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**MANUSCRIPTS AND PHOTOGRAPHS:** THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.  
THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

**SUBSCRIPTION RATES:** \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.08 Canadian per year. All other foreign, \$24.96 per year.  
**POSTMASTER:** Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

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

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Volume 224 Number 22

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

## THIS WEEK

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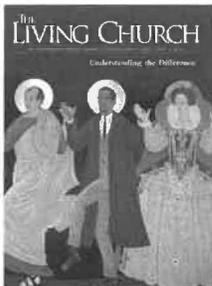
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### On the Cover (and above)

The Dancing Saints, an original mural by icon painter Mark Dukes at St. Gregory of Nyssa Church in San Francisco, includes the theologian Origen (left), Malcolm X, and Queen Elizabeth I. When complete, 90 public figures chosen by congregation members will be led by Christ. Among the important moments in history represented in the mural is the U.S. Civil Rights Movement [p.11]. Additional information can be found at the church website: <http://www.saintgregorys.org/icons/>.  
Photos by David Sanger

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## SUNDAY'S READINGS

### 'If You Love Me ...'

... *Keep my commandments. (John 14:15)*

#### The Third Sunday of Pentecost, June 2, 2002

Deut. 11:18-21,26-28; Psalm 31 or 31:1-5,19-24; Rom. 3:21-25a,28; Matt. 7:21-27

All the lessons today deal with the law, but each puts the law in a different setting.

Deuteronomy sends the message that the law is not only "holy, just, and good" (Rom. 7:12), the law was given by God so he could display his perfect ways through the lives of his children. As they incorporate his ways into their lives, they find the way to his life. They are to see, work, ponder, discuss, and walk in his ways (v.18). By this they will be blessed.

This blessing and the curse become self-fulfilling prophesies. Those who live according to them will find that God has touched them through their living in his ways. Their lives reflect the glory of his love and his tenderness. As for those who do not follow the law, they reap the rewards of refusing God's ways, of rebelling against the laws of heaven, of choosing their own paths.

Paul is addressing a different issue in the third chapter of Romans. In this setting, the law represents cultural or religious expectations found in the Jewish culture of that day. The question was, "Must a new convert observe these works of the law in addition to faith in the risen Christ?" Paul's response needs to cover two things. First, no sinful person can obey these, even the Roman Christians. Second, how could anything add to the completeness of

the cross for our perfect atonement?

If the context of Romans is legalism, then the issue in Matthew is the opposite — antinomianism. "Not everyone will enter the kingdom of heaven" (7:21) — not even those who have stories of extraordinary works of God.

The target of Jesus' warning is unexpected and deserves a close look. The reprimand goes to those who use the right language, do remarkable exorcisms, perform miracles, and give prophesies. Sounds pretty spiritual, doesn't it?

And maybe the person is. The warning is to those who do those things and are a bit fast and loose with doing the clear will of his Father in heaven. To be known for performing miracles does not excuse the person from conforming his or her life to the way God expects us to live.

The point of the lessons is, "If you love me, keep my commandments." No one is off the hook. The laws of heaven, the will of his Father, are constructed with our deepest good in mind. As we follow and incorporate them in our lives, we are blessed in the best meaning of the word. We find that our lives are given the deeper dimensions of peace, joy, and hope. And he shows to the watching world that he is the only one who can give life and give it abundantly.

#### Look It Up

What are some of the commandments that Jesus tells us to observe?  
(John 13:34)

#### Think About It

Are there equivalent laws that we unofficially impose on newcomers?  
Are there reasons we quietly hold for letting us be exempt from obedience?

#### Next Sunday Pentecost 3

Hosea 5:15—6:6; Psalm 50 or Psalm 50: 7-15; Rom. 4:13-18; Matt. 9:9-13

# Sentence Modified: Instead of Deposed, Bishop Jones Is Suspended for Five Years

A Court of Review of the Trial of a Bishop has ruled that a lower court did not abuse its discretion in finding the former Bishop of Montana, the Rt. Rev. Charles I. Jones III, guilty of immorality and conduct unbecoming a member of the clergy. The lower court did, however, commit error in basing its sentencing decision on immaterial evidence and erroneous conclusions of law.



Bishop Jones

"The church must carefully guard its pastoral mission to promote justice, peace and love," the review court wrote in its conclusion. "By the same token, a sentence to be appro-

priate must be based upon facts properly before the court. A sentence based on allegations or facts beyond the scope of the court's proper inquiry would be as erroneous and harmful as no sentence at all."

Based on the appeals court finding, Bishop Jones' original sentence of deposition has been modified to a five-year suspension on condition that he undergo additional psychological and medical counseling both at the start of the five-year suspension and at its conclusion. He must also pay the church a mutually agreed-upon sum as reimbursement for expenses that the church paid to the victim for extensive psychotherapy. Before the suspension takes effect, the Most Rev. Frank T. Griswold III, Presiding

Bishop, must pronounce sentence, according to canon law.

Bishop Jones, who wrote and submitted his own appeal briefs without the assistance of a lawyer, said the decision to modify the original sentence had brought a measure of justice and closure to a long ordeal.

In 1993, a female parishioner at the Kentucky church where Bishop Jones was vicar prior to his 1986 election in Montana alleged an abusive relationship had occurred. Bishop Jones admitted guilt and agreed to undergo treatment during a medical leave of absence from the diocese. Neither this nor a subsequent review of the incident in 1997 constituted a trial, the court ruled.

In determining the original sentence, the Court of Review said the lower court erred by taking into account evidence which was beyond the scope of the original presentment and also by engaging in speculation about future conduct.

In a number of affidavits received by the lower court, members of the Diocese of Montana alleged that Bishop Jones had committed non-sexual abuses of power in recent years. The appeals court said that having people in the diocese upset with the leadership performance of the bishop is not a violation of the canons. The court reserved its strongest criticism of the lower court for basing its sentence in part on speculation about future conduct.

"It was error and an abuse of discretion for the lower court to have relied, even in part, upon speculation in the determination of the appropriate sentence. The extent of the error is exacerbated by the fact that the speculation as to future conduct is not based on any factual evidence of present condition relative to sexual misconduct or exploitation," the appeals court ruled.

## Connecticut Priest Arrested

A Connecticut priest is free on bail after he was arrested May 5 in West Hartford on child neglect and narcotics charges.

Police allege that the Rev. Donald J. Hannan III dropped off his two daughters, ages 5 and 7, at a local playground. The police became involved after they were summoned by a parent who was alarmed that the girls had no adult supervision. While police were trying to track down Fr. Hannan, he allegedly returned and dropped off his 10-year-old son nearby.

Police told *The Hartford Courant* that four hours had elapsed by the time he returned to retrieve the children. Fr. Hannan was arrested on three counts of risk of injury to a child. During a subsequent search of his car, police found a small amount of crack cocaine. A hearing was scheduled in Hartford Superior court for May 16. Richard Brown, a Hartford lawyer representing Fr. Hannan, told the *Courant* on May 8

that his client will plead not guilty.

From 1987 through March 2001 Fr. Hannan was rector of Grace Church in nearby Windsor. During his tenure the congregation became more involved in community service and Fr. Hannan became well respected as a passionate community leader, especially about issues involving children.

He resigned rather abruptly, according to senior warden Barry Loucks, in March 2001, about two months after his wife, Katherine, filed for divorce. Since that time he has been unemployed, although he remains a priest in the Diocese of Connecticut.

"His arrest and the charges against him are of deep concern and we offer all the pastoral resources of the diocese to him and his family," said the Rt. Rev. Andrew D. Smith, Bishop of Connecticut, in a written statement. "The diocese is conducting an appropriate review of the situation in accordance with church canons and diocesan policy."



# Conferences Work to End Middle East Violence

*Meetings in Canada and Egypt produce statements of reconciliation and negotiation.*

The council of Associated Parishes for Liturgy and Mission (APLM) has issued a statement critical of the response of the United States and its allies to the events of September 11. The council met in British Columbia, Canada, "to witness and learn from the struggle for reconciliation between Native and non-Native peoples in the Anglican Church of Canada."

