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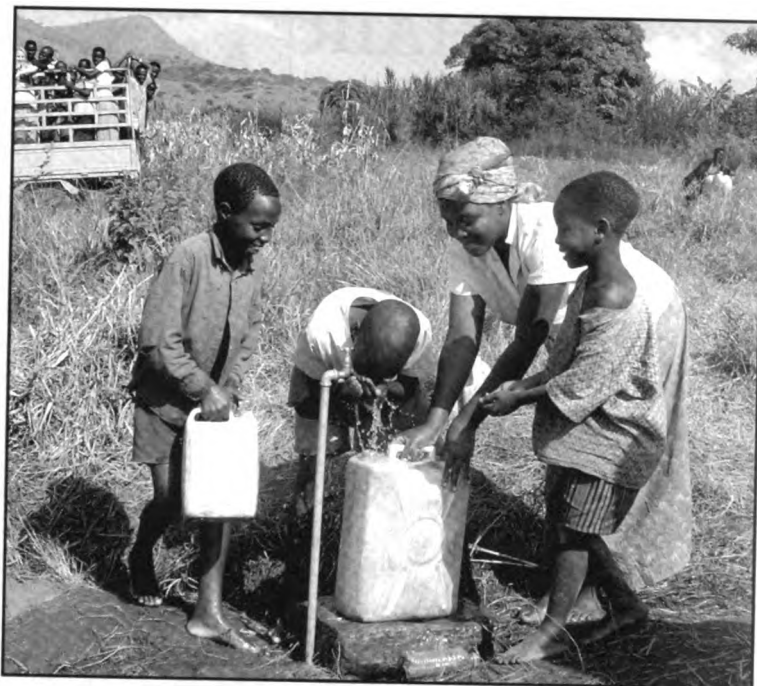
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Volume 227 Number 23

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.

A mother in Uganda and three boys take water from a one of the spigots in a pipeline of solar-purified drinking water provided by Solar Light of Africa, thereby saving them the long trek to and from the water source.

Alden Hathaway II photo



THIS WEEK

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BY ALDEN HATHAWAY

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The Cover

After a Nov. 17 tornado, the only remaining part of St. James' Church, Houston, Texas, was the sacristy, where the vestments and sacramental vessels were kept [p. 13].

Carol E. Barnwell photo

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SUNDAY'S READINGS

A Living Word

'...and all flesh shall see the salvation of God' (Luke 3:6)

The Second Sunday of Advent (Year C), Dec. 7, 2003

Baruch 5:1-9; Psalm 126; Phil. 1:1-11; Luke 3:1-6

On the First Sunday of Advent, the lectionary directed our attention to the coming of the kingdom of God at the end of time. The emphasis on the kingdom continues in the second week of the season, but shifts from the cosmic to the local, from signs in the heavens to the more immediate, historical experience of God's people on earth.

The apocryphal book attributed to Baruch tells of ancient Israel's experience of exile and God's promise of restoration. In today's portion from Baruch, the author draws heavily on the language and ideas of the prophet Isaiah, who is also quoted by John the Baptist in today's gospel. These passages are subtly complemented by Paul's reference to his personal situation of imprisonment.

In all three lessons, we see that the good news of salvation is addressed to particular people in particular situations: to the people of Israel in exile, to the people of Judah living under the Roman yoke, to Paul's friends who are distressed at his imprisonment. It is always in personal and particular ways that the living word of scripture, "the Word of the Lord," is addressed to us. That is how John heard the words of the prophet Isaiah and then quoted them. To John, they were not lifeless words on a page or words read in an

impersonal ritual context. Rather, he heard them as a living Word addressed to him personally, and compelling him to go out and preach to others.

God addresses our particular situations with more than vague promises. He told the exiles in Babylon that they would return to their homes and Jerusalem would be rebuilt — and that is what happened. Taking the prophecy of Isaiah literally, John the Baptist went into the wilderness to prepare a way for the coming Lord — and that is precisely where the ministry of Jesus began. Paul has every expectation that the "day of Christ," the end of the world, will occur at any time, but that does not lead him to an other-worldly message. Rather, he is all the more concerned that his spiritual children "may be pure and blameless" in this life, before it ends.

As we hear these words, if we hear them as living words, we realize that we, too, are exiles, alienated from God by our own unfaithfulness, just as ancient Israel was. If we hear them as living words, we recognize them as a call for us to see our own wilderness of alienation also as a place of preparation. If we hear them as living words, we hear a personal invitation to repentance, to holiness, and to the encounter with the King who comes so that we may see the salvation of our God.

Look It Up

Compare Luke 3:4-6 with Mark 1:3. In Luke, John the Baptist quotes more of Isaiah 40 than he does in Mark. Mark is simply interested in showing how the prophecy is fulfilled in the preaching of John, while Luke wants to emphasize his own larger missionary theme of proclaiming the gospel to the whole world.

Think About It

How do you listen to the reading of scripture at worship? Is it vaguely interesting but peripheral to your real reasons for being there? Or do you truly pay attention and listen for the word of God which is addressed directly to you?

Next Sunday

The Third Sunday of Advent (Year C), Dec. 14, 2003

Zeph. 3:14-20; Psalm 85 or Psalm 85:7-13 or Canticle 9; Phil. 4:4-9; Luke 3:7-18

SHARPS, FLATS & NATURALS

The Royal Standard

Masterworks from the Anglican

Choral Tradition

Choir of the Church of the Incarnation, Dallas,
Texas. Kevin Clarke, director. Pro Organo CD 7182.

Sometimes it's good to spend time with old friends. That's what we have with this latest offering from Dallas. The works contained herein represent several of the tried-and-true jewels of the last 100+ years of Anglican music. Just a mention of the composers' names is enough to make some Anglophiles salivate with anticipation: Howells, Dyson, Britten, Wood, Stanford, Davies, Elgar, Gardiner, and Rubra are all familiar names to those bathed in the tradition.

Director Kevin Clarke has assembled a choir that is equal to these choral masterpieces.

For one who is new to the rich corpus of Anglican music, or for one who yearns for the memories associated with these masterworks, or even for one who just needs to "lie back, close the eyes, and think of England," *The Royal Standard* makes the perfect soundtrack.

*Paul Cunningham
Goldsboro, N.C.*

NOELS

Karen Beaumont

Cathedral of St. John the Evangelist,
Milwaukee, Wis. www.stjamesmilwaukee.org.
(414) 271-5086.

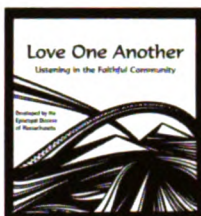
Ms. Beaumont, music director at St. James' Church, Milwaukee, and frequent organ soloist with Present Music, has recorded 19 French noels at the Roman Catholic cathedral. The works of Nicolas LeBègue, Claude Benigne Balbastre, Louis Claude Daquin, Jean-François Dandrieu, and Michel Corrette, whose lives spanned the years 1631-1799, range in duration from *O Nuit heureuse Nuit* at under a minute to *Noel V* at eight minutes. As her notes explain, "The Roman Catholic Church only allowed a very circumscribed role for the organ ... they wrote miniatures. In the Noel, the organists had more time and responded by mixing their miniatures together ... These pieces were originally improvised and later written down for posterity."

Her playing is crisp and clear, the selections varied. It's a charming recording of ancient gems to be enjoyed this Noel.

Patricia Nakamura

One Body...Can we agree to disagree?

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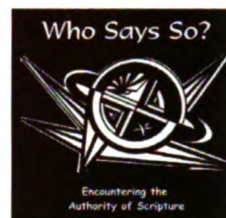


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SHORT & SHARP

A Few More for Christmas

By Patricia Nakamura

IS IT CHRISTMAS YET, GOD? By **Elspeth Campbell Murphy**, illustrated by **Jim Lewis**. Bethany Backyard. (www.bethanyhouse.com) Pp. 32. \$7.99. ISBN 0-7642-2750-5.

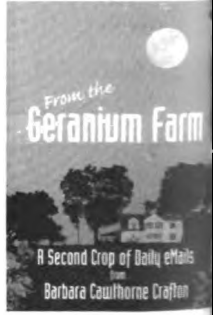
A book sturdy enough for small hands but with scriptural references for the adult who will read it aloud, *Is It Christmas Yet, God?* shows in simple rhymes and bright pictures the things leading up to the celebration: putting up the tree, wrapping presents, going out in the cold to see the lights and nativity tableaux, taking a toy to the firefighters, the candlelight Christmas Eve service. Finally, of course, "Then this morning when I opened my eyes/Christmas jumped up and yelled, 'Surprise!'"

"Merry Christmas, God!"



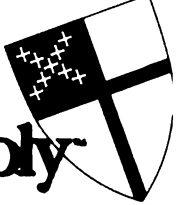
FROM THE GERANIUM FARM: A Second Crop of Daily eMails. By **Barbara Cawthorne Crafton**. Church Publishing (www.churchpublishing.org) Pp. 246. \$14.95. ISBN 0-89869-423-X.

These are short spiritual vitamins sent out every other morning or so to hundreds — thousands? — of subscribers. They touch upon the beauties of flowers and birds and cats, New York City buskers, a bishop carrying his crosier in a gun case, and often sneak in a difficult truth about the grimmer world at the end. This volume includes a cast of characters, helpful to electronic readers who may have wondered. In the middle are several jewels for Christmas.



THE ANGLICAN FAMILY PRAYER BOOK. By **Anne E. Kitch**. Morehouse. (www.morehousepublishing.com) Pp. 208. \$16.95. ISBN 0-8192-1940-1.

The Rev. Canon Anne Kitch, canon for Christian Formation at the Cath-



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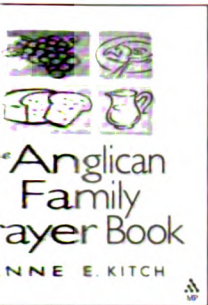
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dral Church of the Nativity in Bethlehem, Pa., has assembled prayers, brief liturgies and litanies for families to mark the seasons of the church year, the sections of the Eucharist, and special

events and people. There are mealtimes which "may be used to greet family members in the morning, as an opening for a household gathering, or as a closing at the end of the day." The section on Advent and Christmas offers a discussion of the many symbols of this season, and blessings for the Advent wreath, the crèche, and the tree. Throughout are lovely, intricate pen and ink drawings by the Rev. Christine Visminas.

Major life transitions, say the authors of *The Art of Ritual*, particularly need community rituals to ease one through — marriage or divorce, leaving an old and moving to a new house.

THE ART OF RITUAL: Creating and Performing Ceremonies for Growth and Change. By Renee Beck & Sydney Barbara Metrick. Celestial Arts. (www.tenspeed.com) Pp. 216. \$16.95. ISBN 1-58761-190-2.

