30, 2003

In the weeks immediately preceding the emergency meeting of Anglican primates in London, the Vatican used a variety of communication channels to express its disapproval of the ordination of sexually active homosexual persons.

Faith must be "preserved from erroneous and misguided interpretations," Pope John Paul II told the Most Rev. Rowan Williams, Archbishop of Canterbury, in a personal meeting the two held as part of the Anglican primate's first visit to the Vatican since his installation as *primus inter pares* last February.

Without mentioning any specific examples during the public portion of a meeting on Oct. 4, the pope told Archbishop Williams that "new and serious difficulties have arisen" to the ecumenical dialogue the two churches have been conducting intermittently for more than 40 years.

Reading from a prepared text, the pope did not refer specifically to the ordination of a sexually active homosexual person as Bishop Coadjutor of New Hampshire. Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, already had attended to that the previous day during an address on Vatican Radio.

"We have a clear position which is expressed in the Catechism of the Catholic Church," Cardinal Kasper said. "We also have a tradition, a common heritage on this point. We hope they will not abandon this common tradition."

In his own statement, Archbishop Williams did not raise the issue of human sexuality, but in a press conference at the close of the visit said: "We are conscious of the ecumenical implications of what has been done. We shall need to consider them very carefully. In these days [at the Vatican] we have listened hard to what has been said to us. I hope that none of what we have achieved over these many years of friendship will be lost."

His Lordship
The Right Rev. Robert Wm. Duncan
Bishop, Episcopal Diocese of Pittsburgh
900 Oliver Building
535 Smithfield Street
Pittsburgh, PA 15222
USA

Your Lordship:

Thank you for your letter of September 9, 2003, in which you informed me of the meeting in Plano of the bishops, clergy and lay leaders of the American Anglican Council and asked my prayers for this momentous gathering

I hasten to assure you, Bishop Duncan, of my heartfelt prayers for all those taking part in this convocation. The significance of your meeting is sensed far beyond Plano, and even in this City from which Saint Augustine of Canterbury was sent to confirm and strengthen the preaching of Christ's Gospel in England. Nor can I fail to recall that, barely 120 years later, Saint Boniface brought that same Christian faith from England to my own forebears in Germany

The lives of these saints show us how in the Church of Christ there is a unity in truth and a communion of grace which transcend the borders of any nation. With this in mind, I pray in particular that God's will may be done by all those who seek that unity in the truth, the gift of Christ himself.

With fraternal regards, I remain

Sincerely yours in Christ,

Joseph Cardinal Ratzinger

Rick Wood photo

Letter to Bishop Duncan

As if to emphasize the significance the Roman Catholic Church places on the issue, Joseph Cardinal Ratzinger, prefect of the Congregation for the Doctrine of the Faith at the Vatican, sent a personal letter of greetings to the Rt. Rev. Robert W. Duncan, assuring the Bishop of Pittsburgh of his "heartfelt prayers" for all those taking part in the American Anglican Council meeting in Dallas [TLC, Nov. 2] and informing him that "The significance of your meeting is sensed far beyond Plano, and even in this City from which Saint Augustine of Canterbury was sent to confirm and

strengthen the preaching of Christ's Gospel in England."

The letter was sent on Sept. 30 in response to one sent on Sept. 9 by Bishop Duncan informing Cardinal Ratzinger of the AAC conference, which at that time was scheduled to occur in Plano, a Dallas suburb.

In response to an inquiry, Archbishop William Levada, chair of the U.S. Roman Catholic delegation of the Anglican Roman Catholic International Commission and head of the San Francisco archdiocese, said Cardinal Ratzinger's letter was personal and not an official Vatican one.

The Rhythm of Death and Life

By Barry R. Howe

In the four and one-half years of his life, he had been fortunate to visit with his great-grandfather on several occasions. The 9½-hour trips to see him had not been a detriment for that need to share some time with him. The last visit he had with Great Pop-Pop was at the venerable patriarch's wonderful 96th birthday party in January. There are some photographs of the two of them interacting together at that party that will always remind the young boy of this relationship.

Seven months later Kyle sat near the edge of the small grave where Great Pop-Pop's remains had just been placed. He listened quietly amidst family members while the short interment service took place. It was a beautiful summer day. The air was stirring, and the still quiet of the pastoral setting was touched by the rustling of the leaves. One could feel the presence of the Holy Spirit letting us know that the rhythm of life and death is ever a part of our lives.

When the service ended the family lingered, talking with one another, and preparing to send one another back to their distant homes. But Kyle remained seated by the grave. We were unaware of his stillness until he called out to his mother, and asked her why there was no window in the urn so that Great Pop-Pop could look out and see him. He wanted his great-grandfather to know that he was there with him.

This young, developing soul was struggling with the depth of mystery that challenges all of us when death is a reality. He had heard that Great Pop-Pop was still living — living in a new way after his earthly pilgrimage. He was listening to his soul. He, like all of us, can only envision that new way of living through our limited human perspective. And surely we want to be assured that we are yet together with one another.

Kyle's question cuts right to the heart of our natural rhythm of death and resurrection. The sun rises and sets each day. A seed falls to the ground and dies, only to push itself through the soil with new life and fruitfulness. A snake sheds its skin so that a new life can make its way through the grass and soil. A placenta dies as a new child writhes with light and breath. We experience this rhythm in every way, and yet we cannot know or understand

the generating pulses of the sun, or the motivating forces of a seed. We are not privy to the cellular changes in a molting snake, or to the incredible linkage of placenta and infant. All we can know is that the rhythm of death and life is very real, and we are in constant relationship with it. Great Pop-Pop may well know in his new life that Kyle is present there with him. After all, our souls can see where our eyes are blinded.

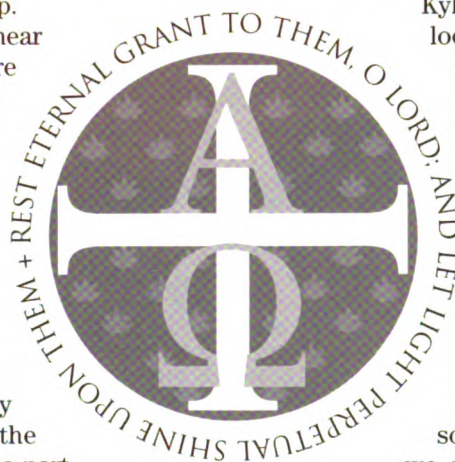
Kyle continued to remain very still, looking into the hole there before him. A few moments later, he called to his mother again. This time his question was, "Where is God? Why is he taking so long to come and get Great Pop-Pop?" How we yearn to know of God's presence with us. And how we desire that God always will be present with those we love — now and forever. This second question affirms what even this young soul could believe — that in death we are still in the presence of God.

The womb of the new life is identical to the tomb of the old life. And always, God is with us. We see God as our souls move beyond the awareness of our human limitations. We know God is with us as we enter into communion with divine love. Perhaps Kyle could hear the rustling leaves and feel the stirring air announcing that God is present with him, and with Great Pop-Pop too.

The soul of a child speaks for all of our souls. We are all children who struggle with the rhythm of death and life. But we are all children who are in relationship with the One who has both created this rhythm and assures us through the gift of his Son that the victory of life is the outcome of this rhythm. This victory is sustained by his presence with us — at all times and in all places. Our souls are fed by his presence. Like the photographs of the relationship of great-grandfather and great-grandson, the images of our relationship with God remind us who we are. We are children who are infinitely blessed with life lived in the presence of divine grace.

May we always celebrate this life with childlike souls who know the heights and depths of human passion and victorious divine love. □

The Rt. Rev. Barry R. Howe is the Bishop of West Missouri.



