

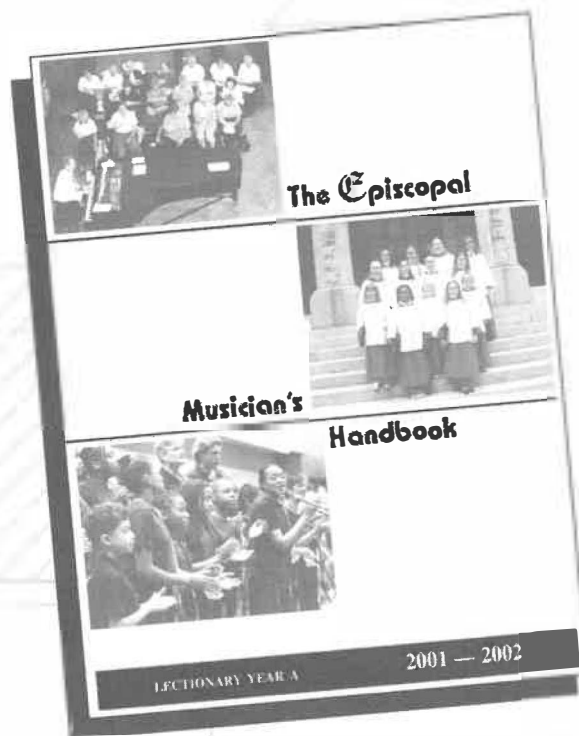
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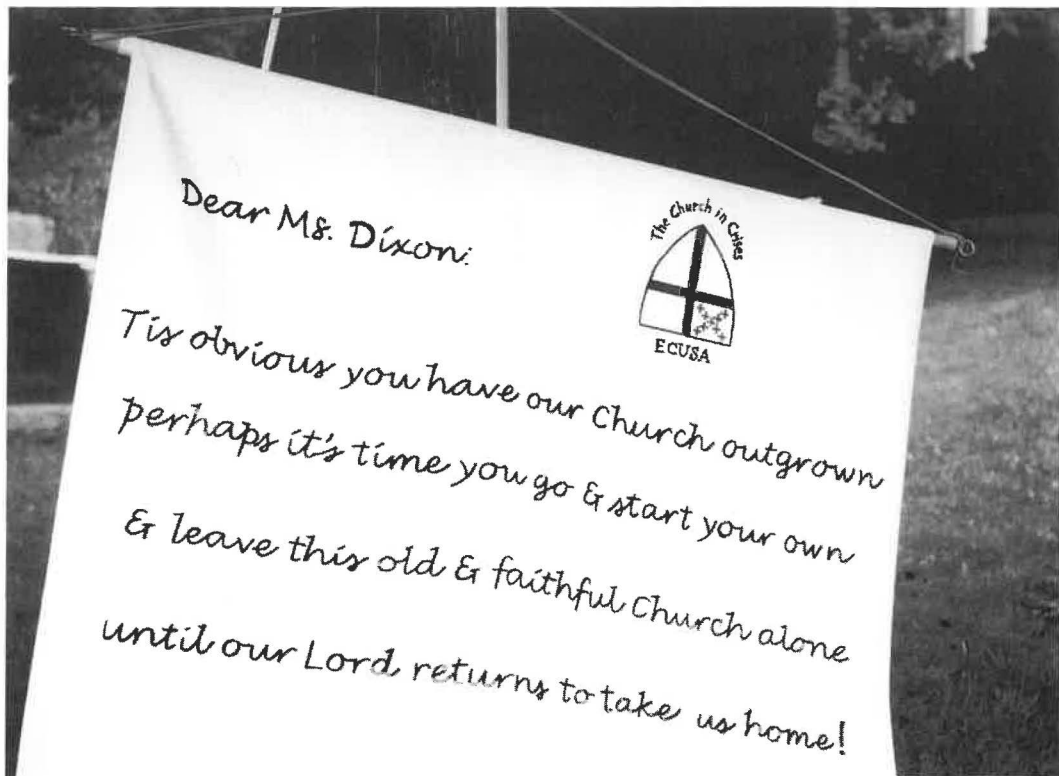
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Volume 222

Number 24



Auburn Traycik photo

A banner expresses support for the Rev. Samuel Edwards as rector of Christ Church, Accokeek, Md. The banner was unfurled May 27 following a make-shift Eucharist celebrated by Bishop Jane Dixon outside the church [p. 6].

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### TRAVELING?

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(SEE PAGE 18)



## SUNDAY'S READINGS

# Forgiven!

*'Blessed is he whose transgressions  
are forgiven...'* (Psalm 32:1)

### Second Sunday After Pentecost (Proper 6), June 17, 2001

2 Sam. 11:26-12:15; Psalm 32; Gal. 2:11-21; Luke 7:36-50

Today's passages are linked by the word of forgiveness. What is intriguing about the passage from 2 Samuel is the difficulty David has in seeing how wrongly he has acted in not only engaging in adultery with Bathsheba, but also in his murderous plan to remove her husband, Uriah. While kings of Egypt were considered divine, the kings of Israel were subject to the law of God. It takes Nathan's "intervention" to awaken David to the horror of his actions.

When David hears, 'You are the man,' he suddenly comes to terms with his own guilt, and the judgment he deserves. However, Nathan's skillful approach is not simply one indictment piled on another. He reminds David of all the Lord has done for him in the past; 'I anointed you...' 'I delivered you...' (v. 7), 'I gave you...' (v. 8).

The astonishing word of forgiveness comes in verse 13, the turning point in David's life. Psalm 32 is

thought to be an expression of David's thoughts on the occasion. It expresses his exuberance over the joy of knowing forgiveness in place of guilt.

In Luke the emphasis is not so much on the recipient of forgiveness, as it is on the Lord who forgives. "Who is this who even forgives sins" (7:49)?

Why is it that we so often downplay and even ignore the power and the joy of being forgiven by the Lord? Perhaps we no longer see the sinfulness of sin, or perhaps it is that we no longer see the wonder of the cross where the penalty of our sins, death and judgment, was paid in full.

Paul tells us in Galatians that we Christians "have been crucified with Christ" — that is, our sinful past has been nailed to the cross, so that "I no longer live, but Christ lives in me." Should we not echo with the psalmist, "Rejoice in the Lord and be glad, you righteous; sing, all you who are upright in heart" (Psalm 32:11)?

### Look It Up

What do we learn about forgiveness from Mark 2:1-17? Further, even though the word "forgiveness" is not used in the story about the calling of Levi, is it implied? If so, what does forgiveness lead to?

### Think About It

Not long before she died in 1988, in a moment of surprising candor in television, Marghanita Laski, one of our best-known secular humanists and novelists, said, "What I envy most about you Christians is your forgiveness; I have nobody to forgive me" (John Stott in the *Contemporary Christian*).

### Next Sunday

#### 3rd Sunday After Pentecost (Proper 7)

Zech. 12:8-10; 13:1; Psalm 63:1-8; Gal. 3:23-29; Luke 9:18-24

## SHARPS, FLATS & NATURALS

### Virgil Fox Memorial Concert

(Two discs) Gothic Records, G 49122  
(P.O. Box 6406, Anaheim, CA 92862)

This is a live recording of the Virgil Fox Memorial Concert held last October at the Riverside Church in New York. The extensive repertory ranges from a pristine Bach sonata to the flamboyant Toccata by Joseph Jongen, and includes some of Fox's own arrangements of Bach works.



The playing on these two discs carries on Fox's legacy, and in that tradition the performers are all top-notch. This is not easy-listening dinner music. The dynamic range of the recordings is huge. These discs would be good way to test or show off a sound system; there are pitches far below and above those of any orchestral instrument.

A four-minute encomium by radio personality J. Michael Barone, who produces Minnesota Public Radio's organ program "Pipe Dreams," begins the concert.

Tom Hazleton is given the assignment of yet another interpretation of the famous *Toccata & Fugue in D minor* by J. S. Bach. This is an entertaining and flashy reading, with rhythmic liberties and numerous stop changes, played with drive; a Fox-Stokowski kind of arrangement.

Mark Miller, assistant organist at Riverside, presents a welcome palate-cleanser on the second disc with a sparkling movement from Bach's *Trio Sonata VI*.

Frederick Swann played the Riverside organ for 30 years in a variety of roles. His masterful command of the instrument is evident here, as he plays two intensely introspective works: *Fugue on a Credo theme* by Karg-Elert and Bach's *Come, Sweet Death* arranged by Fox. The concert ends, as many of Fox's did, with the singing of *O God, Our Help in Ages Past*. This is heard in an apocalyptic arrangement fervently played by Swann.