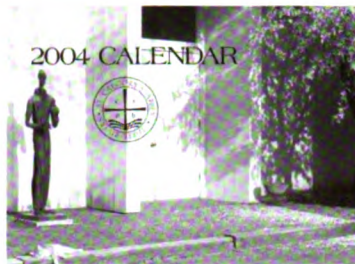
We all use rituals, from the simple daily routine of brewing the coffee and going out into the chilly morning to fill the bird feeders, to elaborate preparations for special

events. Major life transitions, say the authors, particularly need community rituals to ease one through — marriage or divorce, leaving an old and moving to a new house. This book, not Christian but deeply spiritual,

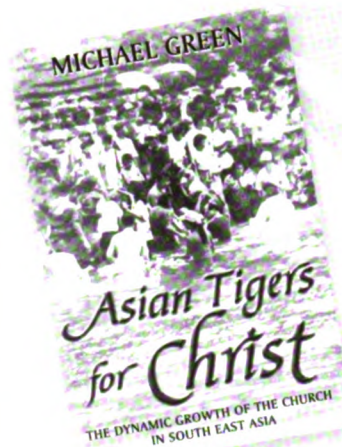
describes the elements of ritual, the preparations needed, and the performance of several.

SAINT GREGORY'S ABBEY 2004 CALENDAR. St. Gregory's Abbey, Three Rivers, MI. \$7. (www.geocities.com/stgregorysabbey)

A lovely, peaceful 13-month calendar, on ivory paper with photos taken



emphasis and its patron saints." Visitors are shown partaking of the abbey's atmosphere, including, for January 2005, three deer in a snowy field.



ASIAN TIGERS FOR CHRIST

The Dynamic Growth of the Church in South East Asia

Michael Green

0-281-05369-3
128 PP—\$12

In this enthusiastic, yet not uncritical account, Michael Green offers insight into Southeast Asian models of leadership and social involvement, strategies for mission, and evangelism. Green is an advisor in evangelism to the Archbishops of Canterbury and York, senior research fellow at Wycliffe Hall, Oxford, and former professor of evangelism at Regent College, Vancouver, BC.

ANGLICANS IN MISSION

A Transforming Journey

0-281-05322-7
160 PP—\$21


This report from the Anglican Communion's Mission Commission (MISSIO) combines exhilarating stories of mission and evangelism with advice and strategies for successful mission; a review of the Decade of Evangelism; and a comprehensive list of prayers and resources.


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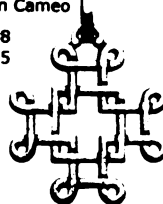
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Henri's Mantle

100 Meditations on Nouwen's Legacy
 By Chris Glaser. The Pilgrim Press. Pp. 212.
 \$18 paper. ISBN 0-8298-1497-3.

The author of this book, Chris Glaser, presents us with a series of 100 meditations based on excerpts from the writings of Henri Nouwen. Each is two pages long with a common format:



succinct title, short passage from one of Nouwen's writings, meditation, and concluding thought (most frequently an "arrow" prayer). The meditations move from Nouwen's spirituality and experiences to the author's own life, giving the reader a pattern for personal reflection. There are no chapters in the traditional sense, and no apparently deliberate progression of subject matter. It is probably no coincidence that the early writings of Nouwen made the greatest impact on many readers. These writings were savored, compared to the avid reading of his prolific writings in the years to follow. This book pulls out kernels of spiritual truth from many of Nouwen's books. It gives us an opportunity to savor passages and move on to incorporate them in our own lives.

Chris Glaser, who knew Nouwen personally, is a frequent retreat leader and lecturer. He brings a balanced perspective on Nouwen's spirituality, experiences and struggles. He leads the reader to understand that the gifts of insight Nouwen brings are the positive results of his very humanity. The title, *Henri's Mantle*, was inspired by the biblical relation between Elijah and Elisha. It is a book well worth including in one's daily devotional life.

Mariana Keene
 Milwaukee, Wis.

Shepherds Abiding

By Jan Karon. Viking. Pp. 288. \$24.95.
 ISBN 0-670-03120-8.

After the tree is trimmed, the presents wrapped, the cookies baked, give yourself a Christmas blessing

and go back to Mitford for this eighth story of Fr. Timothy and Cynthia, Dooley (he has a surprise for you here), Hope and Happy Endings bookstore (another), and Uncle Billy and Miss Rose (a singular moment of lucid comprehension).

The story revolves around a particular project unwillingly undertaken by the retired rector (as "retired" as most these days), which begins to consume his days. We learn a little more of his youth, and more of the talents of other residents of the North Carolina mountain town.

It's a lovely book that will warm the coldest December. And best of all, there are enough unanswered questions, unknown developments, for the next installments. And Kenny Barlowe has yet to be found.

Patricia Nakamura

Witnessing for Peace

In Jerusalem and the World
 By Munib Younan. Fortress Press. Pp. 169.
 \$16 paper. ISBN 0-8006-3598-1.

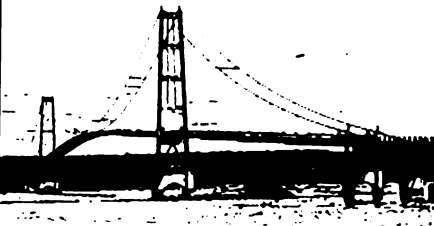
When we Western Christians think of Israel/Palestine, it is usually in terms of Muslim-Jewish conflict. Rarely do we stop to consider our own Christian sisters and brothers who make up less

than 2 percent of the Palestinian population and who try to live out a uniquely Palestinian contextualization of the gospel. One of the leaders of these Palestinian Christians is Munib Younan, the Evangelical Lutheran Bishop of Jerusalem and Jordan. Part Church history, part memoir and part prescription for the future, *Witnessing for Peace* is ultimately a book about the idea of witness — *martyria* — in a culture of great violence and religious conflict.

But in a land where Christians are a minority and where official govern-



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ment "attitudes toward the Church are increasingly hostile," what does it mean to be a witness? "Martyria," he explains, "is expressed when one's faith makes one vulnerable to the suffering of this world. It means exposing oneself, risking one's life for the other..." But unlike popular conceptions of martyrdom, "witness is not just about death, it is about life."

Younan, in a comfortable and informal style, invites us into his life and ministry in Palestine with all that it entails: formal and informal interfaith dialogue, pastoral ministry (even to a terrorist), living through the murders of friend and foe alike, and oppression and violence in the very land of our salvation. Showing both Judaism and Islam in a positive light while clearly expressing his own faith, Bishop Younan makes real to Westerners the complexities of life in the Holy Land and offers his own attempt at *al-Sulha* — reconciliation.

This is an important book for Christians to read to better understand our Palestinian sisters and brothers and to further interfaith dialogue here at home. It is for all who would "pray for the peace of Jerusalem."

Geoffrey Mackey
Kingston, N.Y.

Mary

A Catholic-Evangelical Debate

By Dwight Longenecker and David Gustafson.
Brazos. Pp. 240. \$14.95. ISBN 1-58743072-X.

"You've forgotten what a scandal (Mary) has become."

"We Catholics find the evangelicals' neglect of Mary to be a sort of scandal."

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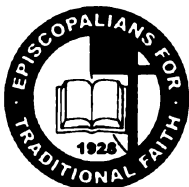
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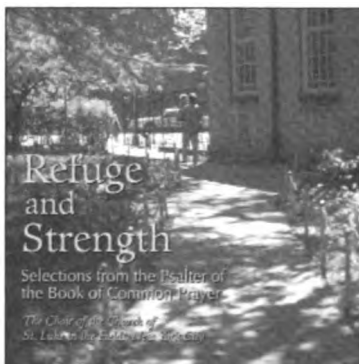
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Psalm 134 Ippolitov-Ivanov	Psalm 114 Tonus Peregrinus
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BOOKS

ions back and forth are Dwight Longenecker and David Gustafson, both of whom attended Bob Jones University. Longenecker later was ordained a priest of the Church of England and eventually converted to Roman Catholicism. David Gustafson remains a committed evangelical but admits, "I have ended up in an Episcopal parish (a very conservative one), because for me, that is the church I believe best suited for worshiping as Christians have always worshiped."

The debaters deal first with how much we can actually know about Mary. Both are well equipped to argue not only from the New Testament but also from Old Testament typology and from the apostolic fathers.

Less interesting are chapters that argue whether Mary stayed a virgin perpetually, if it's proper to call her the "spouse of the Holy Spirit," if Marian apparitions are real, and if it's valuable to pray the rosary.

The arguments get more stimulating when we reach the Immaculate Conception and the bodily Assumption. On venerating Mary, a spirited warning against worshiping her is countered by an equally vigorous caution against worshiping the Bible. Even livelier is the jousting over the titles "Mediatrice" and "Co-Redeemer."

Most times Dwight and David agree to disagree. Both are skilled debaters and state their cases with clarity and verve. Don't expect any knockouts. If I had to, I might give a narrow decision on points to David, the evangelical. But do read the book and keep your own score. It's well worth it.

*Boyd Wright
Mendham, N.J.*

Igloo-Dwellers Were My Church

By John R. Sperry. Bayeux Arts Publishers.
Pp.174. \$24.95. ISBN 1-896209-58-0.

This autobiography of the third Anglican Bishop of the Arctic doubles as a fascinating history of the central Canadian Arctic during a period of intense change and development.

John Sperry was ordained in 1950 in Winnipeg after a career in the Royal

Navy during World War II. Just days later, he traveled by train and airplane to the small Arctic settlement of Coppermine (now known as Kugluktuk), which was at that time home to just seven Inuit families. He, and later his wife and children, lived among the indigenous people of the village for some 20 years, traveling by sled, heating with coal, and dining on caribou. Dogsled journeys to even more remote outposts for weddings, funerals, and celebrations of Holy Communion took him above the Arctic Circle frequently. He doubled as dentist, carpenter or translator, and earned the respect and friendship of the people to whom he ministered.

After his time at Coppermine, he was elected Bishop of the Arctic, in which capacity he served until retiring in 1990. During his half-century of missionary life, Bishop Sperry witnessed sweeping changes in Inuit life, some of which have brought the problems of inner-city life to a people who were still semi-nomadic in 1950.

Dogsleds have been replaced by snowmobiles, tents and snow-houses by permanent homes. Native story telling has given way to satellite television. Portions of his diocese have also emerged as the new territory of Nunavut, self-governed by the Inuit since its creation in 1999. The great majority of Inuit are still, as they were on Bishop Sperry's arrival, Anglicans.

Bishop Sperry writes modestly of his own significant contributions to Christian life among the Inuit through his translation of portions of the Bible and Book of Common Prayer into Inuinaktun, the indigenous dialect spoken in the central Arctic. He continues his ministry in an active retirement centered on Holy Trinity Church, Yellowknife, in the Northwest Territories, and has given us a captivating look at a vibrant part of the Anglican Communion.