The Morehouse Legacy

I am not proud to admit that there are days when I feel as though I have been at the helm of this magazine for all its 125 years. We all have days like that once in a while, when everything we try to do is not only unappreciated, but picked apart by some twit 800 miles away who thinks he knows better. Since the General Convention, such days are increasing at an alarming rate. Some of you obviously think I've been here too long, for you're kind enough to write and tell me so. Fortunately, I spend very little time on such matters. On days when things aren't going right, I think of two of my predecessors, Frederic Cook Morehouse and Clifford P. Morehouse, both of whom edited this publication for far longer than I have. Their connection to THE LIVING CHURCH and to the current Morehouse Group is a story worth telling.

TLC's founders, the Rev. Samuel S. Harris and the Rev. John Fulton, operated the magazine in Chicago for its first two years, 1878-9. They sold

tion. He served that house for 21 years, and was also a member of the national council (now Executive Council). Following his death in 1932, Clifford P. Morehouse succeeded his father as editor.

At the age of 28, Clifford was the youngest editor in the magazine's 125 years. He too went on to become a deputy to General Convention, and like his father he was a noted spokesman for the catholic position. Eventually he became the president of the House of Deputies, taking that position in Detroit in 1961. He served as editor of TLC for 20 years.

When Clifford Morehouse returned from military duty during World War II, he soon left Milwaukee and moved to New York City, where he was still editor of TLC but also directed publication of books for the Morehouse-Gorham Co. He handled that dual role for nine years.

In 1952, he made an important decision that affects TLC to this day. The magazine was

turned over to a non-profit organization, the Living Church Foundation, after being published by the Morehouse family for 52 years. That foundation has continued to publish TLC to this day, along with becoming involved in other publishing ventures. Meanwhile, Morehouse has become the Morehouse Group, with various endeavors of its own.

The separation of Morehouse and TLC also meant a change of name for the "Red Book," that handy reference work found in most church offices. Once known as *The Living Church*

Annual, it has since 1952 been titled *The Episcopal Church Annual*. Under its current name it has been published first by Morehouse-Gorham, then Morehouse-Barlow, and now by Morehouse Publishing, reflecting changes through the years at the venerable publishing house.

So on days when it seems as though the century-old walls surrounding me are going to come crashing down onto my desk, it's good for me to recall the Morehouses, father and son, whose leadership guided this magazine faithfully and expertly for 52 years. They are major reasons why THE LIVING CHURCH is 125 years old.

David Kalvelage, executive editor

Did You Know...

In 1888, during its 10th-anniversary year, THE LIVING CHURCH's subscription price was \$1 per year.

Quote of the Week

Trevor Bechtel, visiting instructor of theology and ethics at Seabury-Western Theological Seminary, to the *Chicago Tribune* on whether it's all right to pray for the Chicago Cubs: "As Christians we are taught to pray for everything, and that shouldn't ever be construed to exclude the Cubs."



Frederic Cook Morehouse



Clifford P. Morehouse

it to the Rev. Charles W. Leffingwell, who owned and edited it until 1899. In that year he sold it to the Young Churchman Co., owned by Linden Morehouse, who moved the publication's office to Milwaukee, where it could be printed along with his other periodical, *The Young Churchman*. In 1900, Linden Morehouse installed his son, Frederic, 31, as editor of TLC, a position he would hold for 32 years.

Frederic Morehouse became a well-known Episcopalian. A prominent member of All Saints' Cathedral, where, coincidentally, TLC now leases office space, he became the acknowledged leader of the catholic movement in the House of Deputies of General Conven-

Part of Three Centuries

There is nothing magical about the number 125. Most people don't make a fuss over it, nor does it look or sound as impressive as 100. Yet for THE LIVING CHURCH 125 marks an important milestone. For a magazine – especially a weekly magazine – to have survived from the latter part of the 19th century to early in the 21st century is a mighty accomplishment. On Nov. 2, THE LIVING CHURCH celebrates its 125th birthday. That makes it the oldest magazine in Wisconsin and the only surviving weekly to serve the Episcopal Church.

When this publication was founded in 1878, it was to be dedicated to Christian truth and the church's faith. From the beginning it has looked at the Episcopal Church in terms of its catholic, historic background. In more recent years, the Living Church Foundation's Board of Directors has refined that to "orthodox, catholic Anglicanism within the Episcopal Church." By that, we are committed to the Anglican and catholic concept of the church as an incarnational and sacramental body. We value our distinctive Anglican heritage, its spirituality and its polity. We have unabashedly called our readers to a lofty understanding of the Church, hoping to lift people from a congregationalism in which they are interested in only their local church. While recognizing that the parish church is the very lifeblood of the Episcopal Church, we feel it is important for Episcopalians to look beyond their local parish to the diocese, and farther, to the Episcopal Church, and beyond that to the Anglican Communion.

Since its founding, THE LIVING CHURCH has attempted to work in partnership with others to uphold the faith and to carry out of the mission of the Church. While that has become more difficult in recent months, we will continue to attempt to nourish Anglican faith, piety and practice.

We note with due modesty that some of the things this magazine has advocated through the years are now accepted as the norm by most Episcopalians — the centrality of the Eucharist, the revival of the diaconate, the recovery of elements of early-church worship in the 1979 prayer book, and the development of the office of Presiding Bishop into a full-time position, to name a few. We have fought for significant principles and supported some unpopular causes.

To celebrate this occasion, we include a special section inside this issue. It recounts historical highlights of the Episcopal Church as reported on the pages of this magazine. We hope you will enjoy it and that you'll share it with others.

There are countless persons to thank for helping us reach this milestone — staff members, advertisers, subscribers, contributors, authors, correspondents, vendors, our board of directors and foundation members, and other friends. They have made it possible for us to continue to serve the Episcopal Church week by week, year by year, for 125 years. We are proud and humbled by this accomplishment.

Hope for Many

Those who participated in the American Anglican Council's gathering in Dallas [TLC, Oct. 26] may have a variety of opinions of what they got out of the meeting, but the one thing most might say they took home with them was hope. Participants discovered there were persons in nearly every diocese who felt the way they did — that the Episcopal Church has gone too far in giving consent to the consecration of a homosexual person as bishop and permitting same-sex blessings to take place in some dioceses. Some of those who went to Dallas intended to listen to possible options for their future. Some looked for fellowship, perhaps for the opportunity to pray and worship with others. Most of them returned home with hope for the future of the Church, discovering that things may not be as bleak as they imagined. Hope is a mark of a Christian, and if that's what participants got out of the Dallas meeting, then it was time well spent.

TLC
125
YEARS

A BUMPY RIDE

By Harold R. Brumbaum

*When I was ten and twenty,
I heard a wise man say,
"Episcopalians, High, Low, Broad:
A quirky lot are they."*

That's how it was with us and ours, half a century ago. You could tell them by their outfits. High and crazy: copes and birettas; club, American Church Union. Low and lazy: necktie under surplice and tippet for their liturgy of choice, Morning Prayer; club, Episcopal Evangelical Fellowship. Broad and hazy: above the fray, not given to put a fine point upon anything; a cerebral lot, its elite privileged to sport a Phi Bete key. And while, on a bright and sunny day, "civil" might describe the behavior of these parties toward each other, to say "cordial" would have been stretching it.

"Churchmanship," as the matter was called, had been a hot-button issue among us well back into Victorian times (as in Britain, of course, long before that — and still). But, then, we had never been in short supply of such buttons to start with. Our church was born, after all, a child of strife, the product of a political divorce, patriot and loyalist having it out until, crying quits, one of them took off. And, during the War Between the States, it was wrenched apart — a politically engendered schism, if you will — achieving grudging reconciliation only at its end.