*John Fenstermaker  
San Francisco, Calif.*



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# Positions Harden in Accokeek

## Both Sides in Leadership Dispute Appear Headed to Court

On a day when the appointed gospel lesson throughout the Anglican Communion was a prayer for unity, there appeared to be precious little of that sentiment among dueling celebrants at Christ Church in Accokeek, Md.

A foggy dawn on May 27 gradually lifted to reveal the Rt. Rev. Jane Holmes Dixon, Bishop *Pro Tempore* of Washington, celebrating the Holy Eucharist on a basketball court outside while the Rev. Samuel L. Edwards, the priest whose election she refuses to approve, celebrated inside the church.

The situation has become further entangled by the appointment of an apparently unwelcome interim rector and the unprecedented willingness of another bishop to cross diocesan boundaries unilaterally and assume pastoral oversight of the congregation.

Fr. Edwards was called to be rector by the church vestry on Dec. 13. Bishop Dixon rejected that call citing concerns that the traditionalist priest would be unwilling to recognize the authority of a woman bishop and might try to lead the 303-year-old parish out of the Episcopal Church. In addition to the theological divide, there is a canonical dispute over the legality of Bishop Dixon's rejection which occurred after the permitted 30-day period. The 60-day period during which Fr. Edwards could serve as rector without approval expired May 25.

Earlier in the week, Bishop Dixon said she planned to be seated in the congregation, but decided on a Eucharist of her own when she learned of the arrival of the Rt. Rev. Edward MacBurney, retired Bishop of Quincy, and a staunch supporter of traditionalist priests.

After being met at the front door by senior warden Barbara Sturman and Charles F. Nalls, a lawyer retained by the parish, Bishop Dixon

was invited to worship but told she could not enter if she intended to try to lead the service. Bishop Dixon then announced that the Rt. Rev. Ronald Haines, retired Bishop of Washington, would be the interim rector for the month of June and moved with her supporters to a nearby sports shed, where she began to prepare a make-shift altar.

Prior to the start of the outdoor service, Bishop MacBurney read a letter from the Rt. Rev. Jack L. Iker, Bishop of Fort Worth, in which Bishop Iker said he had agreed to a plea from the warden, vestry and rector to place the congregation under his "episcopal oversight and protection ... for as long as the current circumstances make it necessary." Bishop MacBurney read the same letter to worshipers inside the church at the conclusion of that service.

The open-air service attracted 122 persons, 22 of them current members of the parish and another 35 former members, according to a count compiled by the parish vestry. A like number, almost all parishioners, were present inside the red-brick church. Birds chirped, a bell tolled briefly, and a damp breeze blew over the rolling green churchyard studded with the graves of three centuries' worth of departed church members.

While the service inside was relatively peaceful, the one outside was repeatedly interrupted by hecklers, including Stan Hupert, the husband of a young parishioner. Mr. Hupert stood directly in front of the improvised altar and asked repeatedly in a loud voice: "Why are we here? Why do we have to do this?"



Alburn Traycik photo

Flanked by two Prince Georges County police officers, Bishop Dixon and Bishop Haines celebrate the make-shift Eucharist.

He then proceeded to sit in front of the outdoor altar, forcing those distributing the elements to move around him awkwardly.

The morning's uneasiness overflowed when Bishop Dixon ordered reporters and photographers to the back of the shed. When some refused to comply, David Dixon, husband of Bishop Dixon, allegedly shoved junior warden Frank MacDonough.

Both sides in the dispute told the *Washington Post* that they expect to ask a judge to decide whether Bishop Dixon has the authority to remove Fr. Edwards and also to determine who owns the deed to the parish property. In general, Episcopal parishes hold property in trust for their diocese, but there appears to be some question at Christ Church because of a Maryland statute regarding parish property and the fact that the existence of Christ Church predates the formation of the Episcopal Church.

Bishop Dixon is scheduled this week to consult with diocesan leaders about her next move while the vestry is said to be considering filing trespassing charges against Bishop Dixon and assault charges against her husband.

(The Rev.) James B. Simpson

# Canon Augustine Becomes Advocate for Peace in Sudan

In the world of public relations, the Rev. Canon Patrick Augustine, rector of St. John's Church, Waynesboro, Va., may be more like David than Goliath.

The Most Rev. Joseph Marona, Archbishop of the Episcopal Church of the Sudan, recently appointed Canon Augustine to be the Sudanese church's canon and commissary to the United States.

A native of Pakistan and personally acquainted with the misery of being a persecuted minority, Canon Augustine will be advocating for peace and justice for the severely impoverished Sudanese Christian people, who have experienced more than 45 years of civil war.

Given no budget for lobbyists or media buys, he is armed only with passion and persistence to tell the story of Sudanese persecution to an American audience where affluence and the cacophony of thousands of competing interests threaten to muffle his efforts. But like David, Canon Augustine may not need to be heavily armed to succeed.

His soft-cover book, *Hear My People's Cry!*, originally written for the Lambeth Conference as a first-hand account of Christian suffering, is in its second printing. He has written letters to church and political leaders and had letters and interviews printed in a variety of secular and religious newspapers.

"I want to raise the consciousness of the U.S. people through the media," said Canon Augustine.

He has addressed the Lambeth Conference and has twice testified on Capitol Hill during hear-

ings on worldwide Christian persecution. Although 2.5 million Christians have been killed and another 4 million displaced into refugee camps in Sudan's half-century of war, Canon Augustine's message is one of hope that individuals and churches can make a difference in a seemingly hopeless place.



Canon Augustine

In 1998, he joined representatives from the Presiding Bishop's office on a fact-finding mission to the Sudan. After landing in Nairobi, the group made its way by jeep 650 miles to the United Nations' Kakuma Refugee Camp in Kenya. Once there, they found more than 57,000 people living in abject poverty in a barbed wire compound in the desert. There was not enough food or water to go around.

The group's dangerous and illegal flight into the rebel-controlled territory of the Southern Sudan exposed equally impoverished conditions. "But," Canon Augustine said, "we felt blessed to witness the deep and vibrant faith of these people who were not bitter but have learned to cope." He quotes Bishop Nathaniel Garang's assertion that God is present among people who suffer, even in the face of death.

Some may feel powerless to help a country facing such extreme famine and warfare. Canon Augustine requests individuals to invest in the power of prayer and also direct communication with elected leaders. While world attention has largely been directed elsewhere during the long-running civil war, two recent developments, the discovery of huge oil reserves and famine, have made the situation much worse.

*Christie L. Meredith*

# Trinity Professor Named Dean at Nashotah House

Nashotah House, the Episcopal Church's most Anglo-Catholic seminary, has elected the Rev. Robert S. Munday, a former Baptist minister and currently a professor at the church's most evangelical seminary, to be its next dean and president.

Promising to work as a reconciler, Fr. Munday said he hopes to refocus the tradition-bound seminary back toward its roots in mission and forward toward the new millennium.

One of the first problems Fr. Munday is likely to encounter at the Wisconsin seminary is the fact that women do not celebrate the Eucharist there. According to school policy, only faculty members of the seminary may celebrate the Eucharist in the school's chapel. There are currently no women on the faculty but there have been women students for many years.

Fr. Munday, who is currently professor of systematic theology and dean of library and information services at Trinity Episcopal School for Ministry, told TLC his own record with respect to support for women priests is a good one. He said his job will be to reach out to those previously unfamiliar with Nashotah House without alienating the seminary's traditional base of supporters and alumni.

"I think there is a tendency to look at all 11 (Episcopal) seminaries and peg them," he said. "Nashotah House may be one of the best-kept secrets in the Episcopal Church today. I hope it will become more than just a seminary, but rather a central focal point for the renewal of the catholic tradition in Anglicanism."

An emphasis on liturgy was one of the primary factors that drew Fr. Munday away from his Baptist roots where he had served nine years as a minister. Ordained in the Episcopal Church in 1989, he has served as a professor at

(Continued on page 16)



# The Change Agent



By Karen E.J. Henry

**Y**ou could see it in his eyes. You can always see it in the eyes — an intense clarity and pure energy, an innocence, that dare you risk looking into directly. The mere gravitational force will pull you into a Mix Master of possibilities. His eyes had been watering and weeping as he told me the tragic story of his life.