The statement compares the reactions to 9/11, the Canadian church's 19th-century dealings with First Nations people, and responses to "the escalation of conflict between the Israeli and Palestinian peoples."

In the statement, the council "calls upon our churches to reclaim our Paschal legacy" and upon "all faithful people to make the daily and difficult choice for nonviolence and peacemaking action." It "call[s] upon our churches to be advocates and agents of justice" and further, "to end our unreflective collaboration with governments ... We call upon all Christians to eschew 'holy war,' and we invite peacemakers everywhere to join this disavowal."

The document can be read on the website [www.associated-parishes.org](http://www.associated-parishes.org).

Associated Parishes was formed in 1946 primarily "to restore the Eucharist as the main service on Sunday."

Meanwhile, discussions have continued regarding another statement, the Alexandria Declaration, issued in Alexandria, Egypt, in January.

"In the Name of God who is Almighty, Merciful and Compassionate, we, who have gathered as religious leaders from the Muslim, Christian and Jewish communities, pray for true peace in Jerusalem and the Holy Land, and declare our commitment to ending the

violence and bloodshed that denies the right to life and dignity," the statement begins.

The second paragraph addresses the current strife in the Holy Land:

"According to our faith traditions, killing innocents in the name of God is

dral, England, and an Israeli government minister. Coventry is home to the International Centre for Reconciliation and the Community of the Cross of Nails. The Very Rev. James Diamond, dean of Christ Church Cathedral, Cincinnati, Ohio, and president of the Community of the Cross of Nails, U.S.A., was present at the January meeting and a subsequent March gathering in Jerusalem. In attendance were members of the Knesset and of the Palestinian cabinet, representatives of the Greek, Latin, Armenian and Melkite patriarchs, and the Anglican Bishop of Jerusalem, the Sephardi chief rabbi and the chief justice of the Sharia courts.

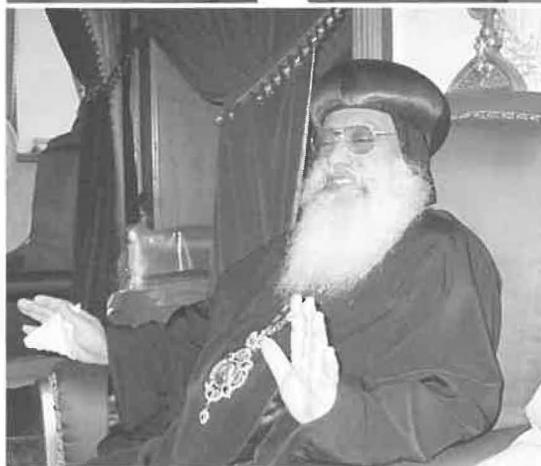
The basic question of the conflict in Palestine was reframed. "The meeting asked, 'What would the conflict look like as a religions conflict?' The line between religion and politics is a thin one" in that part of the world, Dean Diamond said. "This is about two parties at war, and a third party in between." He said the Christians of both Israel and Palestine are caught in the middle.

The Rev. Canon Andrew White, of Coventry Cathedral, wrote in a Sunday Times article, "When leaders of both sides suggested the Archbishop [of Canterbury] could play a part in the peace process, we put together a proposal...Telephone calls went backwards and forwards to Yasser Arafat and Ariel Sharon..."

The Statement can be read at [www.christchurchcincinnati.org](http://www.christchurchcincinnati.org).

"The point is not who is committing the greater acts of terrorism," Dean Diamond said. "The point is how do we stop the violence. Our plan is to get back together. We need to keep talking."

When the Episcopal Church's House of Bishops met in March, 79 bishops signed a statement affirming the Alexandria Declaration.



**Top:** One of the Rabbinitic representatives speaks with the Latin Patriarch Michel Sabbah.

**Bottom:** Archbishop Dr. Anba Abraham of the Coptic Orthodox Church.

Photos by James A. Diamond

a desecration of his Holy Name, and defames religion on the world. The violence in the Holy Land is an evil which must be opposed by all people of good faith."

The seeds of the extraordinary meeting took root during a conversation between a canon of Coventry Cath-

# Pakistani Christians in a 'Delicate Position'

A democratically elected prime minister is overthrown by the military and civil law is replaced by a self-appointed military governor. Normally such news would be met with disapproval by Christians, but in October 1999, when the Chairman of the Joint Chief of Staffs Committee, Gen. Pervez Musharraf, named himself chief executive



Pervez Musharraf

in a bloodless coup, many of Pakistan's Christian minority rejoiced.

"He restored our schools which had been nationalized in 1992," said the Rt. Rev. Alexander John Malik, Bishop of Lahore in the Church of Pakistan. "The government has been very supportive (of the Christian minority.)"

The Diocese of Lahore, founded in 1877, with 200,000 baptized members, is the largest and oldest among the nine which comprise what is currently one of the Anglican Communion's most volatile provinces. Bishop Malik, the senior prelate, was in the United States

recently to attend a meeting of the International Bible Study. He spoke briefly with TLC.

"We are in a very delicate position at the moment," Bishop Malik said. "In Islam politics and religion go together. Most [Pakistanis] think all Americans are Christians. They think that by hurting Christians they are hurting Americans."

In addition to a potentially volatile political environment, the situation for the Church of Pakistan is further complicated by the fact that it has been without a primate (the title in Pakistan is moderator), since 1998. The Church of Pakistan was created in 1970 when Anglicans, Methodists, Lutherans and several other protestant denominations merged. The Archbishop of Canterbury has authorized Bishop Malik to perform a number of the ecclesiastical functions, such as consecrations and ordinations, normally reserved for the moderator.

"We are in a sort of constitutional impasse at the moment," he said. "This is partly to be blamed on the combined

denominations, some of whom still do not fully understand the role of a bishop within the church, but we will find a constitutional solution. This is part of our growing pains."

Bishop Malik believes that reform of Pakistan's educational system is essential if the country is to be successful in its attempts to modernize. Students currently pay tuition to attend public schools. In a country where annual per capita income is estimated to be less than \$2,000, even minimal tuition fees are out of reach for many of the 40 percent of the population that falls below the poverty line. Schools run by religious institution — primarily Islamic, but also Christian and others — attempt to meet the needs of those who otherwise could not afford an education. The problem is that a number of the Islamic schools are financed by individuals and groups seeking the violent establishment of a fundamentalist Islamic state.

"The Madrassas," Bishop Malik said, "they are the worst."

## Former Supreme Court Justice White Interred in Denver

Representatives from the highest reaches of the United States judicial system gathered at St. John's Cathedral, Denver, Colo., April 20 to pay respects to former Supreme Court Justice Byron R. White.

"We have come to this great cathedral of the West to pray to God for one of the West's greatest sons and to give thanks for a long life so well and fully lived," said the Very Rev. Peter Eaton, dean, in his homily to the congregation of 700. "One of the persistent legends of the West is the legend of the outlaw. But it is one of the noble truths of the West that we have given to our nation some of its most distinguished framers and interpreters and

enforcers of the law. In that noble company of Western lawmen, Byron White has held a secure place for over 40 years."

Five of the nine current members of the Supreme Court — Stephen Breyer, Antonin Scalia, David Souter, John Paul Stevens and Clarence Thomas — were joined by among others Sen. Edward Kennedy (D-Mass.), U.S. Solicitor General Ted Olson, and numerous former law clerks who entered the cathedral two by two in the order of years in which they had served.

Justice White, who died April 15 in Denver at age 84 from complications of pneumonia, was the last living justice who served during an era from 1953 to 1969 when the court was in

the vanguard on a number of civil rights decisions, including an end to racial segregation and enforcement of due process for criminal defendants.

"The judge now appears before the judge of all, and I wonder what that meeting might be like," Dean Eaton said. "The earthly judge will no doubt expect from his heavenly judge the same close scrutiny for which Byron was known in life, and, like the good, independently-minded Westerner that he was, Byron will know how to take the rough with the smooth."