Nor, adept as we are at going to the mat over domestic disputes as readily as public ones, did the fur stop flying there. Lest we forget, we file here by title those bygone skirmishes over such hot potatoes as the social gospel, liberation- and process- and death of God-theology, liturgical reform, prayer book revision (to some minds, whatever the version revisionist), and the higher criticism (whose DNA can be detected in the continuing dispute about the sufficiency of God's self-disclosure in scripture versus our equally compelling discernments today). And, submitted here in evidence to bring us up to date, with the smoke still wafting above the fray: the irregular (some said illegal) ordination of our first female priests; the tapping of another as our first female bishop (being "a person of color" and falling somewhere left of orange on the political spectrum didn't, it seemed, hurt her a bit); and, most lately, in another ice-breaker, the elevation of an openly gay male to the same order — all such breakthroughs sug-

(Continued on next page)

**Our Church's
Life Story
Never Did
Run Smooth.**

The articles that appear on this page do not necessarily represent the editorial opinion of The Living Church or its board of directors.

TLQ 25 YEARS

**We have
come a long
way since
those glory
days when
we were
hailed as a
bridge church
— a bridge
over troubled
ecclesial
waters.**

gesting that the way to cut short the palaver in our church and get action is to draw the sidearm first and compel a response.

Absent any prospect of solidarity, however, and hoping to minimize the carnage — the previous business having pushed the envelope perilously close to the edge — our General Convention has momentarily ducked one such bullet it will no doubt ultimately have to bite. Recognizing that the blessing of same-sex relationships is prevalent among us, yet aware of the lethal fallout were it either to condemn the practice or to endorse it by assigning it a rite, convention has left it to each diocesan authority to authorize it or not. Meanwhile, if redolent of the tradition of states' rights, this decision can also be read as a sign of institutional disarray and systemic disorder. And one may wonder if (as was the case with the ordination of women) this latest version of the "conscience clause" may prove to have a fairly short shelf-life in any event.

Apart from the usual casualties incurred in combat, every instance we have mentioned has produced innocent victims as well, "collateral damage," as that side effect is now quaintly called. Each time, sometimes in disgust, more often in despair, disaffected members, clergy renouncing their orders among them, have headed out the door — some gravitating to one or another of the "continuing Anglican" bodies, some to another tradition, some quietly spinning off into outer space, and yet others, now, awaiting the inauguration of a still-nebulous "parallel church," whatever form that might happen to take. Others still, noting its effectiveness in the Archdiocese of Boston, contemplate a financial boycott — as if that should reverse the course of the sun in the sky. Money, they may discover, doesn't always talk.

And beyond the sorry sight of our depleted ranks, we have yet to feel the impact of our unilateral acts on our ecumenical relationships or on the Anglican family of which, since Samuel Seabury braved the seas, we have been a part, nonchalantly assuming that the risk of disrupting those ties is not weighty enough to warrant our concern. Yet that very prospect is grim enough. For if, to take the worst case, our recalcitrance should lead our Anglican brethren to disown us, reducing us to just one more of those autonomous, "continuing Anglican" bodies, we could forfeit our claim to historical legitimacy as well.

We have come a long way since those glory

days when, possessed of credentials both catholic and reformed, we were hailed as the bridge church — a bridge over troubled ecclesial waters. Yet often enough we have displayed the propensity for jumping into those waters and inviting bodily harm instead, while certain Lutherans, less inhibited by canonical strictures than we are, and taking us by the one hand, the Presbyterians by the other, have obligingly assumed that role — leaving us to figure out how we can conscientiously then break bread with the one but not with the other of them.

But it will be harder still to span the breach within our own walls. There comes to mind Rebekah's plight as she bore Jacob and Esau. "The children struggled together within her; and she said, 'If it is thus, why do I live?'" A good question, and still a timely one. Recalling what befell them, we might well be prompted to make that bridge-building project the principal order of business among us, before still more of our family cash in their birthright for pottage. For starters, taking hat, biretta, and mitre deferentially in hand, invite the Lambeth Conference to have a go at setting our unruly house to rights. Those who don't welcome a reprimand are unlikely, of course, to seek one out. Still, they prefer arbitration to yet another civil war, a fight to the death with only one contender left standing, presiding over a sect. Or perhaps we may take heart that Jacob and Esau fell weeping into each other's arms at last — if after some 20 years' estrangement.

In the meantime, those of us who have observed this turbulent history playing itself out across the years, yet stayed the course, have also acquired a certain measure of detachment and resiliency. Sometimes disgruntled, but never surprised. Bemused, saddened, you bet; but disillusioned, no way. You can't be disenchanted if you've never been beguiled. Because

Now, nearing four times twenty
I find but little new.
Episcopalians ARE a quirky lot.
But oh, 'twas ever true. □

The Rev. Harold R. Brumbaum is an occasional contributor to TLC. He is a retired priest who lives in Nicasio, Calif.



Truth or Dialogue?

The Reader's Viewpoint article by Dean Morgan of CDSP [TLC, Oct. 12] was a good example of the "Jesus Seminar" hermeneutical approach, which is in sharp contrast to the historic Christian belief about the origin and authority of the Bible. In the Catechism of our Book of Common Prayer, we acknowledge that both the Old and New Testaments were "written by the people of the Old (New) Covenant, under the inspiration of the Holy Spirit" (p. 853).

Belief in the divine inspiration of the Bible is the cornerstone of the Christian understanding of it. The absence of this is the hidden cornerstone of the position expressed in Dean Morgan's article. This is why the article locates Christian unity in communal dialogue while historic Christianity locates it in common submission to God's revealed truth as expressed in the scriptures and interpreted in the creeds, which therefore frames and limits our dialogues. The difference between submission to a democratic dialogue process and to revealed truth underscores the great gap that separates the "two religions" found in the Episcopal Church, and illustrates why there is no "deeper place" in which the two could be reconciled.

*(The Rev.) Lawrence D. Bausch
Holy Trinity Church
San Diego, Calif.*

No Rejection

The "Dissenting Dioceses" editorial [TLC, Oct. 19] parroted the words of several lay persons, bishops, priests, and deacons saying that the Episcopal Church exceeded its authority when it adopted sexuality resolutions at the 74th General Convention. As I recall, the vote allowed

order to be included in Jesus' elect. But where is the grace in this? The grace comes in the way that Jesus received the man. Jesus did not reject him. Jesus did not condemn him. In fact, the passage tells us that Jesus loved him. More than that, Jesus loved him enough to invite him to "Follow me."

Sadly, the man went away. He simply couldn't trust the Lord to look after all his needs. But was he totally excluded? I don't think so. I don't think Jesus loved him one moment and rebuked him the next.

We need to avoid schism, but more than that we need to recover the mission of the Episcopal Church. It's time to distance ourselves from the barriers between us and each other and between us and Christ. It's time to take up our cross and follow him.

*(The Rev.) Gene Asbury
Tupelo, Miss.*

No Longer Sacred?

We have worshiped in the Episcopal Church in Utah almost 20 years. We love the Episcopal Church, its

READER'S VIEWPOINT

LIVING with Differences

What are our roots from the common faith that produced the Bible?

By Dean F. Morgan

It begins with a large central image of a book cover. To the right of the book cover is the title 'LIVING with Differences' and a short introductory paragraph. Below the book cover is a column of text, and to the right of that is another column of text. At the bottom of the page, there is a small box with the text 'We have taken the diversity of opinion, of theology, of geographical and cultural locale, bound it together, rolled it up together.'

Belief in the divine inspiration of the Bible is the cornerstone of the Christian understanding of it.

If the nays had prevailed, would rejection of the resolutions also have been "outside" the authority of the Episcopal Church?

all deputies to vote either yea or nay. My question is this: If the nays had prevailed, would rejection of the resolutions also have been "outside" the authority of the Episcopal Church?

