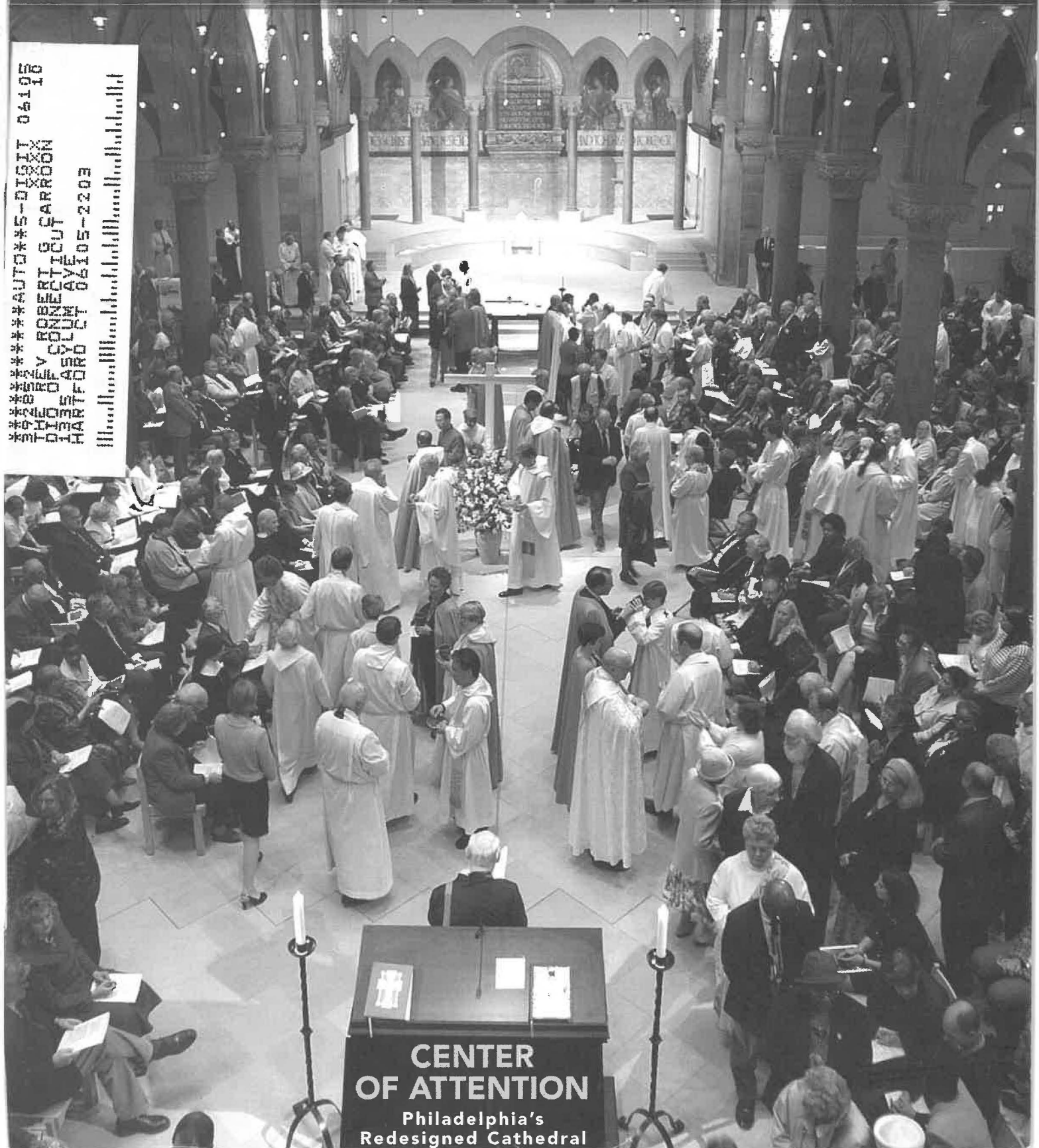


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Volume 224 Number 24

The mission of The Living Church Foundation is the promotion and support of orthodox, catholic Anglicanism within the life of the American Episcopal Church.

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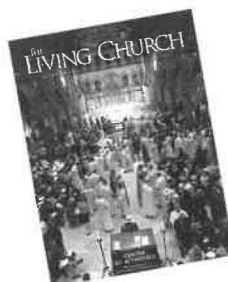
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Jules Vuotto photo

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SUNDAY'S READINGS

Recruiting Missionaries

'The workers are few' (Matt. 9:37)

The Fourth Sunday of Pentecost, June 16, 2002

Exodus 19:2-8a; Psalm 100; Rom. 5:6-11; Matt. 9:35--10:8(9-15)

The passages from Exodus and Matthew make truth more than a message to be believed. There is a logic in this that is intended to move us. Literally. The logic goes like this: How does God categorize me? As a sinner. That is the basic view he takes, the basic condition for which he sent the remedy.

In the eyes of God nothing can separate me from other people. Some sinners have heard the good news and in joy they repent and believe, while other sinners have heard and refuse to accept the good news. But some sinners — about 1.5 billion of them — have never heard the good news.

This is where Moses relates the calling of God upon us: "You are a chosen priesthood, God's own people. You are my priests, my ministers, sent as those who will communicate the good news to those who have not heard it" (Exodus 19:5,6).

And to make sure we get the message this Sunday, we hear Jesus getting the attention of the disciples by pointing to his metaphor, an unharvested field. He tells us, "The harvest

is ready to be cut. The laborers are few. More laborers are needed. Pray for more."

Where does that leave us? With a responsibility to call forth from our congregations Sunday school teachers, stewardship leaders, musicians, evangelists, and those who will leave and go so others can respond to the gospel. Some of these have heard and refuse its grace. Others have never heard.

How is this recruiting to be done? Jesus cautions us from asking and recruiting as we might for other roles. He spells it out. The method to use is prayer to him for those who would be sent out. Our public role is to keep the harvest fields visible, point to Anglican areas where we can partner, uncover the people groups that remain unevangelized. And lead in prayer.

How can we send more harvesters? Keep the vision before them, and pray for the Lord to send. How can we support missionaries who are sent? Make waves for the harvest fields. Keep their attention on one or another. Do the research.



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Look It Up

Trace the apostles' lives and ministry following the Ascension. This may take you to a reference book.

Think About It

Missions in our church is experiencing a resurgence. What lies behind this recovery of vision?

Next Sunday

Pentecost 5

Jer. 20:7-13; Psalm 69:1-18 or 69:7-10,16-18; Rom. 5:15b-19; Matt. 10:(16-23)24-33

BOOKS

A Gentleman of the Old School **Reuben Denton Nevius 1827-1913**

By David W. Powers III and Gregory L. Nelson. Gregory Nelson. (7216 Meadowwood St. NE, Keizer, OR 97303). Pp. 280, 133 photos. \$39.95 + \$5 S&H. ISBN 0-9713544-0-5

This is an unusual book about a very unusual man. Born in 1827 in upstate New York, Reuben Nevius became an Episcopal priest, a distinguished botanist, and to use a term now current which borrows a botanical metaphor, he was perhaps unequalled as a "church planter." After a brief ministry in Georgia, he was rector of Christ Church, Tuscaloosa, Ala., 1855-1886, and thus a New Yorker in the South during the Civil War. He was an ardent advocate of ministering to the slaves, and in 1864 he presented 18 adult slaves to the bishop for confirmation.

In 1872 he became rector of a parish in Portland, Ore., but resigned after a few months. Then as an itinerant missionary he began to assemble congregations and build church buildings in 30 or more towns in eastern Oregon, Idaho, Washington, and one in Alaska. Early and present-day pictures of 32 parishes with which he was connected or organized also show that 22 of his buildings are still in use.

All his adult life, everywhere he lived, he examined the wild plants in the area and sent samples to the botany professor at Harvard. That professor for many years was Dr. Asa Gray, who saw to it that six plants which Nevius had discovered were named for him, *Neviusia Alabamensis*, for example.