A long-time member of the Episcopal Church, Justice White and his wife, Marion Stearns, chose St. John's as their home parish after the couple returned to Colorado from Washington, D.C., several years ago. Following the service, his remains were interred at All Souls' Walk, the cathedral columbarium.



Justice White

## Sexuality Resolutions Adopted Peacefully

For the first time in 24 years, two resolutions on human sexuality were adopted by convention in the Diocese of Maryland without intense and sometimes rancorous debate.

The main resolution was submitted by a special committee on human sexuality that held "sacred conversations" around the diocese for months. It admits that "no clear consensus has emerged," but calls for "a period of active discernment" to "obtain a clearer sense of God's presence (in these) complex issues." The resolution also called for more study of General Convention resolution D039 which calls for more "conversation" and Resolution 2000-5 of the diocesan convention two years ago encouraging the "open participation of the church's lesbian and gay members in its corporate life."

The second resolution called for more "enhanced" dialogue on the issue and for more parishes to identify themselves as "welcoming and affirming congregations."

In 1978, the first formal committee report on sexuality, including remarriage after divorce, ordination of women, and the acceptance of homosexual persons in the life of the church, was presented to the Maryland convention. The reaction was so strong then that some delegates questioned whether to accept it for discussion and a vote, said the Rev. P. Kingsley Smith, diocesan historiographer.

This year convention tradition was broken when clergy and lay delegates were seated randomly. All were encouraged to share information about parish successes and to celebrate one another's differences.

"Our differences have become barriers," said guest speaker, the Rt. Rev. Charles F. Duvall "Racism, classism, you name it, we've got it," the retired Bishop of the Central Gulf Coast said. Only the "richness of the folklore of our brothers and sisters ... and the love we have for one another will erase all the ... 'isms' so we can

rejoice to be together in the Lord."

Another adopted resolution calls for a special commission to create a program of "information and awareness" that would help prevent youth suicides. Youth members of the diocese argued that suicide is the third leading cause of death of young people 15-24, behind accidents and homicide.

Diocesan Bishop Robert W. Ihloff and Bishop Suffragan John L. Rabb said they are excited about the many "special ministries" throughout the diocese, but are worried about a shortage of "resources and resource sharing."

"We need to be flexible, pliable and ready for adventure," said Bishop Ihloff, "and to free ourselves from selfish parochialism."

*Val Hymes*

## Model for Growth

In a special convention May 4, the Rt. Rev. William E. Swing, Bishop of **California**, exhorted his diocese to enlarge "the tent" by adopting "Jubilate Deo" as a diocesan program.

"We are a people on mission," he said, in calling on the diocese to adopt the program which includes projects of mission, evangelism and ministry.

The ambitious program calls for:

- Growing new congregations.
- Creating a new diocesan operation for congregational development.
- Creating a new ministry development department to help congregations empower, train and celebrate the baptismal ministries of all members.
- Supporting the youth ministry academy and the Center for Faith Formation.
- Supporting the ministry development and ordination model initiated by the Latino Commission.

Pan-Pacific and other groups were encouraged to "explore, adapt and work with this model" which calls for local identification and training for candidates for holy orders.

"Jubilate Deo" also includes endorsement of a \$6 million capital



*Richard Snyder photo*

Bishop Swing (right) confers with Hugo Videla, translator for the Jubilate Deo convention.

campaign for Episcopal Charities. The bishop noted that much of that amount already has been pledged.

The proposal before the convention, Bishop Swing said, was a resolution in principle. Details and costs still "have to be put together." Bishop Swing said he anticipates that details will be available for the regular diocesan convention in October.

After workshops were held to explain the new plan, delegates reassembled to consider the resolution. The Rev. Nedi Moore noted that under convention rules, no amendments to the resolution would be considered. She asked the bishop if there would be "repercussions" if the resolution were voted down.

The bishop noted that the project was a product of several years of work at clergy conferences and diocesan conventions.

The resolution was adopted by a nearly unanimous voice vote.

*Dick Snyder*

## Corrections:

An item in the Briefly section [TLC, May 12] reported that Bishop Peter J. Lee of Virginia said he would not censor a talk by Princeton scholar Elaine Pagels because he is not "a censor of unorthodoxy and guarantor of tradition." Bishop Lee reports that he did not identify the lecture by Ms. Pagels when he wrote in his diocesan newspaper about how he viewed the best way to guarantee the authenticity of orthodox faith.

The article about nominations for bishop coadjutor in the Diocese of Texas referred to nominees being chosen by a nominating committee [TLC, May 12]. The candidates were identified in a self-selecting process.

# Not Short on Questions

No matter how much I read or study or experience, I always find myself short in the knowledge department. That's why I have to keep asking questions. Like the following:

Does anyone besides me have trouble pronouncing King Artaxerxes?

Isn't the 20/20 program about 20 years overdue?

Does anyone else find it strange that "Midnight Mass" for Christmas usually begins at 10:30 or 11 p.m.?

If same-sex blessings are not intended to be marriages, then why do clergy list them as marriages in the *Episcopal Clerical Directory*?

Whatever became of hell?

Why don't more congregations realize the importance of having a website?

Aren't many Episcopalians referring to "Easter Week" when they really mean "Holy Week?"

Isn't the discovery of Compline one of the better things to happen in the church during the past decade?

Can someone explain to me why the church is so anxious to purge itself of traditionalists?

Is there anything more annoying than having someone's cellphone ring during the Eucharist?

Is it my imagination or are church members beginning to have a greater interest in religious communities?

Is anyone actually looking forward to the next General Convention?

Whatever became of Ascension Day?

Quick, can anyone name the organization which succeeded the Presiding Bishop's Fund for World Relief?

Is there a good reason why so many start-up congregations have unusual names?

With Lutherans now in the full communion fold, can the Presbyterians be far behind?

Aren't we getting just a bit carried away with these labyrinths?

Isn't an accused member of the clergy guilty until proven innocent under the Title IV canons?

Is anything more boring than a deanery meeting?

If Colossians 3:18 is OK for the Daily Office lectionary, why is it omitted from the eucharistic lectionary?

Is there a particular reason why all of a sudden people are referring to Episcopal church buildings as "sanctuaries?"

If Anglican primates decide to impose some sort of disciplinary action on the Episcopal Church, would any Episcopalians care?

Is it my imagination, or is Rite I being phased out?

Has there ever been a search committee that didn't place a high priority on youth ministry?

Whatever became of the Rogation Days?

Wouldn't our churches be more appealing to visitors if we took better care of the grounds?

Aren't most Episcopalians still confused over what the word "mission" means?

Isn't the 20/20 program more about church growth than evangelism?

Why do people get such enjoyment out of finding an error in TLC?

Aren't you amazed when you find a church office without an answering machine or voicemail?

Will the next General Convention be the one to produce the "line-in-the-sand" issue we've heard about for years?

Aren't college chaplaincies more important now than ever?

Is it really necessary for some clergy to preach for a half hour or more?

Aren't the retired clergy an underused resource in most of the church?

Is there a more moving experience in the church than the Maundy Thursday liturgy?

When our theological seminaries publish informational brochures, shouldn't there be at least some mention of God?

Shouldn't the Episcopal Church expect some fallout from the scandal in the Roman Catholic Church?

Isn't it only a matter of time before we declare that belief in the ordination of women is a requirement for membership in the Episcopal Church?

Whatever became of the SWEEP program?

Aren't we nearing the end of denominational loyalty?

Can you imagine how the church would be changed if only 10 percent of our people tithed?

Is there a piece of scripture more difficult to swallow than Matthew 12:31?



Aren't we getting just a bit carried away with these labyrinths?