There had been many chances and changes in the pursuit of seeking love. The out-of-wedlock birth of a child, the death of a wife, the drugs and the drinking, and the amazing redemptive move of a stranger that saved him from himself. As he poured out his woeful tale of wheat and tares growing together, the hard shell of this person was cracked and the core was exposed. He was telling me that now, yes now, he was a saved man, a converted man! It was Jesus who had saved him and he was a believer. He shouted, "Thank you, Jesus." And then he told me he was going to start coming to my church.

"My church?," I thought, and immediately heard the

resistance. No, not to what he said, but to what I thought about life in "my church." I was getting pulled into the mix. A rapid sifting was occurring as he spoke. Already I could feel the kernels of truth accumulating, the empty shells being cast off of all that could have been love and was not, and that slippery texture of what is and is to become love. I marveled at this man's ability to mix such sweetness and pain together in one story, and almost imperceptibly leaven my thinking.

I began to imagine the future. When he comes to "my church," where would he sit? How would he survive the climate of our worship service? Clearly, he had not been able to sit still two minutes in the study: hands flailing, feet shuffling, snuffling and sighing, seeking for a place to rest his hands, to place his elbows, to stretch his legs, up and down and pacing back and forth. How would he sit through a worship service? What if he began interrupting as I preached or celebrated? He kept invading my sentences and redirecting our conversation. Just how would this man ever fit into the fold?

No doubt he would come in his jeans and dirty sweatshirt. He would not change. He would probably show up late and casually walk down the aisle to sit next to one of our older members, breaking into the service while the whole congregation fixed their eyes on him ... or worse, he would come early and sit in one of their designated seats, the sacred pew they claimed as their own, year after year. If anyone was bold enough to suggest that he move, he would just smile that wide, toothless grin that testified to a fight or two over whose seat he was going to sit in (but of course, that was before he was saved). I was certain

**When he comes to "my church," where would he sit? How would he survive the climate of our worship service?**

he would laugh out loud if someone suggested he move from "my seat." He would move all right, not because he wanted to, but because he had to — it was what he did. This man was a master mover. No one was going to push him around.

Yes, I could see him in church on Sunday. He would arise from his place and take another seat, all the time moving forward, or he would just pace back and forth





while I tried to do what we always do on Sundays. His mere presence would begin the shift. They would all be watching him, their eyes would be fixed on him, all the faithful flock at my church who were painfully ground down by life. He would get under their skin in ways my preaching never could. In a twinkling of an eye he would leaven the whole bunch. Then, during coffee hour, he would boldly proclaim in his emotional fashion, that, "Jesus has saved me from drink, drugs, and loose living." Oh, there would be plenty of salty water and juicy stories to his mix. And they would listen and be like putty in his hands.

Yes, he would show up on Sunday all right, and I knew it was my fault. Here was the result of all those prayers asking God to somehow renew us in the calling to follow Jesus. As he wrung his hands in front of me, I noticed the similarity to the times I had wrung my hands as a form of prayer. He pounded the chair and I saw myself pounding the table as a form of prayer. How many times had I stretched it all out before the Almighty, laid it all out upon the altar, raised empty hands needing God, and reminding God of what we needed? I had asked for this, although I was careful not to dictate to the Almighty just when and how to cook up this miracle. (Experience had taught me that that was recipe for disaster). I asked, and reminded God of what we needed. "Ask and ye shall receive," Jesus promised. God would act, and I knew darn well that when the answer came it would come as a surprise and most likely cause not a little discomfort to us all. What else could I do?

As he rose to leave the study, I wondered if he would wash his hands. His hands were rough, calloused, coated with a fine powder, (well, of course, he was a laborer). He shifted as he reached out his hand to shake mine one more time, and asked if he could call me by my first

name. The familiarity practically disarmed me. Just because we had both known the amazing power of God to save, he wanted to call me by my first name! "Most people call me 'Pastor'," I said, sheepishly, instead of warming to his invitation.

Soon enough, "my" flock, would surely turn on me. I could picture them asking one another how this man came to our church. I would have to confess to them, "It was an answer to prayer," though I wondered if I would have the courage to add, a prayer that God would change us. "What's the matter with the way things are?" they would ask with hurt and hardened expression. He would grin and I would weep and try to tell them yet again, why. Yes, this man was evidence that the Lord had heard my insistence that things simply could not be left as they were in his church.

As we left together, the door closed behind us, and I recognized the familiar dulled slamming sound I had heard before in so many souls and conversations. Yet my heart was rising at the promise that this man was coming to church on Sunday, and no slammed door would keep him out. Would any of the fold see this man as an answered prayer? Instead of fear and dread, I was amused by all the possibilities, and my heart began to sing a "Thank You" to the unknown future that would arise.

As I closed the door of my car, the car was permeated with the distinct, overpowering aroma of fresh baked bread. I could smell it

and it made my mouth water, yet there was no explanation for the presence of this aroma. In sheer delight over what God had been sifting, grinding, shaping, and promising to raise in our midst, I acknowledged with thanks that, "Yes, there will be fresh bread to be offered, blessed, broken, and shared on Sunday," for God provides. And I, half-baked priest, and wheat and chaff pastor, at least know the Change Agent who is kneading me.

*The Rev. Karen E.J. Henry is the rector of St. Luke's Church, Smethport, Pa.*



**His mere presence would  
begin the shift. He would get  
under their skin in ways  
my preaching never could.  
And they would listen and be  
like putty in his hands.**

# Spring Cleaning

The cardboard boxes were stacked three-high on the top shelves, crunched one on top of the other in disarray. Clearly, no one had paid them much notice over the years, and no one seemed to know how long they had been there. Some of the newer boxes were labeled "Financial Records 1982 and years forward." Others were noted with faded magic marker "19??". As the latest box from 2000 found its way into the storage area, I realized that, sooner or later, someone would have to make an attempt to go through, review, and reverently dispose of these old papers.

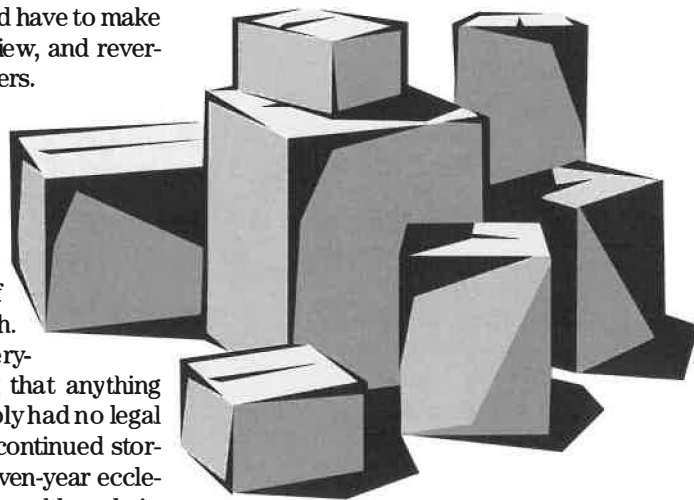
Lent seemed as good a time as any to begin the arduous task, and "spring cleaning" needs to be done in church as well as home. I felt as though we had been procrastinating in taking care of this responsibility long enough. I resolved to sift through everything prior to 1990, knowing that anything more than 11 years old probably had no legal requirement necessitating its continued storage. Surely there must be a seven-year ecclesiastical statute of limitations, although in our time of background checks and clearances, I thought a minimum of 10 years to be a prudent, albeit arbitrary, time period.

Taking down a 23-year-old box from the shelf, I noticed right away that it hadn't been totally ignored, as the paper shaving and other detritus evidenced what seemed to have been a family of church mice that had called our records home. How many generations had been spawned, I wondered, as I sneezed for what would be the first time of many over the next few days.

Before beginning the process, I had wisely borrowed an "industrial size" paper shredder, aptly called a "Shredmaster," to help me with this mammoth-sized job. It could handle papers several sheaves thick, as well as staples and paper clips, which I tried to avoid, hoping to recycle the paper if possible. So on to 1978 ... and forward into our past.

It quickly became apparent that there were still enough sensitive documents that shredding or otherwise destroying some papers was prudent. My constant thought was, "would I like to find these documents blowing around at the landfill, the transfer station or the recycling center?" There were pledge

records, charge accounts, bank statements and personnel records that I found interesting from a historical perspective, but confidential enough for the persons mentioned that they shouldn't be disposed of whole. Correspondence from the diocese in more difficult times was history that didn't need to be brought to light again, except as it would be properly retained in our parish archives.



vestry and commission meeting reports, as well as canceled checks and receipts filled bin after bin, as I mercilessly shredded until the paper dust drove me to distraction.