After a chapter about the four pioneer bishops under whom Nevius served in Oregon and Washington, the volume ends by printing in full all of the source material on which the book is based. The print on these pages is quite small, and there are two columns to a page for 107 pages. These sources were collected by David W. Powers with some additions by Gregory Nelson. Powers was killed in 1994, and the crime was never solved. Nelson was Powers' friend, and so he decided to finish and publish the book for which Powers had done so much research and writing.

(The Rev.) Emmet Gribbin
Tuscaloosa, Ala.

The Treasures of God **Unlocking Our Spiritual Heritage**

By Raymond J. Gunzel
Ave Maria Press. Pp. 190. \$11.95 paper.
ISBN 0-87793-964-0

Raymond Gunzel claims that "The ongoing renewal of the church depends now on reclaiming our true contemplative and mystical heritage." His book contains many encouraging ideas to improve the practice of prayer. Releasing the soul from the "intractable 'busyness' of the ego-mind," contemplative prayer is therapeutic and restorative.

A drawing of a key at the bottom of each page of the book shows how to adopt traditional spiritual practices in the midst of everyday life. One suggestion is praying the Jesus prayer while stuck in traffic: "see how long it takes to set aside feelings of frustration and anger and settle into a tranquil patience."

Gunzel gives a salutary warning of the "predilection for Sunday church" and its

inherent limitations. Many individuals today over-invest in weekly worship and many parishes measure their spiritual success by Sunday attendance figures.

On the other hand, the constraints of the real world often weigh more heavily on ordinary Christians than on spiritual writers. Not all Christians will agree that they can find time for new spiritual practices simply by juggling "the intrusive engagements and demands placed on their life by circumstances."

Nevertheless, Gunzel is right to defend the contemplative side of religion. As he says, "Christian spirituality is functional. It works. It brings about tangible results in the quality of life and our relationship with the world around us." Contemplation is available to those who sell lawn mowers or write advertising copy or fight battles. These people, too, need the treasures of God.

(The Rev.) J. Douglas Ousley
New York, N.Y.

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Appeals Court Upholds Ruling for Bishop Dixon

Decision Upholds Bishop's Final Authority in Call of a Rector

A federal appeals court in Maryland on May 22 unanimously affirmed an earlier lower court ruling that the Rev. Samuel L. Edwards and the vestry of Christ Church in Accokeek, Md., improperly interfered in the exercise of authority possessed by the Rt. Rev. Jane Holmes Dixon, Bishop *Pro Tempore* of Washington.

Last summer Bishop Dixon sued Fr. Edwards and the Christ Church vestry after he refused to obey her decision not to license him and members of the vestry prevented her from celebrating

the Eucharist at the church on May 27. Later a lower court judge ruled prior to trial that in the Episcopal Church, bishops are the final authority when the call of a rector is in dispute.

For a while last summer, the congregation held competing Sunday services in two locations, and during the appeal process, 25 bishops filed *amici curiae* briefs casting a national spotlight on what some believe is a growing distance between conservatives who contend that the Episcopal Church is "out of step" with the overwhelming majority of the 80 million-member Anglican Communion and liberals who say that culture is relevant to the interpretation of scripture.

"My prayer for all the people of

Christ Church and St. John's Parish, Accokeek, is that they can once again come together to do the vital work that we are called to do as Christians," said Bishop Dixon in a prepared statement following the court verdict.

Charles Nalls, a lawyer representing Fr. Edwards and the Christ Church vestry, said his clients have not decided whether they will appeal to the U.S. Supreme Court. Mr. Nalls also questioned whether the appeals court decision applies only to Bishop Dixon, since she brought suit as an individual, or if it is transferable to whomever is the ecclesiastical authority. The Very Rev. John Chane was scheduled to be consecrated as Bishop of Washington June 1.

Bishop Harris: Faith Is About the Future

The Rt. Rev. Barbara Harris told graduates of the Church Divinity School of the Pacific on May 24 that the church as an institution "now seems more concerned with internal peace, internal housekeeping and internal order than with trying to reconcile the world of humankind to each other and to God."

In her commencement address, Bishop Harris urged listeners to become part of the "remnant of God" who will "be vessels of God's love, instruments of reconciliation and channels of God's grace."

Bishop Harris became the first woman consecrated bishop in the Anglican Communion 13 years ago. She serves as Bishop Suffragan of Massachusetts until her retirement later this year.

She suggested that more encouragement be placed on the role of futurists, on "those who would search out what the future would hold for the people of God" as contrasted to those "whose primary desire is for a return to some imagined glory days of the past."

The bishop told the graduates that "Christian scripture and the faith in

which it is rooted are about the future, not about the past." She added, "Biblical promises are more important than biblical history."

Citing the description of the remnant of God from Isaiah, she noted that "the remnant will be more likely on the fringe of the established religions and its institutions. In the true prophetic tradition, the remnant will be a willing, suffering servant symbolizing not only the suffering of humanity, but itself suffering for the sake of others."

She continued, "the comfortable pew, the safe religion, the tradition-bound faith have never been at the cutting edge of history, or of spiritual renewal."

Growing in faith, Bishop Harris suggested, "is predicated on the necessity of change. Not change for change's sake, which often is whimsical, meaningless and sometimes counter-productive," but "an inspired, Holy Spirit-directed change in order to create new life and a new future.

"We either control change, or we are controlled by it."

Dick Snyder



Dick Snyder photo

Bishop Harris addresses graduates at CDSP

Three Arrested for Arson in Minnesota

An April 14 fire, originally thought to be caused by lightning [TLC, May 12] at St. Edward the Confessor Church in Wayzata, Minn., has been ruled arson. At a May 24 press conference in the church parking lot, police announced they had confessions from three local residents.

After allegedly spending the hours immediately before the late-night fire partying in a Plymouth, Minn., motel room, Jeffrey Kaitz, 18, told police that he drove Keith L. Goslin, 19, and Victor H. Rivas, 18, to St. Edward's based on directions given by Mr. Goslin, a member of the church youth group and an occasional sexton. Mr. Kaitz then allegedly told authorities that it was Mr. Goslin's idea to go to the church and throw a Molotov cocktail at the front door. Mr. Goslin did allegedly admit to police that he was responsible for lighting the wick of a glass beer bottle that was filled with gasoline.

Mr. Goslin was arrested on May 21. The other two men on May 24. At press time all three remained in the Hennepin County Jail in lieu of bail which was initially set at \$100,000 for Mr. Goslin. A hearing on the other two men was scheduled for May 28 and results were not available when TLC went to press.

At the press conference, the Rev. Judy Hoover, rector, said there was



Joe Bjordal photo

The Rev. Judy Hoover with state and federal investigators at the press conference.

no way to explain how a member of the congregation allegedly could instigate such senseless destruction. The incident did, however, offer the congregation a unique opportunity to witness personally to the way in which a Christian community should bear one another's burdens during times of trouble, sorrow and sickness, she said.

She added that she did not want members of the congregation to learn from secular media sources that one of its own had been implicated in the devastating fire. Police informed her of Mr. Goslin's arrest just in time for her to arrange an Evening Prayer service. Although at first hesitant, the parents of Mr. Goslin decided to attend that service.

TLC Board Elects President

The Rev. Thomas A. Fraser, rector of St. Paul's Church, Riverside, Ill., was elected president of the Board of Directors of the Living Church Foundation at its spring meeting May 21 in Milwaukee, Wis. Fr. Fraser succeeds the Rt. Rev. Donald M. Hultstrand, who resigned after nearly 10 years as president.

Fr. Fraser has been a member of the Living Church board since 1989. He has spent his entire ordained ministry in the Diocese of Chicago. He has served as curate and deacon-in-charge of St. Mark's, Glen Ellyn, Ill., 1972-73, curate of Holy Comforter, Kenilworth, Ill., 1973-75, and rector in Riverside since 1975. He is a graduate of North Carolina State University and the General Theological Seminary.

Mrs. John Hayden, of LaCrosse, Wis., succeeds Fr. Fraser as vice president.



Fr. Fraser

BRIEFLY...