## *Did You Know...*

**The Diocese of Kootenay in the Anglican Church of Canada has set a 10-year term for its bishops.**

## *Quote of the Week*

**Author Frederica Mathewes-Green on observing Orthodox Pascha five weeks after Western Easter: "... it's strange to do it when the rest of the world has already said, 'Hooray! It's Easter! Have some ham!'"**

## Summer Travel

Among the pleasures of traveling can be visits to churches in other places. Worshiping with a congregation in a resort community, in a large city, or almost any place where Christians gather can be a rewarding experience. Though the calendar does not reflect it, the Memorial Day weekend marks the beginning of the summer season in many places. That often means vacations. In some parts of the

To help travelers find a church, we offer an expanded list of churches in our directory during the summer months.



country, summer chapels will be operating once again. Longtime friends greet one another and prepare for an influx of visitors. Churches

near major tourist attractions will be preparing to offer a welcome to travelers.

We urge readers to attend a church while on vacation. To help travelers find a parish, we offer an expanded list of churches in our directory during the summer months. This paid advertising is by no means comprehensive, but rather it is reflective of what might be available to vacationers. Churches listed in this magazine do so in an attempt to attract visitors, and they extend hospitality to guests. Travelers are urged to check the Church Directory before leaving on vacation, and to watch for the familiar blue and white Episcopal Church signs as they journey. We hope your visits to other churches will be positive experiences.

## A Growing Commitment

We are hearing a great deal these days about church growth. The 20/20 initiative, prompted by General Convention, has given the matter national attention. It has been a topic of interest for local congregations for some time. While the national program to double church attendance by 2020 heats up, many parish churches and missions continue their efforts at church growth. Whatever numbers one uses — attendance, communicants, baptized members — there is no denying that the church has lost a large portion of its membership during the past 30-35 years. While some Episcopalians have been content to sit idly and engage in hand-wringing

While some Episcopalians have been content to sit idly and engage in hand-wringing complaining during that period, some churches have taken it upon themselves to do something about the problem.

complaining during that period, some churches have taken it upon themselves to do something about the problem.

We are happy to note there are growing congregations in all parts of the church. Many of them are in parts of the country where the population is increasing rapidly, but others are located in areas where growth and the economy may be stagnant. In some of those churches, the numbers are up, no matter what criteria are used.

In other places, growth may be measured more personally. In those congregations, growth is being calculated by the number of persons brought to Christ. Personal spiritual development may be given a higher priority than statistics.

Should we be concerned about numbers? Indeed we should. Church members are called to make disciples, and one of the ways to measure whether we are fulfilling that mission is through statistics. Admittedly, whatever set of numbers might be used to measure church growth, they are subject to various interpretations. Attendance, the measurement of the 20/20 program, probably will provide the most accurate reading of how the church is doing. (This also might be the time to standardize methods of counting.)

We hope churches will take seriously the matter of church growth, even if their numbers are down, or if they are located in a declining neighborhood or a depressed part of the country. Some creative ministries have brought such congregations to life in recent years, and serious study of those examples could prove beneficial. By committing to growth now, our congregations can take a major step toward helping the church meet its biggest challenge.

# Understanding the Difference

*Let us cleave to the gospel, thanking and admiring the heroes and ideals that have moved us in our day, but not worshiping them.*

By Daniel W. Muth

Roughly a century and a half before our Lord's incarnation, there arose in Israel a renewal movement that met with stunning success in aiding the spiritual life of God's people and improving their political lot. It played a central role in removing the "desolating sacrilege" of a pagan statue from the temple and delivering the Israelites from pagan tyranny. It extended the worship of God from the Jewish temple to the Jewish home. Its adherents instructed countless youngsters in his self-revelation and service. Following the destruction of the temple in 70 A.D., this movement would point the way for Judaism for all subsequent centuries. However, as is the wont of such movements, it had in a relatively few decades ossified to the point that our Lord, during his earthly ministry, could accurately say of certain of its adherents that they "teach as doctrines of God the precepts of men."

This movement, of course, is Phariseism. On the whole, I wouldn't call it a bad thing that the term has become a byword among good Christians. Given the prominence of individual Pharisees in the crucifixion of our Lord, along with his frequently harsh words for many of them, it is entirely appropriate that we hold their name in low regard. Indeed, use of the term for any group of Christians is rightly considered derogatory, even inflammatory. Yet it should not be forgotten that, initially at least, the movement was a striking political and cultic success. To this day, the Pharisees are fondly remembered by many modern Jews as great reformers, which, by and large, they were.

Throughout the history of the church,

movements of reform have sprouted, succeeded, and then hardened into a narrowed and narrowing faith, neglectful of the full riches of the gospel. The Benedictines, the Franciscans, the great reformers of the 15th century, the Tractarians, and many others have each in turn brought new life to the church, inflaming the embers of Christian devotion and refreshing the wellsprings of Christian witness. Yet many in turn ossified to some extent, as did the Pharisees of old, into a sad garble of "smelly little orthodoxies," serving at their best as weapons to wield against fellow Christians, and at their extreme became flatly idolatrous.

In our day, the most spectacular spiritual and cultural success belongs to the Civil Rights Movement. It has produced a sea change not only in the way Christians think and deal with each other and their God, but has impacted all of life in those parts of the world traditionally identified as Christian. Its political success is unquestionable. The structures and expectations of this society are utterly different than they were a generation ago. The term "racist" has become a byword, less desirable even than "Pharisee." The American Church has done more than integrate. She has renewed herself in the gospel call to openness and inclusion. Her ministry to the poor and despised is revived and strongly emphasized. Her tendency toward comfortable compromise with the wealthy and powerful is placed in healthy check.

True to form, however, we are increasingly seeing that, as in so many other cases, the means are becoming the end. The understandings, definitions, paradigms, and assumptions of many in the

Throughout the history of the church, movements of reform have sprouted, succeeded, and then hardened into a narrowed and narrowing faith, neglectful of the full riches of the gospel.



Queen Elizabeth I



Miriam, sister of Moses



Origen

When the goals of the movement become more important than those of the gospel, or are simply equated with them, then a stilted, truncated version of Christianity begins to masquerade as the real thing — and may even attempt to replace it.

church are increasingly those not of scripture, nor the Great Christian Tradition, but of the Civil Rights Movement. God's actions in scripture and his leading of his church over the centuries are increasingly judged, on the basis not of what he reveals as his definition of justice, but on the term as latter-day Americans define it. The historic church is reckoned as wrong about slavery, sodomy, corporal punishment, the ordination of women, etc., not because she has failed in devotion or obedience to God, but rather because she does not meet the standards of the Civil Rights Movement and its daughter projects, particularly feminism and the homosexual rights movement.

Far too many Christians among us are less concerned with learning and passing on what the church has always believed and taught, than with being tolerant, civil and inclusive. Fine things all, but not a one of them is central to the gospel as revealed in Jesus Christ. I applaud and respect those who are dedicated to extending political freedoms, equitable treatment, tolerance, and respect to their fellow mortals. I do not necessarily recognize them as fellow Christians, however. Something more clearly is needed.

The goals of the Civil Rights Movement are not equivalent to those of the gospel, and when and if they diverge from that gospel, it is the duty of Christians to resist them.

I regretfully suggest that we are approaching that point. Traditional Christianity has treated such concepts as peace, justice, freedom and love as not existing of their own accord or for their own sakes, but as gifts and creatures of the living God. He defines them. He gifts mankind with them. And he has freely chosen to do so through the agency of holy scripture and the Spirit's guidance of his church over the last 2,000 years. To judge the actions of Christians against such God-given standards is entirely right and necessary. To equate God's standards with those of the Civil Rights

Movement, in some cases replacing the former with the latter, smacks of idolatry.

And here, ultimately, is where the wayward renewal movement lands. When the goals of the movement become more important than those of the gospel, or are simply equated with them, then a stilted, truncated version of Christianity begins to masquerade as the real thing — and may even attempt to replace it. This, I think, is happening as traditional Christian virtues are replaced by tolerance and the traditional deadly sins are replaced by the sundry "isms."

