

# THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ MAY 25, 2003 ♦ \$2.00

**St. Margaret's Chapel**  
*Edinburgh, Scotland*

STATE HISTORICAL SOCIETY  
616 STATE ST  
MADISON VI 53706-1482



# SHED LIGHT ON THE SCRIPTURE FOR YOUR CONGREGATION

**Illuminations** CONSISTS OF BRIEF INTRODUCTIONS TO THE SUNDAY READINGS. READ BY LECTORS, THESE PREFACES HELP LISTENERS UNDERSTAND THE READING THEY ARE ABOUT TO HEAR.

**“these prefaces offer very smooth transitions into the readings ...”**

**“very thoughtful ...”**

*Trinity Episcopal Church  
Longview, TX*

**Illuminations** FOR BOTH PRAYER BOOK LECTIONARY AND REVISED COMMON LECTIONARY FORMATS.

— To subscribe with MC/VISA, call TOLL-FREE at 1-877-822-8228 —

# THE LIVING CHURCH

An independent weekly serving  
Episcopalians since 1878

David A. Kalvelage  
*Executive Editor*  
Betty Glatzel  
*General Manager*  
John Schuessler  
*Managing Editor*  
Steve Waring  
*News Editor*  
Patricia C. Nakamura  
*Book and Music Editor*  
Amy Grau  
*Graphic Artist*  
Tom Parker  
*Advertising Manager*  
Barbara A. Pizzino  
*Circulation Manager*  
Genee Weber  
*Marketing/Promotion Director*

## BOARD OF DIRECTORS

The Rev. Thomas A. Fraser  
Riverside, Ill. (President)  
Mrs. John Hayden  
La Crosse, Wis. (Vice President)  
The Rev. Jeffrey Steenson  
Albuquerque, N.M. (Secretary)  
Howard M. Tischler  
Albuquerque, N.M. (Treasurer)  
The Rev. Gary W. Kriss  
Cambridge, N.Y.  
Thomas Riley  
Vienna, Va.  
Miss Augusta D. Roddis  
Marshfield, Wis.  
Miriam K. Stauff  
Wauwatosa, Wis.

## Editorial and Business offices:

816 E. Juneau Avenue  
Milwaukee, WI 53202-2793  
Mailing address: P.O. Box 514036  
Milwaukee, WI 53203-3436  
Telephone: 414-276-5420  
Fax: 414-276-7483  
E-mail: [tlc@livingchurch.org](mailto:tlc@livingchurch.org)  
[www.livingchurch.org](http://www.livingchurch.org)

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.08 Canadian per year. All other foreign, \$24.96 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

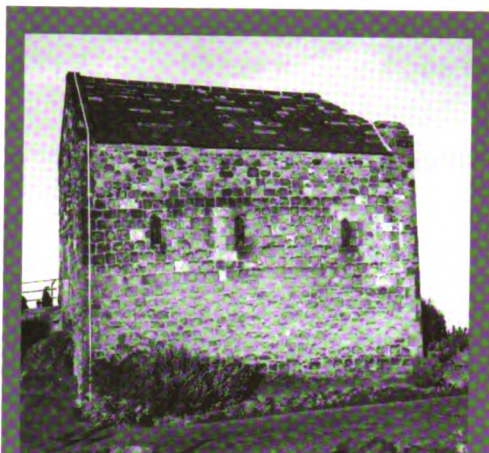
©2008 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Volume 226

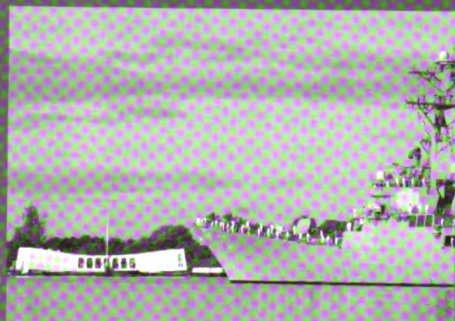
Number 21

*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.*

## THIS WEEK



10



United States Department of Defense photo

13



## On the Cover

The interior of St. Margaret's Chapel,  
Edinburgh, Scotland.

Robert C. Clawson photo

## News

7 Bishop Paul Moore Dies

## Features

9 Spiritual Soul Mates

BY JOANNA SEIBERT

10 St. Margaret's Chapel

*Chronicling the story of an obscure  
chapel in Scotland*

BY ROBERT C. CLAWSON

## Opinion

12 From the Editor

20/20 Proposals Have Potential

13 Editorials

Ultimate Sacrifices

14 Reader's Viewpoint

Let's Go Fishing

BY CLAUDIA DICKSON

15 Letters

War Against Islam

## Other Departments

4 Sunday's Readings

5 Books

17 People & Places

Digitized by Google

*Solid Oak*  
**CHOIR  
 CHAIR**



with FIBRE RUSH SEAT

Since 1877  
**R. Geissler Inc.**

P.O. Box 432  
 Old Greenwich, CT 06870  
 Phone: (203) 637-5115

*"A little gem of a memoir that pulses with intelligence, humor and heart."  
 —Episcopal Life*

**Stumbling  
 Toward God**

A Prodigal's Return  
 BY MARGARET D. MCGEE

1-880913-55-0 \$15.95  
 Includes group discussion guide.



Described by *Publishers Weekly* as "offbeat, engaging, appealingly uncertain," *Stumbling Toward God* is an eloquent story of one woman's return to the church.

*"I didn't go to church to be good...  
 I didn't go because I was bad...  
 I went to church because I was human.  
 I was trying to figure out what that  
 meant and how to do it."*

Available from your favorite bookseller  
 or from Innisfree Press, 1-800-367-5872.



**Innisfree Press**  
 Books that Call to the Deep Heart's Core

[www.innisfreepress.com](http://www.innisfreepress.com)

**SUNDAY'S READINGS**

**Love in Action**

*'...each would send relief to the believers...'* (Acts 11:29)

**Sixth Sunday of Easter, May 25, 2003**

Acts 11:19-30 or Isaiah 45:11-13, 18-19; Psalm 33 or 33:1-8, 18-22; 1 John 4:7-21 or Acts 11:19-30; John 15:9-17.

The theme which runs through all of the lessons for this Sunday is that of love. The idea of love is probably more storied than other concepts the world has known. Regardless of the culture, literature is resplendent with examples of this great theme as it affects the lives of heroes and heroines. Music of every genre also celebrates the idea of love and its importance to our lives.

However, these concepts of love usually fall short of the ideal set forth in God's word. Often we use the word "love" in careless ways. Perhaps it is the poverty of our English language that causes us to use the same word to describe our feelings about clothes, food, pets, spouses and God. Or perhaps it is just our inability to express ourselves carefully. For we really mean something different when we say "I love that dress" or "I love my wife" or "I love God."

The love we find in the New Testament, the love that John tells is the very substance of God, is not mere affection. It is not a momentary attraction to some pleasing object, or an emotional response to something that meets our immediate needs. It is a willful decision to respond to another in a sacrificial way, to count others as better than ourselves, and to lay down our lives for each other.

It is the love exemplified in the reading from Acts today. When the Christian community hears the prophecy of a

great and impending famine, the response is immediate. They determine not to provide for their own needs in order that they may reach out and provide for the needy in Judea. They take up a collection and send it personally by the hands of Paul and Barnabas. Love that has no outlet, no action, no incarnation, is not love at all. It is simply a philosophical concept without relevance to the world around us.

Christian love, however, is love in action, love incarnate, seen in practice and in self-sacrifice. It is the love of God who sends his Son to die that we might live, and who tells us that we are enabled to love because he first loved us.

Dr. Eleanor Chestnut was a physician who journeyed to China as a medical missionary in 1893. Using her own funds, she built a hospital for the sick, and until it was finished often performed surgery in the kitchen of her home. One patient who came to her needed to have a portion of his leg amputated. After several days complications arose requiring skin grafts to be used. A few days later another doctor noticed that Dr. Chestnut was limping and asked her about it. She shrugged it off as nothing. Later a nurse revealed that Dr. Chestnut had obtained the skin for the graft from her own leg using only a local anesthetic – an act unheard of, especially between the local poor and a "rich" westerner. Her sacrifice was love incarnate. This is love of God.

**Look It Up**

Note the definition of love in 1 Cor: 13:4-7. How is this love reflected in the life of Jesus?

**Think About It**

In what ways can I be a better example of love to those around me?

**Next Sunday**

**Seventh Sunday of Easter, June 1, 2003**

Acts 1:15-26 or Exodus 28:1-4, 9-10, 29-30; Psalm 68:1-20 or Psalm 47; 1 John 5:9-15 or Acts 1:15-26; John 17:11b-19.

**Spiritual Innovators**

**Seventy-Five Extraordinary People Who Changed the World in the Past Century**

By Ira Rifkin. Foreword by Robert Coles. Skylight Paths. Pp. 269. \$16.95. ISBN 1-893361-50-0.

This book brings together brief biographies of 75 religious leaders of the 20th century, some of whom are still living. The list chosen by editor

Ira Rifkin includes such disparate figures as the Dalai Lama, C.S. Lewis, Mary Baker Eddy, Elijah Muhammad, Billy Graham and Thich Nhat Hanh. One wonders whether a committed Christian like Lewis would enjoy being lumped together

with militant atheist Bertrand Russell—and whether the value in spiritual leadership lies in the title's praise of "innovation." But the book does provide inspiring examples of Christ-



ian witness by such individuals as Archbishop Romero, Pope John XXIII, and Mother Teresa.

*Richard J. Mammama, Jr.  
New York, N.Y.*

**Exile**

By Rachel Stern. Dorrance Publishing. Pp. 115. \$12. ISBN 0-8059-3724-2.

The Babylonian captivity has provided Rachel Stern a fertile setting for her novel. Focusing on a few of the displaced families, notably the household of Jeduthun, she tells of their anxieties, griefs, loves, and triumphs through several generations. She brings out the Jews' overriding fear of losing their identity as the people of God and disappearing like 10 other tribes of Israel. No longer could they attend the Temple of Jerusalem, the center of practicing their faith, and so they created a new form of worship by gathering in homes for prayer, teach-

ing, the chanting of scripture, and the singing of psalms. In this way, Stern says, the synagogue developed.