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



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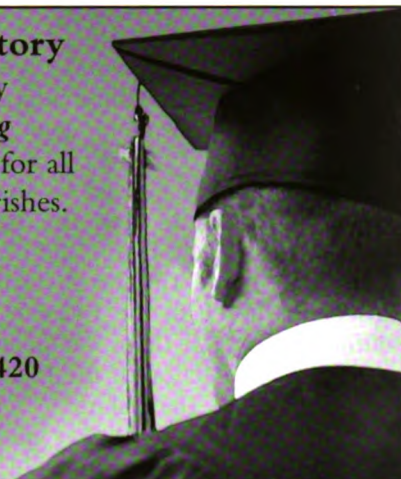
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Massachusetts Archdeacon Elected Bishop of Ohio

The Diocese of Ohio positioned itself to be a potential leading indicator in the inclusive church movement of the future with overwhelming convention votes Nov. 14-15 to support "certain actions" of last summer's General Convention and to elect a new bishop. Convention met at Trinity Cathedral in Cleveland for the business portion on Friday and elected the Ven. Mark Hollingsworth Jr., archdeacon of the Diocese of Massachusetts on the third ballot the following day.

Archdeacon Hollingsworth received an outright majority in the lay order on the first ballot, but trailed the Very Rev. James B. Lemler, dean of Seabury-Western Theological Seminary 60-53 with 64 needed to elect. The third candidate was the Rev. Patricia L. Merchant, rector and head of staff of Indian Hill Presbyterian Episcopal Church in the Diocese of Southern Ohio. All three candidates supported the election of the Bishop Coadjutor of New Hampshire.

Ordained priest in 1982 after graduating from Church Divinity School of the Pacific, the bishop-elect served as rector of St. Anne-in-the-Fields, Lincoln, Mass., associate rector at St. Francis in the Fields in Harrods Creek, Ky., and chaplain of the Cathedral School for Boys in San Francisco prior to his appointment as archdeacon in 1995. Assuming sufficient consents, Archdeacon Hollingsworth will be

consecrated April 17 and succeed the Rt. Rev. J. Clark Grew, II at that time.

While the election proceeded on schedule, several parishes had sought "seat and voice" at the convention, although they were delinquent in payment of their diocesan assessments. Delinquent parishes are not permitted



Archdeacon Hollingsworth

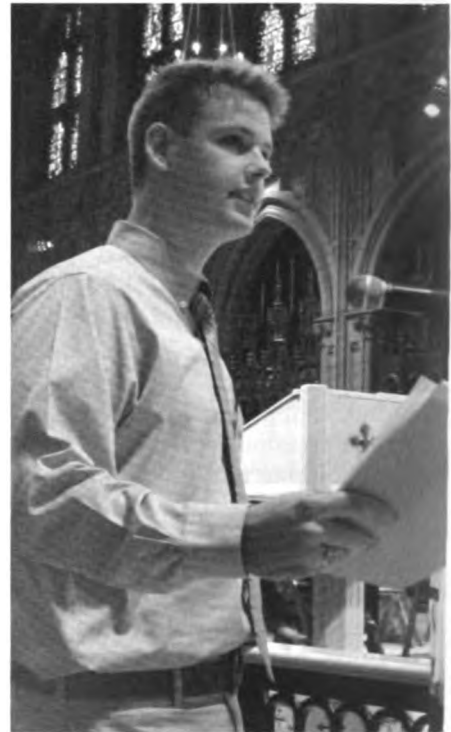
to cast a ballot for bishop or to vote on any of the business matters, according to diocesan canons. A motion was made to grant those parishes a seat and vote for the episcopal election. The matter sparked considerable debate on the floor of convention, but eventually it was determined that those parishes would not be permitted seat or vote.

Earlier in the business portion of the meeting, clergy and lay deputies affirmed "certain actions" of the 74th General Convention, with a total of 83 percent in the lay order and 84 percent in the clerical order. The vote defeated proposed resolution "R-4," which accused the Episcopal Church's General Convention of breaching its responsibilities to the Anglican Communion by confirming the recent consecration of the Rt. Rev. V. Gene Robinson, Bishop Coadjutor of New Hampshire. The measure, submitted

OHIO						
Ballot	1		2		3	
	C	L	C	L	C	L
Needed to Elect					64	135
Hollingsworth	53	136	64	168	77	188
Lemler	60	92	63	91	48	78
Merchant	13	39	1	10	1	3

by the rector and vestry of St. Stephen's Church, East Liverpool, said Robinson's confirmation "places him squarely at the heart of the Christian sexual morality debate being waged both in the Episcopal Church and throughout the Anglican Communion."

Linda Kinsey



Linda Kinsey photo

Speaking against a convention resolution in Ohio, George Hunter, a youth delegate from St. Paul's, Cleveland Heights, describes the recent controversy surrounding the consecration of a sexually active homosexual person as Bishop of New Hampshire as an opportunity and further notes that he has not met one young person opposed.

Bomb Scare Greeted Worshipers at Dallas Church

Parish leadership at Church of the Incarnation in Dallas is seeking to minimize a Nov. 9 bomb scare before the start of a Sunday morning service.

"We've had graffiti before," the Rev. Larry P. Smith, rector, told *The Dallas Morning News*. "The problem with this is, you don't want to ignore it or bring too much attention to it."

On the signboard in front of the church, the word "Episcopal" was crossed out with light yellow paint. In its place, the letters "BO" were written in front and the letters "MB" were written after. No bomb was found. No motive has been determined and church officials declined to speculate.

Tornado Flattens Houston Church

A tornado struck St. James' Church, Houston, Nov. 17, leaving only the sacristy and the back wall of the church standing, held in place by a huge pine tree that had fallen into the nave. No one was inside the church, and the 126 students in St. James' School, 30 feet away, were not injured. The school building had only minor window and roof damage.

"It's a miracle," said Caliph Johnson, a law professor and member of St. James' long range planning committee. "It's almost surgical devastation," he added, pointing out how the tornado missed the nearby middle school building.

It appears that a tornado passed over the church, causing it to cave in on itself, covering broken pews with bricks and large beams of lumber, snapped like toothpicks. One of the organ's pipes rested among pieces of the pulpit and soggy copies of *Lift Every Voice and Sing*. Large branches from the many trees on the property were twisted off and thrown across the lawn, mingled with glass from a shattered window at the middle school and roof shingles. But not one brick from the church building was thrown beyond the walls of the church.

Students Kept Safe

A vibrant blue sky replaced the black clouds and thundering rain of the previous day as the rector, the Rev. Irv Cutter, surveyed the damage early the next morning. "Well, let's clean up what we can," he told school teachers and staff who gathered in the offices, left without electricity. He thanked them for their quick reactions on the previous afternoon, which kept all the students safe during the storm that brought flooding across the city.

St. James' School principal Luegena Carter said she was helping one child into his mother's waiting car and was going to get the other sibling when the car's windshield suddenly blew out. Everyone ran into the building and she directed teachers to follow emergency procedures. "Let's go where we prac-



Carol E. Barnwell photo

St. James' Middle School building lost some windows and roofing during the storm but remained virtually untouched just beyond the rubble of the church's nave (foreground).

ticed," she told students. Ms. Carter, who has been at the school for nine years, credits her teachers and the children for their quick reactions.

"I have a remarkable staff and remarkable children who are obedient. They listened and everyone did just as they were told. In less than a minute, they disappeared."

Flooded and blocked streets held up parents, some arriving after 7 p.m. for their children. Ms. Carter stayed until the last one went home. "Every child here was safe," she said. "I owe it all to God. He had his angels protecting us."

Fr. Cutter stood by the rubble shaking his head and taking calls from other clergy in the area, the news media and the mayor's office. Diocesan officials arrived by 7 a.m. to offer support, help arrange for tree removal and insurance adjusters.

"We are so grateful that no one was hurt," said the Rt. Rev. Don Wimberly, Bishop of Texas. He arrived early to survey the damage and offer support.

Church members arrived during the morning, walking over broken glass and pieces of shingles strewn over the sidewalk, to get a close look at the damage. They stood in small groups

with their arms around one another, some crying, some just shaking their heads. State Rep. Garnet Coleman, whose family have been members for more than four decades, reminisced about how active St. James' Church had been during the Civil Rights Movement. "There's a lot of history here," he said.

"We've received offers of a place to worship from our local Episcopal neighbors and other denominations in the area," Fr. Cutter said, lamenting the loss of the church's cherished pipe organ. Fr. Cutter said on Nov. 18 that he intended to hold services on the site the following Sunday when confirmations were scheduled.

Downed trees littered Southmore Street in the Southeast part of Houston. Hundred-year-old pine trees on the church's property were twisted and uprooted, streetlights and signs twisted off at the base and hurled across the street. The church's dumpster was lifted from the parking lot and dropped into the street's median. Established in 1937, St. James' Church has weathered much including a fire in the early 1970s. It now has a predominantly African American congregation of more than 400.

Carol E. Barnwell

Relations with Russian Orthodox Put on Ice

The Russian Orthodox Church is "freezing" its contacts with the Episcopal Church, indicating that in the future it will bypass the Presiding Bishop and engage in ecumenical dialogue only with Episcopal leaders who opposed the consecration of the Rt. Rev. V. Gene Robinson as Bishop Coadjutor of New Hampshire.

The announcement on Nov. 17 by the Department for External Church Relations of the Moscow Patriarchate said it considers the controversial votes on sexuality by the General Convention last summer to be "anti-Christian and blasphemous." The statement came on the same day as the Anglican Consultative Council announced that the dele-

gation from the Anglican-Oriental Orthodox Commission has postponed meetings "indefinitely."

While acknowledging a 200-year history of cordial ecumenical relations, the Moscow Patriarchate stated: "The 'consecration' of a gay priest has made any communications with him and with those who consecrated him impossible. We shall not be able to cooperate with these people not only in the theological dialogue, but also in the humanitarian and religious and public spheres. We have no right to allow even a particle of agreement with their position, which we consider to be profoundly anti-Christian and blasphemous."

Only those bishops and dioceses that

affirmed or took part in the New Hampshire consecration are subject to the Russian Orthodox ban on dialogue. "We want to maintain contacts and cooperation with those members of the Episcopal Church in the U.S.A. who clearly declared their loyalty to the moral teaching of the Holy Gospel and the Ancient Undivided Church," the statement said.

The suspension of Anglican-Oriental Orthodox dialogue followed a meeting of the leaders of the Coptic Church, the Syrian Orthodox Church and Armenian Orthodox Church Oct. 18 in Antelias, Lebanon. The Orthodox leaders asked that meetings with Anglicans be discontinued pending a resolution of the impasse within the Episcopal Church over the consecration of Bishop Robinson.

The Rev. Canon J. Robert Wright, professor of church history at the General Theological Seminary and a member of the Anglican-Oriental Orthodox Commission, told THE LIVING CHURCH that these "two developments are very serious and very sad, but not totally unexpected."

Canon Wright noted, "there is now a special responsibility of the bishops and deputies who voted in favor of those actions to state clearly the theological reasoning that guided their decision. The purpose of ecumenical relations is to facilitate dialogue on such matters, not to foreclose the exchange of views, and I regret that the parties involved have failed to understand this."

The Rev. Ephraim Radner, rector of the Church of the Ascension, Pueblo, Colo., and a member of the Standing Commission on Ecumenical and Inter-Religious Relations, said Orthodox church leaders have a right to feel betrayed after being assured by General Convention in 1991 that no unilateral changes of traditional church teaching on human sexuality would be taken without first consulting with "our ecumenical partners."