This is not to say, of course, that the Civil Rights Movement is to be rejected, or that Christians have always and everywhere been right about slavery, monarchy, and the like; but only that modern understandings of such things, as is the case of those of every era, must find their place within the capacious wings of traditional Christianity. I think the issue

**The goals of the Civil Rights Movement are not equivalent to those of the gospel and when and if they diverge from that gospel, it is the duty of Christians to resist them.**



Malcolm X

here is the age-old one of separating eternal verities from temporal necessities. The definitions and understandings of the Civil Rights Movement neither replace nor sum up all that is good in Christianity. Rather, it is the response of particular Christians at a particular time and place to particular problems of that time and place. As the time slips away, so the movement must change or even be found no longer necessary. Such is clearly not the case with the eternal gospel of the living God, which stands in counterpoint to and judgment of all human institutions. Let us cleave to that gospel thanking and admiring the heroes and ideals that have moved us in our day, but not worshipping them. □

*Daniel W. Muth is a member of Christ Church, Port Republic, Md.*

# Challenge to the Church

I am impressed by the perception and insight of David James in his Viewpoint article [TLC, May 5]. His analysis of the gulf between our church and males effectively challenges the Episcopal Church to review its evangelistic and discipling strategies as we plan for the "20/20" growth initiative. Sexism in either direction breaks the baptismal vow to "...renounce the evil powers of this world which corrupt and destroy the creatures of God..."

Among Episcopal leaders I cannot think of someone who has done more work to bring men to Christ than the Rev. John W. Yates II of Falls Church, Va. His tireless efforts include writing such books as *How a Man Prays for His Family* (Bethany House, 1996), which challenges every Christian male to be an interceding priest for his loved ones. In his own parish, he meets weekly with a group of young men to disciple them and pray with them. His passion is to call American men to what he calls "godly manliness." By that he means a maleness disciplined by the will of the Father and accountable to other godly men.

I pray that David James' Viewpoint may stir the church to look for leaders, like John Yates, with a heart to win men to Christ.

*(The Rev.) D. Lorne Coyle  
Trinity Church  
Vero Beach, Fla.*

The Viewpoint commentary by the Rev. David C. James is right on track. Men do seem to have been left out of the rush to offer a specific ministry to almost every other segment of the Episcopal Church.

I would like to acquaint your readers with a solution that has had a profound effect on some Episcopal men in southeastern Pennsylvania. We call it The Gathering of Men. It was started more than 10 years ago by the Rev. Lewis Hartman Mills when he was an associate at St. David's Church, Radnor. He died this year but his memory lives on in the good work achieved in The Gathering of Men. I was a member of the St. David's group until recently when along with another group member and our rector, the Rev. John G. Tampa, we helped establish a second group at St. Peter's Church in the Great Valley.

In the business world what we do in GOM would be called networking, except we deal with feelings, not ideas or solutions, and advice is never offered. My sense is that women have been doing what we're doing since the beginning of time. Perhaps that's why they seem to cope so well. Since being involved with The Gathering of Men, I've learned much more about myself and I have grown spiritually. I've also found that by being involved with others dealing with issues as signif-

icant as their own mortality, or maybe just the more average career and family trials, has helped me realize that my own problems are not so unique.

David James got it right when he wrote that men generally don't cope well on their own with the trials of life. When we open ourselves up and learn how to express our feelings on more worldly issues, we also open ourselves up to God.

*Jim Diedrich  
Radnor, Pa.*

## It's Not Doctrine

Bishop Shippo [TLC, April 28] accurately points out that in Roman Catholicism celibacy is a "rule in the Latin Church" and a "policy."

Implicit is the truth that celibacy is not immutable doctrine within the Roman Church. It is merely a matter of "discipline" within its Western rite(s). There are married former Anglican clergy, and married former Reformed Church clergy (especially in Holland) serving as priests in the Roman Catholic Church. These men are exceptions to the rules in the "Western" portion of the Roman Church. Perhaps more important is the continuous history of married priests in the Eastern rites of the Roman Church. These priests are not married on the basis of

**Sexism in either direction breaks the baptismal vow to "... renounce the evil powers of this world which corrupt and destroy the creatures of God ..."**



being granted exceptions, they are within the historical norms and the doctrine of marriage being a sacrament — based on the grace (gift) of God. Unfortunately, the strong Roman teaching of the rule has misled some people into believing that celibacy is doctrine.

(The Rev.) John Rawlinson  
St. James/Santiago Church  
Oakland, Calif.

## Great Deception

For a considerable amount of time, the following situation has weighed heavily on my mind. During the past year, the vicar of the Episcopal Mission of Saint Bernardo in Ibarra, Ecuador, resigned. Recently, Bishop Neptali Larrea assigned a deacon to the mission to be in charge. From the outset, this deacon has been viewed by the people as a priest and addressed as "Father" because no other presentation was made by the bishop as to the deacon's status.

On one Sunday when I attended, I witnessed a most disturbing situation. When the moment of the great prayer of consecration arrived, the deacon, to my surprise, "consecrated" the bread and wine, pronouncing the words of consecration as does any priest. He then distributed communion to the people who received it in faith as the body and blood of Christ. I abstained from receiving as, according to the tradition of the Episcopal Church, a deacon does not have this faculty. I felt that there was a great deception for the faithful present.

I expressed my concern to the deacon, who replied that the bishop told him that he was in charge and could function in all capacities. He also explained that in his seminary classes his teacher taught that a deacon could celebrate the complete liturgy only omitting the sign of the cross over the elements of bread and wine. I find it sad that a deacon could not reason for himself that this faculty of consecration comes only with ordination. Does this not seem to imply that this diocese is not in communion with the rest of the Anglican Communion?

When a group of concerned clergy presented the situation to the office of the Presiding Bishop, an e-mail response

replied, "Peace." As members of the church, we asked Bishop Larrea to help us to understand, and we were told that he didn't give permission for what is occurring. Where do we find the truth and justification?

(The Rev.) Marco Mejia  
Ibarra, Ecuador

## Immense Influence

I thoroughly enjoyed the article, "Monastic Life, Episcopal Style" [TLC, May 12]. However, as a longtime associate of the Society of St. John the Evangelist, I was disturbed by the omission of any reference in the article to this order. As the first community for men established after the Reformation, its founder, Fr. Richard Meaux Benson, had an immense influence on the Anglican religious communities which have continued to develop since then.

(The Rev.) William  
C. Houghton  
The Woodlands,  
Texas



In response to the article on monastic life by Dede Bruns, I am profoundly shocked that Holy Cross Abbey,

founded 1847 by Bishop Levi S. Ives in Valle Crucis, N.C., was not mentioned. Although it existed only two years, Br. William West Skiles served as missionary to the local people and maintained his vows for life.

The monastery's existence as the first since Reformation times is documented in many publications, including TLC. The work of Holy Cross Abbey and Brother Skiles continue at Church of the Holy Cross, Valle Crucis Conference Center, and St. John the Baptist Church. Notably St. John's Church was founded by Br. Skiles and has reopened this summer.

Internal consistency of your publication ought to be maintained by recognizing these historic claims because of the fact they were published in TLC.

(The Rev.) John C. Zellner  
Church of the Holy Cross  
Valle Crucis, N.C.

*The article by Ms. Bruns was not intended to be a comprehensive history of monasticism in the Episcopal Church, but rather a glimpse at monastic life. Ed.*

## Women Christian Mystics Speak to Our Times

Edited by David B. Perrin, O.M.I.  
Sheed & Ward. Pp. 209. \$16.95 paper.

The 11 women scholars whose essays comprise this book examine the spiritual lives of mystics through the lens of feminist spirituality, psychology and historical and social contexts.

Part I provides an overview of medieval women mystics and their contribution to our times. For example, Ellen Ross, in "Visions of Spirit," describes medieval women mystics "as public heralds and living embodiments of the Divine ..." and delineates how contemporary spirituality can draw on their spiritual practices and wisdom.

Part II's opening essay, by Jane McAvoy, examines the "fruitfulness of Christian suffering" in the life of Catherine of Siena and the challenge that her spiritual instruction in *The Dialogue* presents to women today. Julian of Norwich is the subject of two quite different essays. Ann Astell's moving essay brings together her understanding of Julian's doctrine of prayer and the near-death experience of a friend.