Jeduthun, once chief musician and singer of the temple, arrives with his household in Babylon in the second deportation. He finds the Jewish community well established and goes to the community gatherings on the Sabbath. Here he resumes his gift of singing the psalms. He sings the long-memorized Praises of Israel and intones the history of the Children of Israel's escape from Egypt. He composes psalms that reflect their despair: "By the waters of Babylon, there we sat down, yea, we wept, when we remembered Zion." Sensing the dangers of overpowering polytheism in Babylon, Jeduthun sings of the one, true God. The reader will enjoy what Stern calls a midrash: a story that might have been.

*Mary Fisher Landrum  
Bristol, Tenn.*

**Congratulations - St. Alban's!**

St. Alban's Episcopal Church, Annandale, Virginia is recognized for conducting a successful capital campaign raising over \$1,100,000 for the construction of a new narthex and remodeling of the sanctuary, sacristy and church offices.

*"This was not just a fund raising campaign, but a prayerfully considered stewardship process which has enriched the fabric of our parish"*

The Rev. Steven A. Miller  
St. Alban's Episcopal Church  
Annandale, Virginia



**Considering a capital campaign?**

Call the professionals at James D. Klote & Associates - proven leaders in philanthropic finance - for needs assessment, pre-campaign planning, volunteer training and guidance.



Three Democracy Center • 6905 Rockledge Drive, Suite 600 • Bethesda, Maryland 20817  
Toll Free: (800) 360-2315 • www.jdklote.com

# Council Tidies Up Before General Convention

The general mood was somber as Executive Council members gathered for their final meeting before General Convention. The serious attitude at the start of the April 28-May 2 meeting at the Turf Valley Resort and Conference Center in Ellicott City, Md., was not due to foreboding about the future, however. Instead it was caused more by a natural sense of unrealized possibilities.

In any case the mood lifted considerably by the final evening which began with group singing, proceeded to a banquet, and finally concluded with a mock graduation ceremony.

With just about two months remaining before the start of General Convention, council spent a majority of its time receiving reports from a number of the program departments of the Episcopal Church Center. It conducted very little debate over new resolutions and most of the voting that did occur during plenary sessions concerned either housekeeping items or internal operating procedures.

The handful of exceptions included an approved "policy statement on militarism-related investments," authorization to continue planning for a \$20 million renovation and redevelopment of the Episcopal Church Center, and a defeated resolution which called for stricter accountability and a cap on the amount of program grant money for administration costs.

Debate was lively prior to successful passage of a resolution which requires a policy of disinvestment from any company among the top five U.S. defense contractors measured in dollar volume of sales, as well as any company among the top 50 defense contractors that receives more than 50 percent of its revenues from military contracts. Some had misgivings about how Episcopalians employed by those companies might perceive passage of the resolution and had concerns about the difficulty of identifying such companies. Council eventually passed the resolution, urging other church



Steve Waring photo

The Very Rev. George L. W. Werner, president of the House of Deputies, sings a duet rendition of "I Remember it Well" with council member Carole Jan Lee of the Diocese of California on the final afternoon of the April 28-May 2 Executive Council session in Ellicott City, Md.

investors including the Church Pension Fund, parishes and dioceses to adopt similar policies.

## Church Center Renovation

Council also authorized spending up to \$750,000 and an additional nine months for management to complete a \$20-24 million proposal to renovate and redevelop the Episcopal Church Center at 815 Second Ave. in midtown Manhattan. Despite some lingering wounds incurred during the sudden collapse of a plan to relocate the national church's headquarters to the campus of the General Theological Seminary, council agreed that office needs had changed substantially during the 40 years since the current location was last updated. A significant portion of the proposed cost is due to regulations governing asbestos insulation removal.

A resolution calling for stricter accounting procedures and a 25 percent cap on the amount of program grant money that can be used for

administration costs was defeated in committee. Council member Louie Crew of Newark said he introduced the resolution out of concern that too often grant money sent to overseas dioceses is used to support the episcopacy instead of building up local congregations.

While conceding that the resolution had merit, members of the Administration and Finance Committee recommended that the resolution not be enacted due to concerns about vague wording and the additional reporting burden it would impose on overseas dioceses which are already struggling to meet existing accounting requirements.

Council closed the session on a humorous note with a mock graduation ceremony that resembled the annual Academy Awards. Departing council members each received a graduation certificate and a novelty trophy of a little figure holding up an Episcopal Church shield.

Steve Waring

# New Jersey Elects Bishop

May 3 was both a day of discernment and a day of confirmation for the Rev. George Councill, rector of Church of the Holy Spirit in Lake Forest, Ill. Shortly after 12:30 p.m., as a deanery confirmation liturgy was ending at Holy Spirit, Fr. Councill learned that he had been elected the 11th Bishop of New Jersey by a special convention meeting at Trinity Cathedral in Trenton. News of the election was relayed to Chicago's diocesan, the Rt. Rev. William Persell, near the end of a ministry discernment day at the Episcopal Church Center in Chicago.



Fr. Councill

The election is good news not just for New Jersey but for the Episcopal Church as a whole, according to Bishop Persell. "We are sending one of our very best," he said. "He will be a leader, a man of great vision, and he will bring great strength to the Diocese of New Jersey."

More than 600 clergy and lay delegates of the New Jersey diocesan convention chose Fr. Councill from a slate of eight candidates — five of them nominated by the diocesan search committee and three others by petition. Fr. Councill was the front runner from the beginning. His election came on the third ballot when he received 137 clergy votes and 217 lay votes. To be elected on that ballot he needed 122 clergy and 205 lay votes. Running second to Fr. Councill throughout the balloting was the Ven. Mark Hollingsworth, Jr., archdeacon of the Diocese of Massachusetts, who received 61 clergy and 112 lay votes on the final ballot. The other three search committee candidates were the Rt. Rev. Rodney Michel,

Bishop Suffragan of Long Island; the Rev. Ladson Mills III, rector of Church of the Ascension, Knoxville, Tenn.; and the Rev. Canon Petero Sabune, vicar for community ministry of St. James' Church, New York City.

Three candidates were nominated by petition: The Rev. Michael Golberg, rector of St. Augustine of Canterbury, Vero Beach, Fla.; the Rev. Canon Donald Muller, rector of St. Stephen's Pro-Cathedral, Wilkes Barre, Pa.; and the Rev. Peter Stimpson, executive director of Trinity Counseling Service, Princeton, N.J.

Since the election occurred within 90 days of General Convention, consent must be obtained from elected clergy and lay deputies to General Convention. New Jersey is one of eight dioceses which will be seeking consent to an episcopal election from General Convention this year. If Fr. Councill receives a simple majority from that legislative body this summer, he will be consecrated on Oct. 18 at Trinity Cathedral.

Fr. Councill may be continuing a trend, one he hopes for the parish's sake "is not very strong," in being elected bishop. His predecessor, the Rt. Rev. J. Clark Grew, was elected Bishop of Ohio in 1993. Bishop Grew will retire at the end of this year.

*David Skidmore*

## NEW JERSEY

Ballot	1		2		3	
	C	L	C	L	C	L
<b>Needed to Elect</b>					122 205	
Councill	59	100	91	156	137	217
Goldberg	17	27	13	14	5	7
Hollingsworth	51	86	54	103	61	112
Michel	21	37	8	14	1	3
Mills	8	25	3	10	1	4
Muller	6	12	1	3	withdrew	
Sabune	42	71	37	68	20	36
Stimpson	35	59	33	48	17	29

# Bishop Moore Dies

Throughout his ordained ministry, the Rt. Rev. Paul Moore, Jr., spoke out effectively against corporate greed, racism, military spending and in favor of urban ministry and more assistance to the poor. The Bishop of New York from 1972 to 1989 died peacefully in his sleep May 1. He was 83 and suffering from lung and brain cancer.



Bishop Moore

In addition to using his position to advocate for social justice Bishop Moore transformed the seat of the diocese, the Cathedral Church of St. John the Divine, from an unfinished mish-mash of architectural styles into a dynamic urban cathedral where peacocks shared space with Tibetan poets and world leaders.

Born into a life of wealth and privilege, he enlisted in the Marines during World War II. While serving as a captain he was seriously wounded at Guadalcanal and was subsequently awarded both a Silver Star and a Purple Heart. After he was discharged in 1945, he entered the General Theological Seminary and was ordained in 1949. His first parish was Grace Church Van Vorst in Jersey City, N.J. Before his appointment as dean of Christ Church Cathedral in Indianapolis in 1957, Bishop Moore had developed the urban-based social-justice ministry style for which he would become known. In 1964, Bishop Moore was elected Bishop Suffragan of Washington.

Bishop Moore chose to resume construction on the cathedral in 1982. Work had ceased during World War II when building materials became scarce. The resumption of construction was linked to a creative inner-city economic revival plan that included training young residents of Harlem and Newark to work on the project. Work was halted a few years later when financing ran out.

Bishop Moore was married in 1944 to Jenny McKean with whom he had nine children. She died in 1973. In 1975, Bishop Moore married Brenda Hughes, who died in 1999. He is survived by his children, Honor of Manhattan; Paul of Berkeley, Calif.; Adelia of Hartford, Conn.; Rosemary of Brooklyn, N.Y.; George of Oaxaca, Mexico; Marian of Minneapolis; Daniel of Los Angeles; Susanna of Berkeley, Calif.; and Patience of Nashville; and 19 grandchildren.

*The New York Times contributed to this article.*

# Episcopal Visitor Named in Canada

The House of Bishops of the Anglican Church of Canada gave a sweeping endorsement to the Rt. Rev. Michael Ingham recently as he announced the appointment of an alternative "episcopal visitor" for New Westminster, a diocese which remains bitterly divided over a decision by its synod last June to approve development of a liturgical blessing for sexually active homosexual couples. The situation is widely anticipated to be a significant topic of discussion at the meeting of international primates in Brazil May 19-26.