(The Rev.) George Conger

Puerto Rican Priests Lose Licenses

Three priests of the Diocese of Puerto Rico have lost their canonical licenses for participating in a panel discussion at the University of Puerto Rico, where they upheld the Church's traditional teaching on sexuality. The Rt. Rev. David Álvarez, Bishop of Puerto Rico, revoked the licenses of the Rev. Dennis París, the Rev. Manuel A. Rivera and the Rev. Pedro Balleste on Oct. 24. They were also forbidden from participating in the diocesan convention scheduled for the next day. A candidate for standing committee, Fr. París' name was struck from the ballot as being ineligible for election.

A spokesman for the diocese, the Rev. José F. Ríos, told THE LIVING CHURCH that the priests "were not suspended because of their opposition to the actions of General Convention or the bishop's vote" to consent to the New Hampshire election of a sexually active homosexual person as bishop.

Following General Convention, the Diocese of Puerto Rico initiated a series of dialogues. "In a clergy meeting with the bishop, Fr. París and others were authorized to write their position pro and con of the consent, for study and reflection, but all materials and discussion would remain in

an internal diocesan process," Fr. Ríos said.

Fr. París was disciplined, Fr. Ríos explained, for making his writing available for sale to the public and then participating in a public conference on the topic at the University of Puerto Rico, "even though the bishop had advised him not to do it in writing and personally."

In his letter of Oct. 24 to the three clergy, Bishop Álvarez cited the prayer book rubric that asks a priest to affirm that he will "respect and be guided by the pastoral direction and leadership of your bishop" as justification for stripping the clergy of their licenses. No presentment or other ecclesiastical disciplinary hearing has been held nor are any now scheduled.

A professor at the University of Puerto Rico specializing in Family Counseling and Human Sexuality studies, Fr. París denies that any agreement was reached that called for the clergy to be silent. "I have been a university professor for 20 years and am a published author. Under these circumstances, I would never have agreed to have my position censored and much less would have agreed to a gag order from the bishop."



Dale Iffrig photo

NEW REFLECTS THE OLD

The Rt. Rev. George Wayne Smith, Bishop of Missouri, stands with other worshipers outside St. Vincent's-in-the-Vineyard Chapel, Coffman, Mo., prior to its dedication Oct. 5. The chapel is a replica of St. David's Chapel, which was deconsecrated when the diocese sold the camp and conference center on which it was located. The new chapel, containing most of the furnishings of the old, is privately built on private land. Mr. and Mrs. Hank Johnson, owners of Chaumette Vineyard, had the chapel built and arranged a lease with the diocese for a dollar a year. The Rev. Peter Van Horne, rector of All Saints', Farmington, (where the Johnsons attend), said St. Vincent's would function as an extension of All Saints' ministry, as a conference and retreat center for the diocese, and as worship space for other denominations and faith groups.

Chaplain Chooses to Resign Rather than Apologize

An Episcopal priest who wrote an article sympathetic to the recent election of a sexually active homosexual person as bishop, recently resigned from the non-denominational religious school in Rome, Ga., where he was chaplain, after administrators asked him to apologize to those upset by his opinion.

The Rev. John Merchant, 57, became chaplain at Darlington School last summer. In September he wrote a column for the school newspaper in which he said that God was more concerned with spirituality than he was with sexuality.

"I didn't have to ponder where I

stood," Fr. Merchant told *The Atlanta Journal-Constitution*. "But I took my time to keep it brief and try to explain my beliefs. I was trying to convey it in a positive way."

After the column appeared, Fr. Merchant was informed in a Sept. 30 letter sent by both the school president and the headmaster that the article had caused some school donors to reconsider their financial support. They asked Fr. Merchant to initiate between 50 and 75 one-on-one meetings over the next month in order to apologize. Calling the request morally and academically intolerable, Fr. Merchant resigned instead.

EDS Urges Mutual Respect

Episcopal Divinity School is attempting to bridge the divide in the sexuality debate. The seminary in Cambridge, Mass., has designed a program "to bring together people on both sides of the issues in an atmosphere of mutual respect," according to a press release.

The program, titled "Good News: A Congregational Resource for Reconciliation," includes a guide booklet (for each participant) written by the Rt. Rev. Steven Charleston, dean and president of EDS, who writes that no one is asked to give up an opinion but "...to enter into a sacred journey with others to search for reconciliation..."

Bishop Fairfield Recovering

The Rt. Rev. Andrew H. Fairfield, who sustained a serious head injury Oct. 14, is making good progress, he reported in a recent telephone conversation.

Bishop Fairfield was injured when he struck the side of his head on a canoe he was attempting to secure to the roof of his car [TLC, Nov. 9]. He was staying with friends in Fargo while he was undergoing therapy, and said he is optimistic about his prognosis. He retired as Bishop of North Dakota on Aug. 15.

BRIEFLY...

The Rt. Rev. **John B. Chane**, Bishop of Washington, has announced his intention to create a committee to help develop an optional liturgical rite which clergy in the Diocese of Washington could use to bless same-sex unions. Diocesan spokesperson Jim Naughton stressed the optional nature of the rite and said the intent was merely to develop a resource for those inclined to do blessings.



Bishop Chane

Individuals May Express Dissent Through Pledges

Some members of the Diocese of Northwest Texas have expressed strong opposition to the General Convention consent to the consecration of a non-celibate homosexual person as Bishop Coadjutor of New Hampshire, and they have asked for a way to continue to contribute to their parishes and diocese without contributing to the support of the Domestic and Foreign Missionary Society of the Church. To accommodate such dissent, convention passed a resolution that allows individuals to prevent any portion of their contributions to the Church from going to the DFMS. Convention met Nov. 7-9 at the civic center in Amarillo.

The newly approved policy is for the calendar year 2004 only and allows "any member... to elect in writing not to have any portion of his or her pledge paid to the DFMS." The parish then must notify the diocese on or before Jan. 30, 2004, of the percentage which represents the amount of such total elections in relation to the total pledge amount of the parish. It passed 147-71 with two abstentions.

In other business, the diocese passed a \$1.2 million budget for 2004, little changed from the previous year. Bishop Ohl called for a special session of the convention to be held March 6, when there will be more accurate information on what income can be expected and the budget can be adjusted accordingly.

(The Rev. Canon) David L. Veal

Mission Work to Benefit from Redirected Funds

The convention of the Diocese of Southwest Florida approved a resolution that will allow congregations — and even individual parishioners — the option of redirecting their financial support from the program budget of the Episcopal Church in 2004. The resolution was the main order of business when the convention reconvened Nov. 15 at Christ



Jim DeLa photo

Before voting, delegates from St. Peter's Cathedral, St. Petersburg, Fla., look over a final version of a resolution to allow Southwest Florida congregations to redirect funds.

Church, Bradenton. The convention's original session was ordered into recess Oct. 11 in order to allow delegates to have more time to consider how they would vote on the issue [TLC, Nov. 2].

The resolution was touted as a way to give Episcopalians upset over decisions by General Convention a way to redirect funds in protest without affecting their parish or the diocese. The resolution authorizes "the Ecclesiastical Authority and the Committee on Congregational Development to respond pastorally to those congregations which may have members who, for reasons of conscience, cannot continue to financially support the Episcopal Church USA." Unlike earlier versions of the resolution, the final draft does not mention redirecting funds, nor does it specify where redirected funds would go or say how long the policy would be in effect. But after being questioned about his intentions during debate Nov. 15, the Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida, said redirected funds will support mission work in the Dominican Republic and the resolution is in effect only during 2004. The resolution is specific in one area — saying all congregations are expected to pay their full apportionment to the diocese in 2004.

Jim DeLa

Upper South Carolina Moving Forward in Mission

The Diocese of Upper South Carolina, although closely divided, agreed not to allow disagreement over the consecration of a non-celibate homosexual person as a bishop to interfere with an ambitious project already underway to remake the diocese into a more mission-driven organization. The decision came at diocesan convention, Oct. 25-26 at Columbia International University in Columbia.

The Rt. Rev. Dorsey F. Henderson, Jr., diocesan bishop, convened a General Convention Response Committee, which was comprised of 19 Episcopalians representative of the diocese, appointed by Bishop Henderson and charged with proposing not more than three resolutions on human sexuality, "seeking a method of expressing our corporate feelings and convictions (about controversial actions of General Convention)." Three resolutions eventually developed by the committee included a basically neutral statement, one expressing happiness with the outcome, and another which rejected it as unscriptural. Also proposed for consideration were two amendments to the diocesan canons prompted by the election and consecration of Bishop V. Gene Robinson in the Diocese of New Hampshire.

The first amendment, offered by 50

members of various congregations throughout the diocese, requested that ownership of property pass to the individual congregations and organizations which now hold that property in trust for "this Church and the Diocese of Upper South Carolina." The amendment was ruled to be in violation of the constitution of the national Church, and therefore no vote was taken. The second proposed amendment, seeking to redirect diocesan funding away from the national Church, failed in a vote by orders: 84-132 (lay order) and 27-51 (clergy).

The neutral resolution from the General Convention Response Committee, chaired by the Rev. Canon Charles Davis, Jr., of Trinity Cathedral, Columbia, was offered to convention next and eventually adopted. The resolution, which in essence professed the diocese's will to remain committed to Christian mission despite profound differences of opinion over issues of sexuality, was adopted by a vote of 249-48, with one abstention.

In other business convention approved a \$3.1 million budget for the coming year, a \$300,000 increase over the previous year.

Peggy Van Antwerp Hill

Youth Work and Mission Projects Given Priority

The Diocese of Indianapolis celebrated its annual convention Oct. 16-18 in Richmond, Ind., with a focus on a vision statement, mission projects, and youth ministry – punctuated by a steel drum band and conga lines.

No resolutions regarding General Convention actions were introduced or debated during convention. Long before General Convention, the bishop prepared the diocese by sending out pastoral letters, a pastoral video, updating the web site, distributing church school/Christian education information, including commentary in the diocesan newspaper and purchasing newspaper advertisements.

The Bishop of Indianapolis, the Rt. Rev. Catherine Waynick, told convention she feels too much attention has



The Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh, confers with Robert Devlin, diocesan chancellor, on the legal implications of a proposed canonical amendment, at convention Nov. 8.

Marjie Smith photo

been paid to sexuality issues recently. Bishop Waynick also took exception to recent statements issued by the American Anglican Council. Responding to recent statements issued by the AAC, she said they "are filled with images of war; and the anger in them is unmistakable ... The mission of reconciliation and the command to proclaim the reign of God nowhere include the warrant to condemn one another."

The convention adopted a code of conduct document developed by the diocesan Youth Steering Committee. It also adopted a new mission project with one of its partner dioceses located in the Sudan.

The approved 2004 budget of \$3.4 million represents an increase of 5.7 percent from the previous year.

Pittsburgh and National Church: the Gap Widens

The Diocese of Pittsburgh returned to center stage in the national debate over the future of the Episcopal Church when its annual convention adopted a constitutional amendment on Nov. 8 that would allow the diocese to nullify any measure put forward by the Episcopal Church the diocese believed "to be contrary to the historic Faith and Order of the one holy catholic and apostolic church."