The Rt. Rev. **Andrew Hutchison** of Montreal was elected Metropolitan of the Province of Canada, on the first ballot in early May. The election may have been the Anglican Communion's first done electronically. Provincial council members voted by email or fax at an estimated savings of \$20,000 in travel costs. The province, which includes seven dioceses, was founded in 1860 and predates the national church by three decades.

The Very Rev. **Andrew Furlong** resigned as dean of Clonmacnoise in the Church of Ireland May 7. The announcement means that a heresy trial against the former dean will not occur. Dean Furlong had been suspended by the Rt. Rev. Richard Clarke, Bishop of Meath and Kildare, after the bishop learned that the dean had said he no longer believed in the divinity of Christ and posted that statement and others like it on the cathedral website.

In what the *Guardian*, a London newspaper, described as an unusually outspoken statement for a senior cleric of the Church of England, the Rt. Rev. **Richard Harries**, Bishop of Oxford, said those who promote creationism as science bring Christianity into disrepute. Rather than undermining faith, evolution deepens it, said Bishop Harries.

The **Diocese of Rochester** in the Church of England recently suspended its 19-year-old companion relationship with the Diocese of Harare (Zimbabwe) in the Church of the Province of Central Africa. In a statement by the Rochester Bishop's Council, the decision was described as a response to the hurt and dismay of the people of Harare over uncritical support by the Rt. Rev. Nolbert Kunonga, Bishop of Harare, for Zimbabwe President Robert Mugabe.

CENTER OF ATTENTION

Philadelphia's Redesigned Cathedral

By Steve Waring



Jules Vuotto photos

ABOVE: The Ascension Day Eucharist in the Cathedral of the Saviour.

BELOW: Mary Mi Kim is baptized by the Rev. Roy Almquist, Bishop of the Southeast Lower Synod of the Evangelical Lutheran Church in America, in the baptismal pond the ELCA donated to the Philadelphia cathedral.



Even though this was what Mary Mi Kim said she wanted, she must have felt at least a bit self-conscious with nearly 1,000 pairs of eyes watching as she made her way on the evening of May 9 toward the baptismal “pond” inside the newly renovated Cathedral of the Saviour in Philadelphia.

Only a handful of those in attendance were aware that Ms. Kim intended to walk, fully clothed, into the pond for what the Very Rev. Richard Giles calls baptism by immersion. As she entered

the pond and knelt, an audible gasp of amazement echoed off putty-colored stone walls that until recently contained murals and a variety of darker colors such as red, gold and ochre.

After she emerged from the pond, dripping water on the newly installed French limestone floor, Ms. Kim was escorted briefly out of the worship area where she donned a clean white alb. Upon her return, many in the congregation, which had been singing hymns while Ms. Kim changed, personally greeted their newest member before returning to their seats.

Ms. Kim's celebration of new life that Ascension Day evening was but one among many. It was the unveiling of an extensive renovation designed to make the cathedral's worship area brighter, more flexible and, perhaps most importantly, more consistent with a liturgical style that emphasizes faith as a pilgrimage.

The Rt. Rev. Charles E. Bennison, Bishop of Pennsylvania, and Dean Giles want the Philadelphia cathedral to contribute to the rebuilding of the neighborhood in which it is located and for it to take its place along with the great Episcopal cathedrals in New York City, Washington, D.C., and San Francisco.

When the Church of the Saviour was designated a cathedral by the Rt. Rev. Allen L. Bartlett, Jr., in 1992, average Sunday attendance was below 30. The neighborhood was considered by many to be dangerous, parking was nonexistent, and the building was in need of repair. Beyond its designation as a cathedral, however, not much was done until after the consecration

BEFORE & AFTER



Number 1

The main altar from the gospel side. The choir stalls were removed, as Dean Giles believes that all worshipers are part of the choir in a fully participatory liturgy.



Number 2

The ambo, located midway down the center aisle, is the focal point for the liturgy of the word. Unless the bishop is preaching, both the sermon and lesson readings are generally delivered from here.



Number 3

Dark colored, fixed position pews were removed and the center aisle was widened.



Number 4

The baptismal pond, located on the epistle side, also contains a fountain (not visible) constructed from the old baptismal font.

Richard Giles photos

and ordination of Bishop Bennison. He sought the advice of the former Archbishop of Canterbury, the Most Rev. Robert Runcie, in finding a suitable dean. Archbishop Runcie had just one name in mind.

At the time of his 1997 call, Dean Giles was vicar of St. Thomas' Church in Huddersfield, and parish development officer for the Diocese of Wakefield in the Church of England. Since his 1966 ordination to the priesthood Dean Giles had developed a reputation as a

church interior redesign consultant and liturgist. In 1996 he published a book, *Repitching the Tent*, in which he advocated tying those two concepts together. Christian faith, Dean Giles said, is a journey which begins with the word, is sealed by baptism, and culminates in a participatory meal around the altar. Both the liturgy and the interior worship space should be ordered to reflect these principles, he believes.

The Philadelphia cathedral in many ways repre-

sented the culmination of Dean Giles' life's work. He had never had such a free hand to work in such a large space or with a \$2.7 million budget.

Founded in 1850, the Church of the Saviour was lavishly rebuilt in 1905 by noted church architect Charles M. Burns, Jr., after a devastating fire. Historic preservationists have used the term "American Renaissance" to describe the pre-renovation worship space that included Tiffany stained glass windows, a fixed Italian marble altar, dark walnut pews, and dark red and gold walls full of ornate Victorian décor and murals.

Upon seeing the worship area for the first time, Dean Giles concluded it was vastly overrated. Several styles competed with each other for attention, he believed. The stucco filigree and murals made the interior extremely dark and drew the worshiper's attention away from what Dean Giles believes should be the focal point of attention, the altar.

"It deadened the appreciation of God," he said.

A cathedral chapter was formed and Philadelphia architect George Yu hired. Working under Dean Giles' direction, the group eventually decided, among other things, to replace the pews with individual and easily rearrangeable chairs. The fixed altar as well as a marble pulpit and lectern were removed. In their stead went a free-standing wooden table and an ambo which was placed midway down the center aisle and serves as both pulpit and lectern. The previous baptismal font was incorporated as part of a fountain in the new baptismal pond now located in the center of the worship area on the epistle side.

Soon after renovations began, the worship area was closed to the public when it was discovered that much of the floor would need to be structurally reinforced. Most of the city's historic preservationists are not Episcopalians, and only learned of the extent of the changes shortly before they were completed. Many were outraged and began to seek sympathetic members of the secular media.

In a December article for *The Philadelphia Inquirer*, architectural historian George Thomas likened the covering of murals inside the church to the Taliban's demoli-

"Liturgical art should focus on the center where the meal is celebrated, not on the perimeters."

— Dean Giles

tion of ancient Buddhist statues in Afghanistan last summer. The article was later picked up by the Associated Press and reprinted by among others *The New York*



Jules Vuotto photos

Hundreds of tiny lights, resembling stars, illuminate the previously dark interior. The main cross and flower arrangements are between the altar and congregation.

Times and *The Baltimore Sun*. Frustrated by the mostly negative press, Dean Giles admits that on occasion he deliberately began to say outrageous things. Before the cathedral even reopened, much of the public assumed he disliked anything artistic inside the worship area of a church.

"We believe in art," he said setting the record straight. "Liturgical art, however, should focus on the center where the meal is celebrated, not on the perimeters."

Despite the outcry, the renovation was completed on time and at the dedication service, nearly 100 people had to be turned away. Despite opening up space inside the redesigned worship area, there simply wasn't room inside for everyone who wanted to attend.

Although the physical renovation is now complete, Dean Giles believes the cathedral restoration will not be complete until the congregation is also rebuilt.