In "A Firm Foundation," in the same issue, the Rev. James L. Flowers rejects inclusivity as being Christian by citing, among other passages, the story of the rich young ruler — the guy who let his money become a barrier between himself and our Lord. Fr. Flowers implies that the rich man had to do certain "things" in

liturgy, weekly Bible readings, its ministry and its people. We were welcomed even though we were a mixed marriage — my husband was Roman Catholic and I was LDS (Mormon). We believe inclusion has gone too far. We are sick at heart over the election of actively gay bishop-elect V. Gene Robinson. Our church seems to be changing to “anything goes.” We are outraged that an actively gay bishop-elect is held up as a moral example and spiritual leader.

If a female bishop was living with a man (not her husband), would that be OK? If a male priest was living with a woman (not his wife), would that be OK? If this is the vision of our church, many families may think twice about being Episcopalians. Our bishop, the Rt. Rev. Carolyn Tanner Irish, has stated that she likens this election to the ordination of women and people of color. We do not see this connection. All eight of Utah’s deputies voted

for Bishop-elect Robinson. All of Utah’s parishioners do not agree with their stance and votes.

Isn’t anything sacred anymore?

*Jim and Judy Gabourie
Roy, Utah*

Southern Comfort

How thrilling it is to a southern patriot like myself to see our AAC brethren reconstructing the Episcopal Church in the Confederate States of America! Like our forebears who defended slavery, they have the full weight of scripture, as traditionally interpreted, on their side. It is inspiring to see that they are not deterred by the “pious and thoughtful” opinions of their Yankee brethren in Christ and boldly advance the noble causes of secession and nullification. Like our forebears, they are even appealing for support to England, and perhaps they will receive it, as our forebears did not.

However, I must confess that their assault on the majority of American bishops as “heretics” and their demand that they be punished is more in the tradition of Torquemado and Catherine de Medici than that of Stephen Elliott and Leonidas Polk. But, alas, when one has been abandoned by the spirit of reason and is confronted by the distasteful possibility of love and brotherhood, there is no choice but to give in to one’s rage and resort to the use of raw power, money, and popular prejudice.

Take heart, dear friends, as long as bigotry and ignorance live there is a chance that the South may rise again!

*(The Rev. Canon) David L. Veal
Lubbock, Texas*

Betrayal of Trust

Bishop William Skilton [TLC, Oct. 12] would have us believe he was unfairly removed as master of ceremonies of a General Convention event just because he wrote a letter to the primates “seeking their counsel and direction.”

Bishop Skilton gravely misrepresents the “open letter” he and 24 other bishops wrote on July 15. The seditious letter to the “primates of the Anglican Communion” asks for their intervention in our church. It insults Presiding Bishop Griswold by affirming “the moral and spiritual authority of you, the ‘Concerned Primates’ of the Anglican Communion.” Our bishops even promise the primates to “join in commitment” with, and to “act in concert with you . . . to take counsel from you. We pledge solidarity with you.”

The open letter was a betrayal of the trust we place in our bishops, who like all clergy take vows to “conform to the doctrine, discipline and worship of the Episcopal Church,” not to whichever primate is most politically convenient.

Bishop Skilton wants us to empathize with his hurt feelings. But his “open letter” began a polarization not seen in my lifetime. His apology as one of the signers would be more to the point than a complaint he is “no



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longer needed." I can agree with his conclusion: We will never be the same.

*(The Very Rev.) John Sorensen
Trinity Church
Plattsburgh, N.Y.*

Not a Choice

As a mother of a 39-year-old son who fought against being gay from the time he was 14 to 30, I can only ask that we think how that would feel — being powerless to help a child grappling with the fear and hatred that he might be gay. He did not want to be that way. For him it was not a matter of choice [TLC, Sept. 21]. It was a horror. He suffered stress-related illnesses and depression despite five years of counseling.

Today, after facing his humanity at 30, he has been productive and happy in a committed relationship for almost 10 years. I thank God for healing him of the wounds of believing he was evil and disgusting.

At one time, I thought he might feel called to the priesthood. I cannot believe God would not want compassionate, intelligent human beings like him in leadership roles in his church.

God needs us. We need each other, all of us, with all of our fears and all of our faith and all of our love.

*Valerie B. Hymes
Edgewater, Md.*

He's Wrong

I wish more judgment had been used about the selection used from Kenneth Woodward's piece in *Commonweal* [TLC, Oct. 5]. The noted journalist is plain wrong when he states that "of the three pillars of Anglican theology — scripture, tradition and reason — none was invoked on behalf of bishop-elect [V. Gene Robinson]."

Of the speeches on the floor of the House of Deputies, two of the speeches for confirmation and two against focused on tradition, three for and two against focused on scripture, and one of the speeches for confirmation focused on the traditional role of reason, none from those against.

The presentations at the hearing on

confirmation were, I believe, in about the same proportion. I and others spoke directly to the scriptural issues supporting the consent. Others spoke directly to scriptural support for denying consent.

Kenneth Woodward must have been at a different convention. TLC could provide us all a great service by refusing to publish such falsehoods as Kenneth Woodward's.

*(The Rev.) Thomas B. Woodward
St. Paul's Church
Salinas, Calif.*

No Such Place

Long curious about Willa Cather's conversion to Anglicanism and her joining the Episcopal Church, I was glad to read Nancy Westerfield's article [TLC, Oct. 5].

A reference to "dropping into the great design of things" to describe a suicide in Cather's short story, "Paul's Case," left me wondering where on her religious pilgrimage Cather wrote this story. I am inspired to dig a little further.

However, Ms. Westerfield describes Willa Cather's committal service, "with only a small knot of admirers," and places it in "Jeffrey, N.H." There is no "Jeffrey" in New Hampshire. The name of the town is "Jaffrey." It is located a few miles south of Peterborough, a community known as a haven for artists and writers, and the home of the MacDowell Colony. Perhaps Cather discovered Jaffrey through some association with Peterborough. Perhaps she was drawn to Mt. Monadnock. In any case, either Ms. Westerfield is in error or a proofreader missed a mistake.

Jaffrey's town clerk confirmed that Willa Cather is buried in the Old Burying Ground near the Meeting House in Jaffrey.

*(The Rev.) Philip C. Jacobs III
Trinity Church
Canton, Mass.*

Beyond Help

I have labored in the same diocese as the Very Rev. George Werner for more

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LETTERS

than 20 years, and have long marveled at his ability to keep the whole family at the table and all talking.

In the article "Dean Werner Strives to Keep Church Talking After Convention" [TLC, Sept. 21], the dean will attempt to work his wares once again. As I see it, the current estrangement of the family is beyond even the abilities of a master politico like George Werner to keep it together. The Episcopal Church is really like Humpty Dumpty: "All the dean's horses and all the dean's men couldn't put Humpty Dumpty together again."

Had the majority of the bishops and convention deputies heeded the warnings of the Archbishop of Canterbury, the majority of primates, the Presiding Bishop, many diocesan bishops and other leaders and "exercised some internal discipline" as Dean Werner is calling for now, and not voted to confirm Canon Robinson, they might have not driven this family to the point of divorce.

Finally, as marriage and family counselors know, when a family is dysfunctional (as many on both sides would agree accurately describes the Episcopal Church family), "outsiders" are needed to perform an intervention. As outsiders, perhaps the primates will be permitted to break the family dysfunction through negotiating an amicable divorce.