The measure, along with a second constitutional amendment that removed a requirement for canonically resident clergy to be "actually

resident" in the diocese in order to have voice and vote at convention, passed overwhelmingly despite the efforts of a vocal minority on voice votes. The amendments will not take effect until they pass a second reading at the 2004 convention.

The two-day convention, gathered Friday at a hotel in Moon Township, and on Saturday at St Stephen's Church, Sewickley, did not focus all of its attention on national affairs, as the convention delegates adopted a \$1.8 budget, elected officers, and received reports from various diocesan committees.

In his convention address, the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh, told the delegates that he had no intention of leaving the Episcopal Church. "I am, and intend to remain, the Bishop of Pittsburgh," he said. "My contention remains that it was the General Convention this past summer that broke its own constitutional commitments in taking actions our special convention repudiated."

Debate over the nullification amendment was civil, but at times tense, as speakers exchanged charges of "arrogance," "heresy," and "illegality." The Rev. Canon Harold Lewis, rector of Calvary Church, Pittsburgh, sought a roll call vote but was beaten to the podium by a successful motion to suspend the rules and hold a voice vote. Canon Lewis told THE LIVING CHURCH this was "grossly unfair" as "those who wanted to stay in the Church wanted to be identified."

Marjie Smith



Alden Goodman photo

Bishop Hathaway baptizes a child named after him at Mustard Seed Orphanage.

A Spiritual Memoir of Africa

By Alden Hathaway

Good Samaritan Anglican parish is on grounds next to the Good Samaritan Regional Hospital at Rukunyu, the district of Kamwenge, western Uganda. We had come as church, 12 American youth and 12 Ugandan, four American physicians, eight support staff and two bishops, to install solar equipment for the generation of electric power, and to conduct a medical mission at Rukunyu.

For the first time Good Samaritan Hospital enjoyed clean electric light and power for its medical implements. In addition, it now had a system providing ample water, fresh and pure. For four days our team worked as clinic in support of the local staff treating the sick. We were the Solar Medical/Youth Mission 2003.

The first time I visited Africa was in the winter of 1997. It was just six months before I was to retire as Bishop of Pittsburgh. I had thought about going many times. African friends had urged me, "Come

**Africa has many wounds,
some inflicted by others,
but many are self-inflicted.**

and see our situation, Alden. Come and help." But there was never a firm invitation to do anything in particular that could be justified on my busy bishop's calendar of official appointments.

Then, in the last year of my Pittsburgh episcopate, I figured "what the heck. I'll just go and visit my brother bishop, Wilson Thuramanya. He had suggested I might attend his diocesan convocation at Hoima. "Alden, you should see the orphanage your diocese has helped us get started," he had said.

Bishop Wilson was eager to show me the orphanage, the Mustard Seed Babies' Home. I wanted to

see what had been done with the aid from Pittsburgh. He introduced me to the woman who made it all come together. Her name is Evace, and she is one of the most resourceful and remarkable people I have ever known. She is the one who organized and now supervises this Christian home for more than 40 destitute children. I was deeply impressed. I noted, however, that the brand new building which was to house the facility would have no access to dependable electric power. How could Evace and her staff tend to the children after dark without electric light?

This was the beginning of Solar Light for Africa, a collaborative program of mission outreach that to date has installed more than 1,400 units for the generation of electric power in schools, clinics, orphanages, homes and hospitals in rural Uganda, Rwanda and Tanzania — power generated from the inexhaustible resource of the sun.

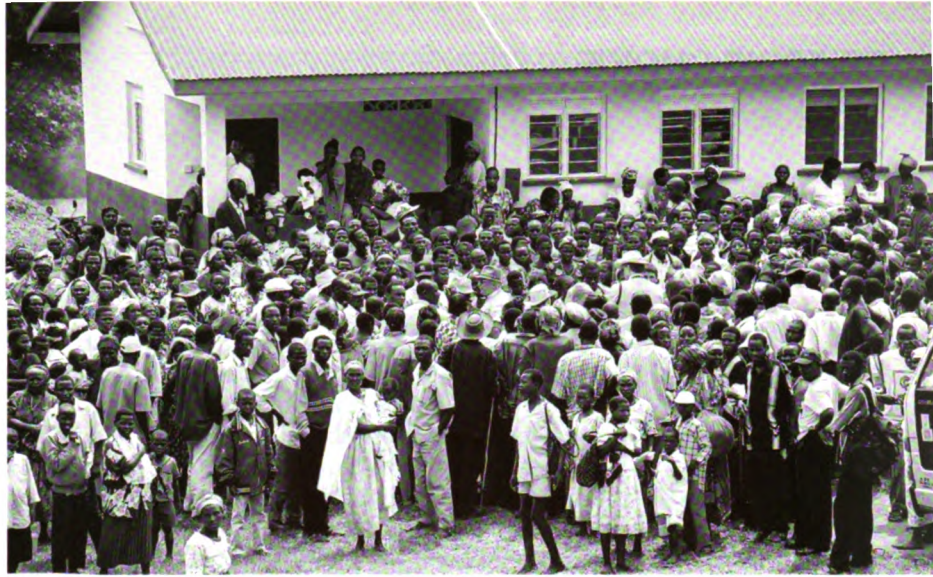
It is now seven years since that first visit to Hoima, five years that we have been teaming African and American young people as Solar Youth Mission. During that time I have seen many things and have come to learn much from the experience.

Remember the parable of the Good Samaritan? In many ways Africa is like the man in the ditch. She has many wounds; some inflicted by others, thieves and robbers, the Western exploitation of the continent's vast material and human resources. But many are self-inflicted: the wounds of superstition, tribalism, violence and war.

Africa's needs, I have come to see, can be summarized under three broad headings:

POWER: Electric power is the resource that drives the development of modern human society. Without it people are enslaved by the mundane burdens of raw physical survival. Without it communities stagnate, bereft of vision and hope. Without it nations cannot gain membership in the wider global enterprise of trade and prosperity. Less than 4 percent of the population of Uganda has access to reliable electric power. We are com-

A large crowd
gathers at Rukunya
Good Samaritan
Hospital for care
from American
doctors.
Alden Goodman photo



**Domestic tranquility
and national security.
It is Africa's
greatest need.**

mitted to making solar available to the people of rural East Africa because Jesus said, "I am the light of the world."

WATER: Pure water free of the agents of disease and death. A clean, dependable water supply is the cornerstone of public health. People who are sick cannot help themselves let alone build a strong society. We installed a solar-powered pure water system at the Good Samaritan Hospital because Jesus said, "I am the living water."

PEACE: Domestic tranquility and national security. It is Africa's greatest need. With peace her peoples are liberated from the blight of fear and the ravages of hostility. Peace gives opportunity for the ordering of their societies, the production of necessary material goods and services, attracting the trust of foreign investment. Most important, it provides access to advanced education and enjoyment of the high arts and letters which ennoble the human spirit and bestows upon a people a vision of prosperity and the hope of glory. We go as youth mission teams to partner with African young people in the spirit of brotherhood and collaboration because Jesus said, "Peace I leave with you. My peace I give to you."



**"Peace
I leave
with you.
My peace
I give to
you."**

From the beginning, Janet Museveni, the first lady of Uganda, has been the patron of the Solar Light Project and the Youth Mission. She never fails to meet with the team to express the thanks of her country and her own personal affection.

When we went to Hoima, to the Mustard Seed Babies home, there was a celebration honoring my 70th birthday. We rejoiced to see the children

growing up well and happy under the loving care of Evace and her staff.

A surprise was the baptism of an orphan child, a tiny castaway pulled from a ditch and rescued by the women at Mustard Seed. As I held that tiny one in my arms and said, "Name this child," Evace, with a great smile on her face, replied, "His name is Alden Hathaway." I poured water on his head in the name of the Father and the Son and the Holy Spirit, and named him before God, as I am named, Alden Hathaway.

Africa has taught me many lessons about what the Church is called to be and what its mission is directed to do. For all my years as a seeker after the deep things of God, I have come to realize how much we are like the priest or the Levite in our Lord's parable. How burdened we are, like the biblical Martha, by so many cares and concerns, important duties and obligations, yet which cause us to be unable to stop and tend the poor man in the ditch, let alone even see him and the needs to which we could so handily minister, if only we had the Samaritan perspective.

I believe that this 21st century will be the African century. African societies will either make it in this modern, global world or they won't. If they do, we in America will prosper with them. If they do not, we will all be drawn into a holocaust of chaos and devastation that will be a scourge to our children and grandchildren. Now is the time to do what we can.

I offer these lessons to challenge a renewal of missionary thinking in the Episcopal Church. I do it by telling my own story, a spiritual memoir of growing up in this church, my life in the service of its ministry, and of how in my senior years I have become drawn to Africa.

I tell the story and bear the witness in the great hope that you also might gain the Samaritan perspective. □

The Rt. Rev. Alden Hathaway is the retired Bishop of Pittsburgh. He is bishop-in-residence at St. John's Church, Tallahassee, Fla.

Contrasts in Giving

In some trepidation, I entered a major mall department store in mid-October. Immediately I had to avert my eyes from the displays to right and left, and probably above, and focus on the carpet as I hurried to Shoes or Sheets or whatever department I thought I needed to visit.

It wasn't the assorted seasonal ghoulies and ghosties I feared. No, I have my own perfectly sweet black cat, and as long as it's not a too-realistic tarantula, I'm a match for any All Hallows' Eve haunt. And I don't recall any sacrificial fowls. No, it wasn't October or November holidays I couldn't bear to see. It was Christmas.

Christmas. There it was, the world's version, on a glowing autumn day when I should have been out in the leaves. Santas and reindeer and bows and ribbons. Crèches and camels and Mothers and Childs, in numerous combinations and garish hues. Did I really hear *God rest ye merry, gentlemen* hovering in the air?

And as I was meant to, I remembered Christmas shopping.

I really have nothing against gifts. I love opening them and watching others rip off the wrappings and register delight. And before Christmas morn, the pile of presents under the tree is ... upsetting.

More than "upsetting." That is too mild a word. That glittering stack of things, set against the daily news images of excruciating poverty. All the kringle and eggnog and mounds of cookies — I love them all — against scenes of gaunt faces dying, literally, truly, for a bowl of rice.

The contrasts are too frightening to ponder. And what can we do? What can I do? If I forego that one gingerbread man, will that feed an Eritrean child? Even a babe from this city?

Well, we can do things. At this season particularly but not only, we have avenues for giving which multiply and magnify. And it is truly amazing how far the price of one Starbucks pumpkin latte goes in Afghanistan.

A few suggestions, some of my favorites:

Heifer Project International can lift the standard of living of an entire community with the gift of one goat, or calf, or hive of bees, or tree. Its "Most Important Gift Catalog in the World" explains how a small gift, say \$10 for a share of a pig or \$120 for the whole oinker, brings work, income, education, nutrition to a family and a village. Everyone who receives an animal from Heifer agrees to pass on to others some of the proceeds or progeny. This is the cornerstone of the organization's philosophy.