"We've got the tent and the table," he said. "Now we need the party." □

Eyes on the Wrong Field

I admit there have been instances when I have not been kind to the Episcopal Church. OK, I've taken some shots at it on occasion, but only when the circumstances warrant it. I've also written in support of it. But occasionally, there are times when I need to defend it. See if this gets your dander up:

"If Catholics want to see what the Catholic Church would look like if liberal Catholics get their way, all they need to do is look at the Episcopal Church, which incarnates the wish list of liberal Catholics: approval of shacking-up; abortion, and homosexual unions; priestesses and out-of-the-closet homosexual priests; junking the doctrine of the indissolubility of marriage; New Age (neo-pagan) rituals, etc."

The words quoted above actually are printed in a magazine, *The Weekly Standard*, an otherwise reputable Washington-based political publication. They appear in an advertisement for *New Oxford Review*, a magazine aimed at conservative Roman Catholics published in Berkeley, Calif. (doesn't that sounds like some sort of oxymoron?).

There's more: "If in, say, 1970, you asked if all of this could happen in the staid Episcopal Church, almost every Episcopalian would have said 'Never,'" the ad claims.

Actually, that's not true. I know some Episcopalians who in 1970 were pushing for the exact situation we find ourselves in today. A couple of them write letters to the editor of this magazine.

"Alas, it's happened," the ad continues. "Could it happen in the Catholic Church? We Catholics have faith that the 'Gates of Hell' will never prevail against Christ's true Church, but they could prevail in, say, the U.S. and Europe, just as they prevailed in North Africa."

I'm not sure I follow that sort of logic, but as I've said in this space before, I didn't do well in my college Logic class.

"Sadly, the same type of liberal Christians who run the Episcopal Church can be found in the Catholic Church in the U.S.," it prattles on.

Is that supposed to surprise readers? "The 'middle management' of the U.S. Church is riddled with dissenters."

A bold headline tops the ad in the May 20 issue of *The Weekly Standard*: "The Wolf Inside the Catholic Church." The illustration of the "wolf" accompanying the ad looks more like a zoo-enclosed tapir that's just eaten a bad meal.

The ad asks readers how loyal Catholics should relate to "such people." Should they seek common ground? Should they engage in dialogue? "In the Episcopal Church over the past decades there were many fine Christians who took this falsely charitable approach," it continues. "They said, 'let's talk with these earnest, if somewhat loosey-goosey Episcopalians.' And, you know, pretty soon those fine, kind-hearted Christians weakened under the pressure of the *Zeitgeist*. And then they were devoured."

I suppose we should be pleased that the ad refers to some Episcopalians as "fine, kind-hearted Christians."

Why, you may ask, would a magazine like *New Oxford Review* take shots at Episcopalians? The answer may be found farther down in the ad — it was formerly a magazine for Episcopalians.

"In 1981, *Newsweek* predicted that, like John Henry Newman, we would become Roman Catholic, which we did in 1983. And

now we must contend against the same dark forces that prevailed in the Episcopal Church, but now in the Catholic Church. And if you're an orthodox Catholic, so must you!"

Dark forces? I don't think so. I've seen some unusual forces around the Episcopal Church, some strange forces, but dark? *New Oxford Review* is correct that there's a wolf inside the Roman Catholic Church — many wolves, as a matter of fact — but those wolves aren't Episcopalians. It seems to me these folks ought to worry about cleaning up their own house before taking shots at someone else's.

David Kalvelage, executive editor



Why would a magazine like *New Oxford Review* take shots at Episcopalians?

Did You Know...

The Rt. Rev. William Croswell Doane served as Bishop of Albany for 44 years.

Quote of the Week

The Rev. Andrew C. Mead, rector of St. Thomas' Church, Fifth Avenue, New York City, to graduating seniors at Nashotah House on clergy children following in the footsteps of their ordained parents: "It is very wicked to push a clergy kid into the family business."

Despite the court's helpful explanations, the saddest part of the Accokeek case is that it had to go to a civil court at all.

Accokeek: Many Losers

It would appear as though the decision by the United States Court of Appeals for the Fourth Circuit has put to rest the sorry saga of Christ Church, Accokeek, Md., and the Rev. Samuel L. Edwards [p. 6], unless the defendants decide to appeal to the U.S. Supreme Court. When the court ruled that priests and laity of the Episcopal Church are subject to the authority of their bishop, it meant that Fr. Edwards had lost his appeal in his bid to become rector of the Diocese of Washington parish.

The decision should bring to an end one of the more unfortunate legal cases to involve the Episcopal Church in recent years. While the court ruled on the side of the Rt. Rev. Jane H. Dixon, then Bishop *Pro Tempore* of Washington, the decision resulted in plenty of losers. There were the wardens and vestry and members of Christ Church, who were sharply divided during a long and bitter struggle and probably won't recover quickly. There was Fr. Edwards, who was evicted from the rectory after relocating with his family from Texas. There was the Diocese of Washington, which spent more than \$500,000 in legal expenses to rid itself of Fr. Edwards. The Episcopal Church could be counted among the losers if only for the adverse publicity generated by a case which dragged on for more than a year.

The Accokeek case may be best remembered for its clarification of some knotty matters. For example, the Court of Appeals agreed with an earlier ruling by a U.S. District Court that the Episcopal Church is hierarchical in its organization and operation. In other words, the bishop is the final authority, and has the last word in dealing with parishes, particularly in the calling of a rector. The bishop has a right to celebrate the Eucharist in churches of the diocese and to preside at meetings of the vestry. Both issues were challenged by Fr. Edwards and the Christ Church vestry. The decision also clarifies contracts and letters of agreement churches might have with their rectors or vicars. Such documents are not binding, and the lower court ruled they may be invalid and unenforceable.

Neither court's decision spelled out in any detail, but it would seem that the ruling also means that a bishop can insist that a priest's theological views be in line with those of the bishop. Fr. Edwards' opposition to ordination of women was among the reasons why Bishop Dixon refused to assent to his call as rector. The Court of Appeals said the ruling of this agreement is "beyond our competence as a civil court," and seemed unconcerned by the matter.

Civil Courts in Church Disputes

The Court of Appeals also addressed the difficult problem of civil courts being asked to resolve church disputes. It said "the civil courts of our country are obliged to play a limited role in resolving church disputes," and explained that this limited role is premised on First Amendment principles "that preclude a court from deciding issues of religious doctrine and practice," or from interfering with internal church government. Despite the court's helpful explanations, the saddest part of the Accokeek case is that it had to go to a civil court at all.

VIEWPOINT

A Distinct Lot

The time has come for Caribbean Americans to claim their rightful heritage and place at the table in the church.

By William A. Guthrie

In his February report to the national Executive Council on the 20/20 initiative, the Most Rev. Frank T. Griswold III, Presiding Bishop, outlined his plans for a renewed and growing church. In part, Bishop Griswold indicated that "...the communities we are focusing on are: African American, Asian American, Hispanic, Native American." As a priest of some 23 years of experience in the Episcopal Church and particularly as one who is originally from the Caribbean nation of Guyana, I must ask the question: "Where is the Caribbean American community in this equation?"

I am in no way belittling the work and witness of the African American community under whom we tend to be lumped. Caribbean Americans of color build on the achievements, successes, and struggles, of our African American brothers and sisters. But the time has come for us to identify ourselves as a distinct lot and to claim our rightful heritage and place at the table in these discussions.

A cursory reading of the history of the black

Episcopal Church would suggest strongly that without the presence and participation of Caribbean American clergy and laity in Episcopal churches, particularly on the eastern seaboard, the church would be much poorer in spirit and in practice than it has been.

This group deserves ample consideration and cannot be grouped under any of the above categories simply because we bring to the table our own particular identities, gifts and cultural perspectives. As a distinct group of Episcopalians/Anglicans, we are always being overlooked in these kinds of reports and discussions, and we now claim our rightful place and our rightful share — alongside our African American, Asian American, Hispanic, and Native American brothers and sisters.

I have chosen the term "Caribbean American" carefully because, for persons originating from the Caribbean, nomenclature is everything. Afro-Caribbean, Afro-Anglican, or even Black West Indian, simply will not do. There are many persons of Caribbean descent, both clergy and laity, whose ancestors do not go back to Africa but to India, or China, or Spain, or Portugal. As a matter of fact, the largest ethnic group in Guyana is descended from Indian immigrants, and so is the second largest ethnic group in Trinidad and Tobago.