In a resolution dated May 1, the Canadian House of Bishops urged seven parishes in the diocese to accept Bishop Ingham's offer of the Rt. Rev. William Hockin, Bishop of Fredericton, as an episcopal visitor to parishes that oppose development of a same-sex blessing for "their own best interests, and those of the wider church." Bishop Hockin has announced his intention to retire in October. His term as episcopal visitor would be for one year, according to Bishop Ingham.

Another resolution adopted urged the Rt. Rev. Terrence Buckle, Bishop of the Yukon, to withdraw an offer of episcopal oversight that he made to the dissenting parishes without Bishop Ingham's approval. A third resolution asking Bishop Ingham not to implement the decision of his synod before the General Synod of the Church of Canada considers the matter next year was tabled. Last fall the house passed a resolution calling on the entire church not to act unilaterally on same-sex blessings. At the time, Bishop Ingham said he would not be bound by the resolution, but the New Westminster diocese said no blessings have occurred to date.

If Bishop Buckle refuses to comply with the resolution of the house, he faces canonical disciplinary action from the Most Rev. David Crawley, Archbishop of Kootenay and Metropolitan for the Province of British Columbia that includes both the Yukon and New Westminster. Priests at the dissenting parishes also face the

(Continued on page 17)



Bob Libby photo

Archbishop Williams (left) and Fr. Burnham during a question and answer session.

## Archbishop Hears Lessons of 9/11

It's difficult to believe that the Most Rev. Rowan D. Williams, Archbishop of Canterbury, is only 53 years old. The first thing one notices about him is his shaggy gray hair and bushy beard, reminding one of Father Christmas. But underneath all the fuzz is a rather boyish face of a jolly youthful spirit that can also be forceful. In some ways, his appearance may well reflect the man that he is — a mixture of traditional and radical; a combination of the contemplative and the gregarious.

Archbishop Williams was in New York City April 28-29 to participate in an annual conference sponsored by Trinity Institute. This year's theme was "Shaping Holy Lives: Benedictine Spirituality in the Contemporary World."

When he was introduced, it was noted by the Rev. Daniel Matthews, rector of Trinity, that, "He had signed up for the conference before he got his new job." And that he had been present at Trinity Wall Street on "That day when all hell broke loose."

On Sept. 11, 2001, Archbishop Williams, then the Archbishop of Wales, was meeting with the Trinity staff and 22 spiritual directors from across the U.S. when the twin towers collapsed, just blocks away. In writing about that day, he recalled wondering, "If anything can grow through this terrible moment," and then praying, "I hope the answer is yes."

At the Trinity Institute, during a luncheon break, he met again with those same spiritual directors who

shared in their experiences since 9/11. Their shared reflection was that they:

- had a new sense of humility;
- were more open to others;
- found cause for praise in the midst of despair;
- recognized their own mortality;
- had a new understanding of who they are.

All of the above, noted the Rev. Frederic Burnham, director of the Institute, "fits perfectly into Benedictine spirituality. The question addressed by this Institute was, does a 1,400-year-old spiritual discipline of St. Benedict have anything to offer our contemporary post-modern world?"

Participating with the Archbishop of Canterbury, were: Joan Chittister, OSB and executive director of Benetvision: A Resource and Research Center for Contemporary Spirituality located in Erie, Pa.; Laurence Freeman; a monk of the Monastery of Christ the King in Cockfosters, London, and the first director of the World Community for Christian Meditation; and Kathleen Norris, author of *A Cloister Walk*.

Benedictine spirituality, with its emphasis on a balanced life of creative work, worship, study, and holy leisure, along with an emphasis on wise stewardship, loving community and a commitment to peace, was contrasted with the spirit of contemporary culture, which promotes profit, personal conflict, exploitation, individuality and control.

(The Rev.) Bob Libby



# Spiritual Soul Mates

*To see Christ in our neighbor is a gift of the Holy Spirit*

By Joanna Seibert

May 31 is the feast day of the Visitation of Mary to her cousin Elizabeth. As Elizabeth, who was then carrying John the Baptist, heard Mary's greeting to her, the baby in her womb leaped for joy. Elizabeth was then filled with the Holy Spirit and greeted Mary with the words: "Blessed are you among women, and blessed is the fruit of your womb." Mary then broke into the song of praise and thanksgiving which we call the Magnificat, "My soul proclaims the greatness of the Lord."

How wonderful when we meet our neighbor if the creative part within us, the resurrected Christ within us, would leap for joy to perceive the Christ within our neighbor. What does God tell us will occur in our lives and the lives of our neighbor when this happens? We will be filled with the Holy Spirit and our neighbor will be empowered to say or sing or live out the Magnificat.

Some of us are like Mary, just beginning to bear children. Many of us are like Elizabeth, beyond the child-bearing age. Some of us have never borne children, but this story of these two saints still speaks to us.

God is speaking to the birthing, the creative part of us which empowers us to see the Christ in ourselves and the Christ in our neighbor.

This is also one of our most descriptive scripture passages about what it is like to be and have a spiritual friend or soul mate. As spiritual friends, we are called to see Christ in our neighbor. The response by our neighbor may sometimes be just as miraculous as being able to respond with the joy of the Magnificat. This story also tells us how we are able to see the Christ in our neighbor. It is a gift of the Holy Spirit. Our job is to put ourselves in position to receive this gift of the Holy Spirit, then see Christ in our

neighbor, and then honor Christ in our neighbor. This story of the visitation models to us what can happen when we receive the gift of the Holy Spirit. The Spirit enables us to look and listen for the Christ in those whom we visit and then further allows us to honor that resurrected Christ in our neighbor. The promise of this story is that when we reflect the Christ in our neighbor back to him or her, he may also see the Christ in himself and be enabled to live out and even sometimes sing out the Magnificat.

This is the gift of the Holy Spirit and the resurrected Christ in and to us. What does it mean to "sing out the Magnificat?" "My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has looked with favor on the lowliness of his servant."

The words are very clear. It is living out a life of gratitude and being open to God working in our lives, even in times of our greatest stress. Our role model is an unmarried pregnant young girl who was empowered by the love of her older cousin to express her faith in her God so eloquently. Elizabeth, through the Holy Spirit, saw God in her young cousin. When Mary was open to God in herself and could also see and feel God in herself, her response was this great hymn of gratitude and praise. The fruit of the Spirit, which springs forth when we see Christ in each other, is gratitude and praise. This is our sign that we are indeed being open and honoring God in each other.

Will our own lives be changed as well by this experience? What a difference we could make in our own lives as well as our neighbor's if we could each be an Elizabeth to the Marys we daily visit at home and in our work. When we see Christ in our neighbor, the God within us will also "leap for joy!"

□

*The Rev. Joanna Seibert is a deacon at St. Margaret's Church, Little Rock, Ark., and professor of radiology and pediatrics at University of Arkansas.*





# St. Margaret's Chapel

*This austere stone structure helps tell the history of the church in Scotland.*

The chapel, within the castle walls, was dedicated to the wife of a Scottish king.

Robert C. Clawson photos

By Robert C. Clawson

Many visitors to Scotland go to Edinburgh Castle, but few of them are aware of the lovely chapel found within. Deep within the keep of the castle, the obscure chapel is the most ancient of the remaining portions of the medieval fortress. This small, austere stone chapel is comprised of a rectangular nave and a small semi-circular sanctuary which is separated from the nave by a Romanesque arch that doubles as the chapel's apse.

Known as St. Margaret's Chapel, it was dedicated to the wife of the Scottish king Malcolm III, who is perhaps better known for his complicity in the death of the usurper Macbeth, as immortalized by William Shakespeare. Margaret was the granddaughter of the English king, Edmund Ironside, and although she may have been better suited for the convent, she dutifully married Malcolm and served as his queen until his death in the Battle of Alnwick.

On Nov. 16, 1093, Margaret learned of her husband's death. The English had killed him, and the news apparently killed her, for she died only three days later. Her son, David, dedicated the chapel to her memory. She was canonized by Pope Innocent IV in 1250.

The small chapel served for many years as a private place of worship for its royal congregation, but also suffered its share of indignities, having, for a time, served as a gunpowder magazine

in the 16th century. In the 19th century, it was restored as a chapel. Its interior is quite modest, with whitewashed walls and a simple freestanding altar.

The chapel is decorated with four small stained glass windows which were installed in 1922. High on the back wall of the nave is a window dedicated to Scotland's hero against the English, of recent Hollywood fame, William Wallace, riding on horseback, slaying the enemies of Scotland, and threatening to leap out of the window into the chapel itself. Directly opposite that window, behind the altar, is St. Ninian, with the outlines of St. Andrew's Cross, symbol of Scotland's patron saint, visible behind him. On the south wall of the nave, close to the sanctuary, a window depicts the chapel's patroness, St. Margaret.

Dressed in royal attire, she sits on her throne attended by nuns and monks. On her lap is an illustrated manuscript from which she teaches those around her. The bottom portion of the window shows the queen at prayer.

Of the four, however, the most memorable window is one that portrays a proud Celtic priest, standing erect in the bow of a wooden boat crossing the Sea of the Hebrides. For protection against the foul weather, the hood of his purple cope is pulled over his head. His red stole is barely visible beneath the cope, and he has a firm grasp on his crozier. His intent eyes peer in anticipation toward the world beyond his native Ireland. This little window reveals the

steadfast determination that must have possessed the soul of the Celt most responsible for the conversion of the Scots, St. Columba.

Columba's name was originally "Crimthann," which means "fox," but as a young boy, his friends so often found him praying in church that they began calling him "Colm Cille," which means "Dove of the Church." He entered a monastery at an early age and, in time, was ordained deacon, then priest. Notwithstanding his piety, at times the fox emerged and eclipsed the dove.

Perhaps the most famous of such feral emergences resulted in Columba's unauthorized copying of an illuminated manuscript owned by his sponsor, teacher, and bishop, St. Finnian. St. Finnian asserted his rights to the surreptitious copy and brought his grievance before the High King Dermott, who ruled in his favor. The fox was not willing to relinquish his copy, however, and instead waged a war that resulted in victory for Columba at the cost of the lives of some 3,000 of the high king's men.