As I moved through the years, I came across the correspondence of past bishops, rectors and vicars, wardens, treasurers and a host of others, some long ago transferred to the paradise chapter of our church. It was a somber exercise, reverently destroying the evidence of their hard work in keeping this parish going and growing over its fascinating history. Recognizing a few of the unsung, and behind-the-scenes efforts of many faithful men and women, I offered many silent prayers of thanksgiving for their "working, and praying and giving for the spread of the kingdom." And I pray, someday when my own very important papers have their date with a shredder, someone else may utter the refrain, "Well done, good and faithful servant, you have been faithful over a little ..."

*Our guest columnist is the Rev. Erik Larsen, rector of St. Alban's Church in Simsbury, Conn.*

## *Did You Know...*

**An Anglican church in Kabete, Kenya, is named St. Paul's Mother Church**

## *Quote of the Week*

**The Rev. Philip Lyman, rector of St. John's Church, Huntingdon Valley, Pa., in the Philadelphia Daily News on why his congregation will vacate its building and rectory as it leaves the Episcopal Church: "We do not believe it would be good stewardship of our time or money, nor an especially good witness, to get embroiled in court battles."**

## No Winners in Accokeek

After the sad events of Sunday, May 27 [p. 6], it is not difficult to conclude that there's no good news to be found in the ongoing struggle at Christ Church, Accokeek, Md. The visit of Bishop Jane Dixon that day to the 303-year-old church turned into a media circus amid a series of unfortunate events from which the parish may never recover.

The central issue is the fact that Bishop Dixon, Bishop *Pro Tempore* of Washington, has refused to allow the Rev. Samuel Edwards to become the rector of Christ Church. Citing Fr. Edwards' belief that women cannot be priests, and showing justifiable concern for some of his writings, she has told the vestry of Christ Church that he cannot be the rector. The situation has deteriorated during the past two months and reached its low point when Bishop Dixon and an entourage went to Christ Church on the Sunday of the Memorial Day weekend and wound up celebrating the Eucharist at a card table on an outdoor basketball court.

The stalemate has brought about the following regrettable incidents: A bishop being turned away at a parish in her own diocese, division among members of the congregation, the bishop writing an ill-timed letter to Fr. Edwards containing provisions that no priest would be able to accept, opponents trying to shout down the bishop as she attempts to celebrate the Eucharist, a barrage of mail from the diocese opposing Fr. Edwards being sent to members and former members of the parish, a bishop from another diocese deciding to take pastoral oversight of the parish, the former diocesan bishop being appointed priest-in-charge of the parish, the presence in Accokeek of non-members of the parish representing both sides of the argument, the apparent need to have bishops on both sides of the conflict declaring themselves to be in support, the presence of law enforcement officers on the grounds on a Sunday morning, Bishop Dixon's use of force to resolve the situation, and the creation of an atmosphere in which it is difficult to carry out the church's ministries such as evangelism and pastoral care.

The fact that both sides have turned to the church's canons in an attempt to defend their positions brings about the likelihood that the matter eventually will end up in a court of law. This would, of course, be a sad development, especially for the people of Christ Church, Accokeek. Its vestry has called a rector who is in place and is being vilified for holding a theological position still recognized as valid throughout the Anglican Communion. He should be permitted to carry out the ministry to which he was called. Regardless of the outcome of this case, there will be no winners. Only a large number of hurting Episcopalians.

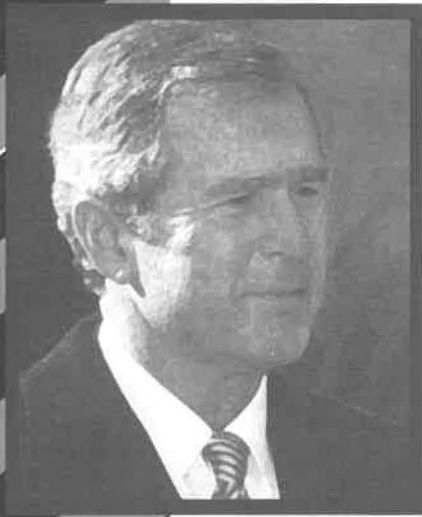


Christ Church, Accokeek, Md.

The fact that both sides have turned to the church's canons in an attempt to defend their positions brings about the likelihood that the matter eventually will end up in a court of law.

# Compassionate Conservatism and Faith-based Initiatives

By John B. Chane



Ever since the campaign for the presidency, a tough and hard-fought battle whose final results were determined only by the highest court in the land, I have been troubled by the discussion and platform promises born of the

phrase “compassionate conservatism.” Having been raised in a New England household where my father was a Republican conservative and my mother a liberal Democrat, I have been somewhat sensitive to political catch phrases and oversimplified campaign promises. “Compassionate conservatism” is a phrase that increases my sensitivity and arouses within me deep suspicion about what is really being said.

“Compassionate conservatism” is a phrase coined during the 2000 presidential campaign by George W. Bush. Just what does it mean? Is it simply a catchy slogan, or is it really the agenda for the new administration in Washington?

Does it mean that the federal government, now under the leadership of a Republican president and sustained by a Republican House of Representatives, is going to address with compassion the glaring discrepancies that exist between the haves and have-nots of this country?

Does it mean that the issues of poverty in this country, where one of every five children lives below the federally defined poverty level, will be addressed with more compassion?

Does it mean that our relations with our international enemies will be reshaped by a more compassionate understanding of the history behind the differences that polarize and divide us, recognizing that most international conflicts around the world today are initiated and sustained by and through religious misogyny?

In July of 1999, during a speech in Indianapolis, then presidential candidate George W. Bush spoke directly about the philosophy behind “compassionate conservatism.” In that speech, Gov. Bush referred to the “transforming power of faith” and hammered home the catch phrases “family values” and “conversion” by claiming the central importance of “the power of religion to protect families and change lives.”

If there was any question about Mr. Bush’s understanding of the evangelical, Christian meaning of “compassionate conservatism,” then it should have evaporated during the opening and closing prayers offered on the steps of the nation’s capitol during his inauguration by close friends who were also

ordained pastors. The prayers, an invocation and benediction, were delivered within the narrow context of a restrictive Christianity which somehow seemed to be elevated to the position of the official religion of the land and the new administration. Both these prayers were offered in the name of Jesus, to the embarrassment and exclusion of Muslims, Jews and other faith traditions that make up the religious diversity of this great country.

Marvin Olasky’s book, *Compassionate Conservatism*, has been a key shaper of the president’s understanding of this often-used political catch phrase. It led ultimately to Mr. Bush’s birthing of the concept “faith-based initiative.” In his book, Olasky states that “compassionate conservatism” has as its guiding star Christianity. He writes: “Its (compassionate conservatism) guiding star is that Christianity changes lives.” He goes on to say that the country must have an American president who “will have to speak regularly about the importance of faith in God to poverty fighting and other social concerns.”

As a citizen, a Christian, an Episcopal priest, the dean of a large cathedral and the president-elect of the Ecumenical Council of San Diego County, I am deeply troubled by the subtle yet visible foundation that is being built by the Bush Administration around the proposed federal funding of faith-based and community organizations. In February, the president established the office of faith-based and community

## “Compassionate conservatism’s guiding star is that Christianity changes lives.”

— Marvin Olasky in *Compassionate Conservatism*

organizations under the leadership of John Dilulio. He also called upon five key government departments to set up internal agencies to begin dealing with faith-based religious groups seeking government financial aid.

At a meeting in Washington, D.C., to kick off the new Bush initiative, many of the groups in attendance were evangelical Christian by their own admission, such as Young Life, whose mission is to “share our lives and the good news of Jesus Christ with adolescents.” Teen Challenge, whose stated goal is “to develop and nurture the transformation of restored individuals into useful, productive, law abiding citizens committed to Christian faith, values and living,” was also present. Prison Fellowship Ministries was there with its mandate “to exhort, equip and assist the church in its ministry to prisoners, ex-

prisoners, victims and their families and in its promotion of biblical standards of justice in the criminal justice system."

All of these organizational objectives have value and merit. But I have questions about how the Bush initiative for faith-based funding stacks up to the constitutional guarantee of the separation of church and state.

Also at the meeting in Washington, where the president kicked off funding plans for faith-based and community organizations, evangelical Christian groups were present en masse but representation from Jewish, Roman Catholic and Islamic groups was marginal at best. As composer/songwriter Bob Dylan once sang, "You don't need

for poorly kept and inaccurate financial records. If you doubt this, ask your parish treasurer when was the last time that your congregation had a certified audit. Failure to keep such accurate financial records and to be diligent in preventing fraud and scandal at the faith-based and community organizational level will go a long way to further discredit organized religion and faith-based community programming within an already skeptical and judgmental secular society.