We have to speak for and include Caribbean Americans in all our discussions and deliberations if we are going to give preferred recognition to the above-mentioned groups in

There are many persons of Caribbean descent, both clergy and laity, whose ancestors do not go back to Africa but to India, or China, or Spain, or Portugal.

Bishop Griswold's report to Executive Council. As long ago as 1979, an attempt was made to delineate the historic and significant

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contributions of Caribbean Americans/Anglicans to the Episcopal Church as noted in the *St. Luke's Journal of Theology* (Volume 22, Number 4, September 1979). More recently, the Rev. Harold Lewis has written extensively on this subject in his book, *Yet With A Steady Beat*, (Part Two, Chapter 6, pp. 86-108).

As we look across Episcopal congregations of color that have been renewed and revitalized, particularly on the eastern seaboard and well beyond, we note the continuous presence and active participation of peoples of Caribbean heritage and descent. A brief glance, for example, at the history of my own parish, or St. Gabriel's Church in the Diocese of Long Island, or the Church of the Holy Comforter in the Diocese of Washington, will indicate that Caribbean Americans have virtually resurrected a number of struggling inner-city parishes and restored them to positions of prominence and influence in the communities in which they are located.

For people of color in general and Caribbean Americans in particular, churches are not only sacred places of worship, but lively community centers where the life of the community is lived out, celebrated, and honored, in all its myriad ways. It is the place where a living connection is made with the homeland and the life of both the individual and the community is openly acknowledged and celebrated. In many ways, Caribbean Americans lend color and excitement

and vitality to moribund churches, for they bring with them peculiar and distinctive gifts that need to be acknowledged and celebrated by the wider church so that all God's children may have a fair, and equal, and rightful, place at the table.

And that is why it is important that Caribbean Americans be identified as a distinct and worthy group in the Episcopal Church for preferred status and recognition (alongside the other groups mentioned above) and that every attempt be made to establish a Caribbean American "desk" at the national-church level, or that at least an ethnic/regional officer be appointed to oversee and advocate issues and concerns on their behalf to the wider church.

The Rt. Rev. John P. Croneberger, Bishop of Newark, wrote in the April 2002 issue of the diocesan newspaper, *The Voice*, "...to harmonize is not to sing the same note, but rather to sing notes that complement each other and add value to each other. We

don't have to agree on everything ... but we need to hear what notes are being sung by the other and strive to see that our notes are heard and respected as well, and welcomed as part of the composition."

And again, the good bishop has stated in the same column, "...we will always have disagreements and different ways of expressing the truth of the Gospel as we have come to believe and experience it in our own particularity. We need to continue to work out those differences and understandings, relying ultimately on the grace of God who loves us in the midst of our differences."

That too is my hope and plea. □

The Rev. William A. Guthrie is rector of Christ Church, East Orange, N.J., and a founding member of the Caribbean Anglican Consultation.

Alive and Well

I write in response to the Viewpoint article by the Very Rev. C. David Williams [TLC, May 19].

Although many of us at the Episcopal Church Center were gratified by the attention TLC has given our attempts to reorganize and refocus our ways of doing ministry with and for our vital ethnic constituencies, I for one was saddened by our own obvious failure to communicate accurately just exactly what we are doing and why. We thought we had expressed ourselves clearly, yet there is still evidently some confusion in the church, despite our efforts and the efforts of some Executive Council members to “say” what we are doing and what our goals are.

First and foremost, the Church Center’s ethnic desks are not disappearing — now or in the foreseeable future. We are searching for a director of Ethnic Congregational Development. This person will not replace nor take over the work of the ethnic desks, but will direct, coordinate, and maximize the effectiveness of that work for the benefit of the whole church.

Decades of work by the ethnic desks has lifted up understandings about the unique gifts of our ethnic constituencies that could and should be applicable to many aspects of congregation-building across the life of our church. Surely all of these years of hard work have produced learnings above and beyond the basics of advocacy, as important as these have been to our church.

The Church Center’s ethnic desks — the Black Ministries desk, the Native American Ministries desk, the Asiamerican Ministries desk, and the Hispanic Ministries desk — are alive and well at the Church Center. We are determined to move forward in our work to lift up the accomplishments of our years of advocacy and to move on. Our Christian mandate insists that we make this effort.

*Sonia Francis
Assistant to the Presiding Bishop
Episcopal Church Center
New York, N.Y.*

A Major Investment

David Kalvelage lost me several times in his column, “Blessings at a High Price” [TLC, May 26]. As Anglicans would we really expect that the Holy Spirit’s being “so firmly in charge” would preclude what he calls politics? I thought we believe that the Spirit works through the councils and agencies of both the church and the state. He suggests that we would be better off proceeding “in firm knowledge that God’s will would be done.”

Observing that “things don’t happen that easily,” he repeatedly scorned the assertion in a publication *Voice of Integrity* that it will cost \$375,000 to do what they called the essential groundwork for General Convention to approve same-sex blessings.

Is it really the amount that triggered the mantra, “But \$375,000?” It seems to me that the coalition’s goal is to obtain approval of the blessings of such unions,

as Fr. Hopkins stated, “without dividing the church.” Communicating within a complex, national organization involves considerable educational and travel costs. People on various sides of many issues know that and seek funding accordingly. To limit the range or duration of such an effort would surely risk misunderstanding and not achieve the objective. When is an issue, especially one fraught with misunderstanding, fear and positional conflict, worth a major investment? I would otherwise have to conclude that singling out the value of this expenditure is neither neutral nor objective.

*(The Very Rev.) James A. Kowalski
The Cathedral Church
of St. John the Divine
New York, N.Y.*

More Than Pieces

In response to the title and some of the reflections in the article “A Piece



The Church Center’s ethnic desks — the Black Ministries desk, the Native American Ministries desk, the Asiamerican Ministries desk, and the Hispanic Ministries desk — are alive and well at the Church Center.

LETTERS TO THE EDITOR

of God at Pentecost" by the Rev. Joanna Seibert [TLC, May 19], the analogy of a broken mirror, while picturesque, is decidedly faulty when applied to the Godhead or to the Holy Spirit.

The Holy Spirit is a Person — not an "it" to be smashed into "billions of little pieces," "and little shiny pieces of God fell to earth." The viewpoint of the article seems to be completely man-centered, rather than God-centered, with a focus on looking within ourselves to see if we can find a little broken bit of mirror inside ourselves, and, having found "a piece of God" inside ourselves, then we are to go out looking for other people who happen to possess other little bits of God, and fit the pieces together to try to restore the broken mirror.

The author's presentation seems to me to be topsy-turvy. The question is not "Do I have a piece of God?" but "Does God have a piece (as much as I can surrender at present) of me?"

Does Jesus come only "to tell us about this great light?" — does he not come as Redeemer, Savior, and Lord, and does he not send the Holy Spirit (not just a little shiny piece, but a wonderful and mighty Person) to empower us?

With the last sentence of the article — "It may take more than this lifetime" — does the author intend to imply that some sort in transmigration/reincarnation is necessary, or maybe a stop-over in purgatory?

*Shirley J. Rollinson
Professor of Religion
Eastern New Mexico University
Portales, N.M.*

Moving Experience

I was surprised and delighted to see the Viet Nam War Memorial, "The Wall," on the front cover [TLC, May 26].

My wife and I had just returned from our first visit to The Wall. I am a veteran of World War II, and this experience was very moving for me. The article by the Rev. David Wilson was an excellent way to bring all of the pain and torment of that era to the readers and our church members.

*Walt Wheeler
Kenosha, Wis.*

PEOPLE & PLACES

Appointments

The Rev. **David Archibald** is rector of St. Martin's in the Field, Selbyville, St. Mark's, Millsboro, and Episcopal chaplain to the Sussex Correctional facilities in Delaware; add. PO Box 422, Millsboro, DE 19966.

The Rev. **Earl Beshears** is rector of St. Paul's, PO Box 602, Georgetown, DE 19947.