The victory and possession of the manuscript did not, however, bring Columba happiness, as he suffered the pangs of guilt for the lives sacrificed for his covetousness. He confessed to Fr. Molaisi of Devenish, who imposed a harsh, life-changing penance. Columba was banished from Ireland, and instructed by his confessor to convert to Christ as many souls as he had condemned to death in his battle over the

manuscript. Thus, on the Eve of Pentecost, May 12, 563, Columba, of royal lineage and fierce Irish stock, looked from his open wickerwork boat, and saw the small island of Iona in the Hebridean Islands off the western coast of Scotland. St. Columba would accomplish his penance in this, his new home, but he would never see his emerald green island again.

Columba and his companions set about building a monastery according to the familiar Celtic design. The companions grew in number, and soon members of the small community were sailing with Columba up and down the western coast of Scotland, converting the inhabitants, establishing an impressive number of churches and monasteries, and in the process, causing great consternation among the druids of the old religion.

Iona came to be renowned for its piety, scholarship and leadership, and became a place of pilgrimage for a constant stream of Irish, Picts, and Scots recently converted to the faith.

The traveler through Scotland encounters an endless stream of stories of miracles and legends of Columba, most famously, his missionary visit to the king of the Picts. Legend has it that, when the king, at the urging of his druids, refused entry to Columba by closing and bolting the doors of walls surrounding his royal city, Columba with violent temper shouted, "Christ is my Druid!" Amidst his powerful shouting of psalms, the bolts flew back, and the heavy doors swung open. The king was sufficiently impressed to allow himself to be baptized, and soon the entire population of the kingdom followed their king's example. After collapsing at the foot of the altar just before a midnight service, Columba died at age 78, in the early part of the year 597.

As I gazed from the Romanesque apse to the simple sanctuary altar, to the small stained glass window behind the altar, and ultimately and unavoidably to the window dedicated to St. Columba, the words of Psalm 34, which Columba is reputed to have recited as he lay dying at the foot of the altar of his chapel on Iona, waft through my consciousness like incense rising in the nave of my own parish church:

*O taste, and see, how gracious the Lord is;  
blessed is the man that trusteth in him.  
O fear the Lord, ye that are his saints;  
for they that fear him lack nothing.*

*Robert C. Clawson is a member of the Church of the Good Shepherd, Columbia, S.C.*



# 20/20 Proposals Have Potential

For those who are concerned that the church is spending too much time worrying about whether same-sex relationships ought to be blessed, fear not. The Standing Commission on Domestic Mission and Evangelism, particularly its 2020 Strategy Group, is going to see to it that General Convention occupies its time with other matters. The standing commission (SCDME) is proposing 27 resolutions to be considered by the 74th General Convention when it meets July 30-Aug. 8 in Minneapolis. That legislation ought to keep the bishops and the deputies occupied for at least a few hours.

The resolutions are related to the 20/20 initiative. Unless you are a brand-new Episcopalian, or one who dozes off frequently, you're familiar by now with the 20/20 strategy. That's the plan to double Sunday attendance in the Episcopal Church by 2020. Considering that about 830,000 Episcopalians are in church on a normal Sunday, that means that if this endeavor is successful, we ought to have about 1.6 million of us in church on an average Sunday during the third decade of this century.

I can almost hear the naysayers out there. You may be right. But aren't you glad that there's a group like SCDME leading the way so you don't have to knock on doors in your neighborhood and tell people about the Episcopal Church?

The 27 resolutions are all over the place from recruitment of clergy and lay leaders to providing funds for theological education. They include collecting and publishing Spanish music, planting new churches, holding annual or regular studies in every congregation, and developing a national advertising campaign. Many of them are ambitious, as you might guess, and some, like the advertising campaign, will be expensive.

One resolution proposes that the convention adopt a vision of a trained children's minister, a trained youth minister, and a trained young adult minister in every congregation as well as an Episcopal ministry on every college campus. The SCDME is asking for \$4 million to accomplish this, and adds that provinces and dioceses be encouraged to match these funds. I think we already know the chance of this legislation being adopted.

The most fascinating of the 27 resolutions is

one that urges every Episcopalian to be able to "articulate his or her faith story" beginning with Epiphany 2004, and that congregations and dioceses "create opportunities for these stories to be told." You and I know that's not going to happen, no matter how much money the church commits to it.

Other resolutions address worship. One states "... our worship must be relevant to the times, languages and cultures of the people." Another states "our worship of God must be relational, transformational, and leading to an encounter with the risen Christ." Another resolution would promote conferences on music and liturgy "which teach and promote fresh resources for

**Unless you are a brand-new Episcopalian, or one who dozes off frequently, you're familiar by now with the 20/20 strategy.**



creative, multisensory worship that is done well." That includes "a mix of multicultural and multilingual music and a variety of musical styles and sounds." Sounds to me as though Healy Willan, Herbert Howells, and *Hymns* are being shoved out the door - at least into the narthex.

I know what you're thinking. Why doesn't he say something positive about this 20/20 idea? OK, I will. I like the idea that the SCDME report to General Convention stresses the importance of working with children and young people. After all, the median age of members of our congregations is 57.9. The median age of the general American population is 36.4. I like the fact that the standing commission is putting evangelism at the forefront of the church's decision makers. I like the concept of raising up new, young leaders. And I like the fact that someone's actually making recommendations instead of sitting around wringing hands.

Can we do it? Can we double Sunday attendance by 2020? It seems to me it all depends upon the message we present to the world. Will it be the message of Jesus Christ as Lord and Savior? Or will it be a politically correct, watered-down gospel where all "truths" are equal? There's still time to decide.

David Kalvelage, executive editor

## Did You Know...

**A survey of non-Christian Americans by the Barna Research Group ranked "evangelicals" 10th out of 11 categories of persons — behind real-estate agents, movie stars and lawyers.**

## Quote of the Week

**The Rt. Rev. John Oliver, Bishop of Hereford (England) on why he does not want a videotape, "Restoring Hope in Our Church," shown in his diocese: (It is) "interspersed with endless shots of Victorian stained glass and statuary — again and again — with some even worse modern art, some quite unspeakably awful images which are used unfortunately more than once."**

## Ultimate Sacrifices

For many people, Memorial Day may be more meaningful this year than usual. While it is not included in the liturgical calendar of the Episcopal Church, it is a day on which it is particularly important to pray for those who have lost their lives in the service of their country. Memorial Day originated in 1868 as a time to honor soldiers who were killed during the Civil War. Since then Americans have used the occasion to honor persons who have died while serving their country — particularly during wars. Some of our military personnel lost their lives this year while serving in Iraq or elsewhere in the Middle East. They should be remembered for their sacrifices of leaving homes, families and jobs to serve their country. On this national holiday let us honor those who have given their lives for this country and give thanks for their sacrifices.

## Advocate for Justice

Controversy accompanied the late Paul Moore [p. 7] wherever he went. Long before he became a bishop, he took sometimes unpopular stances as an advocate for human rights. As a rector in Jersey City and a cathedral dean in Indianapolis, he lobbied for urban justice. As Bishop Suffragan of Washington he was heavily involved in the civil rights movement. And as Bishop of New York for 17 years, he continued to fight for the rights of the oppressed, particularly women and homosexual persons. In his retirement years he continued to speak out for peace and other causes. He preached a strong anti-war sermon in the New York cathedral only a few weeks before his death [TLC, April 27].

Bishop Moore loved the Episcopal Church. He felt at home in a variety of settings from large, wealthy, suburban parishes to struggling inner-city missions. He was passionate about cities and loved their seemingly insignificant residents. He loved the great Cathedral of St. John the Divine in New York City and once described celebrating the Eucharist there as “so intense an experience that I could hardly utter the words of consecration.” Above all, Bishop Moore loved people — the thousands he confirmed, those he encountered along the roads in Mississippi on a civil rights march, the poor and the oppressed. He was a man of prayer who brought the church to the poor.

## Reaching Milestones

Many Episcopalians are among those reaching a milestone at this time of year with commencement ceremonies at various academic institutions. Some will be graduating from theological seminaries, concluding for most a three-year program of study which eventually leads to holy orders. Others will be receiving degrees from colleges and universities, and entering the world of business or other chosen fields or continuing their studies. Still others will be completing their secondary education, looking forward to new experiences. We extend congratulations and best wishes to all graduates. May their lives be blessed.



Photo courtesy of the United States Department of Defense.

Memorial Day originated in 1868 as a time to honor soldiers who were killed during the Civil War.



## READER'S VIEWPOINT

# Let's Go Fishing

*To spread the good news requires no more than a willingness to extend an invitation.*

By Claudia Dickson

The Episcopal Church has traditionally been the denomination of presidents and other American leaders. At one time, it was, in effect, the established church in this country. But soon enough, the Lutherans, the Methodists, the Baptists, and later the Roman Catholics far surpassed us. Unfortunately, Episcopalians got off to a slow start when it came to sending missionaries beyond the East Coast. Those other churches were far better at evangelizing, or, as Jesus says, "fishing for people" (Mark 1:17).

The Episcopal Church hit its peak in 1960 with 3.2 million members. We are now down to about 2 million and falling. In contrast, there are 9 million Lutherans, 14 million Methodists, 33 million Baptists and 50 million Roman Catholics in the United States.

What happened to the church of George Washington, James Madison and Francis Scott Key?

I am of the opinion that the Episcopal Church offers the best of Christian worship and practice. Indeed, our Book of Common Prayer is used and quoted throughout the world. Baptists have even been known to borrow from it! Practically every line in it is from the Bible or influenced by the Bible. It contains a beautiful and moving liturgy for every important (sacramental) occasion in the course of a life. Furthermore, we have a sermon, fine liturgy and music for Sunday worship, so the burden of ensuring a meaningful experience does not rest upon a single minister, but is shared with the congregation. Therefore we can boast that the Episcopal Church offers the best of catholicism and protestantism.

But in the end, we are boasting only among ourselves.

Episcopalians are, by and large, gracious people. We will gladly welcome any person who manages to show up at our churches. We are just not inclined to go out and find them and take them to church in the first place. However, Jesus is calling even us to go out and fish for people. And there are plenty of people for whom to fish.