Oversimplification is the mother of quick fixes. All of us need to be aware that there is real merit in the intrinsic value of the family unit and that the human being is in fact a delicate balance of mind, body and soul. But what we also need to be aware of is that there is no one agenda provided by any one religious group that can cure what ails the American people and their collective psyche. At the center of the thinking of those who have pushed President Bush into an

agenda of compassionate conservatism is the belief that the absence of evangelical conversion has been the great moral failure of American social policy.

Our cure and the health that must be in us if we are to become truly a whole, less destructive and violent people and nation can only come by each of us respecting the value and worth of the individual as a unique creation of God and by understanding that in our capitalistic society more is not necessarily better. Accumulated wealth is not the common denominator of success and the value of human self-worth is not determined by how much we own or possess. We must be wary of the definition of compassion and of God proposed by any one religious group.

Compassionate conservatism and the president's Faith-Based Initiative are to be seen for what they are — misguided and misdirected political catch phrases and slogans, less defined by love and more affirmed by control. May all of us who walk the diverse pathways of faith, connected to many wells but fed by the one source of living water, the God of Abraham, Mohammed and Jesus, not be fooled.

*The Very Rev. John B. Chane is the dean of St. Paul's Cathedral, San Diego, Calif.*

## Oversimplification is the mother of quick fixes.

to be a weatherman to know which way the wind's blowin'." What these lyrics say to me is that the "moral majority" has changed its spots, but is, in fact, still a leopard. The name of the game here is subtle and yet persistent: Christian religious conversion under the direction of the religious "right" in this country.

As much as I applaud the concept of federally supported faith-based funding (it is already in place through many mainline denominational agencies and established programs), this initiative of the president seems to be a subtle political payback to the religious right for its support in his bid for election as president. The religious right has identified itself as the birth parent of the "moral majority" which used to be under the direction of Ralph Reed. For those who may be unaware, Ralph Reed was one of President Bush's campaign advisors in his run for the White House. For helping deliver the presidency to Bush, the religious right is now about to receive its due.

I have a concern about the ability of many faith-based groups to uphold and live into the demanding governmental accounting requirements that will obviously be attached to receiving any federal funding. Religious organizations, especially smaller ones, are notorious

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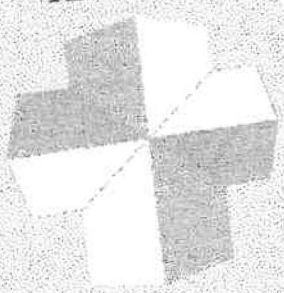
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## LETTERS TO THE EDITOR

### On Public View

Bishop Griswold says, "I fear that execution as spectacle can only poison the soul of our nation" [TLC, May 13]. He may be correct. TLC correctly calls his statement "strongly worded."

What portions of a nation's criminal-justice system should be on public view? Good Anglicans are known to disagree.

Samuel Johnson, a model of Anglican orthodoxy and piety and a man of enduringly strong words, approved vigorously of spectators at executions:

"Sir, executions are intended to draw spectators. If they do not draw spectators, they don't answer their purpose." In Johnson's view, spectators were "gratified" by the execution, and the criminal was "supported" by the spectators. James Boswell, Johnson's biographer, adds, "I perfectly agree with Dr. Johnson."

We are the roomiest church in Christendom.

*Joseph R. Cockrell  
Charleston, S.C.*

### They Haven't Left

In the news article, "Conflict From Left and Right Takes Toll in Colorado" [TLC, May 27], surely TLC knows better than to state, "Bishop Winterrowd's moral guideline that priests should be either "married and faithful or single and celibate" apparently was not enough to prevent a small suburban Denver congregation, St. George's, Cherry Hills [Village], from leaving to join the Anglican Mission in America (AMiA)."

No churches have "left" the Diocese of Colorado. In five of the six cases cited in the article, worship has continued uninterrupted, in congregations committed to continue in the Diocese of Colorado. In six cases rectors or vicars of congregations have resigned to align themselves with the AMiA, and some lay members of those churches have joined them. It is even incorrect to assert that "St. George's is the sixth Colorado congregation to lose most of its membership..." when it is clear that, in some cases, the defections have not

reached 50 percent. A quibble, perhaps, but in the service of accuracy. I would ask the same of TLC.

*(The Rev.) Robert Lundquist  
St. Gabriel's Church  
Cherry Hills Village, Colo.*

## Spinning a Story

I'm afraid that, as it pertains to the religious press, Archbishop Carey's concern about "the premature suppression of conflict in the interest of an inauthentic unity" [TLC, May 20] is spot-on.

Religious types have been known to put a spin on their story ever since the second edition of the Pentateuch. And if of a lesser magnitude, when it comes to diocesan newspapers and parish newsletters, designed — or so one hopes — to carry "all the news that's fit to print," the question presents itself: Who decides what's fit? Too often those house organs become mouth organs, and the question presents itself: Whose voice, however cordial, is really being heard? Fact is, if they were to recount what the troops in the field are actually talking about, it might make for a still-more-engrossing read.

*(The Rev.) Harold Brumbaum  
Nicasio, Calif.*

## About the Hymn

Thank you for publishing the excellent article, "A Yearning for Forgiveness: The Writings of John Donne" [TLC, May 13] by Bruce Birdsey.

The poem "A Hymne to God The Father" has been a favorite of mine since I discovered a recording of Pelham Humfrey's musical setting made originally on 78 rpm in the 1940s. It was in the process of finding this music that I became aware of John Hilton's setting. Many scholars believe that Hilton's setting (Hymnal 1982 #140, *Donne*) was commissioned by Donne himself.

The author points out that the text in the last line was changed, he thinks, by the hymnal compilers. It was actually changed in both Hilton and Humfrey's original settings. Donne must have heard it sung in this way. The only change that was made in Wilton's setting as reprinted in the hymnal is a key transposition from g minor, more apt

for singing boys in the 17th century, to e minor, more apt for a 20th-century congregation.

I hope that with the background material on this hymn that it may be sung more often.

*Todd Beckham  
Dover, Mass.*

May I tell you how delighted I was to see Bruce Birdsey's wonderful, absorbing and thought-provoking article on John Donne?

I have done with it, but though I'm done, I still want more.

*Brie Dodson  
Fairfax, Va.*

Letters to the editor can be sent to [tlc@livingchurch.org](mailto:tlc@livingchurch.org)

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## Nashotah Chooses Trinity Professor as Dean

(Continued from page 7)

Trinity for the past 15 years. He has also been a deputy to General Convention from the Diocese of Quincy (where he is canonically resident) three times.

One of the more ambitious resolutions from the last General Convention called on the church to double its membership within the next 20 years. If that is to happen, Fr. Munday believes there must be a change in mindset, and a closer working relationship between seminaries and diocesan commissions on ministry is the place

where it has to start.

"We're facing a clergy shortage right now," he said. "I'm not sure that fact is fully appreciated by every commission on ministry. We need to move from a role as gatekeepers to one of active solicitors of clergy and we need people of a more entrepreneurial mindset."

Fr. Munday will succeed the Very Rev. Gary W. Kriss as dean and president. Dean Kriss announced two years ago he would resign when his contract expires. He has been at Nashotah since 1992.

## Message of Solidarity for Anglican Catholics

Three hundred Anglican Catholics were told to stay in the church and witness to their faith at a Eucharist and rally May 12 at St. Luke's Church in Bladensburg, Md.

The Rev. Geoffrey Kirk, preacher and general secretary of Forward in Faith United Kingdom, made the central plea of the day from the pulpit at the conclusion of his sermon:

"Stay where you are," he said. "Be reviled by all, rejected, trampled upon by authority. Nothing—I repeat, nothing—you could do would be more pleasing to him."

One source where Anglican Catholics found solidarity rather than persecution was from the Most Rev. George L. Carey, Arch-

bishop of Canterbury. Fr. Kirk brought with him a letter of "warm greetings" from the archbishop.

"One of the joys I have had in recent years is a growing and deeper fellowship with Forward in Faith in England," Archbishop Carey wrote.

"I gladly recognize the sincerity of faith and the deep integrity of traditional Catholics in our church, and I share with them a longing for our Communion to deepen our commitment to the fundamentals of the faith."

Participants came from throughout the metropolitan Washington, D.C., area and from several Eastern states, Texas, Florida and Wisconsin.

## Nominees Named for Honduras Election

A nominating committee of the Diocese of Honduras has released the slate of candidates for the election of the third Bishop of Honduras.