The Rev. **James Michael Bimbi** is rector of St. James', Mill Creek Hundred, 2106 St. James Church Rd., Wilmington, DE 19808.

The Rev. **Patricia Bird** is interim rector of St. Anne's, PO Box 421, Middletown, DE 19709.

The Rev. **Reagan W. Cocke** is assistant at St. John the Divine, 2450 River Oaks Blvd., Houston, TX 77019.

The Rev. **Arthur C. Conaway** is priest-in-charge of St. Philip's, 118 W Poplar St., Harrodsburg, KY 40330.

The Rev. **Dale Custer** is assistant at St. Martin's, 1333 Jamestown Rd., Williamsburg, VA 23185.

The Rev. **Jane Romeyn Dunning** is priest-in-charge of St. John's, PO Box 253, Ashfield, MA 01330-0253.

The Rev. **David Feyrer** is priest-in-charge of Emmanuel, 285 Lyons Plain Rd., Weston, CT 06883.

The Rev. **W.D. McLean III** is interim rector of St. Mary's, Tampa, FL; add. PO Box 15709, Sarasota, FL 34277-1709.

Ordinations

Priests

Georgia — **Lee F. Bauer** associate, Christ Church, 1521 N Patterson St., Valdosta, GA 31602.

Deacons

New York — **Frank Lon Peterson, Jr., R. Anne Auchincloss**

Theological Seminaries

General Theological Seminary — Honorary degrees were presented to the Rev. **Donald S. Armentrout**, the Rt. Rev. **Theodore A. Daniels** and the Very Rev. **Anne McElligott**.

Resignations

The Rev. **Keith Adams**, as rector of St. John's, Hampton, VA.

Retirements

The Rev. **Robert Cromey**, as rector of Trinity, San Francisco, Calif.

Corrections

The Rev. **Anthony Charles Dinoto** is vicar of St. Alban's, 254 Broad St., Danielson, CT 06239.

Next week...

The Emerging Generation

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.

POSITIONS OFFERED

DIRECTOR OF YOUTH MINISTRY: A large, friendly and vibrant suburban Atlanta parish seeks a full-time youth director to coordinate, expand, and run youth ministry program for grades 6-12. Position requires experience, high motivation, creativity and a love for youth. Ministry includes: Coordinating Journey to Adulthood program, working with a large church staff, and supporting families with children in middle and high school. Bachelor's degree and experience required. If you love working with a supportive staff and being creative, then St. Peter and St. Paul may be for you. Excellent salary and benefits. Send resume and references to: Youth Director Search Committee, The Rev. Sean Cavanaugh, The Episcopal Church of St. Peter & St. Paul, 1795 Johnson Ferry Road, Marietta, Georgia 30062. E-mail: scavanaugh@peterandpaul.org Website: www.peterandpaul.org.

CHIEF EXECUTIVE OFFICER: St. Jude's Ranch for Children is seeking candidates for the position of Chief Executive Officer (CEO). A Nevada-based nationally recognized and fiscally responsible organization, St. Jude's is focused on the needs of abused, abandoned and neglected children of all races and faiths. In addition to the campus in Boulder City, Nevada, we operate two additional campuses both located in the Texas Hill Country near San Antonio. Founded in 1967, our family is dedicated to breaking the vicious cycles of child abuse and welfare dependency. Our safe, home-like environment ensures unmatched healing services so that each child may achieve his or her full potential.

St. Jude's is seeking an Episcopal bishop or priest who embraces the doctrines and positions of the Episcopal Church today, who can exemplify the highest standards of caring, with a progressive and positive leadership style; and who can act as a strong role model for our boys and girls of all faiths and backgrounds. Applicants must have a solid spiritual foundation and proven leadership skills, in addition to business administration, fundraising and development experience.

The CEO will report directly to the National Board of Trustees and will be responsible for creating and implementing the policies to successfully execute St. Jude's Strategic Plan. Such policies involve providing spiritual leadership at each campus as well as strong leadership through the delegation and management of a qualified team of achievement-oriented and motivated professionals in the specific areas of pastoral care, business administration, childcare and fundraising/development.

The position of CEO at St. Jude's affords the opportunity for meaningful achievement, personal growth and career development. With an annual operating budget of \$6 million and growing, the organization has the resources to make a positive and lasting impact in the lives of those it serves. Please address inquiries and submit resumes to **Denise Johnson-Williams** at St. Jude's Ranch for Children, PO Box 60100, Boulder City, NV 89006-0100; Phone: (702) 294-7111; Fax: (702) 294-7110, E-mail: djw@stjudesranch.org. Website: www.stjudesranch.org.

COORDINATOR OF CHILDREN'S EDUCATION: (Ages 3-12) Nashville, TN. St. George's Episcopal Church seeks a well-organized, Christ-centered, dynamic individual to direct the spiritual formation of the children of our parish. Bachelor's degree and experience preferred. Send resume and references to Children's CE Search Committee, St. George's Church 4715 Harding Rd., Nashville, TN 37205. E-mail: jbaxter@infopart.com. Fax: (615) 385-0155

SENIOR PASTOR, growing church north of Atlanta, independent, Anglican, reformed, evangelical. New sanctuary. Close to mountains, Lake Lanier. Contact Gil Meredith, gilmer@alltel.net or (706) 265-1663.

CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME RECTOR: St. John's Church in historic Essex, NY; in the Adirondack Mountains on Lake Champlain, close to Burlington and Montreal; family size expands to pastoral size in summer. Goals: expand year-around membership; frequent visiting with present and prospective members; develop lay leaders. Non-church people range from recent urban "believe without belonging" arrivals to life-long residents who want "plain talk" of God. Priest needs to balance tradition and innovation; work with and through others; form disciples; teach and guide spiritually for all ages; focus on ministry of laity in daily life; be a warm, caring pastor and counselor for all. A learning ground for a starting deacon. Full benefits, study time, travel allowance and a large house are provided. For further information contact: Canon Mary Chilton, CDO Diocese of Albany (518) 465-4737 and Bill Finucane, Search Committee Chair (518) 873-6351. E-mail: mchilton@albanydiocese.org or finucane@westelcom.com Website: www.westelcom.com/users/stjohnessx

ASSISTANT DIRECTOR: Roslyn, a 100-bed Episcopal Retreat and Conference Center of the Diocese of Virginia located in Richmond, Virginia, is seeking a full-time residential assistant director. This position will support the director in the daily operations of the Center. Preference will be given to candidates with experience in conference center management. Essential qualities of the successful candidate include strong organizational and communication skills, a working knowledge of budgets, facility and personnel management, and a gift for the ministry of hospitality. Interested persons should send a packet to include resume, references and salary history by July 1, 2002 to Happy Pullman, Roslyn, 8727 River Road, Richmond, VA 23229. E-mail requests for job description to roslynctr@erols.com.

RECTOR: Church of the Ascension, Seattle, seeks a full-time rector for our 400-member parish family. Our 66-year-old parish is located approximately eight miles north of city center in a village-like community (Magnolia) offering sweeping views of the city skyline, Cascade and Olympic Mountains and Puget Sound. We are a strong parish seeking a dynamic, personable rector to lead us in our vision: To grow in our faith, our parish family and our compassion for others. To find out more, please request a parish profile via E-mail at: ascension_seattle@msn.com or by mail at 2330 Viewmont Way West, Seattle, WA 98199.

RECTOR: St. James Episcopal Church in Dalhart, TX (80 miles NW of Amarillo) is seeking a rector to lead 130 reasonably conservative communicants in their spiritual life. St. James Church is a classic, beautifully kept church that is "historically designated" by the state of Texas. The church is debt-free with a parish that has a united vision for its pastoral growth. Dalhart is a farming and ranching oriented community with a progressive and dynamic attitude toward family and purpose of life. Lifestyle for our candidate would be considered excellent. Interested? Contact: Search Committee, St. James Episcopal Church, 801 Denver Ave. Dalhart, TX 79022. E-mail: jnomar@fnbdalhart.com.