Of all the people in the United States born before 1946, 65 percent claim some sort of religious affilia-

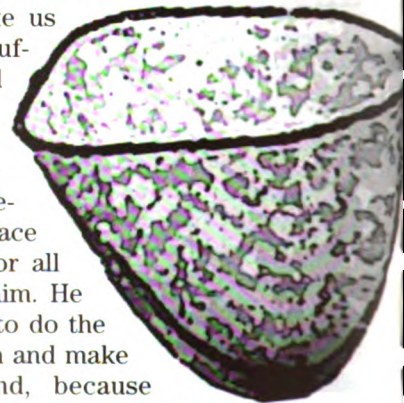
tion. Of those born between 1947 and 1964, 35 percent have some sort of religious affiliation. Of those born between 1965 and 1976, only 15 percent claim any religious affiliation. And of those born between 1977 and 1994, only 4 percent claim any religious affiliation. To give you a sense of just how many people we are talking about, in that last group there are 69 million people who are what we would call completely "unchurched." However, in a survey of some of those unchurched people, 91 percent said they would come to church if invited.

It has been stated, however, that the average Episcopalian invites someone to church once every 17 years.

Yet Jesus is saying to each one of us, "Follow me and I will make you fish for people," not four or five times in a lifetime, but continually. Moreover, at baptism we are reminded that it is the duty of every baptized Christian, regardless of his or her denomination, to "proclaim by word and example the Good News of God in Christ." To proclaim – to invite – is to fish.

Hopefully, we all have some idea of the essence of that good news — that the God who created us became himself a human being, who, just like us ate, drank, wept, suffered, laughed and also reached out in love and reconciliation to everyone he encountered. Moreover, he offered a place in God's kingdom for all who would follow him. He taught his disciples to do the same and to go forth and make more disciples. And, because there was no other way to defeat the forces of sin and death, he gave up his life so that we would have new and eternal life.

So we have new and eternal life in Jesus Christ. By his grace he can rejuvenate and restore our lives which are littered with the sins of others (and our



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

## LETTERS TO THE EDITOR

# War Against Islam

own), with brokenness, sickness and cynicism. And by his grace, death will not be the final word in our lives, or in the lives of those we love. We will one day see our God and Savior and those who have gone before us in eternal life.

This is the good news. We are called to live it out in our everyday lives and proclaim it to others. In fact, how dare we deny others the opportunity to hear and experience it?

Yet Episcopalians, who have been blessed to receive this good news as well as a fabulous way to go about worshiping the Originator of it, also tend to have a fatal flaw that those of other denominations seem not to have: We are just too reserved. We are not about to ring someone's doorbell or walk up and slap a co-worker on the back and say, "Hey, have I got some good news for you!"

The truth is, we don't have to do that. We don't have to be able to articulate the different theories of the atonement. We don't have to recite the 39 Articles of Religion. Statistics and surveys tell us we don't have to do anything more than extend an invitation.

One of the reasons I am so passionate about this subject is because someone invited me to church. To be precise, it actually took a couple of invitations over the course of several months, but thankfully a very special Episcopalian named Siri did not give up. If she had, I would never have met my husband, nor given birth to our son. If it were not for Siri's invitations, my life would look very different today.

## It's time for all of us to get out our fishing tackle and extend an invitation.

So remind yourself of the good news of which you are in possession. And then consider how you have chosen to live out your life, in the context of the Episcopal Church. Would you want to deny someone the opportunity to discover what you know and experience? I pray not. Do not wait another 17 years. Let's all promise to change that to once every 17 weeks. It's time for all of us to get out our fishing tackle and extend an invitation. □

*The Rev. Claudia Dickson is an associate rector at St. Michael's Church, Raleigh, N.C., and the author of Entering the Household of God, published by Church Publishing Inc.*

Bishop Swing's clever essay using "myth" to prove his points [TLC, May 11] was unfortunately weakened by lack of substantiated facts to back his opinions.

His assertion however, that we are in a war against Islam is very worrying, particularly since the cover backed him up. Where has the bishop been for the past 10 years?

Living in Paris from 1992 to 2002, I worked briefly on international teams assessing education in Bosnia after the cessation of hostilities which had ended thanks to American intervention after years of dithering by both the Europeans and the U.N. Again I was in Kosovo where American-led NATO forces had enabled the Kosovars (briefly refugees) to return to their homes mostly intact thanks to precision bombing. In both countries the Muslim populations benefited the most from American policies and appreciated us for it.

For years the world community lamented the oppression (particularly of women) by the Taliban government. Our intervention there has certainly not been against Islam. The cheering Kuwaitis after the Gulf War were also Muslims. Even in Iraq the hostilities have resulted in more rather than less religious freedom for Muslims.

After reading the bishop's article, I found myself wishing that he had omitted the first "myths" and expanded and supported the "myth of righteousness." That would have been worth reading.

*Elsie Hunt  
Dallas, Texas*

The left is so incensed with the success of the present administration, and its arguments against the war on terrorism have been proved unfounded. The article by Bishop Swing is another feeble attempt to justify this position.

The bishop forgot to mention the bombs of the Clinton administration on the Balkans that killed many more civilians than the last two wars. Those same Muslims allied with us in the Iraqi war. He blames the United States for all the nuclear products left in that part of the world, when the last reactor bombed in Iraq was built by France, a country that helped abuse the food for oil program. The hard-won United Nations global alliance? The countries that fought against us had lucrative oil contracts under the food for oil program which allowed the U.N. to skim off about \$2 billion which cannot be accounted for.


We all hope and pray that all humans would come together in peace, and that will happen eventually. At the present, it appears that a good offense may be the best defense. For those that say "What would Jesus do?", we don't know what Jesus would do. We only know what he did. He said to give Caesar what belongs to Caesar, which intimates that he tolerated a strong military presence. Maybe he also knew that if that presence did not keep its guard up, it would fall as Rome did.

*John Ross*

Digitized by Google *Southampton, N.J.*



THE EPISCOPAL NETWORK FOR STEWARDSHIP



**TENS**

Resources for nurturing grateful and generous hearts.

- CALL 800.699.2669 (US) 316.686.0470
- E-MAIL [tens@tens.org](mailto:tens@tens.org)
- WEBSITE <http://tens.org>

## Illuminations



Brief introductions to the Sunday readings that help listeners understand what they are about to hear.

To subscribe  
CALL TOLL-FREE  
1-877-822-8228


## LETTERS TO THE EDITOR

Bishop William Swing's attempt to unravel some of the cultural and political myths of our day suffers from servitude to the myths of the cultural elites that dominate the two coasts of the United States. One of these myths is the sanctity of the United Nations, an organization whose peace keepers cannot keep peace, whose Human Rights Commission is chaired by Libya and includes Cuba as a member, and which is financially dependent upon the nation whose supposed myths have been uncovered by Bishop Swing. Will we next see the unmasking of the myth of Saddam Hussein's brutality?

(The Rev.) James H. Clendinen  
St. John's Church  
Bainbridge, Ga.

The cover of the scowling Muslim titled "A Myth: We Are Not at War with Islam" and trivial article were most unfortunate. Such rhetoric at a time of turmoil with the Middle East borders on irresponsibility.


Donald Kivell  
Sewickley, Pa.



**800-733-0930**

Ask for a clergy moving specialist and discover why thousands of churches, clergy and seminarians have relied on us for nearly two decades.

- ◆ Clergy Discount
- ◆ Guaranteed Dates
- ◆ Up To 3 Estimates
- ◆ Major Van Lines

A division of  


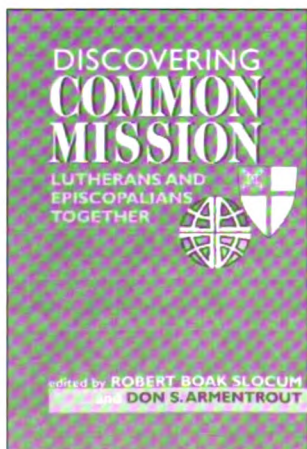
[www.clergyrelocation.com](http://www.clergyrelocation.com)  
email: [info@clergyrelocation.com](mailto:info@clergyrelocation.com)

## ENTERING INTO FULL COMMUNION

### Discovering Common Mission

*Lutherans and Episcopalians Together*

Robert Boak Slocum and Don S. Armentrout, Eds.



It finally happened in 2000: After years of discussion and some resistance, the Episcopal Church and the Evangelical Lutheran Church in America began a relationship of full communion, based on the document "Called to Common Mission." This new "concordat" is full of possibilities for ways the two churches can live and work together.

This collection of essays covers such topics as the ecclesiology of the agreement itself and the often thorny issue of the role and identity of bishops and the Apostolic Succession.

Contributors Include: Martin E. Marty; J. Robert Wright; Mark Dyer; Jon S. Enslin;

Reginald S. Fuller; George H. Tavard; and Robert H. Busch.

## Mean-Spirited Reports

I was glad to read the strong rebuttal from the faculty of the School of Theology of the University of the South [TLC, May 4]. The news reports in TLC have been salty and mean spirited. Seems to me that it has always been easier to go to "The Mountain" from various "theological think tanks," make outrageous assumptions and conclusions, get paid huge amounts of money, and then leave all smug and self-righteous. The faculty of the School of Theology has spent decades educating some of the finest and healthiest priests in the vocation. They are a dedicated, brilliant bunch of scholars with great faith. Gross exaggerations and false accusations are just that — gross and false. Now I realize why my classmates in seminary called your publication "The Dead Church."

(The Rev.) Deborah Johnson Newcomb  
Hanover-with-Brunswick Parish  
King George, Va.



**CHURCH PUBLISHING**

Publishers for the Episcopal Church  
445 Fifth Avenue, New York, NY 10016

Paper 6 x 9 200 pp \$23.95

Web: [www.churchpublishing.org](http://www.churchpublishing.org)

Phone: (800) 242-1918 Fax: (212) 779-3392



**Appointments**

The Rev. **Eleanor Lucius Anderson** is rector of Nativity, 208 Eustis Ave., Huntsville, AL 35801-4233.