*(The Rev.) David D. Wilson
St. Paul's Church
Kittanning, Pa.*

Attitudes Change

Jonathan B. Coffey, Jr.'s article on St. Jerome [TLC, Sept. 28] as it relates to the authority of holy scripture is thought provoking and timely. He cautions us to interpret scripture with reverence and humility. The scriptures cannot speak on their own. We are reminded that the Church's attitude toward divorce, marriage, remarriage, slavery and women's roles continues to change in the light of corporate interpretation. The Church is the body of Christ and thus a living organism. Life means change, openness and acceptance. Prayerfully, gracefully asking the Lord to purge the body of anger, fear

and doubt as we focus on doing and being what our Lord would have us do and be.

A thank you for the cover article on St Mark's in Brunswick, Ga. [TLC, Sept. 14]. My daughter (unidentified) and two of the six Hispanic children that she and her husband take to church on Sunday were pictured. St Mark's is a great parish.

*Ann F. Mead
Ocean Spring, Miss.*

Instructions Helpful

A comment on the Rev. Canon David Seger's article concerning the service leaflet/bulletin used in some churches including instructions when to kneel, sit or stand [TLC, Sept. 7].

We have urged our priests to put instructions and explanations in our bulletin and also to teach us, either verbally during the service or in the bulletin, about the appointments in the church and why we do what we do. The comments regarding this practice have been most favorable. It has been surprising to learn the number of confirmed parishioners, as well as visitors and newcomers to the Episcopal Church, this has helped. Announcing page numbers, even though listed in the bulletin, has also proven to be helpful.

*Sally Pretti
Roswell, N.M.*

Worthy of a Prize

Regardless of one's feelings concerning General Convention's consent for the Rev. Canon Gene Robinson, I hope everyone took time to view the cover photograph on the Aug. 31 issue [TLC, Sept. 21]. It deserves serious consideration for the highest prize in photographic journalism.

*(The Rev.) John Steed
Whiting, N.J.*

A Bishop's Finery

Although no affront is intended for the individual pictured on your Oct. 12 cover, as a Christian first and an Episcopalian second, I find it hard to imagine such an ornate "costume" being worn by Jesus, or Paul, or Peter.

*David E. O'Connor
Peoria, Ill.*

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Memories of a Longtime TLC Reader

By Patricia Nakamura

"Clifford was lots of fun to date. He always had a car and money!"

That was Clifford Morehouse as a student at Riverside High School in Milwaukee. His occasional date was a neighbor and fellow student, Helen

Hase. On a date to a movie downtown, he paid her a compliment she remembers still with pride. "He said, 'At least you ask intelligent questions!'"

The Hases and the Morehouses lived on the east side of Milwaukee, near St. Mark's Church. "Clifford was a grade ahead of me," Mrs. Barnes



Rick Wood photo

At 98, Helen Hase Barnes looks back on many connections she has to the families who have been part of The Living Church's history.

recalled recently. "He was very smart. He had ideas." Helen knew his father, Frederic, as well, but, she said, "I was in awe of him." Eventually her older sister, Winifred, (called Fee because Helen couldn't say "Winifred") married Linden Morehouse. The couple later moved to New York, leaving little sister behind in Milwaukee.

Helen Hase Barnes is "98 — and a half!" Of the nine families who founded Christ Church, in nearby Whitefish Bay, she is the only person left. The first rector of Christ Church was the Rev. Marshall Day, father of Peter Day, who later became editor of THE LIVING CHURCH.

In 1927, Helen married Hubert Barnes. "We were so connected to the church. Hubert was junior and senior warden. The girls sang in the choir." She was honored at a recent Founders' Day celebration. "They made a big fuss — I was there. A corsage, applause; beautiful service. My great-great-granddaughter was bap-

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tized at the same service — Emma, from Minneapolis.”

Helen Hase Barnes is surely one of TLC's oldest, and longest-term, readers. “My parents took THE LIVING CHURCH. We couldn't afford it during our early married years. Hubert worked at A. O. Smith; during the Depression he sold insurance. He was in the National Guard for five years, training troops in Louisiana, Oklahoma — we had just built this house,” and then had to leave it. But the TLC connection served them well, even as a young military couple on a bleak base in Oklahoma. “The rector in Muskogee called. He'd heard from Linden Morehouse.” They were made welcome in the parish.

Mrs. Barnes loves to read, and has



Mrs. Barnes and her husband, Hubert, with the Rev. Victor Bolle, who was rector of Christ Church, Whitefish Bay, Wis., in the '50s and '60s.

more time to do it. And, she said, “The Episcopal Church is better now — reaches out more. Of course, in [my] early years I was not as interested. I lived five blocks from St. Mark's.” She is a cradle Episcopalian and a cradle Milwaukeean.

“The church means more to me now,” she said. “The book [TLC] is so interesting. It branches out; I read the whole thing. It gives a lot — news of different parts of the church, people who are important in the church, and serious religious articles.” With many readers, she likes People and Places. She enjoys the letters to the editor, too, even though “sometimes they don't make sense.”

Mrs. Barnes is impressed with the look of the magazine. She was, however, curious about something. “How do you pay for color? It isn't coming out of what I pay, is it?” □

PEOPLE & PLACES

Appointments

The Rev. **Paul Allick** is rector of St. Thomas', 4400 4th Ave. S, Minneapolis, MN 55409.

The Rev. **Robert Bosworth** is rector of Christ Church, 534 W 10th St., Dallas, TX 75208.

The Very Rev. **Ann Broomell** is dean of Trinity Cathedral, 314 Goldsborough St., Easton, MD 21601.

The Rev. **Bruce Chabot** is rector of St. Paul's, PO Box 329, Navasota, TX 77868.

The Rev. **Rebecca Crummey** is curate at

St. John's Cathedral, 1350 Washington St., Denver, CO 80203.

The Rev. Canon **Andrew Doyle** is canon to the ordinary in the Diocese of Texas, 3203 W Alabama St., Houston, TX 77098-1701.

The Rev. **Ed Gomez** is executive director of El Buen Samaritano, 700 Woodhue Dr., Austin, TX 78745.

The Ven. **Dena Harrison** is archdeacon and canon for ministry in the Diocese of Texas, 3203 W Alabama St., Houston, TX 77098-1701.

The Rev. **Raymond Jennison** is priest-in-

(Continued on next page)

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PEOPLE & PLACES

(Continued from previous page)

charge of Our Saviour, 1616 N Jim Miller Rd., Dallas, TX 75217.

The Rev. **Mark Koim** is rector of St. John's, 2175 1st St., White Bear Lake, MN 55110-3488.

The Rev. **Ken Kesselus** is priest-in-charge of St. Christopher's, 8724 Travis Hills Dr. Austin, TX 78735.

The Rev. **Robert M.G. Libby** is interim dean of Trinity Cathedral, 464 NE 16th St., Miami, FL 33132.

Deaths

The Rev. **Mary Katherine Bond**, 63, vicar of the Church of the Incarnation, Salina, KS, died Aug. 20.

She was a native of Abilene, KS, a graduate of Rice University, and the Episcopal Theological Seminary of the Southwest. She was ordained deacon in 1987 and priest in 1992. She served as vicar of St. Elizabeth's, Russell, KS, 1988-91, and had been with the Salina congregation since 1991. Mrs. Bond was a member of the diocesan council in Western Kansas and led the commission on ministry for many years. She is survived by two sons, John and Easom.

The Rev. **Anthony P. Treasure**, retired priest of the Diocese of New York, died Aug. 16 following a long illness. He was 81.

Fr. Treasure was born and educated in England. He transferred to the Episcopal Church in 1949 and served congregations in Maine. He was rector of St. Paul's on-the-Green, Norwalk, CT, 1953-61; priest-in-charge of St. Mark's, Islip, NY, 1961-62; rector of St. Andrew's, Buffalo, NY, 1962-67; and rector of St. Peter's, Peekskill, NY, 1967-87. He retired in 1987 and was made rector emeritus of the Peekskill parish. He is survived by his wife, Kathleen, and four children.