In the final essay, Wendy M. Wright focuses on Elizabeth Ann Seton, whose "acquiescence to the Will of God" clearly places her among other mystics, even though her dates, 1774-1821, place her well beyond other mystics.

## The Friendship of Women

### A Spiritual Tradition

By Joan Chittister, O.S.B.  
Icons by Marcie Bircher  
Sheed & Ward and Benetvision.  
Pp. 68. \$17.95 paper.

## Rediscovering Friendship

### Awakening to the Promise and Power of Women's Friendships

By Elisabeth Moltmann-Wendel  
Fortress. Pp. 127. \$15 paper.

These two volumes address a common subject, the friendship of women, from quite distinct perspectives.

Sr. Joan Chittister's small book lends itself to a meditative reading. Marie Bircher's icons enhance that use as well. Each chapter opens with a brief reflection on a particular characteristic of friendship and then pres-

ents a biblical woman exemplifying that quality. The author draws on such women as Lydia, whose role is "to lead us beyond herself"; Martha of Bethany, who tells us that women have their own truth to tell the world and that truth gives women a new sense of worth; Elizabeth, who offers encouragement, support, unfailing understanding; and Anne, who opens the way to growth and fulfillment for another. This small volume warrants serious reflection.

Elisabeth Moltmann-Wendel, German theologian and writer, sees friendships to be of increasing significance as family connectedness diminishes. The book's opening chapter traces the biblical basis of friend and friendship from Abraham and Moses through Wisdom literature where "God is a friend of life" and into a development of the various New Testament usages of the terms "friend" and "friendship."

In succeeding chapters, the author explores questions around early Christianity's ideas of friendship and sets forth her belief that celebrating the Eucharist as a friendship meal would restore to it a vitality, a sense of intimacy and of freedom while not forgetting the reality of Jesus' self-surrender for the well-being of his friends. Just as Jesus' meals with others both satisfied and gave pleasure, so we need to find a way through the communion meal to "taste and see how friendly God is." The author challenges the traditional understanding of sin in the face of the biblical promise of friendship with God.

Elisabeth Moltmann-Wendel, in her chapter "My Body—My Friend" develops her thesis that women must come to trust their own bodies and find new wholeness in them and at the same time become friends with the earth and thus meet new challenges. The writer does not claim that friendships are easy, but she does maintain that they can break down the barriers and separations and open us to know "the secret power of God's earth." Her final words in this articulate, searching work are "Women, my friends, wake up!"

Joyce M. Glover  
Richmond, Va.

## Praying with the Celtic Saints, Prophets, Martyrs, and Poets

By June Skinner Sawyers  
Sheed & Ward. \$14.95. Pp. 208.  
ISBN 1-58051-094-9

This lovely little book features short entries describing the lives, temptations, insights, and struggles of not only Celtic saints but also Celtic prophets, martyrs and poets. Each selection is preceded by a quotation from or about the featured person and concludes with a thought to ponder. When appropriate, each entry is accompanied by a descriptive listing of significant sacred sites, museums, or other important landmarks. From Patrick and Columba to Seamus Heaney and William Butler Yeats, it is timeless and timely, practical and wise. It is an excellent spiritual guide for use throughout the year and to take along on a pilgrimage when visiting Scotland, Ireland and England.

(The Rev.) Marlyne Seymour  
Elkhorn, Wis.

## To Hear Celestial Harmonies

### Essays on the Witness of James DeKoven and The DeKoven Center

Edited by Robert Boak Slocum  
and Travis Talmadge Du Priest  
Pp. 105 paper. \$12 (includes shipping)  
ISBN 0-88028-237-1

This short, but rich, book gives not only a biography of James DeKoven but also a description of the events which have led, in the last 150 years, to the present day DeKoven Center, a vibrant gathering place welcoming those seeking a time of peace and renewal.

DeKoven is remembered for his efforts to reposition the mystical and the sacramental within a Christianity which, affected by the Enlightenment, had become overly rational and sterile. He was not approved by the Episcopal Church of his time. However, much of what he proposed has now become standard liturgical practice, and enlivens our services.

Besides being a good read, the significant history relayed in *Celestial Harmonies* earns it a place in the library of any Episcopal church.

Sally Campbell  
Cold Spring Harbor, N.Y.

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## PEOPLE & PLACES

### Appointments

The Rev. **Joseph Scott Baker** is rector of St. Andrew's, 7 Faulkner St., Ayer, MA 01432

The Rev. **Anthony Dinoto** is vicar of St. Andrew's, 254 Broad St., Danielson, CT 06329.

### Ordinations

#### Deacons

**Central Florida** — **Carolyn Kirk Biggs**, assistant rector, Grace Church, 4110 S Ridgewood Ave., Port Orange, FL 32127; **Scott Ronald Fleischer**, **James William Lively**.

**Fort Worth** — **Timothy Matkin**, All Saints', 5001 Crestline Rd., Fort Worth, TX 76107.

**Newark** — **Helen Othelia C. Harper**, **Laura Rice Matarazzo**, **Margaret Kathleen Otterburn**, **James Victor Petroccione**, **Ellen Margaret Sloan**, **Margaret Tuttle**, **Dean Alan Weber**.

**Northwestern Pennsylvania** — **Donald L. Baxter, Jr.**, St. Stephen's, 1070 Dutch Rd., Fairview, PA 16415; **Matthew W. Ryan**, Emmanuel, 136 E Fourth St., Emporium, PA 15834.

#### Priests

**Central Florida** — **Karen Egerton**.

**New York** — **Carol Murphy Hubbard**.

**Western North Carolina** — **Arlene Lukas**.

**Gary Miles Smith**, assistant, St. Mary's, 337 Charlotte St., Asheville, NC 28801.

### Resignations

The Rev. **Edward A. Baggett**, as rector of St. John's, Corsicana, TX.

The Rev. **Reid Hensarling**, as rector of Redeemer, Germantown, TN.

The Rev. **Lee Lowery**, as rector of Resurrection, Centerville, UT.

### Retirements

The Rev. **Harold C. Johnson, Jr.**, as rector of St. Francis on the Hill, El Paso, TX; add. 527 Pike Ave., Canon City, CO 81212.

The Rev. **Charles Mason**, as rector of Grace, Muncie, IN.

### Deaths

The Rev. **Loren Harmon Bush**, retired priest of the Diocese of Eastern Oregon, died Feb. 22. He was 83.

Born in Boise, ID, he was a graduate of the University of Oregon and Church Divinity School of the Pacific. He was ordained deacon in 1956 and priest in 1957, then he served a number of churches in the dioceses of Oregon and Eastern Oregon, most recently as priest-in-charge of Good Shepherd, Sandy, Fr. Bush was a chaplain to the Order of St. Luke and the Brotherhood of St. Andrew, and for a time he was a chaplain to the deaf ministry at All Saints', Portland. He is survived by his wife, Shirley, a son, a daughter, 10 grandchildren, five-great-grandchildren and a brother.

Next week...

Parish Administration Issue

# 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.

## CATACHUMENATE

**Gifts of God** catechumenate, by Patricia Swift. Eight-week course considers Old and New Testaments, Episcopal Church, sacraments, prayer book, parish and ministries, life as gifts. For confirmation and renewal in adult education and church groups. 56 pp. paper spiral bound, \$5.00. Phone: (954) 942-5887. Fax (954) 942-5763. Available in English, French, or Spanish.

## POSITIONS OFFERED

**FULL-TIME ORGANIST/DIRECTOR OF MUSIC:** For the Episcopal Church of the Good Samaritan, a parish of about 1,000 in Corvallis, Oregon, home of Oregon State University, a fine local symphony orchestra, and numerous cultural opportunities. Musical assets include a 37-rank Casavant organ, 1962/1969; Steinway and A.B. Chase grand pianos; Kawai upright piano; 3-octave Malmrk handbell set. Duties include playing the organ at most services; directing the adult choir; overseeing 3 children's choirs and bell choir; managing an on-site concert series; and other music outreach programs. Rector, staff and communicants are supportive of the music program. The right candidate will be knowledgeable in matters of liturgy and the Anglican tradition. Must have bachelor's degree or equivalent in music performance; five years experience leading choirs, preferably in a church; and excellent people skills. Prefer Masters in organ performance and choral directing. Competitive salary commensurate with experience, plus benefits. Send resume by **June 14** to **Music Director Search Committee, Church of the Good Samaritan, 333 NW 35th St., Corvallis, OR 97330**. If possible, enclose recording of a church service in which you played and directed.