ORGANIST: Family parish in Eastern Richmond. Traditional to contemporary music, small choir, great potential. Contact the Rev. Roger Robillard, Trinity HS, PO Box 86, Highland Springs, VA 23075, (804) 737-0000 E-mail rev@cheerful.com

POSITIONS OFFERED

ASSISTANT RECTOR: St. John's of Lattingtown is searching for an energetic person to work closely with the rector, guide the educational activities of the parish, and welcome newcomers. Program-sized parish is growing with younger families. Small 2BR gatehouse available plus customary benefits with good starting salary. Located in beautiful area of Long Island, 30 miles from NYC. Reply to: The Rev. Paul Gilbert, Box 448, Locust Valley, NY 11560.

PART TIME RECTOR: St. Michael & All Angels Episcopal/Anglican Church, Adelphi, Maryland, just outside Wash. DC. A warm, family oriented, multicultural parish with an active lay ministry, seeks an energetic, caring, sensitive rector to help with spiritual growth, membership increase and community outreach. Position open until filled. Please address inquiries to: The Search Committee, St. Michael and All Angels Episcopal Church, C/o Matilda Bruno-Gaston, Chairperson, 7411-17th Ave., Adelphi, MD 20783, (301) 445-3289, E-mail: embeegee@aol.com.

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

PART-TIME ORGANIST/CHOIRMASTER: All Saints' Episcopal in Scotch Plains, NJ - to provide uplifting traditional music for worship, conduct rehearsals for junior choir (12) and well-balanced SATB adult choir (12), and work closely with rector on liturgy. Our two manual, fifteen rank pipe organ is in excellent condition and under a regular service schedule. Salary of \$14,000 with paid vacation and sick leave, other benefits. Send letters of interest to The Rev. Jane Rockman, 559 Park Avenue, Scotch Plains, NJ 07076. (908) 322-8047.

FULL-TIME PRIEST: Holy Apostles Church, Memphis, TN, a diocesan mission, restarting, motivated to grow, seeking a priest who can build on our history of service, help us grow spiritually and numerically, share the Gospel. Strengthen, expand our liturgical life, sustain and grow our outreach ministries. Send resume and CDO profile or write for our mission profile to Kenneth A. Balogh, Search Committee Chair, 6554 Winchester, #188, Memphis, TN 38115 E-mail: K5Balogh@cs.com Call (901) 794-9850.

DIRECTOR OF CHRISTIAN EDUCATION: Organize and direct children's ministry and adult education, manage small group process, coordinate with Parish Day School chaplain and parish youth director. Salary and benefits commensurate with experience or training. Please submit resume to Canon Kerry Robb, St. Mark's Church, 3395 Burns Rd., Palm Beach Gardens, FL 33410. (561) 622-0956. E-mail: gkrobb@stmarksphg.org.

POSITIONS OFFERED

FULL-TIME RECTOR: St. George's Episcopal Church of Flushing, N.Y., a multicultural church, seeks experienced, energetic spiritual leader. We have a richly diverse congregation of English, Spanish and Chinese-speaking worshippers. Our 300-year-old parish, one of the oldest in the US, is a historic landmark site in the heart of Main Street Queens, New York City. We seek a dedicated, compassionate and strong spiritual leader who has the experience in dealing with the needs of the multicultural worshippers. Must have prior hands-on experience at the parish level in handling the issues of newly arrived immigrants. Ability to communicate in English plus the ability to communicate in either Spanish or Mandarin or the strong desire and capability to learn one or both of these foreign languages is essential. We offer competitive salary package with full benefits. Please submit resume and CDO profile to: Mr. Godfred Tong, St. George's Church, 38th Ave., Flushing, NY 11354. E-mail: getong@optonline.net.

RECTOR: St. Paul's Episcopal Church in New Orleans was founded in 1836 and relocated in 1957 to Lakeview, an upper-middle-class neighborhood of New Orleans. We have an active congregation of approximately 800 parishioners as well as a school with approximately 263 students. We seek a rector with particular strengths in preaching, theology and spiritual guidance, youth work, pastoral care and Christian education. We want our rector to promote parish growth, to improve our youth and adult education programs, to foster outreach and to maintain a strong and harmonious relationship between our church and school. Direct resumes and questions to: The Rev. Canon Rex Perry, Diocese of Louisiana, 1623 Seventh St., New Orleans, LA 70115. (504) 895-6634 E-mail: rperry@edola.org.

ASSOCIATE RECTOR: We are in search of an experienced and energetic priest with special gifts for preaching and teaching. All Saints' Church is located in Winter Park, Florida, a suburb and a township just north of Orlando. Winter Park is an exciting and vibrant community. All Saints' Church is known for its strong lay leadership. We are growing to the point where we offer five Sunday worship services: one traditional Rite I service at 7:30 am, two traditional Rite II services at 8:45 and 11:00am in the church, and two contemporary Rite II services at 8:55 am in our Parish Life Center and 6:30 pm in the church. We provide adult education opportunities on Sunday mornings and Wednesday evenings. We have a strong commission system that provides opportunities for many people to be involved in leadership positions. The person whom God is calling to fill this position would be asked to enter into a shared ministry with the rector and other clergy on the staff. Please send your resume and CDO profile to The Rev. R. David Wilson at All Saints' Church, 338 E. Lyman Avenue, Winter Park, FL 32789. For more information about All Saints' see www.allsaintswp.com.

PART-TIME VICAR: Searching for a part-time vicar for small rural mission in Upper SC. Vicarage is provided. Lots of free time to enjoy retirement. Contact Archdeacon Byrd, 1115 Marion Street, Columbia, SC 29201 fbyrd@educ.org (803) 771 7800.

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.

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RATES

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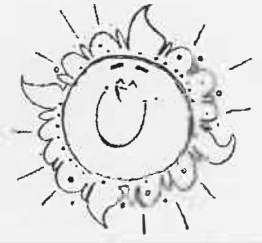
Frequency	1-3x	4-12x	13-25x	26x
Rate per word	\$0.75	\$0.62	\$0.50	\$0.47

Church Directory

Frequency	1x	6x	13x	26x	52x
Rate per line	\$3.60	\$3.30	\$3.05	\$2.95	\$2.85



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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

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The Rev. Todd Sermon (719) 689-2920
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Sun Eu 8 & 10:30; Wed H Eu 5:30 Thurs MP/H Eu 9
Sat 5:30 H Eu (June — Aug)

HARTFORD, CT

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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 Eu 8, 10. Daily Eu 12 noon

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Sun H Eu 8 & 10

CHRIST CHURCH CHRISTIANA HUNDRED

www.christchurchde.org (for directions) (302) 655-3379
The Rev. John Martinier, r, the Rev. Mary Duvall, the Rev. Chuck Weiss, assist. Sr. Barbara Jean Brown, Christian Formation
Sun H Eu 8 & 10, Wed 9, Thurs 6:30 H Eu

WASHINGTON, DC

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

ST. MARY'S, Foggy Bottom

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

WASHINGTON, DC

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

MIAMI, FL

ST. ANDREW'S 14260 Old Cutler Rd. 33158
(305) 238-2161 Corner S.W. 144 Street
Sun H Eu 8 & 10, Wed Eu & Healing Service 10

SARASOTA, FL

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The Rev. Frederick A. Robinson, r (941) 955-4263
Sun Mass 7:30 (Said), 9 & 11 (Sung) H Eu 2 (Spanish); Weekdays 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
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Sun H 8, 10; Thur Eu/Healing 10; H.D. 9:40 Mat. 10 Eu

AUGUSTA, GA

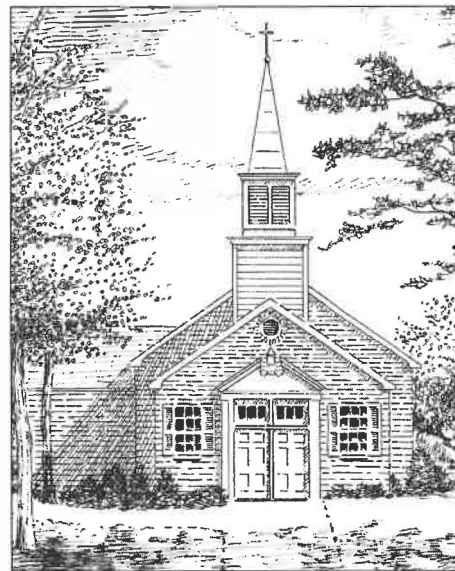
CHRIST CHURCH Eve & Greene Sts.
The Rev. Theodore Q. Atwood, Jr., r (706) 736-5165
Sun Masses 8 & 10 (Sung). Wed 6:30

SAVANNAH, GA

ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby III (912) 232-0274
http://www.members.aol.com/stpaul/sav
Sun Masses 8 & 10, Mon 12:15, Tues 6; Wed 7; Thurs 10; Fri 7

CHICAGO, IL

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



St. Mark's Church, Teaneck, N.J.