The Rev. **Gil E. Dahlberg**, 69, retired priest of the Diocese of Southern Ohio, died Aug. 24 in the Dayton Hospice Center.

Born in Chicago, Fr. Dahlberg was a graduate of the University of Chicago and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1962, and went on to serve as curate of St. Gregory's Church, Deerfield, IL, 1962-65; and rector of St. Barnabas', Denver, CO, 1969-84. In recent years he had been priest-in-charge of St. Christopher's, Fairborn, OH, and in interim ministry. He was active in diocesan life, most recently as a member of the Committee on Congregational Life in Southern Ohio. He is survived by his wife, Mary; two daughters, Martha Aitken and Anne Pritchard; and two granddaughters.

Next week...

Reactions to the
Lambeth meeting



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FULL-TIME PRIEST: North Platte Valley Cluster in western Nebraska is seeking full-time priest to continue programs in spiritual renewal and congregational development, and to minister to needs of individuals in the two parishes. Located on the Oregon Trail, four hours from Denver, CO, with excellent local schools and hospital. Located ten miles apart, Holy Apostles, Mitchell, and St. Timothy's, Gering, are both active, involved parishes, working together since 1993 to serve Christ in this beautiful valley of the North Platte River. Send inquiries to **Ms. Julie Fancher, 1918 Mockingbird Dr., Scottsbluff, NE 69361; E-mail: jf94107@alltel.net.**

STEWARDSHIP AND DEVELOPMENT OFFICER: St. Margaret's Parish in Palm Desert, CA, is seeking an experienced person to develop and lead a year-round Christian stewardship program, and to organize and arrange for long-term financial development through wills, trusts, grants and other instruments. The parish has approximately 1,000 member households. Send resume and cover letter to **The Rev. Robert G. Certain, Rector; St. Margaret's Episcopal Church, 47535 Hwy 74; Palm Desert, CA 92260. E-mail inquiries to rgcertain@stmargarets.org.**

DIRECTOR OF YOUTH MINISTRY: St. Michael's Episcopal Church in Boise, Idaho, is looking for a positive, enthusiastic, high energy individual with a demonstrated love of Christ to lead our successful youth ministry. Are you willing to reach out and encourage junior high & high school students in their faith? Will you be a positive role model for youth? If you are a leader who is excited about identifying and coaching a team that will help young people know and love Christ, this is the job for you! We are committed to inspiring and supporting a vibrant community of youth on their spiritual journey. St. Michael is a dynamic congregation of 1,400 located in the heart of historic Boise.

Boise is a wonderful community of 300,000 where recreation opportunities abound including boating, fishing, camping, sailing, snow & water skiing, white water rafting, jogging 25 miles of greenbelt along the Boise River or mountain biking in the foothills at the end of the day. We are headquarters to six Fortune 500 as well as Boise State University with an enrollment of 14,000. We have a vibrant cultural presence in our city. Our School District enrolls over 25,000 students and is on the leading edge of education.

Demonstrated experience working with youth required. M. Div. or equivalent degree desirable, but not required. Full time position with competitive compensation package. Send resume: **c/o Rich Demarest, Dean, St. Michaels Episcopal Church, P.O. Box 1751, Boise, ID 83701 Fax: (208) 342-5603. E-mail: diaconos@aol.com.**

Sooner Than You Think!

January 4, 2004 TLC PARISH ADMINISTRATION ISSUE

The January 2004 Parish Administration Issue will be filled with interesting articles, enticing commentary, and special features related to the practical side of church work, and is without a doubt one of the most popular issues of the year.

AD MATERIAL DUE DATE: December 5, 2003

MAKE YOUR SPACE RESERVATIONS EARLY. SPACE IS LIMITED!

Call Tom Parker @ (414) 276-5420 ext. 16 or e-mail tparker@livingchurch.org.

CLASSIFIEDS

POSITIONS OFFERED

ASSISTANT RECTOR: Program-sized parish on Mississippi Gulf Coast seeks a priest to share in team ministry in growing community. Inquiries and replies to **Dr. Steve Miner, St. John's Church, 705 Rayburn Avenue, Ocean Springs, MS 39564** www.stjohnsoceansprings.org.

CANON TO THE ORDINARY, Diocese of Rhode Island: We are looking for a priest with excellent administrative and communication skills. Experience in at least one of the following would help to further our mission goals: camp and conference ministry, congregational development, stewardship, and Hispanic Ministry. A mature and continually unfolding faith in Christ and commitment to his mission is the foundation upon which the ministry of the staff and diocese is being built. Please send resume and references to **The Rt. Rev. GERALYN WOLF, Diocese of Rhode Island, 275 North Main Street, Providence, RI 02903**, or E-mail: bishop@episcopalri.org.

COLLEGE CHAPLAIN: Saint Paul's College, founded in 1888, is a small liberal arts college affiliated with the Episcopal Church and located in Lawrenceville, Virginia. Official transcripts of all graduate and undergraduate schools are required before contracts are offered. A criminal history check will also be required. The Chaplain is appointed by the President and approved by the Episcopal Church. He is the campus chief spiritual leader and ministers to the spiritual needs of the College community. The Chaplain is the Priest-in-charge of Saint Paul's Memorial Chapel. He serves as the liaison between the College and the community and handles all ecumenical affairs. The Chaplain is also a member of the faculty and is assigned a faculty course load commensurate with his teaching abilities.

Application Procedure: Send a letter of interest; curriculum vitae; and the names, addresses, and telephone numbers of three references to: **Saint Paul's College, Office of Personnel, Alta M. Thomas, Director, 115 College Drive, Lawrenceville, VA 23868** Email: athomas@saintpauls.edu. Phone: (434) 848-1805 Fax: (434) 848-6411 **APPLICATIONS WILL BE RECEIVED UNTIL THE POSITION IS FILLED. An Equal Opportunity/Affirmative Action Employer**

FULL-TIME RECTOR: Faint of heart - Read no further. If congregational development is your strength - Read on! Have a good sense of humor? Deliver inspiring and meaningful sermons? Have the ability to instill the desire for lay ministers? Good Shepherd wants you! In historic Riverside area of Jacksonville, FL, our traditional parish seeks a spiritual leader with vision and creativity to attract newcomers. We seek someone gifted in inspiring stewardship as a way of life, committed to growing a children/youth program and able to build on a strong outreach program. Contact the Rev. Canon Lila Byrd Brown, (888) 763-2602, lbrown@dioceseflor.org or Search Committee Chair, Davis Ely at (904) 346-5533, dely@rtlaw.com.

ASSOCIATE RECTOR: Saint Luke's Parish, a corporate-sized Episcopal church, is seeking two full-time Associate Rectors. A new rector is forming a clergy team with wide-open potential in a highly engaged parish. **One Associate will primarily oversee pastoral care**, coordinating multiple lay ministries. The successful candidate will love developing a community where the baptized care for one another. **The other Associate will primarily oversee children and youth ministries**, encouraging and supporting our full-time Director of Children's Ministries and full-time Director of Youth Ministries. The successful candidate will be a strong advocate for the full inclusion of young people in the life of the baptized. Both associates will offer leadership in other aspects of parish ministry—from education, and outreach to men's and women's ministries—and will share fully in the preaching and liturgical life of a vital congregation. Send your resume to: **The Rev. David R. Anderson, Saint Luke's Parish, 1864 Post Road, Darien, CT 06820** or E-mail: david.anderson@saintlukesdarien.org.

POSITIONS OFFERED

YOUTH DIRECTOR: St. Luke's, Atlanta, is searching for a Youth Director/Young Adult Leader. St. Luke's is a downtown urban parish with approximately 1,200 families from throughout the city. Competitive compensation. Send resumes, Attention: **The Rev'd. Benno D. Pattison, St. Luke's Episcopal Church, 435 Peachtree St. N.E., Atlanta, Georgia, 30308**.