The Rev. **Nelson Balira** is rector of St. John's, PO Box 98, Marietta, PA 17547.

The Rev. **Veronica Chappell** is deacon at St. Matthew's, Sunbury, and St. Mark's, Northumberland, PA; add: 187 King St., Northumberland, PA 17857.

The Rev. **C. Eric Funston** is rector of St. Paul's, 317 E Liberty St., Medina, OH 44256.

The Rev. **Mark Gatzka** is missionary for deployment, congregational development and evangelism in the Diocese of Maryland, 4 E University Pkwy., Baltimore, MD 21218.

The Rev. Canon **Jeff Gollmer** is priest-in-charge of St. John's, PO Box 262, Ellenville, NY 12428.

The Rev. **Allan Jackson** is priest-in-charge of St. Andrew's, 2067 5th Ave., New York, NY 10035.

The Rev. **Wilma Jakobson** is associate at All Saints', 132 N Euclid Ave., Pasadena, CA 91101-1796.

The Rev. **Andrew G. Kadel** is director of St. Mark's Library at General Seminary, 175 Ninth Ave., New York, NY 10011.

The Rev. **John P. Keenan** is vicar of St. Nicholas', PO Box 342, Scarborough, ME 04074.

The Rev. **Shannon Ferguson Kelly** is associate at All Saints', 132 N Euclid Ave., Pasadena, CA 91101-1796.

The Rev. **Anne Kirchmiller** is assistant at Christ Church, 114 W Boscawen, Winchester, VA 22601.

The Rev. **Charles Wallace** is chaplain at St. Thomas' Church and Choir School, 1 W 53rd St., New York, NY 10019.

The Rev. **Konrad S. White** is rector of St. Mark's, 330 E 16th St., Upland, CA 91784-2050.

**Ordinations**

*Priests*

**Los Angeles — Sally Monastiere.**

**South Dakota — Craig W. Loya,** PO Box 112, Mission, SD 57555.

**Religious Communities**

**Community of St. John the Baptist** — The Rev. **Barbara J. Seras**, received as a novice, as Sr. Barbara Catherine.

**Society of St. John the Evangelist** — Br. **Mark Brown**, life vows.

**Retirements**

The Rev. **Jeremy Bond**, as rector of St. Matthew's, Sunbury, and St. Mark's, Northumberland, PA.

The Rev. **John H. Bonner III**, as rector of St. James', Alexander City, AL.

The Very Rev. **Stephen W. Foote**, as dean of St. Luke's Cathedral, Portland, ME.

The Rev. **Jay H. Gordon**, as rector of St. Matthew and St. Timothy, New York, NY.

**Next week...**

More on Open Baptism

**Episcopal Visitor Named in Canada**

(Canada - continued from page 8)

probability that Bishop Ingham will revoke their licenses to officiate at those parishes. Shortly before the house convened, the seven parishes again restated by overwhelming margins their unwillingness to accept any alternative offer which would leave Bishop Ingham in charge of those parishes.

The offer of alternative episcopal oversight by Bishop Buckle in late February was endorsed at the time by

six of the 38 primates of the worldwide Anglican Communion. In recent years, they have expressed increasing concern over the treatment accorded to Anglicans holding minority theological views primarily within industrialized provinces of the communion.

In other news from Canada, the Anglican Council of Indigenous Peoples (ACIP) recently rejected the \$25 million native residential schools agreement agreed to by the church and Canadian government.

**Reinventing Church**

*A conference by those who don't give conferences for those who usually don't go to them*

**St. Bart's** was once one of the largest Episcopal parishes in the nation. It went through both a typical decline and also some devastating, particular woes. Our survival, other than as a landmark and museum, was in doubt. **We had to grow, or go.**

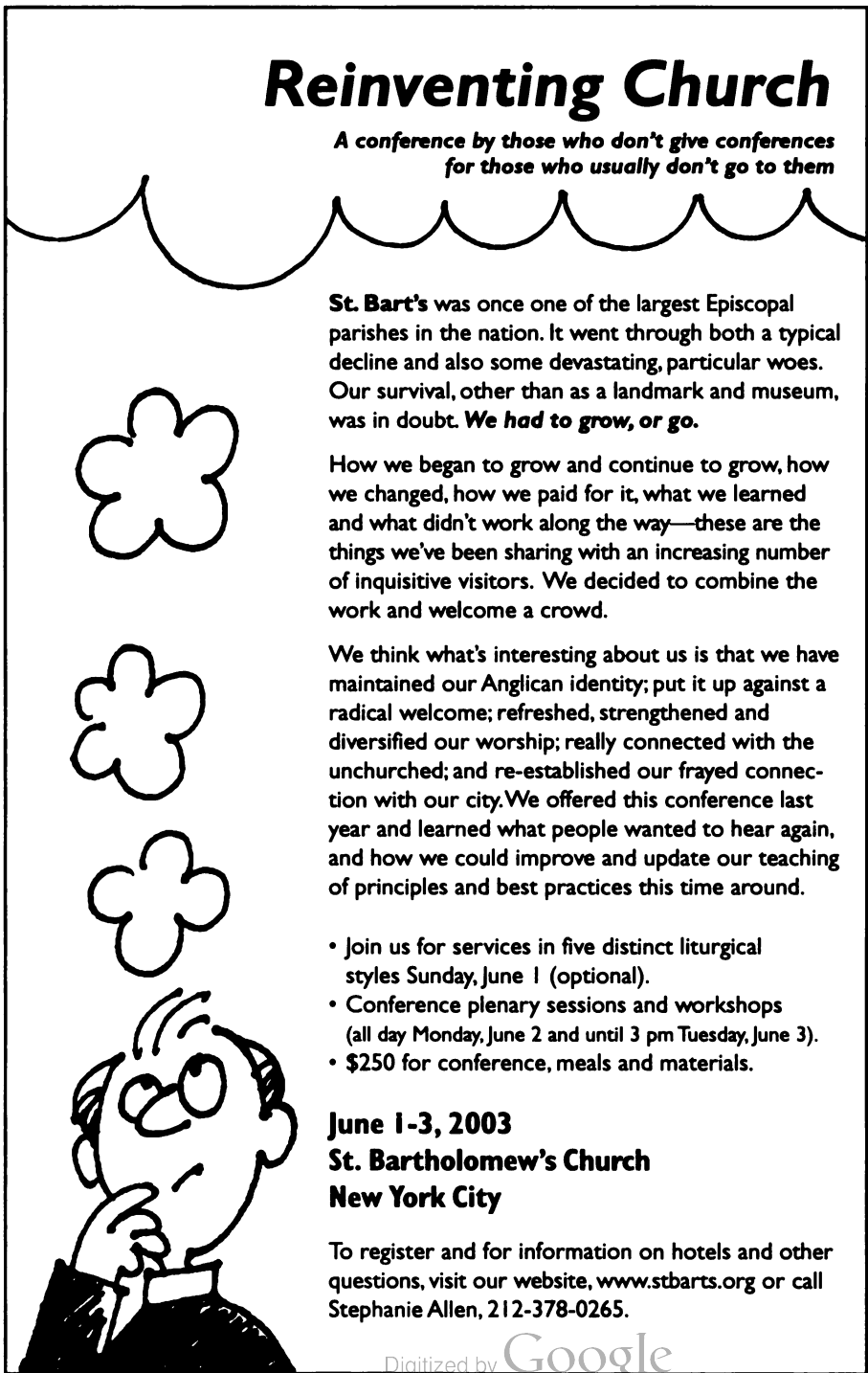
How we began to grow and continue to grow, how we changed, how we paid for it, what we learned and what didn't work along the way—these are the things we've been sharing with an increasing number of inquisitive visitors. We decided to combine the work and welcome a crowd.

We think what's interesting about us is that we have maintained our Anglican identity; put it up against a radical welcome; refreshed, strengthened and diversified our worship; really connected with the unchurched; and re-established our frayed connection with our city. We offered this conference last year and learned what people wanted to hear again, and how we could improve and update our teaching of principles and best practices this time around.

- Join us for services in five distinct liturgical styles Sunday, June 1 (optional).
- Conference plenary sessions and workshops (all day Monday, June 2 and until 3 pm Tuesday, June 3).
- \$250 for conference, meals and materials.

**June 1-3, 2003**  
**St. Bartholomew's Church**  
**New York City**

To register and for information on hotels and other questions, visit our website, [www.stbarts.org](http://www.stbarts.org) or call Stephanie Allen, 212-378-0265.



# CLASSIFIEDS

## BOOKS

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

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

## CATECHUMENATE

**Gifts of God**, catechumenate by Patricia Swift. Eight-week course considers Old & New Testaments, Episcopal Church, sacraments, prayer book, parish with ministries, life as gifts. For adult confirmation and renewal. 56 pp. paper spiral bound. \$7.00 plus postage. Phone: (954) 942-5887 Fax: (954) 942-5763. Available in English, French, or Spanish.