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60 Akenside Rd. (708) 447-1604
www.stpaulsparish.org
The Rev. Thomas A. Fraser, r
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN

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Sun Eu 8, 9, 11; Christian Formation 10; Santa Misa 1

KEOKUK, IA

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The Rev. Bruce D. Blois, r
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(June 16 — Sept. 16) Sun H Eu 8; 10:30 (H Eu, 1st/3 Sun), MP 10:30 (2nd, 4th & 5th Sun)

ST. JUDE'S

Seal Harbor (207) 276 - 5588
The Rev. Francis Cox, Int. r
(June 30-Sept 1): Sun 10:30 (H Eu 1st, 3rd & 5th Sun)
MP 10:30 2nd & 4th Sun)

BOSTON, MA

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

NANTUCKET ISLAND, MA

ST. PAUL'S 20 Fair Street 508-228-0916
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Richard Busch, Organist, Choirmaster
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KANSAS CITY, MO

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The Rev. Paul Cook www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

BILLINGS, MT

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HC Sat 5, Sun 8 & 10:15, Wed 12

LAS VEGAS, NV

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H Eu Daily (ex Sat) christissavior@lvcm.com

CAPE MAY, NJ

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

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
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ROSWELL, NM

ST. THOMAS A BECKET 2600 S. Union St.
The Rev. Robert J. Tally, v
Sun H 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, 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.



RUIDOSO, NM

HOLY MOUNT 121 Mesalero Trail (505) 257-2356
The Rev. Canon John W. Penn, r
Sun H Eu 8, 10:30 & 4; Wed H Eu 5:30

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
The Rev. Canon Dale Coleman, r, the Rev. Logan Craft, assoc r;
the Rev. Robert Dinegar, Ph.D., assoc; the Rev. Beth Noland, d;
the Rev. Phyllis Orbaugh, 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. Monday
H Rosary 9. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

LONG ISLAND, NY

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ST. CUTHBERT'S 18 Magnolia Place, Seldon
Sun. Mass 9:30

ST. JOHN THE BAPTIST

33 Railroad Center Moriches
Sun Mass 8:30

ST. MARK'S

208 Jamaica Ave. Medford
Sun Mass 11:00

NEW YORK, NY

ST. BARTHOLOMEW'S

Park Ave. and 51st St. (212) 378-0200 www.stbarts.org
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7.
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day" Cho Eu). Sat MP & Eu 10. Church open 365 days 8-8
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www.stmvm.org
Sun: MP 8:30. Mass at 9 (Said), 10 (Sung), 11 (Sol), Sol. Ev, Ser &
B 5. M-F: Mass at 12:15 & 6:20; MP 8:30, Noonday Office 12; EP
6. Sat: Mass at 12:15, EP 5. C 11:30-12, 4-5 & by appointment

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Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.
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Daily Morning Prayer 8:45; H Eu 12:10

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5th Ave. & 53rd St. (212) 757-7013
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. Joseph
E. Griesedieck, c; the Rev. Robert H. Stafford, asst
Sun H 8, 9, 11. Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30. Sat
Eu 10:30

SARATOGA SPRINGS, NY

BETHESDA Washington at Broadway (518) 584-5980
The Rev. Thomas T. Parke, r
Masses Sun: 6:30, 8 & 10 H/A

UTICA, NY

GRACE CHURCH Genesee at Elizabeth
The Rev. James M. Jensen, r; the Rev. Edwin G. Molnar, assoc;
Sister Elizabeth, SSM, pastoral ass't.
Sun H Eu 8 & 10:30 (Sung). Tues-Fri 12:10, Wed 7:30

ASHEVILLE, NC

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

ST. MARY'S CHURCH (Grove Park)

(828) 254-5836
337 Charlotte St. at Macon mail@stmarysashville.org
Sun Masses 5:30 (Sat vigil) 8 (Low) & 11 (Sung), Sun MP at
7:45; Daily EP 5:15, Mass 5:30; C Sat 4. Rosary Sat 4:45

SAND SPRINGS, OK

ST. MATTHEW'S (West of Tulsa) 601 N. Lake Dr.
The Rev. L. Clark L. Shackelford
Masses: Sun 8 & 10:30 Christian Ed. 9:30

PHILADELPHIA, PA

CHURCH OF THE ANNUNCIATION, B.V.M.
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Sun Mass 9 (Low), 11 (High). Thurs 10 (Low)

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Sun 7:30 MP; 8 & 10:30 H Eu; 9:15 Sunday School; 10:30
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Mass and Unction 9:30 & Th 7; Sat 10 (11 Confessional). Tradi-
tional Prayer Book Services. All welcome!

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

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION
218 Ashley Ave (843) 722-2024
Sun Mass 8 (Low) 10:30 (Solemn High)

GREENVILLE, SC

CHRIST CHURCH 10 N. Church St. (downtown) (864) 271-8773
www.cccgs.org
The Rev. Dr. Robert S. Dannels, r; the Rev. Virginia H. Mon-
roe; the Rev. Nicholas M. Beasley; the Rev. Dena S. Bearl;
the Rev. Chris Ditzenberger

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459
61 Baskervill Dr.
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Sun 8:30, 10:45 Thurs 10:30 H Eu w/healing

RAPID CITY, SD

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The Rev. David A. Cameron r
H Eu Sun 8 & 10, Wed 10 (H Eu & Healing)

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The Rev. Peter J. Whalen, r
Sun H Eu 8 & 10 (June, July, & August)

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The Rev. Ned F. Bowersox, r 700 S. Upper Broadway
The Rev. Frank E. Fuller, asst www.cotgs.org
The Rev. Margarita Arroyo, c
Sun 8, 9 & 11:15. Weekdays as anno

DALLAS, TX

INCARNATION 3966 McKinney Ave.
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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. M/Thurs H Eu 12 noon. Tues/Fri
H Eu 7, Wed H Eu w/healing 12 noon; Sat MP 8, 8:15 H Eu,
Reconciliation of Penitents 9-10. (214) 521-5101

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Rev. Kenneth R. Dimmick; the Rev. Ed Gomez; the Rev.
Mary A. Royes.
Sun Eu 7:45, 9, 10:15, 11, 6; Ch S 10, 5 Contemp. Youth Serv.;
Tues Noon Eu in Spanish; Wkday Services; Sat 6 Taize Eu.

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the Rev. Betty Gaston, d
Sun Eu 8, 9, 11 Wed. 5:15 Thurs Eu/Healing 10

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www.Emmanuel-sa.org
The Rev. John H. Loving, r; the Rev. Michael A. Smith, assoc
r; the Rev. Robert B. Hedges, past assoc; the Rev. Kathryn
Lind, d
Sun Eu 8, 10:30. Ch S 9:15. Wed Eu 5:30. Th 12 YPF. Sun 5:30

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hecusa@cheqnet.net
The Rev. Bruce N. Gardner, r
Sun Eu 8 (Said) 10:15 (Sung)

MILWAUKEE, WI

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Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

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Hsieh, Taiwanese ministry; the Rev. George Hobson, canon
theologian, the Rev. Sharon Gracen, canon pastor
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in Chi-
nese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F; 12:30 H
Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

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