SEEKING RECTOR: Historic 231-year-old parish in northeast Philadelphia is seeking a Rector after the loss of our pastor with over 40 years of service. We are a stable, mature, and financially sound parish of approximately 400 members. Located near transportation and schools; the church has an excellent music program with a pipe organ, day school building, chapel, and a parish hall. A parish profile is available. For information contact **Robert Honer, All Saints' Episcopal Church, 9601 Frankford Avenue, Philadelphia, PA 19114**. Web Site: www.allsaintstorresdale.homestead.com.

CHRISTIAN EDUCATION DIRECTOR (FULL OR PART-TIME): St. Michael and All Angels Episcopal Church in historic Savannah, GA, seeking someone to coordinate our Christian Education program for children and adults; to create and implement events and programs that will benefit the members of our parish family. Church is approximately 200 members. Located in Midtown Savannah. Seeking to increase outreach program. Send inquiry or resume to **3101 Waters Avenue, Savannah, GA 31405**. E-mail: smangels@bellsouth.com or call (912) 354-7230.

FULL-TIME RECTOR: Church of the Good Shepherd, Canajoharie, is located 50 miles west of Albany at exit 29 of the NYS Thruway. We are the only Episcopal church in a 20-mile radius in the beautiful, historic and rural Mohawk Valley of New York State. Established since 1852, we are a small mixed congregation of young families, middle aged and retired disciples looking to make additional disciples with the right leader who will help us develop our vision. We want our focus to be on spiritual development through the scriptures with application to our lives, opening our doors and growing. A rectory is available with an office on the premises. If you are interested in joining us as our priest, please send a letter of interest, your CDO Profile and resume to: **Canon Kay C. Hotaling, Canon for Deployment, Episcopal Diocese of Albany, 68 South Swan Street, Albany, New York 12210**. PH: (518) 465-4737; Fax: (518) 434-3296; E-mail: kchotaling@albanydiocese.org; Website: www.albanyepiscopaldiocese.org

PILGRIMAGES

Holy Sites of Celtic, Viking, and Anglo-Saxon Britain: May 28th-June 10th, 2004. Cost \$2799.00 incl. air from Chicago. For detailed itinerary and further information contact leader **Fr. Arnold Klukas at Nashotah House (262) 646-8941** or arnold@klukas.net.

REAL ESTATE

RENTAL PROPERTY: Winter months. Two bedroom house. Lake Weir Florida. 60 miles north of Orlando. Call (239) 596-6070 or E-mail: asremr@aol.com.

RETREATS

DUNCAN CONFERENCE CENTER, 15820 S. Military Trail, Delray Beach, FL 33484. Telephone (561) 496-4130. Website: www.DuncanCenter.org. Located in beautiful Delray Beach, Florida, 5 miles from the Atlantic Ocean. Beaches, golf and tennis courts nearby. Individual and group retreats: conferences and day meetings; bed and breakfast for clergy and lay families, family reunions. Sleeping accommodations for 79; meeting and dining space for 100.

RESEARCH

LOOKING FOR: Writing a book and seeking communication with Americans who were vanners on Eva Hasell's Sunday school vans. Contact: **Sharon Obuchon-Stamb, 41795 Acacia Ave., Hemet, CA 92544-5001** E-mail: sharade@earthlink.net.

FOR SALE

FOR SALE: 1890s solid brass Sanctus gong with mallet. Photo available. \$400 smg47@indy.rr.com.

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.

SERVICES OFFERED

WEBSITE DEVELOPMENT

Visit www.rcindustry.com for \$99.00 easy to use websites. Unlimited changes, free tech support. Your church, youth group, or business can have complete control of your site. Existing websites can also take advantage of these benefits. E-mail: rcind@sigecom.net or call (812) 354-3726.

FREE LITURGICAL MUSIC. unison, SA, SAB, SATB, simple, 1928/Missal, 1979 texts. PDF, Sibelius. Donations welcome. Engraving, arranging, transposing, reasonable. quillisma@cox.net.

HOUSE SITTING: Recently retired clergy couple. Happily pay utilities. References. January thru April 04 any location, 2 months minimum. Phone: (401) 935-3992; E-mail: clergycouple63@hotmail.com.

VOCATIONS

DO YOU FEEL CALLED TO THE RELIGIOUS LIFE? Explore the possibility with The Order of Saint Joseph, a new community dedicated to a life of prayer and service - combining the contemplative and the active. For more information visit our website at www.orderofsaintjoseph.org, or write: **The Order of Saint Joseph, 604 Orleans Street, Natchez, MS 39120**.

WANTED

WANTED: By Latino congregation, church bell for 50-year-old granite church with belltower and no bell. Reply to kathleenl@bellsouth.net or tel. (828) 697-7881.

CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; 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 Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

Church Directory

PINE BLUFF, AR

TRINITY CHURCH
(Est. 1838, erected 1859)
The Rev. Dr. Walter V.Z. Windsor, r
Sun 8 & 10:30, Tues 10

703 West Third Ave.

AVERY, CA

ST. CLARE OF ASSISI
The Rev. Marlin L. Bowman, v
St. Francis Pet Cemetery
Sun Mass 9 (High)

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

HOLLYWOOD, CA

ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner)
http://www.sainthomashollywood.org (323) 876-2102
The Rev. Ian Elliot Davies, r; The Rev. Mark D. Stuart, assoc. r
Masses: Sun 8 (Low) Rosary 9:45 10:30 (High), Mon - Fri 8
(Low), Tue 7; Thurs 7 (Sol); Sat 9:30 (Low)

SAN DIEGO, CA

ST. PAUL'S CATHEDRAL
www.stpaulscathedral.org
Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30,
EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12.

Fifth Ave. & Nutmeg
(619) 298-7261

BOULDER, CO

ST. AIDAN'S
The Rev. James Cavanagh, campus chaplain
The Rev. Don Henderson, r
Sun 7:30, 10, 5 Episcopal Ministry, CU Boulder Th 6

2425 Colorado Ave.

WASHINGTON, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6877
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A.
Henninger Steadman; the Rev. Lyndon Shakespeare, asst r
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5
(1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10).
Mon-Fri MP 7:30, Noonday Prayers 12, EP 6, H/A

ST. PAUL'S, K Street

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

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Fran-
coeur, assoc. r; the Rev. Holly Ostlund, asst r; the Rev.
Jonathan Coffey, the Rev. Canon Richard Hardman, the
Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist
& choir dir
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

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tell, c; the Rev. John W. Tucker, the Rev. Howarth L. Lewis,
Jr., the Rev. Grant R. Sherk, p-r, the Rev. John F. Mangrum,
p-r, Mace Graham, org-ch
Sun Eu 8, 10; Thur Eu/Healing 10; Fri, Eu 12:10; H.D. 9:40 Mat.
10 Eu

HONOLULU, HI

ST. MARK'S (808) 732-2333
539 Kapahulu Ave. (#13 Bus end of line)
Sun Masses 7, 9 (Sung); MWF 8

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
ascensionchicago.org (312) 664-1271
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)
80 Akenside Rd. (708) 447-1604
www.stpaulsparish.org
The Rev. Thomas A. Fraser, r
Sun Eu 10:15, Wkdy Eu Tues 7, Wed 7, Fri 10:30, Sacrament
of Reconciliation 1st Sat 4-4:30 & by appt

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-8602
2919 St. Charles Ave.
On the street car line at the corner of 6th St.
www.ccnola.org

The Very Rev. David duPlantier, dean
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).