Of course any gift is tax deductible. Of course the person you honor receives a gift card. Of course it's all made very easy: Go to www.heifer.org for all the information.

Episcopal Relief and Development has pursued the idea with its own "gift catalog." For \$60 you can protect a family against malaria, one of the most deadly and most preventable diseases in the world, with mosquito netting and medicine. For \$180 you can educate a whole class on how to prevent HIV/AIDS. Call 800-334-7626 ext. 5129 for a copy of "Give a gift. Save a life!"

It isn't necessary to go so far afield. In our diocese, the meal program and the tutoring and

mentoring organizations are thrilled to send cards. We have plenty of hungry people on our streets and children to keep off them after school.

And how about those ubiquitous bell-ringers? I may not agree with the theology of the Salvation Army, but I know what they do for families who can't provide any Christmas for their children. If a red kettle is manned or womaned it gets a bill or two.

All these are sort of reverse gift certificates, aren't they? No need for those on your Christmas list to redeem them at the local Big Box or Mega Mall; the gift has been given and the card will create a warm spot in many hearts.

And maybe even a twinkle in the eye of the Jolly Old Elf.

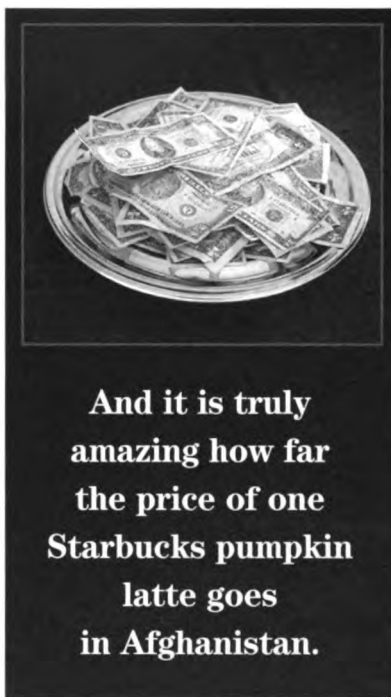
*Patricia Nakamura,
book and music editor*

Did You Know...

The Diocese of Idaho was once known as the Diocese of Boise.

Quote of the Week

The Rt. Rev. Keith B. Whitmore, Bishop of Eau Claire, on printed reports that he participated in the consecration of the Bishop Coadjutor of New Hampshire: "For years I've prayed for the gift of bi-location, but God has not yet granted me that ability."



And it is truly amazing how far the price of one Starbucks pumpkin latte goes in Afghanistan.

Realignment: Costly Venture

We are hearing a lot these days about the possible realignment of the Anglican Communion. It is too early to speculate on how that might come about or what it might look like, but it now appears that in the aftermath of New Hampshire, some sort of reconfiguration is likely to take place. While we are generally supportive of such a strategy, we need to remind readers that what emerges may bring about a very different experience of "church" for many.

As the possible breakup of the Anglican Communion unfolds, congregations that formally separate from the Episcopal Church should be aware that it is very unlikely that they will be able to take their church property with them. In nearly every case where a congregation leaves the Episcopal Church, the diocese has retained the property because the secular courts agree with the Constitution and Canons of the Episcopal Church. Knowing how attached Episcopalians are to their church buildings, this is likely to become a major issue during the months ahead. Church members need to be prepared to worship in school cafeterias, hotel meeting rooms, or in space offered by other churches. They may move without their prayer books, hymnals, vestments, and various church appointments. And perhaps most important to some, without their endowments. They may scramble to find office space, or for a place for the choir to rehearse. The vestry may need to meet in someone's home, and a priest who resides in a rectory could be looking for a new place to live.

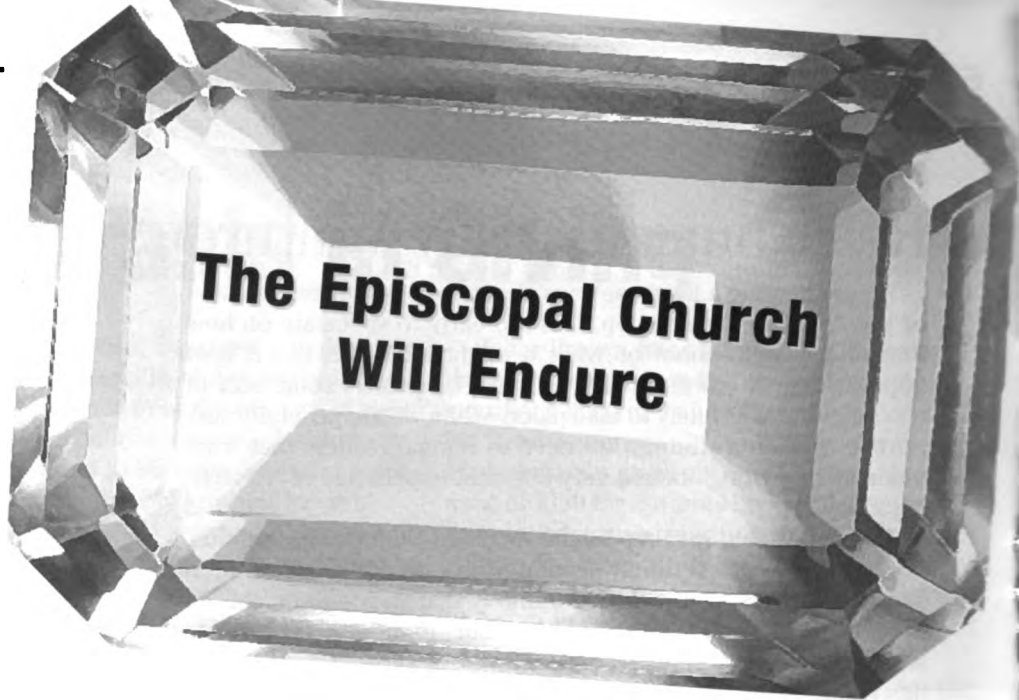
Canon lawyers on both sides of the sexuality debate are working diligently on these matters in order to be prepared for the possibility of realignment. Regardless of what they and others decide, the Church is going to look considerably different.

Congregations that formally separate from the Episcopal Church should be aware that it is very unlikely that they will be able to take their church property with them.

The Conception of Mary

One of the stumbling blocks in dialogue between Anglicans and Roman Catholics has been the Immaculate Conception. This Roman Catholic dogma states that the Virgin Mary was free from all sin by the grace of God. It was defined in 1854 by Pope Pius IX as being infallible. When *The Final Report* was issued by the Anglican-Roman Catholic International Commission (ARCIC), it recorded the disagreement of Anglicans, who claimed the doctrine was not found in scripture. For this reason the Feast of the Immaculate Conception, Dec. 8, is not observed by the Episcopal Church, although some Anglo-Catholic congregations have long celebrated the feast. Some Anglicans, including the Church of England, and the Anglican churches of Australia and Canada, have the Conception of the Blessed Virgin Mary on that date in their calendars.

Regardless of one's opinions on the Immaculate Conception, there is reason to celebrate and to uphold the Blessed Virgin on this day. Mary holds a prominent place among Anglicans everywhere, for her total surrender to the divine will made the incarnation possible. That surely is affirmed by scripture and is worthy of commemoration.



By Lawrence Hart

What is to become of the Episcopal Church? Some say it will end in a catastrophic bang. Others contend it will end with little more than a whimper. And some say it will go on just as "God makes the river flow to the sea and it ceases not."

In spite of all the rhetoric, and regardless of the challenging events that will confront the Episcopal Church in the weeks and months ahead, I find myself quite unafraid. I hold with those who believe the Episcopal Church — the one that includes liberals and moderates and conservatives and people who have no desire to wear any such

gical worship, or the disparity between the Episcopal Church and their fundamentalist background is just too high a hurdle for them to get over. Others find that in the liturgy they experience the mystery of God in depths hitherto unknown to them, and they stay. They are not interested in liberal and conservative controversies. They just want to know more and more of the real presence of Christ. And some come who have found the narrowness, the rigidity, the superficiality, and the legalism of highly conservative churches to be spiritually lethal. They find the love and acceptance of an Episcopal church nourishing. I see no reason to believe that the Episcopal Church is going to end either suddenly with a bang or slowly with a whimper.

I find hope in all those Episcopalians who know truth is not flat and two sided like a window pane, but rather that like a diamond it is multifaceted, mysteriously reflecting light in an infinite variety of ways; and, therefore, whether liberal or conservative, all flat and one-sided perspectives are woefully inadequate. My optimism is kindled by people who clearly understand that to portray all conservatives as being full of hatred and fear or all liberals as being without moral standards, or without love for holy scripture and the Church, is an egregious caricature.

The Church is a living organism that is always in flux. On its long march through time the Church may shift now to the right side on the path of history

and now to the left, but always, I have come to believe, God leads on down the sacred road to the full consummation of the divine purpose.

During the '70s my friend the Rev. Emil Authlett was part of a group that worked with churches in the former Soviet Union. One Sunday morning Emil and several others went to a Russian Orthodox cathedral in Moscow to worship. What most intrigued Emil was how in spite of the fact that many of the Orthodox priests had sold out to the communist regime the cathedral was crammed. Emil explained that what he discovered was that although many of the priests were not very "good" priests, and although some were KGB collaborators, that was not what mattered most to the people. What mattered to these Orthodox men and women was the opportunity to participate in the liturgy, recite the ancient creeds, hear the reading of scripture, receive communion, and sing glory to God in the highest. In short, they did not confuse the aberrations of the religious hierarchy with their own personal faith or the faith of the church. They made a distinction between participation and endorsement.

Luther, Calvin, Zwingli, and other leaders of the protestant Reformation initiated a new way of ecclesiastical thinking. It is a way of thinking that sees a problem with the Church and then posits the creation of a new and pure Church as the solution. In 1863, Bishop David George Cummins, believing he saw some shortcomings in the Episcopal Church, withdrew to estab-

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label — will endure.

I am the rector of a small parish, but one that has doubled in size over the last two years. Some people visit us and they don't stay. They don't care for litur-

LETTERS TO THE EDITOR

Not About Us

lish the Reformed Episcopal Church. And on and on it has gone with each new schismatic group believing that it is upholding “biblical values born of orthodox evangelical teaching.” There are now something like 1,000 churches in America (actually the census bureau has quit counting) professing to be Christian. There must be at least five or six dozen separate Anglican groups. One would think that anyone determined to leave the Episcopal Church could find at least one compatible faith community with which to affiliate without inventing something new. Personally, I do not want to be any part of tearing the body of Christ one more time in order to create a church in my own, or anyone else’s, image. If I were to leave the Episcopal Church, which I have absolutely no intention of doing, it would be for the Roman Catholic or Eastern Orthodox Church. In other words, I would want to move toward a greater and more primitive unity rather than to contribute to further fracturing the body of Christ. Although it has become a phenomenon of the American culture, there is simply no biblical warrant for the multiplication of sects. Rather than condone our endless divisions, scripture urges that we “do everything possible to maintain that unity” which is created by the Spirit. Let me put it in the strongest possible terms. Christ died to “unite all things in heaven and on earth,” making every division, regardless of the good face we put on it, a sin against the cross.