The nominees are: the Very Rev. Canon Lloyd Emmanuel Allen, vicar of Santa María de los Angeles, Tegucigalpa, and 11 other missions in the Tegucigalpa area; the Very Rev. Gerardo Martín Galeano-Franco, vicar of San Pablo Apóstol and San José

de la Montaña, San Pedro Sula; and the Rev. Leonel Ortez-Bulnes, youth director of the Diocese of Honduras and vicar of Santa Rosa Cisneros, Chasnigua.

The election will be held June 30, at the Catedral El Buen Pastor, San Pedro Sula. The bishop-elect will succeed the Rt. Rev. Leo Frade, who left the diocese when he was elected Bishop of Southeast Florida.

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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

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DIRECTOR OF YOUTH MINISTRY: Christ Church, Raleigh, NC. More information at [www.christ-church-raleigh.org](http://www.christ-church-raleigh.org)

CHRISTIAN FORMATION: Christ Church, Richmond, Virginia, seeking Minister of Christian Formation. Website: [www.christchurchrichmond.com](http://www.christchurchrichmond.com).

RECTOR — St. John's Church, Troy, NY: Energetic rector committed to growth, education, and outreach sought by mid-sized parish in upstate New York. Competitive salary and benefits. Well-established parish celebrating Holy Eucharist and Morning Prayer. Historic church building and modern parish house. Culturally and educationally rich community. For more information, contact: The Rev. Canon Mary Chilton, Canon to the Ordinary, Episcopal Diocese of Albany, 68 So. Swan St, Albany, NY 12210; (518) 465-4737; Email: [MChilton@AlbanyDiocese.org](mailto:MChilton@AlbanyDiocese.org) or website at [www.saintjohnstroy.org](http://www.saintjohnstroy.org)

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**RECTOR:** St. Andrew's Church, a small parish on Washington's south Olympic coast seeks an energetic priest with strong teaching skills, comfortable with pastoral care, and able to relate to all ages. Grays Harbor offers the Pacific Ocean, the Olympic Mountains and a well-maintained historic church filled with dedicated, committed people with a deep sense of community. Profile available. Contact **Bob Paulsen, 101 E. Market Street, Suite 520, Aberdeen, WA, 98520, 360-289-4828.**

**RECTOR** for historic St. Luke's, Vancouver, WA. Seeking a creative, energetic person who, in partnership with the laity, can help St. Luke's grow from a pastoral to a program type parish while achieving the mission of the congregation. An enthusiastic preacher and teacher who can bring the Gospel of Jesus Christ alive to young and old alike. Someone comfortable expressing his or her own growing spirituality to encourage the laity to become passionate about their own spiritual journey. A person with demonstrated ability to develop and implement the variety of worship opportunities necessary to meet the needs of a growing and diverse community. Please send resume and CDO profile to: **Dottie Thompson, Search Committee, 426 E. Fourth Plain, Vancouver, WA 98663.** (website: [www.stlukesvancouver.org](http://www.stlukesvancouver.org))

**FULL-TIME YOUTH MISSIONER:** St. Stephen's Episcopal Church. Come to Durham, N.C., and join a strong youth program. Knowledge of the Journey to Adulthood program necessary. Youth group and Sunday school for 6-12th graders. Supportive parish with a love of community building and outreach. Send resume by July 1, 2001 to: **Search Committee, 82 Kimberly Drive, Durham, NC 27707.**

**RECTOR:** Fort Wayne, Indiana — St. Alban's, a medium sized parish in the midwest, is seeking a full time, Christ-centered rector. This caring congregation is looking for an enthusiastic leader, capable of guiding them in a revitalization process through preaching, scriptural teaching, outreach, pastoral care, music and youth ministry. If interested, send resume and CDO profile by July 15, 2001 to: **Bob Hannah, Search Committee Chair, 2319 Timberbrook Trl, Fort Wayne, IN 46845.** or by e-mail to [bobhannah@worldnet.att.net](mailto:bobhannah@worldnet.att.net)

**RECTOR:** St. Christopher's, River Hills, Wisconsin, seeks rector for pastoral size church growing to program size. Suburban residential location drawing from a wide area. Strong, involved lay leadership supports a varied program of worship. Intellectually challenging and relevant preaching very important. Strong finances. No debt. \$500,000+ Endowment. Small but committed church school. Varied adult education programs. Active in Diocese. Please send resume and CDO Profile to: **Search Committee, c/o Nikki Etheridge, N108 W15563 Bel Aire Ln., Germantown, WI 53022; Email: Etheridged@wvdb.org**

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**DIRECTOR OF YOUTH MINISTRY:** Trinity Church is seeking a self-motivated and hard-working youth minister with a heart for kids and a passion for Christ. We are a growing, 1,300 member parish with a commitment to the spiritual care and growth of our youth. We are looking for someone to develop and deepen our existing program. We offer a competitive salary and benefits. College graduates with two or more years experience are encouraged to apply. Send resume to: **The Rev. Craig Dalferes, Trinity Episcopal Church, 3552 Morning Glory Ave., Baton Rouge, LA 70808.** Email: [Cdalferes@aol.com](mailto:Cdalferes@aol.com).

**RECTOR:** We are a growing program church moving to incorporate in 5-10 years. Our next rector will wear running shoes along with the rest of us. If you are excited to be in conversation with us please send CDO profile and resume to: **Church of the Holy Cross, Calling Committee, 11526 162nd Ave NE, Redmond, WA 98052, 425-885-5822, www.holycrossredmond.org**

**CATHEDRAL DEAN:** St. Mark's Episcopal Cathedral, Minneapolis, Minnesota — If you are interested in leading a major urban Episcopal cathedral or you know of a priest who would be interested, our search committee would like to hear from you. Please contact **Frank Wilkinson, Search Committee Chair, St. Mark's Episcopal Cathedral, 519 Oak Grove Street, Mpls., MN 55403-3230, Phone 612-373-7080, e-mail: fswilkinson@officecenters.com**

**CURATE:** The Church of Saint Mary the Virgin, New York City. A priest is needed for this full-time position as associate rector of this historic urban liturgical parish. Competitive salary and benefits. We hope the new curate will begin work August 1, 2001. The position description and application details are posted on the parish web site, [stmvirgin.org](http://stmvirgin.org).

**RECTOR:** St. Paul's Episcopal Church founded in 1845 and located along the scenic St. Clair River, is seeking a rector to lead us in worship, sharing our spirituality, youth and Christian education, community outreach and the development and support of lay ministries. Our strengths are our fellowship, our diverse congregation and reaching out to others. We are a Eucharist-centered parish but open to innovative worship. Our challenges are to continue to grow gradually, welcoming new members and sharing the spiritual and physical resources of a "pastoral-sized" church. A candidate must be a good preacher, counselor and administrator, who is approachable, sincere, compassionate and spiritual. Send resume by July 15, 2001 to: **Paulette Duhaime, (810)794-3390, or Michelle Weaver, (810)765-1515, at St. Paul's, P.O. Box 161, St. Clair, MI 48079.**

**MINISTER:** Do you need some quiet time this winter to write, to pray, and reawaken your communication with God? Block Island, off the coast of Rhode Island, offers a quiet 3-bedroom house in exchange for an Episcopal minister who will officiate at Sunday services at St. Ann's by the Sea. Call **Barbara MacDougall, Sr. Warden, at 401-466-2929** or write her at **Box 1228, Block Island, R.I. 02807.**

## PROGRAMS

**THE CHURCH DEVELOPMENT INSTITUTE** in New York City. Training in congregational development for parish leaders and consultants. Grounded in Anglican spirituality and pastoral theology, Organization Development methods, and knowledge; seeking better ways while remaining deeply appreciative of the heritage. The program includes two weeks this summer (8/6-8/17); reading in the field and application projects between summers; and two weeks in 2002 (8/12-8/23). For more information see our website: [www.cditrainers.org](http://www.cditrainers.org) or contact the coordinator at [cdi@maine.rr.com](mailto:cdi@maine.rr.com) or (207)761-4613.

**RETREAT LEADERS TRAINING:** an 18-month program for laity and clergy comprising two residencies, course work, experiential learning, mentoring, and retreat experience. New class begins November 2001. Tel/Fax **828-669-0606.** Email [Stilpnt@aol.com](mailto:Stilpnt@aol.com).