ST. ANNA'S

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1313 Esplanade Ave. (504) 947-2121
Rev. William H. Terry, r E-mail: wterry2217@aol.com
Sun Eucharist (said) 8, Solemn High Mass 10, Wed. 6 Low
Mass, Healing, Anointing.

PEABODY, MA

ST. PAUL'S 2 Washington St. (978) 531-2732
The Rev. Martha Vagueuer, r
Sun H Eu 8, 10, Sun School 10

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0975
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@tvcn.com
H Eu Daily (ex Sat)

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

HACKENSACK, NJ

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

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq. (973) 378-0200
www.gracechurchinnewark.org
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson,
curate; the Rev. Robert Dinagar, Ph.D., assoc.; the Rev. Beth
Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Gar-
cia, d; Mr. Gerald Near, music director; Mr. J. Michael Case,
organist
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30, Mon-
day H Rosary 9:30, Tues H Eu 10, Thurs H Eu 12:10, MP and
EP daily

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St. (212) 378-0200
www.stbarts.org
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7,
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Thursday" Cho Eu), Sat MP & Eu 10, Church open 365 days
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fast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

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Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S

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Sun H Eu 8, Mon-Sat Prayer Service 12
Open Sun 7-4; Mon-Sat 10-6

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
Daily Morning Prayer 8:45; H Eu 12:10

ST. THOMAS

5th Ave. & 53rd St. (212) 757-7013
www.sainthomaschurch.org
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E.
Krauss, vicar; The Rev. Park McD. Bodie, sacrist; The Rev.
Charles F. Wallace, c; The Rev. Robert H. Stafford, asst
Sun Eu 8, 9, 11, Choral Ev 4, Wkdy MP & Eu 8, Eu 12:10, EP &
Eu 5:30, Tues, Wed & Thurs Choral Ev & Eu 5:30, Sat Eu 10:30

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Blithmore Village)
3 Angle St. (828) 274-2681
www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15, Wed noon; 5:45 MP Tues, Thurs.

SAINT MARY'S

Grove Park
337 Charlotte St. (828) 254-5836
E-mail: mail@stmarysasheville.org
Sun 8 (low), 11 (Sol), Mon thru Sat EP 5:15, Mass 5:30; Wed.
Exposition 3:30, Rosary 4:45 Ev & B 1st Sundays 5:30 (Oct-
June)

PORTLAND, OR

ST. STEPHEN'S (503) 223-6424
1432 S.W. 13th Ave., 97201
The Rev. Lawrence Falkowski, r
Sun H Eu 7:45 & 10, Sun Sch. 10, Wed H Eu 12

SELINGSGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
Sun Mass 9:30, Weekdays as announced

PROVIDENCE, RI

S. STEPHEN'S 114 George St. (401) 421-6702
www.sstephens.org
The Rev. John D. Alexander, r
Sun Mass 8, 10 (Sol), 5:30, Daily as posted

CHARLESTON, SC

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

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.cotgss.org
The Rev. Ben Nelson, asst
Sun 8, 10:15 & 6

DALLAS, TX

INCARNATION (214) 521-5101
3966 McKinney Ave.
The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v;
the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
Sun Eu 7:30, 9, 9:15, 11:15, 7, M/W/Th H Eu 12 noon.
Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon, 6; Sat MP 8,
8:15 H Eu, Reconciliation of Penitents 9-10.

HOUSTON, TX

PALMER MEMORIAL (713) 529-6196
Across from the Texas Medical Center and Rice University
6221 Main Street (77030) www.palmerchurch.org
Fax: (713) 529-6178
The Rev. James W. Nutter, r; the Rev. Kenneth R. Dimmick;
The Rev. Kit Wallingford
Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 10

SAN ANTONIO, TX

ST. PAUL'S, Grayson Street 1018 E. Grayson St.
The Rev. Doug Earle, r www.stpauls-satx.org
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

CHRIST CHURCH

510 Belknap Pl. (210) 736-3132
Just north of historic downtown
www.cecsa.org
The Rev. Chuck Collins, r; the Rev. Eric Fenton, asst; the
Rev. Dan Lauer, c; the Rev. Bob Carabin; the Rev. Norman
Row, asst.
Sun Eu 7:30, 8:30, 11:00

MILWAUKEE, WI

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

SAN MIGUEL DE ALLENDE 37700 GTO, MEXICO

ST. PAUL'S Calle del Cardo 6
Near the Instituto Allende
Mailing address: Apartado 640
Telephones: office (415) 20387; rectory (415) 20328
The Rev. Michael R. Long, rector; the Rev. Sibylle van Dijk,
d ass't; the Rev. Dean Underwood, r-em;
Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30, Spanish H Eu
Sat noon

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Sun Eu 10



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Barbara Harris, Jim Fenhagen, Tom Long, Barbara Brown Taylor, Brian Blount, Michael Durall, Ellen Davis

2003-2004 Conference Schedule

Proclaiming the Gospel of Justice and Hope in Uncertain Times

November 15, 2003*

Barbara Brown Taylor
What's the Matter With
Preaching Today?

December 1-5, 2003

E. Lee McGee and
Thomas Troeger
A Feast for Preachers

January 11-15, 2004

Sue Anne Steffey Morrow
Tell me, what is it that you
plan to do with your one wild
and precious life?

January 15-17, 2004*

Randy Boone and Michael
Durall, with Loren Mead
Beyond the Collection Plate:
Alleviating Anxiety About
Money in Church

January 21, 2004*

James Alison
From Exegesis to Eucharistic
Preaching

January 26-30, 2004

Donald Bitsberger, Gillian
Drake, Constance Fowlkes,
and William Hague
Delivering the Spoken Word

February 2-6, 2004

Margaret Guenther
The Sermon as Spiritual
Direction

February 9-13, 2004

John Westerhoff with
Caroline Westerhoff
The Preacher as Teacher

March 1-5, 2004

David G. Buttrick
The New Homiletic

March 15-19, 2004

Barbara Harris
Prophetic Preaching

March 22-26, 2004

Ginger Grab and Ann Greene
Writing to Preach

April 26-30, 2004

Gary Charles and Brian Blount
Preaching Mark in Two Voices

May 3-7, 2004

Thomas G. Long
Preaching the Gospel
of Matthew

May 13-16, 2004*

Embracing Differences:
Answering God's Call to a
Ministry of Reconciliation
*This is the second of two
conferences in the COP
Reconciliation Project for Laity.*

May 17-21, 2004

Susan Hedahl and Lucy Hogan
The New Stained Glass:
Technology and Proclamation

May 22-27, 2004

Douglass Bailey, Brad Braxton,
and Barbara Lundblad
The City of God: Reinventing
the Urban Church
*Co-sponsored by the Center
for Urban Ministry of Wake
Forest University Divinity
School*

June 2-4, 2004*

Ellen Davis
Preaching the Psalms

June 7-11, 2004

Martha Dewey and
Peter Hawkins
The Lively Word

June 11-14, 2004*

Bill Craddock, Jim Fenhagen,
and Gay Jennings
The Story that Transforms:
A New Vision of Lay Ministry

June 15-25, 2004*

Timothy Verdon
Art and Prayer in Florence:
A Pilgrimage to Italy

June 21-25, 2004

William Willimon
The Miracle of Preaching:
Putting Theology to Work

June 28-July 2, 2004

Katherine Grieb and
David Schlafer
Preaching the Story of Romans

October 11-15, 2004

Tony Robinson
Preaching for Congregational
Transformation

October 18-22, 2004

Herbert O'Driscoll
The Art of the Homily

October 25-29, 2004

Walter Wink and
June Keener Wink
Becoming Human: The
Enigma of the Son of Man

November 1-5, 2004

Jerome Berryman
Godly Play

November 8-12, 2004

Sabina Alkire and
Edmund Newell
Connecting with the Global
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