**DIRECTOR OF MUSIC:** Church of the Holy Comforter seeks a full time Director of Music with responsibility for the ministry of music beginning January 2003. Duties include: organist for all liturgies (generally Holy Eucharist, but also including Evensong, weddings and funerals, etc.) (The organ is 1964 Aeolian Skinner, 2 manuals, 25 ranks.); choirmaster of two adult choirs (actively recruiting lay volunteers and securing paid professional section leaders); supervisor of Director of Children's Choirs (two choirs); staff liaison with the Director of Community Life providing leadership for music in our atriums and pre-school; staff member working with a team of eleven lay professionals and clergy strengthening our faith community; and parishioner active in the life of the parish. DOM will receive day-to-day supervision from the senior associate rector under the overall direction of the rector. Compensation is commensurate with AGO standards. A written letter of agreement will be provided. Interested persons are to send a letter of application and resume to: **Rector, Church of the Holy Comforter, 222 Kenilworth Avenue, Kenilworth, Illinois 60043**. Interviews and audition to be arranged.

**YOUTH MINISTRY DIRECTOR:** Parish (1700+ communicants) offers full-time position with benefits to an experienced person (bachelor's degree & Anglican background preferred) with solid references. Responsibilities include direction and supervision of middle and senior EYC. Growth and expansion of program are priorities. Resumes and references by **June 15** to: **YM Search Committee, St. Luke's Episcopal Church, 8833 Goodwood, Baton Rouge, LA, 70809**.

## 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](http://www.peterandpaul.org).

**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**.

**FULL-TIME RECTOR:** Parish of 175 families, in suburban Syracuse, NY, seeks rector eager to provide ministry to parishioners whose priorities are worship, music, spiritual development and outreach. Members, including many business, academic and professional people, maintain a strong commitment to youth ministry and education. The parish actively promotes the visual and performing arts, as well as the study of contemporary developments in science and society. Parishioners participate in inner city housing rehabilitation and refugee resettlement. Paid staff includes administrative assistant, music director and parish missionary, and director of Christian education. Rectory available. Please direct inquiries to: **Dr. Terrance O'Brien, Saint David's Episcopal Church, P.O. Box 261, DeWitt, NY 13214** E-mail: [stdavids@dreamscape.com](mailto:stdavids@dreamscape.com).

**ORGANIST/CHOIRMASTER:** Adult choir and children's choir program. A congregation of 200 families. Zimmer Tracker Organ. If you'd like to be our part-time organist/choirmaster, please send your resume to our Search Committee at **Christ Episcopal Church P.O. Box 4162, Martinsville, VA 24115**.

**RECTOR:** Small, Bible-based renewal parish in NW New Jersey seeks a rector a priest with a healing vocation who is willing to be a partner in ministry to parishioners. Please send letter of interest and resumé with CDO profile to **Search Committee, Christ Episcopal Church, 369 Sand Shore Road, Budd Lake, NJ 07828**.

**DIRECTOR OF CHRISTIAN EDUCATION:** Episcopal Church of the Holy Communion seeks full-time Director of Christian Education to develop and oversee adult, youth and children's education programs. Competitive salary plus benefits, depending on qualifications. Minimum qualifications: appropriate academic credentials plus three years experience. Send CV, 3 references and philosophy statement of Christian education to: **Erika Smith, Parish Administrator, 7401 Delmar Ave, St. Louis, MO 63130**. E-mail: [rbaker@holychommunion.net](mailto:rbaker@holychommunion.net).

**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](mailto:K5Balogh@cs.com) Call (901) 794-9850.

To place an ad,  
call **Tom Parker**  
at **414-276-5420**  
ext. 16

# CLASSIFIEDS

## POSITIONS OFFERED

**PART-TIME RECTOR:** St. Mark's Episcopal Church, Woodbine, GA, a quiet country town near the Atlantic coast between Brunswick, GA, and Jacksonville, FL. St. Mark's is a small, rural church with a beautiful historic sanctuary and a friendly, family-oriented congregation. We seek a vicar to lead worship, counsel parishioners, encourage growth, and expand community outreach. Address inquiries to **Clark Heath, 674 Plantation Point Road, Woodbine GA 31569**, Phone: (912) 576-1162, E-mail: [cwheath@tds.net](mailto:cwheath@tds.net).

**DIRECTOR OF YOUTH MINISTRY AND CHRISTIAN EDUCATION:** We are an established and growing congregation seeking a director of youth ministry and Christian Education. Our goal is to establish and build exceptional children and teen programs to prepare our young people, and assist our families, in their lives as faithful disciples of Jesus Christ. Candidates must possess organizational skills for program development, and the interpersonal skills necessary for working with children and adults. Experience in youth ministry and Christian education is important, but we will consider all applications. For information or to apply, please write: **The Rev. William Ortt, Christ Episcopal Church, St. Peter's Parish, 111 South Harrison Street, Easton, MD 21601** E-mail: [frortt@goeaston.net](mailto:frortt@goeaston.net).

**RECTOR:** St. James's Church, West Hartford Center, is seeking a dynamic rector who will lead a thriving program-sized parish to develop our full capabilities as a church. We are a Eucharistically-centered church with a strong emphasis on outreach and a tradition of excellence in music. We have a love for the traditional but the courage to try something new. We are characterized by a strong commitment to proportional giving led by parishioners experienced in stewardship. St. James's is an active congregation consisting of professionals and academics in a thriving suburban community with New England charm. Our new rector will have the skill to preach to all levels and will have a heart for youth ministry. Send inquiries to: **Search Committee, St. James's Church, 19 Walden Street, West Hartford, CT 06107**. Website: [www.stjameswh.org](http://www.stjameswh.org).

**ASSISTANT RECTOR:** Historic Aquia Church, located in the growing community of Stafford, Virginia, is seeking an assistant who has a deep personal relationship with Christ, passion in his/her faith, enthusiasm, sense of humor, and an Anglican understanding of the roles of scripture, tradition and reason. This individual should have sufficient confidence and self-dependence upon God to minister with minimum supervision. Duties, shared with the rector, include celebrating (historical and contemporary worship), pastoral ministry, ministry development, Christian education and spiritual formation, office administration and youth ministry. Duties of the position include the Pastoral Response Team and the Evangelism and New Members' Ministry, small group ministries, spiritual gifts discernment, and retreat planning. It is hoped that the assistant will become a partner of the rector and laity in all aspects of ministry and life at Aquia, and will have the opportunity to spiritually and vocationally respond to God's call to him/her. Interested persons should send a letter, CDO Profile and resume to the **Rev. Cuthbert Mandell at Aquia Church, P.O. Box 275, Stafford, VA 22555-0275**. For more information, please see our website: [www.aquiachurch.com](http://www.aquiachurch.com).

**FULL-TIME RECTOR:** Church of the Good Shepherd (Episcopal) West Springfield, MA. Members of this long-established, medium-sized parish seek a person who is devoted to Christian education for all age groups, is committed to pastoral care, spiritual leadership, and desires the opportunity to increase parish membership through community building and evangelism. We desire a person with gifts of spiritual preaching and teaching, a heart for youth ministry and leadership development. If you feel the Lord calling you, please submit your resume to: **Rich Berryman, Search Committee Chairman, Church of the Good Shepherd, 214 Elm Street, PO Box 483, West Springfield, MA 01090**, or by E-mail to: [rberryman@attbi.com](mailto:rberryman@attbi.com).