## FOR SALE AND RENT

**WILDERNESS RETREAT:** "Encountering God in the Mountains." St. Andrew's Pinedale, WY.  
[www.pinedaleonline.com/standrews](http://www.pinedaleonline.com/standrews)

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

## SERVICES OFFERED

**CANI HELP with your ministry?** No gimmicks; just the riches of God's grace. Consultations, music, preaching missions, quiet days, retreats. **HBL Ministries, 249 South Orleans Road, Orleans, MA 02653; (508) 240-2853; FAX (508) 255-5908; e-mail: lederhouse@capecod.net.**

**MOVING TO FLORIDA?** Call, write or e-mail your request for the "Episcopal Florida Relocation Guide," featuring church locations, community profiles, cultural amenities and tips for easing your transition to life in the Sunshine State. A service of the Episcopal Diocese of Central Florida. E-mail [Cfweek@aol.com](mailto:Cfweek@aol.com); write to "Relocation" at the diocese, 1017 E. Robinson St., Orlando, FL 32801; phone (407) 423-3567; web site: [www.cfdiocese.org](http://www.cfdiocese.org)

## TRAVEL/TOURS

**ATTENTION CLERGY:** Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018; (800) 486-8359 or FAX (212) 736-8959.** E-mail: [holytours@worldnet.att.net](mailto:holytours@worldnet.att.net) Web site: [journeys-unlimited.com](http://journeys-unlimited.com)

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## Email

[tlc@livingchurch.org](mailto:tlc@livingchurch.org)

# PEOPLE & PLACES

## Appointments

The Rev. **Susan Bock** is rector of St. Gabriel's, 1517 Stephens Dr., Eastpointe, MI 48021.

The Rev. **Patricia Eustis** is rector of Sherwood, 5 Sherwood Rd., Cockeysville, MD 21030.

The Rev. **Stacy M. Fussell** is vicar of St. Catherine of Sienna, Missouri City, TX.

The Rev. **Richard Ginnever** is rector of Christ Church, 6800 Oakland Mills Rd., Columbia, MD 21045.

The Rev. **Deborah Holton-Fischer** is director/chaplain of the Chapel Center at the University of South Florida, Tampa, FL.

The Rev. **Franklin Johnson** is priest-in-charge of Holy Nativity, PO Box 1923, Whitefish, MT 59937, and St. Matthew's, Columbia Falls.

The Rev. **John Klein** is rector of Mt. Cal-

vary, 816 N Eutaw St., Baltimore, MD 21201.

The Rev. **Susan Latimer** is rector of St. Mark's, 60 Eustis Pkwy., Waterville, ME 04901.

The Rev. **Mary Jane Ledgerwood** is associate at St. John's, 9120 Frederick Rd., Ellicott City, MD 21042.

The Rev. **T. Stewart Lucas** is associate at Memorial, 1407 Bolton St., Baltimore, MD 21217.

## Resignations

The Rev. **Bill Christian**, as rector of St. Luke's, San Antonio, TX.

The Rev. **Nicholas Ibarra**, as vicar of St. Francis', Tampa, FL.

The Rev. **Katherine Roberts**, as vicar of St. Anthony's, Winder, GA.

The Rev. **Roger Tilden**, as rector of St. Michael and All Angels, Baltimore, MD.

## Changes of Address

The Rev. **Milton Austin**, PO Box 822, Michigan Center, MI 49254-0822.

The Rev. **Karen Thompson**, 18890 Fireside Hwy., Presque Isle, MI 49777.

The Rt. Rev. **R. Stewart Wood, Jr.**, PO Box 968, Quechee, VT 05059-0968.

## Theological Seminaries

**Nashotah House** — Honorary degrees were presented to the Rev. **Clifford Alexander Comfort**, the Very Rev. **Gary W. Kriss**, the Rt. Rev. **Ghais Abdel Malik**.

## Next week...

# Hispanics and Seminary Training

# SUMMER CHURCH DIRECTORY

## PHOENIX, AZ

**ALL SAINTS' CHURCH & SCHOOL** 6300 N. Central Ave.  
www.allsaints.org email: cblack@allsaints.org  
602-279-5539 Fax: 602-279-1429 Zip Code: 85012  
Canon Carlozzi, r; Bishop Burrill, Bp-in-Res; Fr. Lierle;  
Canon Long; Fr. Monson; Fr. Wilson; Fr. Mitchell; T. Davidson,  
dcn; Dr. Plotkin, Rabbi-in-Res; S. Youngs, Dir. Mus; J. Sprague,  
Yth; K. Johnstone, v; E. Young, Head of School.  
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 T, Th,  
F; LOH: Sun 11:10 & Wed 7 & 10; Ev: 7 1st Sun Oct — Apr

## PACIFIC GROVE, CA

**ST. MARY'S BY THE SEA** 12th St. at Central  
The Rev. Richard B. Leslie, r; the Rev. Marcia Lockwood,  
assoc  
Sun H Eu 8 & 10, Wed Eu 10

## ASPEN, CO

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

## CHERRY HILLS VILLAGE, CO

**ST. GABRIEL THE ARCHANGEL** 6190 E. Quincy  
H Eu Sun 8 & 10:15. Wed 9; MP Mon 9, Fri 7  
www.stgabriels.org (303) 771-1063

## CRIPPLE CREEK, CO

**ST. ANDREW'S** 367 E. Carr  
The Rev. Todd Sermon (719) 689-2920  
Sun H Eu 9:30

## HARTFORD, CT

**CHRIST CHURCH CATHEDRAL**  
Corner of Church & Main Sts.  
http://www.cccathedral.org (860) 527-7231  
The Very Rev. Richard H. Mansfield, D.D., Dean; the Rev.  
Wilborne A. Austin, Canon; the Rev. Annika L. Warren,  
Canon; the Rev. David A. Owen; the Rev. Linda M. Spiers, c;  
James R. Barry, Canon Precentor  
Sun H Eu 8, 10:30. Daily Eu 12 noon

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

## BETHANY BEACH, DE

**ST. MARTHA'S** Maplewood & Pennsylvania Sts.  
Sun HE 8 & 10 (302) 539-7444

## WILMINGTON, DE

**CATHEDRAL CHURCH OF ST. JOHN**  
10 Concord Ave. at Market St. (302) 654-6279  
The Very Rev. Peggy Patterson, D.Min., Dean; the Rev.  
David Sheehan, the Rev. Peter Huiner, ass'ts; Darryl Roland,  
D.M.A., Canon Precentor, Organist & Choirmaster  
Sun H Eu 7:30, 10:30 (Choral). Tues Eu 12:10. (H/A)

## CHRIST CHURCH CHRISTIANA HUNDRED

East Buck Road (Greenville) (302) 655-3379  
Near Brandywine Valley Attractions  
The Rev. John Martiner, r; the Rev. Mary Duvall, asst; the  
Rev. Charles Weiss, asst  
Sun H Eu 8 & 10. Wed H Eu 9. Wkds MP 8:30.

## WASHINGTON, DC

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

## ST. PAUL'S, K Street

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

## ST. MARY'S, Foggy Bottom

728 23rd St., NW 1 block south Foggy Bottom/GWU Metro  
The Rev. Kirtley Yearwood, M.D., r (202) 333-3985  
Sun H Eu 8, Cho Eu 10; Wed H Eu 12:10; Confessions by appt

## SARASOTA, FL

**CHURCH OF THE REDEEMER** 222 South Palm Ave (Dwnnt)  
The Rev. Fredrick A. Robinson, r (941)955-4263  
Sun. Mass 7:30 (Said), 9 & 11 (Sung); Wkds 10 daily, 7:30  
Wed., 5:30 Thurs.; Daily MP 8:30 (except Sun), Daily EP 5:15

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (561) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur,  
Assoc r; the Rev. Beverly Ramsey, d Youth & Christian Ed; the  
Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the  
Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir  
Sun H Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10.  
Sat Eu 5

## AUGUSTA, GA

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

## CHICAGO, IL

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

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

## RIVERSIDE, IL

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www.stpaulsparish.org (708) 447-1604  
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ment of Reconciliation 1st Sat 4-4:30 & by appt

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**CHRIST CHURCH CATHEDRAL**  
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Sun H Eu 8 & 10; 10 Christian Formation

## TOPEKA, KS

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3 min. off Interstate 70 (785) 272-5144  
H Eu Sat 5:30, Sun 8 & 10:30; Weds. Noon & 5:30