## CHURCH FURNISHINGS

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

**TRADITIONAL GOTHIC** chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (931) 598-0208 or (888) 598-0208. E-mail: oldcraft@charter.net.**

## POSITIONS OFFERED

**FULL-TIME RECTOR:** St. Paul's Church, Grand Forks, North Dakota, seeks an energetic, joyful priest with a passion for doing the Lord's work — an enthusiastic motivator with creative ideas for a small parish with a will to grow. We seek a person with a gift for organization who will lead the parish in fulfilling spiritual needs through worship and ministry. He/she should be prepared to renew or develop programs that complement parish traditions and address the many and varied needs of the congregation and community. St. Paul's is one of the oldest churches in Grand Forks, a beautiful family-oriented university community with excellent schools, health care, recreational, and cultural opportunities. *Application review will begin June 10, 2003.* Apply to: **Tina Andres, Chair, Search Committee, St. Paul's Episcopal Church, 319 South Fifth Street, Grand Forks, ND 58201. E-mail: SIPaulsearch@yahoo.com.**

**DIRECTOR OF CHILDREN AND YOUTH CHRISTIAN FORMATION:** Calvary Episcopal Church in Batavia, Illinois, seeks a committed individual who desires to share the Christian faith with the children and youth of our parish. We seek a person willing to build on an already established program for pre-school through high school, capable of researching curriculum options and of developing and implementing special programs for young people's spiritual growth. Part-time position requires up to nineteen (19) hours per week, including one Sunday service. Salary negotiable. Previous experience is desirable. Complete job description available upon request. Contact: **The Rev. Michael D. Rasci, Rector, (630) 879-3378. E-mail inquiries and/or resume: [Calvary@quixnet.net](mailto:Calvary@quixnet.net); FAX: (630) 879-3593. Position begins September 2003.**

**FULL-TIME RECTOR:** St. James Church is a large pastoral-sized parish in Oneonta, a two-college town on the edge of the Catskills in central NY. Our congregation is a mix of older members and young families from a variety of backgrounds. We have an active youth ministry, a growing Sunday school, and a strong outreach program (both local, including a feeding program for the poor, and international). We have an attractive church, an excellent physical plant, and a generous endowment. We are seeking a rector with strong skills in pastoral care and preaching to provide us with sound teaching and to lead us in spiritual growth, liturgy development, stewardship, and congregational growth. We would like to allow diversity of style within our parish while nurturing a sense of cohesiveness. Please submit inquiries to: **Canon Kay Hotaling, Diocese of Albany, 68 Swan St., Albany, NY, 12210. E-mail: [khotaling@albanydiocese.org](mailto:khotaling@albanydiocese.org). Phone: (518) 465-4737.**

## POSITIONS OFFERED

**FULL-TIME CLERGY WANTED:** We are willing to pay the right clergy person \$20,000 more than you are now earning, plus parsonage, utilities, automobile and moving expenses. Our church, which is more than half a century old, needs two assistant pastors for two new churches being planted in Atlanta, Georgia, and Memphis, Tennessee. We are seeking a caring, compassionate, and enthusiastic assistant pastor with a sense of humor, and committed to pastoral care. This person must have the quality of being a loyal team member of a church staff. Our church is an ecumenical and evangelical church that worships in the fifteen hundred year-old Anglican tradition, but reaches out to the entire community. Please send your resume to: **Candis Darken, Search Committee, Saint Matthew's Ecumenical Evangelical Church, 459 Columbus Avenue, # 234, New York, NY 10024.**

**MINISTER OF CHRISTIAN FORMATION:** Good Shepherd Church, a dynamic, creative 700-member family-oriented, program-sized parish located in the heart of the Kentucky Bluegrass Region, where arts and cultural activities abound, is looking for a Minister of Christian Formation. We seek a layperson for a full-time position (beginning as soon as possible) who will direct an exciting Christian Formation program for all ages. We are looking for someone with a lively personal faith in Jesus Christ and experience in children's and adult education. Our Minister of Christian Formation should bring to this parish: family leadership, knowledge and energy. Experience in *Godly Play* and *Journey to Adulthood* programs is much desired. Professional training and degree preferred. Competitive salary and benefits. Detailed job description upon request. For all job listings contact: **Mr. Russ Groves, Good Shepherd Episcopal Church, 533 East Main Street, Lexington, Kentucky 40508. Telephone: (859)-252-1744. E-mail: [bsessum@goodshepherdlex.org](mailto:bsessum@goodshepherdlex.org).**

**FULL-TIME YOUTH MINISTER:** Church of Reconciliation, a magnet church in San Antonio, Texas, is searching for a full-time, lay youth minister, beginning this summer, to develop and guide the overall youth program for our 6th to 12th graders. Candidates should be spiritually well grounded and able to facilitate the spiritual and personal development of our youth. A three-year commitment is required. Competitive salary and benefits, including continuing education, will be provided. You may learn more about Reconciliation at our website: [www.churchofreconciliation.org](http://www.churchofreconciliation.org). Contact: **Robert Woody, Rector, at [rwoody@churchofreconciliation.org](mailto:rwoody@churchofreconciliation.org) or (210) 655-2731.**

**FULL-TIME RECTOR:** St. Alban's Episcopal Church, located in the historic college town of Davidson, NC, is seeking a full-time rector. See our full ad at [www.saintalbans-davidson.org](http://www.saintalbans-davidson.org). *Application deadline is 6/15/2003.*

**FULL-TIME YOUTH MINISTER:** Prince George's County, MD. Four suburban Episcopal parishes within a 6-mile radius are looking for a full-time youth minister to lead a collaborative ministry for students ages 12-18. The youth minister will organize inter-congregational events and worship services, assist parish youth leaders, and support youth in their spiritual development. We seek someone committed to Christ, with three years experience required; bachelor's degree preferred. A sense of humor and adaptability may be necessary for survival. Position begins August 2003. Please send resume to: **St. Andrew's Episcopal Church, 4512 College Ave., College Park, MD 20740. E-mail: [kmwogon@comcast.net](mailto:kmwogon@comcast.net).**

**ASSISTANT RECTOR:** St. Christopher's Church in Carmel, Indiana is seeking a priest or deacon to assist the rector in furthering the spiritual growth of the congregation through Christian education, youth ministry, pastoral and liturgical participation and outreach. Share in all aspects of ministry to a congregation of 950 members in the suburbs of Indianapolis. We are looking for a person who possesses enthusiasm for youth ministry and who can offer vision to a rapidly growing congregation. For further information or to submit resume and references, contact the **Rev. Stephen Fales, St. Christopher's Episcopal Church, 1440 Main St., Carmel, IN 46032 (317) 846-8716. E-mail: [frsteve@ori.net](mailto:frsteve@ori.net).**

## POSITIONS OFFERED

**FULL-TIME PRIEST:** North Platte Valley Cluster in western Nebraska is seeking a full-time priest to continue programs in spiritual renewal and congregational development, and to minister to needs of individuals in the two parishes. Located on the Oregon Trail, four hours from Denver, CO, with excellent local schools and hospital. Located ten miles apart, St. Timothy's, Gering, and Holy Apostles, Mitchell, are both active, involved parishes, working together since 1993 to serve Christ in this beautiful valley of the North Platte River. Send inquiries to **Ms. Julie Fancher, 2330 Kramer Pl., Gering, NE 69341. E-mail: [jf94107@alltel.net](mailto:jf94107@alltel.net).**

**FULL-TIME RECTOR:** All Saints' Episcopal Church of Fort Worth, Texas, is a large, nearly 2000 communicant, suburban parish set in the heart of west Fort Worth. The parish is strongly Eucharistic, employs a prayer book liturgy, and has outstanding religious education and music programs. Our church and school have been cited for their use of the Godly Play curriculum. The church owns and operates, under separate-incorporation, a K-12 college preparatory school, situated on two campuses, started as an extension of the church's religious education program. Both church and school were founded in the early 1950s. There is a history of strong lay leadership as the church implements a well-organized commission system along with more than a number of guilds and support programs. We seek a priest who can lead us as we "Go & Grow" spiritually and evangelically, who preaches stimulating and challenging sermons, who will enhance our youth program and, finally, who has a commitment to the kind of educational excellence that both the church and the school provide. Please send your resume to **SEARCH COMMITTEE, 5001 Crestline Rd., Fort Worth, TX 76107. For more details concerning the church and school, please visit our website at [www.allsaintsfortworth.org](http://www.allsaintsfortworth.org).**

**PART-TIME RECTOR:** St. Mark's Church, Woodbine, GA: a small coastal community; 45 minutes to Jacksonville FL International Airport, 20 minutes to the diocesan conference center. Average annual snowfall zero. Our historic sanctuary is 103 years old, of tabby construction. The congregation is friendly, family oriented, with 25 to 30 regular attendees. We are seeking a vicar to lead worship, provide spiritual guidance, encourage growth, and expand community outreach. Address inquiries to **Joel Williams, P.O. Box 626, Woodbine, GA 31569. Phone (912) 882-1720. E-mail: [joelwilliams@tds.net](mailto:joelwilliams@tds.net).**

## PILGRIMAGES

**WORLDWIDE PILGRIMAGE MINISTRIES** arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We also offer clergy and lay leaders the opportunity to travel on familiarization pilgrimages. Contact Worldwide, a mission creation of FRESHMINISTRIES, for more information. Phone: **1-800-260-5104. E-mail: [wwpill@aol.com](mailto:wwpill@aol.com); Website: [www.wwpilgrimages.org](http://www.wwpilgrimages.org).**

## POSITIONS WANTED

**PART-TIME RECTOR:** Seeking part-time leadership of a band of eager Episcopalians. I am not afraid of work. If you are, don't bother to reply. **frwally@favoravi.com.**

## FOR SALE AND RENT

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

## SUPPORT SERVICES

**POSITION OPEN:** Bishop, Priest, Deacon, Seminarian, or Religious required. All candidates' hands must shake before taking the first drink. Family members must be tense and frightened. Vestries and Wardens must be wondering what is wrong. Money trouble or a DUI conviction helps too. Over 350 Episcopal Clergy have qualified for this position and have been offered a new way of life. Interested? See RACA's web site: **[www.racapecusa.org](http://www.racapecusa.org)** or call (706) 613-8402.

# Church DIRECTORY

## HOLLYWOOD, CA

**ST. THOMAS THE APOSTLE** (Hollywood Bl. & Gardner)  
<http://www.saintthomashollywood.org> (323) 878-2102  
 The Rev. Ian Elliot Davies, r; The Rev. Mark D. Stuart, asst  
 priest; The Rev. Brian D. Johnson, asst priest  
 Masses: Sun 8 (Low) 10:30 (High), Mon - Fri 8 (Low), Tue 7;  
 Thurs 7 (Sol); Sat 9:30 (Low)

## SAN DIEGO, CA

**ST. PAUL'S CATHEDRAL** Fifth Ave. & Nutmeg  
[www.stpaulscathedral.org](http://www.stpaulscathedral.org) (619) 298-7281  
 Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30,  
 EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12.