If we were to explore the architectonics of faith, we might consider faith as having a central core with concentric rings. Discussions of dogmatic and moral theology are of considerable significance, but they are very often discussions about the concentric rings and not the core of our faith which is Christ. The closer a ring to the core the greater its significance, and the further away the less its significance. All truth is true, but all truth is not of equal importance. The death, burial and resurrection of Christ is the center of Christian faith and the source of our unity (1 Cor. 15:1-4a). Ernst Kase-mann was entirely correct when he wrote, “We must once again learn to spell out the question: Who is Jesus? Everything else is a distraction.”

After General Convention someone asked, “What do you intend to do?” Here is my response: “I am, with God’s help, going to preach the word, celebrate the Eucharist, do my best to let all those I meet know I am for them, not against them, practice the presence and the peace of Christ rather than anger or anxiety, comfort the afflicted, bless the sick, forgive those who hurt me, trust God, and follow the rule of stability regardless of what happens; and, above all, make my home in Christ in whom all things cohere. But the really important question is, what are you going to do?”

The Rev. Lawrence Hart is the rector of St. George’s Church, Cherry Hills Village, Colo. He is the author of a book, Alleluia is the Song of the Desert, to be published in January by Cowley.

I was not persuaded by the Rev. Alvin Kimel’s defense of the common cup [TLC, Nov. 9]. His argument begins by confusing the historical circumstances of the Last Supper with the mandate of Christ to “do this in remembrance of me.”

For example, John tells us that Christ and the disciples were reclining as they ate the Last Supper, yet we do not recline during the Eucharist today. He then cites a selective scattering of obscure writings condemning intinction from local church councils and writers whose existence, let alone their significance, would be unknown to the overwhelming majority of bishops, pastors, and parishioners throughout Christendom. He finally appeals, in a fashion similar to so many in the modern Episcopal Church, to his subjective perceptions, in this case that intinction “profoundly impoverishes the symbolism of our ritual action.”

Fr. Kimel slights the tradition of the majority of Christians throughout history and the contemporary world. Nowhere in the article does he acknowledge the practice of Orthodoxy, which has a far better claim to historical continuity than Anglicanism, in which communion is delivered in both kinds by the priest on a spoon, or the common practice of the Latin church to deliver communion in only one kind, i.e., the bread.

Ultimately, Fr. Kimel seems to forget that the Eucharist is not really about us. It is, in the words of the contemporary catechism, “a continual remembrance of [Christ’s] life, death, and resurrection, until his coming again.” To dispute in this way about intinction — especially at this time in the history of the Episcopal Church — is to elevate form over function in the worst sense.

*William Barto
Fairfax, Va.*

I could not agree more with Fr. Kimel’s position regarding the common cup not being the means of transmitting disease. If we truly believe that the Holy Spirit mystically changes the bread and wine into the Body and Blood of Jesus, it is inconceivable that God would infect his people with disease when receiving the Precious Blood. Several years ago the AIDS scare had some American churches using alcohol wipes neatly tucked inside the purificator as double protection when wiping the chalice. The argument advanced by Fr. Kimel is adequately documented with supporting facts, but it brought to mind the argument as to how much water constitutes a valid baptism.

Intinction when done by the priest or deacon handling the host rather than an individual “dipping” solves the problem of numerous fingers in the cup. Intinction from the common cup



READER'S VIEWPOINT
IN DEFENSE
of the Common Cup
(Part of two parts)
By Anne F. Kimel, Jr.

During the last 20 years, I have given extensive thought to the issue of the common cup. I have been particularly struck by the fact that the common cup is the only form of communion that is mentioned in the Bible. The only other form mentioned is the "cup of blessing" (1 Cor. 10:16), which is clearly the common cup. The common cup is the only form of communion that is mentioned in the Bible. The only other form mentioned is the "cup of blessing" (1 Cor. 10:16), which is clearly the common cup. The common cup is the only form of communion that is mentioned in the Bible. The only other form mentioned is the "cup of blessing" (1 Cor. 10:16), which is clearly the common cup.

We are commanded by our Lord to drink together from a common cup. There is no provision for dipping the body of Christ into the sacred chalice as a substitute for the sacramental drinking.

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does not diminish the symbolism of unity as do individual cups used by protestants. Even though reception is by intinction, the Precious Blood on the host is from the common cup.

*(The Most Rev.) Philip E.P. Weeks
Auxiliary Bishop for International
Mission
Charismatic Episcopal Church
Maitland, Fla.*

'Irresponsible' Coverage

The reporting of the election of the Rev. Gary Lillibrige as Bishop Coadjutor of West Texas [TLC, Nov. 2] was irresponsible. Although the diocese had provided adequate information from which to select, TLC chose to sensationalize the article by couching it in terms of the current debate on homosexuality within the Episcopal Church. The statement that Fr. Lillibrige's General Convention reflections

"probably helped him to be elected" is unfounded. The article also attributes to him a future course of action which he never assumed when it states the Diocese of West Texas will require further broad-based dialogue "before any same-sex blessings are likely to occur locally." In none of his writings did the bishop-elect suggest that same-gender blessings are likely to occur in West Texas.

The election of a bishop coadjutor in the Diocese of West Texas was entirely and intentionally non-political. Throughout the Episcopal Church, dioceses, congregations, and faithful parishioners are working hard not to allow the unrest in the church to divert them from their mission and ministry. TLC's handling of our election did nothing to further that.

*Marjorie George
Communications Officer
Diocese of West Texas
San Antonio, Texas*

He Missed the Point

David E. O'Connor objects to the vesture worn at the ordination and consecration of the Bishop of Oregon [TLC, Oct. 12]. I am puzzled as to why he even has an opinion about the matter, or why his comment is worthy of publication.

The ordination was, after all, a festival affair that called for festive vestments, and by no means was Bishop Itty the only one present in "ornate 'costume'." I wonder if Mr. O'Connor noted the other symbols in that photo. The cover photo conveyed to me some of the joy and splendor of a wonderful occasion for the people of the Diocese of Oregon. I am sorry that Mr. O'Connor missed that point.

*(The Rt. Rev.) C. Franklin Brookhart, Jr.
Bishop of Montana
Helena, Mont.*

Time of Clarification

Responding to the "Quote of the Week" by Argus Hamilton [TLC, Nov. 9], it is easy for some to dismiss the Dallas gathering as the reaction of "Episcopalians with fundamental views ..."

As one of those who attended, I found it to be a time of clarification of our position as Christians who have always felt the tension that is the Church's vocation to deal with as it faces the cultural pressures of a changing world. Indeed it was a time of renewal and rededication to the foundations of our faith, especially as found in the Bible and the prayer book. Certainly there was the need to figure out how those who disagree with the actions of General Convention should deal and live with the new reality in their midst. However, it is hard to believe that those 2,700 people — some from as far away as Alaska — would make that trip simply to attend "an arm-waving rally."

*Paul Cooper
Titusville, N.J.*

Aside from Politics

True, the Episcopal Church governs as a democracy, bicameral legislature and all. However, a distinction

"Let there be light."

Put Your Energy Savings Where Your Mission Heart Is

St. James Episcopal Church of Leesburg, Virginia is doing just that. The church is now saving an average of \$850 per year by just replacing incandescent light bulbs with compact fluorescent lamps. A total of \$857.06 was saved in 2002, compared to 2001. St. James is now using this energy savings to help support **SOLAR LIGHT FOR AFRICA (SLA)**.

Your church can also conserve energy, save money, and help the people of Africa by donating the green power energy savings to **SLA** so they can make use of God's gift of the sun by installing solar power and light in

rural east African health clinics, schools, churches, orphanages, and other public facilities.

Here's How It Works:

Give a *tax-deductible donation* of \$1,800 to **SLA** and get an entire case of compact fluorescent lights. That's 60 lights, saving your church \$1,800 or more over 4 years time **OR** donate \$1,200 to **SLA** and get 40 lights, saving your church \$1,200 or more over 4 years time. Whichever amount you donate, you will **HELP SOLAR LIGHT FOR AFRICA TAKE GOD'S GIFT OF THE SUN TO THE PEOPLE OF AFRICA** while conserving energy and saving money in your church.

Yes, our congregation wants to save money while also being good stewards of God's creation by donating solar power and light to the people of Africa. Please send us more information about your organization and this unique program.

NAME OF CHURCH

ADDRESS

Please clip and mail to: **Solar Light for Africa**
c/o All Souls Memorial Episcopal Church
2300 Cathedral Avenue, N.W., Washington, D.C. 20008
Phone: 202-232-7490 • Email: solarlight@starpower.net

***Solar Light for Africa**, founded in 1997 by retired Episcopal Bishop Alden M. Hathaway, is a not-for-profit collaboration between U.S. and African churches and governments to provide light and energy sources for rural Africa using the natural power of the sun.



must be made between administration, procedures, and politics on the one hand, and theology, doctrine, and morals on the other.

Episcopal seminaries continue to produce liturgical politicians semi-skilled in manipulating conventions, promoting delegate nominees favorable to socio-political agendas, etc.

God is our heavenly king, not a politically elected leader who must adjust his values to suit the "politically correct" products of General Convention.

*(The Rev.) Walter D. Edwards, Jr.
Bryson City, N.C.*

Like the Rev. Raymond Hartjen, I too am ignorant concerning any particular certainty regarding the will of God on many issues. However, I have always been taught that what we seek is "God's kingdom," not "God's democracy." With regard to following blindly the will of the majority, I recall that in 1st-century Jerusalem, when asked what they wanted, the majority responded, "Give us Barab- bas!"

*(The Rev.) James R. Cox, SSC
Salina, Kan.*

Faithful Friends

John Frederick Loseth mentioned Elbridge T. Gerry as the founder of St. James' Parish, Lake Delaware, N.Y., and the benefactor of the Cram church building [TLC, Oct. 26]. He also described the commodore as "an ardent Anglo-Catholic" and a founding member of the Confraternity of the Blessed Sacrament.

Mr. Gerry, it may be noted, was also a close lifelong friend of Bishop Charles Chapman Grafton of Fond du Lac, and often provided him money for various projects.

When Bishop Grafton died in 1912 and was initially buried with great simplicity in the Fond du Lac city cemetery, Mr. Gerry commissioned the porphyry-and-marble tomb that now enshrines the bishop's remains in St. Paul's Cathedral, Fond du Lac. At the same time he underwrote the publication of the eight-volume *Cathedral Edition* of Grafton's

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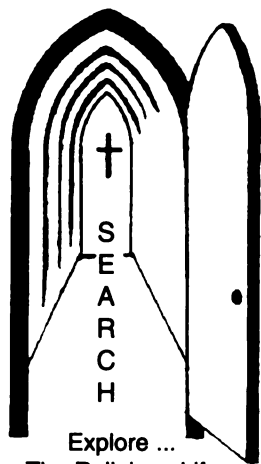
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LETTERS TO THE EDITOR

works, which appeared in 1914. Not only was Mr. Gerry "an ardent Anglo-Catholic," his tribute to one for whom he had held deep personal affection and esteem showed him to be a true and faithful friend.