## BATON ROUGE, LA

**ST. JAMES (Founded 1844)** 208 N. 4th St.  
(225) 387-5141 Internet: http://www.stjamesbr.org  
The Rev. Fred Fenton, r; the Rev. George Kontos, sr. assoc;  
the Rev. Robin Whitlock, assoc; the Rt. Rev. Robert Witcher,  
Bishop-in-Residence; Helen Campbell, Dir. of Lay Min.; Wendi  
Poirrier, interim dir of Christian Ed.; Chris White, Dir. of Youth  
Min.; Dr. David Culbert, organist-choirmaster, Mike Glisson,  
Headmaster, St. James Sch; Maureen Burns, Pres., St. James  
Place retirement community  
Sun H Eu 7:30, 9, 11, 4:30 (CS), 5:30 (CDT)

## HULLS COVE, ME

Rte 3 (3 mi. NW of Bar Harbor)  
**CHURCH OF OUR FATHER** (207) 288-4849  
The Rev. Charles Bradshaw, r; the Rev. Mary-Carol Griffin, d  
Sun H Eu 7:30, 9; Wed H Eu 7

## NANTUCKET, MA

**ST. PAUL'S CHURCH IN NANTUCKET** 508-228-0916  
20 Fair Street stpauls@nantucket.net  
The Rev. Joel M. Ives, p-in-c; The Rev. Patricia Barrett, asst;  
Sun H Eu 8, w/choir, Wkds MP 8, H Eu w/healing W 8:30,  
Eu Sat 5:30 Rosary W 11:30. Phone or e-mail for Bible Class,  
dinners and others events. www.stpaulsnantucket.org

# SUMMER CHURCH DIRECTORY

## BOSTON, MA

**THE CHURCH OF THE ADVENT** (617) 523-2377  
30 Brimmer Street Email: office@theadvent.org  
Web: www.theadvent.org  
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, c;  
the Rev. David J. Hogarth; Jane Gerdson, Pastoral Asst for Youth  
Work  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri,  
Mass 7:30; MP 9; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30,  
Mass 9, C 9:30

## LENOX, MA

**TRINITY PARISH** 88 Walker St. (413) 637-0073  
The Rev. Edward Ivor Wagner, r  
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP  
7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

## GROSSE POINTE, MI

**CHRIST CHURCH GROSSE POINTE** (313) 885-4841  
www.christchurchgrossepoointe.org 61 Grosse Pointe Blvd.  
The Rev. David J. Greer, interim r; the Rev. Bryant W. Dennison,  
Jr.; the Rev. Dr. Julia A. Dempz; Alan Akridge, Youth &  
Young Adult Ministries; Frederic DeHaven, Organist & Choir  
master  
H Eu 5:30; Sun 8 & 10:15

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes  
The Rev. Paul Cook (816) 842-0985  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## BILLINGS, MT

**ST. LUKE'S** (406) 252-7186  
119 N. 33<sup>rd</sup> St.  
HC Sat 5, Sun 8 & 10:15. Wed noon

## LAS VEGAS, NV

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

## NEWARK, NJ

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

## RUIDOSO, NM

**HOLY MOUNT** 121 Mescalero Trail  
The Rev. Canon John W. Penn, r (505) 257-2356  
Sun: H Eu 8, 10:30. Wed H Eu 5

## SANTA FE, NM

**HOLY FAITH** (505) 982-4447 311 E. Palace  
The Rev. Canon Dale Coleman, r; the Rev. Logan Craft, assoc r;  
the Rev. Robert Dinegar, Ph.D., assoc.  
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Mon-  
day Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP  
daily

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Cho Eu). Sat MP & Eu 10. Church open 365 days 8-8 (Sun 8-  
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145 W. 46th St. (between 6th & 7th Aves.) 10036  
www.stmmary.org  
Sun Masses 9 (Low), 10 (Sung), 11 (Sol), 5 (Low), MP 8:40, EP  
4:45. Daily: MP 8:30 (ex Sat), Noonday Office 12, Masses:  
12:15 & 6:15 (ex Sat) Sat only 12:15, EP 6 (ex Sat), Sat only 5;  
C Sat 11:30-12, 4-5

**ST. THOMAS** 5th Ave. & 53rd St.  
www.sainthomaschurch.org (212) 757-7013  
The Rev. Andrew C. Mead, r The Rev. Canon Harry E.  
Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph  
E. Griesedieck, c; the Rev. Robert H. Stafford, asst  
Sun Eu 8, 9, 11, Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30. Sat  
Eu 10:30

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The Rev. Samuel Johnson Howard, Vicar  
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**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

## WHITE PLAINS, NY

**ST. BARTHOLOMEW'S** 82 Prospect St.  
The Rev. David F. Selleny, p-i-c; Br. Mark W. Peterson, interim  
O/CM (914) 949-5577  
Sun Eu 8 & 10:30, Ch S 9:30. Wkdays as anno

## ASHEVILLE, NC

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

## PHILADELPHIA, PA

**ANNUNCIATION OF THE B.V.M.** Carpenter & Lincoln Dr.  
The Rev. David L. Hopkins r  
Sun Mass 10. Thurs 10

**CALVARY CHURCH, GERMANTOWN** 5020 Pulaski Ave.  
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Sun H Eu 10

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The Rev. Terence C. Roper, r; Douglas N. Rorapaugh, lay  
minister; Dr. John H. French, organist  
Sun 8:30 H Eu, 11 (Sung), Thurs 12:15 H Eu. Carillon plays Sun  
11, daily noon & 6 (215) 567-1267

## SELINGSGROVE, PA

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 9:30. Weekdays as anno

## WHITEHALL, PA

**ST. STEPHEN'S** (NORTH OF ALLENTOWN)  
3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri  
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The Rev. John D. Alexander, r (401) 421-6702  
Sun Masses 8 (Low), 10 (Sol), MP 7:30. Daily as posted

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (361) 882-1735  
The Rev. Margarita Arroyo, c  
Sun 8, 9 & 11. Weekdays as anno

## DALLAS, TX

**INCARNATION** 3966 McKinney Ave.  
The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v;  
the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev.  
A. Thomas Blackmon  
Sun Eu 7:30, 9, 9:15, 11:15, 5. Daily Eu 7 & 12 noon. Daily MP  
6:45, EP Mon-Fri 6 (214) 521-5101

## HOUSTON, TX

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Across from Texas Medical Center and Rice University  
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The Rev. James W. Nutter, r; The Rev. Samuel R. Todd; The  
Rev. Kenneth R. Dimmick; The Rev. Ed Gomez  
Sun Eu 7:45, 9, 10:15, 11, 6. Ch S 10. Wkday Services

## KINGWOOD, TX

**GOOD SHEPHERD** 2929 Woodland Hills Dr.  
Sun 8, 9 Christian Ed, 10:15, 5:30. Wed 6:30 Healing service  
www.GoodShepherdKingwood.org (281) 358-3154

## BAYFIELD, WI

**CHRIST CHURCH (1870)** 125 N. 3<sup>rd</sup> St.  
The Rev. Dennis Michno, C.S.S.S. (715) 779-3401  
Sun High Mass 10. Wed Mass noon. Concert Thurs 5

## HAYWARD, WI

**ASCENSION** 10610 N. California Ave., 54843  
abbab@mymailstation.com (715) 634-3283  
The Rev. Bruce N. Gardner, priest-in-charge  
Sun Cho Eu 10:15. Daily liturgies announced.

## MILWAUKEE, WI

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Bernard Vignot, Francophone ministry the Rev. Nathaniel  
Hsieh, Taiwanese ministry; the Rev. George Hobson, canon  
theologian  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in  
Chinese, 5 Cho Ev (3<sup>rd</sup> Sun), Wkdy Services 9:15 MP M-F;  
12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

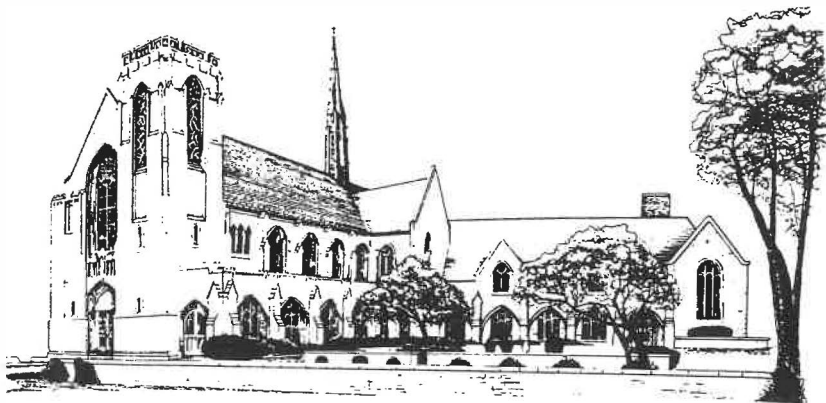
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