## WASHINGTON, DC

**CHRIST CHURCH, Georgetown**  
 Corner of 31st & O Sts., NW (202) 333-8677  
 The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A.  
 Henninger Steedman; the Rev. Lyndon Shakespeare, asst r  
 Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5  
 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10).  
 Mon-Fri MP 7:30, Noonday Prayers 12, EP & H/A

## ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus  
[www.stpaulskst.com](http://www.stpaulskst.com)  
 The Rev. Andrew L. Sloane, r; the Rev. Edwin W. Barnett, c  
 Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B.  
 Daily Masses (ex Sat): 7, 8, Thurs & Prayer Book HDs: 12  
 noon also. Sat Mass 9:30, C 5-5:30, MP 6:45 (ex Sat), EP  
 5:45. Sat MP 9:15, EP 5:4

## STUART, FL

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

## WEST PALM BEACH, FL

**HOLY TRINITY** 211 Trinity Place (Downtown)  
 (561) 655-8650 [www.holytrinitywpb.org](http://www.holytrinitywpb.org)  
 On the Intracoastal Waterway since 1896  
 The Rev. W. Frisby Hendricks III, r; the Rev. John W.  
 Tucker, the Rev. Howarth L. Lewis, Jr., the Rev. Dr. Ray-  
 mond A. Liberti, r-e, the Rev. Grant R. Sherk, p-i-r, the  
 Rev. John F. Mangrum, p-i-r, Mace Graham, org-ch  
 Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40  
 Mat. 10 Eu

## ST. CHRISTOPHER'S

(561) 683-8167  
 NW corner Belvidere and Haverhill Roads, 1 mile west of  
 PB Int. airport [stchris1083@aol.com](mailto:stchris1083@aol.com)  
 The Rev. Charles Cannon, d; The Rev. Jennifer Wilson, d  
 H Eu Sun 8 (Low-Traditional); 10 (Cho-Family); Christian Ed 10

## HONOLULU, HI

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

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm  
 The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
 (312) 664-1271 [ascensionchicago.org](http://ascensionchicago.org)  
 Sisters of St. Anne (312) 642-3638  
 Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult  
 Ed 10, Sol E&B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 8:20  
 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-  
 10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd.  
[www.stpaulsparish.org](http://www.stpaulsparish.org) (708) 447-1604  
 The Rev. Thomas A. Fraser, r  
 Sun Eu 10:15, Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament  
 of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL** (317) 636-4577  
 125 Monument Circle, Downtown [www.cccindy.org](http://www.cccindy.org)  
 The Very Rev. Robert Giannini, dean and r  
 Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1

## KEOKUK, IA

**ST. JOHN'S** 208 N. 4th St. (319) 524-4672  
[stjohnke@interlink.net](mailto:stjohnke@interlink.net) Fax (319) 524-1116  
 The Rev. Bruce D. Biols, r  
 Sun Eu 8 & 10, Eu & healing 10 (1st Wed); Eu 10:30 (4th Tues)  
 River Hills Chapel; Prayer Groups Tues 6:30, Wed 9:15, A/C

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL**  
 2919 St. Charles Ave. (504) 885-6802  
 On the street car line at the corner of 6th St.  
[www.cconola.org](http://www.cconola.org)  
 The Very Rev. David duPlantier, dean  
 Sun Eu 7:30 (1928), 9, 11, Christian Formation 10:10, Daily  
 Eu: M and F 12:15, Tu and Th 5:30, W and S 9:30 (W: HS).

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0885  
[www.stmaryskcmo.org](http://www.stmaryskcmo.org)  
 Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland  
 1 mile off Strip (702) 735-7655  
 H Eu Daily (ex Sat) [christssavior@tvc.com](mailto:christssavior@tvc.com)

## NEWARK, NJ

**GRACE CHURCH** 960 Broad St., at Federal Sq.  
[www.gracechurchinnewark.org](http://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) 962-4447  
 The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson,  
 curate; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth  
 Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Gar-  
 cia, d; Mr. Gerald Near, music director; Mr. J. Michael Case,  
 organist  
 Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Mon-  
 day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and  
 EP daily

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
 (212) 378-0200 [www.stberts.org](http://www.stberts.org)  
 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 Rev. Samuel Johnson Howard, Vicar  
 (212) 602-0800 [www.trinitywallstreet.org](http://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

## Trinity Bookstore

(behind Trinity Church, 74 Trinity Pl.)  
 Mon-Thurs 10-6; Fri 10-5:30. 1-800-551-1220

## EPISCOPAL CHURCH CENTER

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

## ST. THOMAS

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

## ASHEVILLE, NC

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

## PORTLAND, OR

**ST. STEPHEN'S** (503) 223-6424  
 1432 S.W. 13th Ave., 87201  
 The Rev. Lawrence Falkowski, r  
 Sun H Eu 7:45 & 10, Sun Sch. 10, Wed H Eu 12

## SELINGROVE, PA

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

## PROVIDENCE, RI

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

## CHARLESTON, SC

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

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** (361) 882-1735  
 The Rev. Ned F. Bowersox, r 700 S. Upper Broadway  
 The Rev. Frank E. Fuller, asst [www.cotgs.org](http://www.cotgs.org)  
 The Rev. Ben Nelson, asst  
 Sun 8, 10:15 & 6

## DALLAS, TX

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

## HOUSTON, TX

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

## SAN ANTONIO, TX

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

## MILWAUKEE, WI

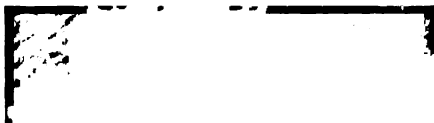
**ALL SAINTS CATHEDRAL** 818 E. Juneau  
 The Very Rev. George Hillman, dean [ascathedral.org](http://ascathedral.org)  
 Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

## LUTHERAN

## MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (909) 969-3317  
 The Rev. William R. Hampton, STS  
 Sun Eu 10

**KEY** - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evening; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Union; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.



65

47

83

47

65

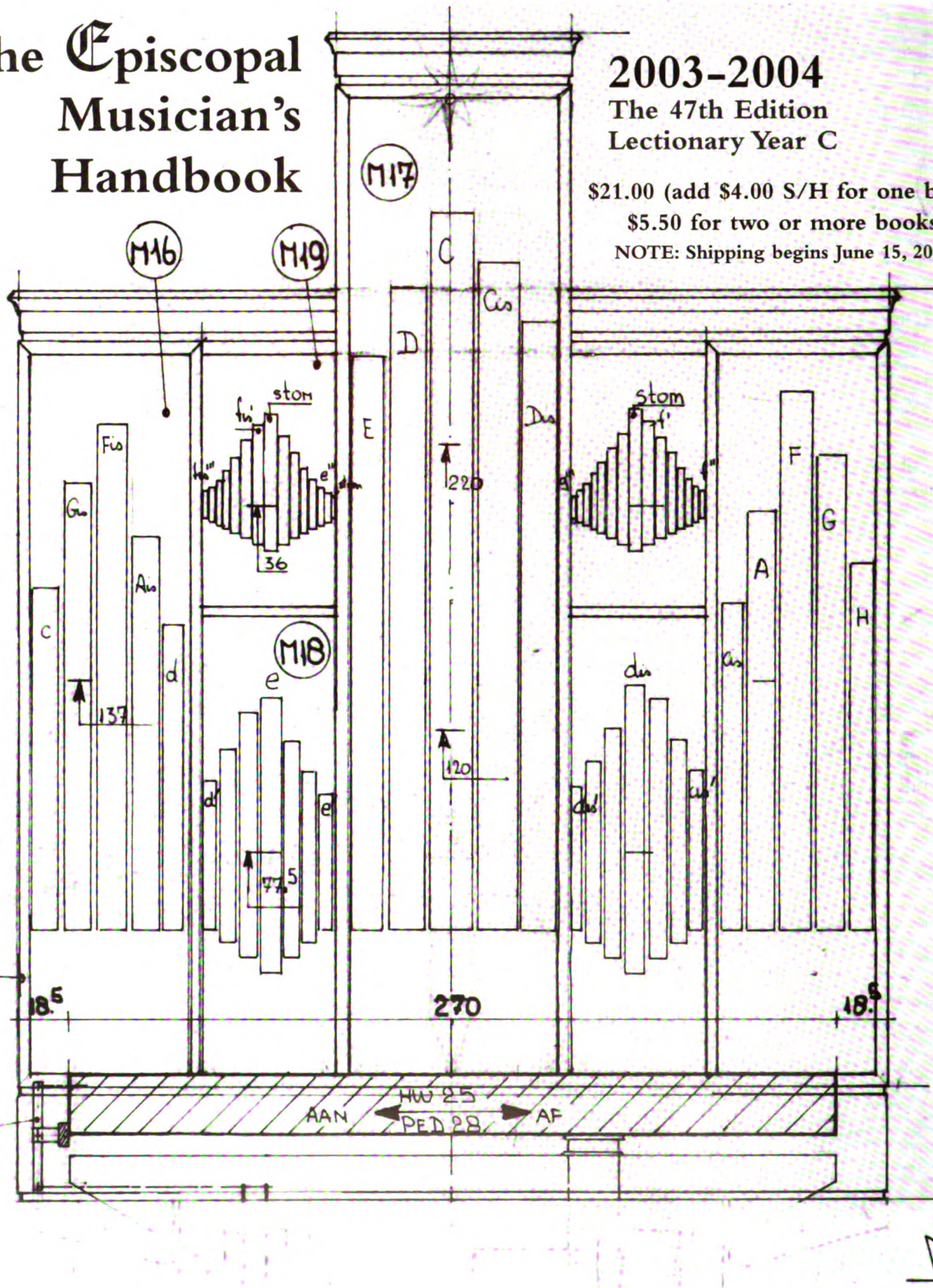
# The Episcopal Musician's Handbook

## 2003-2004 The 47th Edition Lectionary Year C

\$21.00 (add \$4.00 S/H for one book,  
\$5.50 for two or more books)

NOTE: Shipping begins June 15, 2003.

90



278

40

The Episcopal Musician's Handbook provides all the information needed to prepare music for each liturgical service. With 14 pages of resources, event calendars, hymn selections, and weekly grids, this yearly guide is every church musician's unbeatable resource.

all us toll-free at 1-877-822-8228 to place an order using Visa or Mastercard