*(The Rev.) John B. Pahls, Jr.
Colorado Springs, Colo.*

Human Limitations

I was surprised to see the Rev. Wade Renn [TLC, Nov. 9] interpret a preacher's introducing a sermon with the words "in the Name of God" to be in effect a presumptuous claim.

I nearly always begin a sermon with the words "in the Name of the Father, and of the Son, and of the Holy Spirit" while making the sign of the cross for precisely the opposite reason. I want to make it absolutely clear that my particular interpretation of the biblical text to be considered on that occasion is inevitably far too subject to error and far too limited by my narrow, finite vision to be of value at all, taken simply by itself. Rather, I pray at the outset that the grace of God will be able to be heard through my human limitations, and that I realize such a gift is only possible "in the Name of the Father, and of the Son, and of the Holy Spirit."

It would indeed be an extraordinary presumption to do otherwise.

*(The Rev.) Stephen O. Voysey
St. Mark's Church
Mount Kisco, N.Y.*

'Shrill, Harsh Voices'

It is incorrect for Bishop Spong to equate objection to the election of Gene Robinson to "prejudice" [TLC, Oct. 12].

The concept of "prejudice" involves "pre-judging" someone. If someone were to make the blanket generalization that, for instance, blacks were unfit for such leadership, then that would be making judgments before knowing whether or not they actually were fit.

In the case of Gene Robinson, no one is "pre-judging" him. The objection is based on his past and current actions,

and the lifestyle he has chosen and refused to leave.

To say that someone who lives in the lifestyle that he does is unfit for his position is no more prejudice than it would be to say the same for an unmarried heterosexual person living with a partner.

Of course, there are "shrill and harsh voices" opposing the election. Just as one would expect if a bishop-elect were living in the above scenario.

*Erik Sellin
College Park, Md.*

Back to the Basics

If your life in the Episcopal Church is anything like mine, opening up a periodical, turning on the news, or even checking e-mail has become something of a perilous event that doesn't do much for the blood pressure — not to mention the psyche. My prayer discipline has been to skim the news because so much of what is being produced by media merely fans the flames of overwrought anxiety for the church.

As I carefully surveyed the Nov. 9 issue of TLC, I did so with prayer beads in hand, hoping not to get too worked up. I was delighted to read the Editor's Choice column, "The Church under the Microscope." It was refreshingly dispassionate amidst the anxiety-driven media all around us. Thank you for this refreshing, astute piece that brought me back to the basics and reminded me of the real issue — our image of God and the different calls within our Anglican community.

The metaphor of cellular mitosis is incredibly helpful and reminded me that even in troubling times, there is still connection to one another. The cells are still connected for us — whether or not we want to admit it, liberal and conservative alike, we are connected — even in cellular mitosis. Or as one colleague of mine calls it, divorce.

Thank you for your good work, TLC and Steve Waring. It was refreshing and I look forward to reading more astute articles like this one.

*(The Rev.) George Anne Boyle
Seattle, Wash.*

Appointments

The Rev. Collins Asonye is rector of Episcopal Shared Ministry of Northwest Ohio (Trinity, Bryan; Grace, Defiance; and St. John's, Napoleon, OH); add: State Rte. 576, Bryan, OH 43506-0725.

The Rev. R. Arrington Chambliss is assistant at St. Andrew's, PO Box 805, Marblehead, MA 01945-0805.

The Rev. Nathan Ferrell is rector of Trinity, PO Box 308, Topsfield, MA 01983-0408.

The Rev. Robert Griner is rector of Christ Church, 62 Main St., Newton, NJ 07860.

The Rev. Patricia Hale is co-rector of All Saints', 44 Park Ave., Whitman, MA 02382.

The Rev. Douglas Hale is co-rector of All Saints', 44 Park Ave., Whitman, MA 02382.

The Rev. Donald Hall is rector of St. Andrew's, 3755 S Raccoon Rd., Canfield, OH 44406.

The Rev. Mary Lindquist is vicar of St. Paul's, Kekaha, and St. John's, Ele'ele, PO Box 247, Ele'ele, HI 96705.

The Rev. Louanne Loch is rector of St. John's, 302 Green St., Fayetteville, NC 28302.

The Very Rev. Will B. Lupfer, Jr. is dean of Trinity Cathedral, 147 NW 19th Ave., Portland, OR 97209-1901.

The Rev. Kelly Marshall is rector of Mahoning Valley Episcopal Shared Ministry (St. James', Boardman, and St. Augustine's, Youngstown); add: 7640 Glenwood Ave., Boardman, OH 44512.

The Rev. Larry Motz is rector of St. James', 155 N 6th St., Zanesville, OH 43701.

The Rev. William Jessee Neat is rector of Christ Church, PO Box 8, Chaptico, MD 20621.

The Rev. Mary Ogus is assistant at Epiphany, 1393 York Ave., New York, NY 10021.

The Rev. Sherry Osborn is assistant at St. Michael's, 112 Randolph Ave., Milton, MA 02186.

The Rev. Anthony R. Pompa is rector of St. Anne's, PO Box 421, Middletown, DE 19709.

The Rev. Phyllis Price is rector of Trinity, PO Box 636 Shirley Center, Shirley, MA 01464.

The Rev. Laurie Rofinot is chaplain at Tufts University, Medford, MA 02155.

The Rev. Nancy Shank is rector of Grace, PO Box 135, Chanute, KS 66720.

The Rev. Craig Swan is rector of St. Luke's, PO Box 91, Camillus, NY 13031.

The Rev. Jeremy Warnick is assistant at Christ Church, PO Box 1246, New Bern, NC 28563.

The Rev. Mauricio Wilson is rector of All Saints', 855 Middle Neck Rd., Great Neck, NY 11024.

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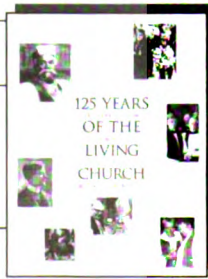
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BENEDICTION



The Tenant of Our Hearts

By David G. Duggan

Both my father and I have spent a large chunk of our adult lives as landlords. When I was younger my father often called on me to help him out by resolving tenant complaints, collecting rents, making sure the apartments were painted and clean. Though maybe I should have known better when I became a householder, as I have been suffering through the worst real estate market in 25 years, the advantages of owning property rented to others still outweigh the disadvantages. I am also glad that I can do my bit to improve the little corner of creation that God has entrusted to me, perhaps even the lives of my tenants.

Jesus often used examples from the landlord-tenant relationship to describe our relationship to God: the landlord who gave each of his overseers talents before traveling to become king of a distant land, who on his return to find out who had invested those talents, threw the wicked and slothful servant into the abyss. The crafty manager who cut a number of his landlord's bills to get immediate payment, yet still earned his overseer's favor. Even the parable of the prodigal son, who would have preferred being one of his father's hired servants to slopping pigs in a far country, is filled with the images of landowning. Together, they point to the God of judgment who still bestows his mercy on us though we scarcely deserve it.

The parable that has always troubled me, however, presents the landlord who kept sending messengers to

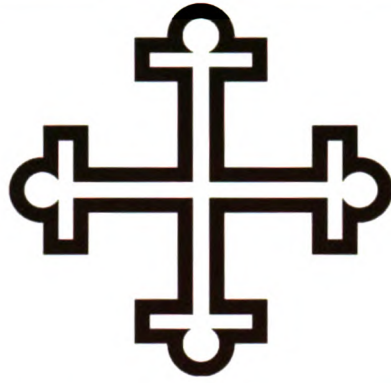


his tenants to collect the portion of the crops due him. The messengers returned beaten and bloodied, so the landlord finally sent his son on the theory that the tenants would listen to him. Relying on a legal system we moderns would find beyond bizarre, the tenants killed the son so they could inherit the vineyard. In an odd twist, however, Jesus did not finish the story. He asked his listeners, who included a number of priests and Pharisees, what should happen to the tenants. They gave the obvious answer: that the tenants should meet a wretched end.

Thankfully the fate of the landlord's messengers never befell me, and I have been able to collect my own rents in hopes of keeping Caesar and God at bay. Though Jesus reminded his listeners that 1,000 years before him, the psalmist told how the stone which the builders rejected had become the capstone of the Lord's arch over us all, it took Jesus' death and resurrection for the religious leaders to realize what they had done. But as an heir living under that arch of protection, I have been freed to devote some portion of my life to the cultivation of God's creation.

Never having a place he could call home, Jesus was buried in a borrowed tomb, the ultimate tenant on this earth. Yet God has shown his mercy on us, not by visiting us with the death we so richly deserve, but with new life in the ultimate tenant of our hearts, his Son. □

David G. Duggan is an attorney and writer who lives in Chicago, Ill. He is a member of the Church of the Advent, Chicago.



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NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
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,
assoc.; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth
Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Garcia,
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.
www.stbarts.org (212) 378-0200
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7.
Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on
Thursday" Cho Eu). Sat MP & Eu 10. Church open 365 days
8-8 (Sun 8-9). For tours call 378-0265. Cafe open for break-
fast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Vicar
(212) 602-0800 www.trinitywallstreet.org

TRINITY

Broadway at Wall
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.
Open Sun 7-4; Mon-Fri 7-8; Sat 8-4

ST. PAUL'S

Broadway at Fulton
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.
www.saintthomaschurch.org (212) 757-7013
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 (Blitmore 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)

CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add,
address; anno, announced; A-C, Ante-Commun-
ion; appt., appointment; B, Benediction; C, Con-
fession; Cho, Choral; Ch S, Church School; c,
curate; d, deacon, d.r.e., director of religious edu-
cation; EP, Evening Prayer; Eu, Eucharist; Ev, Even-
song; ex, except; 1S, 1st Sunday; hol, holiday; HC,
Holy Communion; HD, Holy Days; HS, Healing Ser-
vice; HU, Holy Unction; Instr, Instructions; Int, Inter-
cessions; 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.

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

SELINGROVE, PA

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

PROVIDENCE, RI

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

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION
218 Ashley Ave. (843) 722-2024
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.cotgs.org
The Rev. Ben Nelson, asst
Sun 8, 9, 11:15 & 6

DALLAS, TX

INCARNATION (214) 521-5101
3966 McKinney Ave.
The Rev. Larry P. Smith r; the Rev. Frederick C. Philputt 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, 8; Sat MP 8,
8:15 H Eu, Reconciliation of Penitents 9-10.

HOUSTON, TX

PALMER MEMORIAL
Across from the Texas Medical Center and Rice University
6221 Main Street (77030) (713) 529-6196
Fax: (713) 529-6178 www.palmerchurch.org
The Rev. James W. Nuttall, 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.

MILWAUKEE, WI

ALL SAINTS CATHEDRAL
818 E. Juneau (414) 271-7719
The Very Rev. George Hillman, dean ascathedral.org
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

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 10



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- The "20 Minute Solution" Discipline of Prayer Group
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- The Vestry as a Small Group?
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