## 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](mailto:getong@optonline.net).

**DIRECTOR OF COMMUNICATIONS AND EVANGELISM:** St. Alban's Parish, a large (1700+member) Episcopal Church located in Washington, D.C. (next to the Washington Cathedral) is seeking an experienced church publications and communications professional to join our staff. The Director of Communications and Evangelism supervises the development of the editorial content, graphic design, and layout of all parish communications. These communications include a bi-monthly newsletter, annual parish program book, and weekly Sunday bulletins, as well as pamphlets and brochures for newcomers, advertising materials, and our parish web page. The Director of Communications and Evangelism is also responsible for providing leadership and support to the congregation as we seek to share our faith with one another and the wider community. The ideal candidate would be a highly creative, committed person of faith, a team player with a sense of humor, and a people person! Writing and computer skills are a must. Salary negotiable, commensurate with experience. Send cover letter and resume to: **St. Alban's Parish, Satterlee Hall, 3001 Wisconsin Ave. NW, Washington, DC 20016**, Fax to (202)363-6828. E-mail: [jobsearch@st-albans-parish.org](mailto:jobsearch@st-albans-parish.org).

**PART-TIME ASSOCIATE RECTOR:** We are a growing and financially stable congregation seeking a priest on a part-time basis to assist the rector in providing pastoral care, Christian education and formation, and with worship services. The associate will work in tandem with the rector and in conjunction with the on-going and developing ministries of the parish. There would be little administrative responsibility. We seek candidates with strong interpersonal skills and a passion for teaching and preaching. Responsibilities include pastoral calling, assisting with adult Christian education, celebrating and preaching three services at least one Sunday a month, as well as vacation relief. Interest in assisting with social and economic justice ministry programs would be a positive factor in our consideration. We anticipate this will be a very flexible 15-20-hour a week commitment. For information: **The Rev. William Ortt, Christ Church - St. Peter's Parish, 111 South Harrison Street, Easton, MD 21601**, E-mail: [frortt@goeaston.net](mailto:frortt@goeaston.net).

**RECTOR:** St. Mary's Episcopal Church located in rural Northwest Tennessee approximately 80 miles north of Memphis, Tennessee, is in search of a rector. St. Mary's is a small congregation of 130 members in good spiritual and financial health, and proud of the leadership role it has played in addressing quality of life issues in Dyersburg and surrounding communities. The parish seeks a dynamic individual to support community outreach, the growth of its program for youth, and increased opportunities for adult education as well as demonstrate a strong commitment to pastoral care. Salary and benefits are very competitive. Resumes may be sent to the attention of: **Search Committee, St. Mary's Episcopal Church, 108 North King Street, Dyersburg, TN 38024**. E-mail to: [Dburgstmarys@aol.com](mailto:Dburgstmarys@aol.com).

## POSITIONS OFFERED

**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](mailto:fbyrd@educ.org) (803) 771 7800.

**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. H. David Wilson at All Saints' Church, 338 E. Lyman Avenue, Winter Park, FL 32789**. For more information about All Saints' see [www.allsaintswp.com](http://www.allsaintswp.com).

**RECTOR:** We are seeking a rector. Are you seeking a life with: Genuine personal relationships with your congregation? Opportunities to expand existing ministries or develop meaningful new ministries in cooperation with an engaged laity and access to substantial funding possibilities? A chance to work in a community where you can make a genuine contribution? The stability of a long-term parish with an ample endowment? Opportunities to practice your preaching gifts in a meaningful setting? The peace of a small, historic community, combined with world class arts, architecture and culture within a block of your home, yet a full range of big city amenities within an easy half-hour drive? If this speaks to your heart, contact us at: **St Stephen's Episcopal Church, P.O. Box 173, New Harmony, IN 47631** E-mail: [bmumford@evansville.net](mailto:bmumford@evansville.net), PH: (812) 851-3288. Website: [www.saintstephens-church.org](http://www.saintstephens-church.org).

## 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.

## TRAVEL

**THE ENGLISH PARISH CHURCH**, a feast to the eye. Group tours to superb cathedral cities, splendid country homes, and magnificent parish churches. For information: **Limewalk Tours, 888-580-9255**, email: [Limewalk@sover.net](mailto:Limewalk@sover.net).

## VOCATIONS

**GOD IS CALLING MANY!** Could He be calling you? Explore the possibility with a new Order of Lay Brothers, not living in community, dedicated to a life of prayer and service combining the contemplative and the active, within a traditional expression of the religious life in the modern world. Open to Episcopal laymen, both single and married. For more information write: **The Order of Saint Joseph, 604 Orleans Street, Natchez, MS 39120**.

## WANTED

**HYMNALS:** Wanted-125 to 150 1940 hymnals. Contact **Neil Criste-Troutman, St. Peter's Episcopal Church, (908) 689-1019**.



# Summer CHURCH DIRECTORY



## PHOENIX, AZ

**ALL SAINTS' CHURCH & SCHOOL** 6300 N. Central Ave.  
www.allssaints.org email: cblack@allssaints.org  
(602) 279-5539 Fax: (602) 279-1429 Zip Code: 85012  
Fr. Lierle, interim r; Bishop Burrill, Bp-in-Res; Fr. Monson,  
assoc.; Fr. Mitchell, assoc.; T. Davidson, dcn; Dr. Plotkin,  
Rabbi-in-Res; S. Youngs, Dir. Mus; J. Sprague, Yth; K. John-  
stone, 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

## HOLLYWOOD, CA

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

## ASPEN, CO

**CHRIST CHURCH** (970) 925-3278  
Corner 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  
www.stgabriels.org (303) 771-1063  
Sun H Eu 8 & 10:15 Wed 9; MP Mon 9, Fri 7

## CRIPPLE CREEK, CO

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

## ESTES PARK, CO

**ST. BARTHOLOMEW'S** 880 MacGregor Ave.  
The Rev. M. Paul Garrett (970) 586-4504  
Sun Eu 8 & 10:30; Wed H Eu 5:30 Thurs MP/H Eu 9  
Sat 5:30 H Eu (June — Aug)

## 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 Eu 8, 10. Daily Eu 12 noon

## WILMINGTON, DE

**CHRIST CHURCH CHRISTIANA HUNDRED**  
www.christchurchde.org (for directions) (302) 655-3379  
The Rev. John Martin, r, the Rev. Mary Duvall, the Rev.  
Chuck Weiss, assist, Sr. Barbara Jean Brown, Christian For-  
mation  
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. Hen-  
ninger 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. HVA

## 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 11; Wed HU 12:10; Confessions by appt

## 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

## SARASOTA, FL

**CHURCH OF THE REDEEMER** 222 South Palm Ave (Dwntn)  
The Rev. Frederick A. Robinson, r (941) 955-4263  
Sun Mass 7:30 (Said), 9 & 11 (Sung) H Eu 2 (Spanish); Week-  
days 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 Eu 7:30, 9, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## WEST PALM BEACH, FL

**HOLY TRINITY** 211 Trinity Place (Downtown)  
On the Intracoastal Waterway since 1896 (561) 655-8650  
The Rev. W. Frisby Hendricks III r; The Rev. John W. Tucker,  
The Rev. Howarth L. Lewis, Jr., The Rev. Dr. Raymond A. Lib-  
erti, Canon James E. Rasnick, r-e, The Rev. Grant R. Sherk, p-  
i-r, The Rev. John F. Mangrum, p-i-r, Mace Graham, org-ch  
Sun Eu 8, 10; Thur Eu/healing 10; Fri Eu 12:10; H.D. 9:40 Mat. 10 Eu

## 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

## 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

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)

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

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL**  
125 Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean and r  
Sun Eu 8, 9, 11; Christian Formation 10; Santa Misa 1

## KEOKUK, IA

**ST. JOHN'S** 208 N. 4th St. (319) 524-4672  
The Rev. Bruce D. Blois, r  
Sun Eu 9, Wed 10 (1st Wed of each month), Sat Eu 5 Prayer  
Group Tues 6, Wed 9:15

## TOPEKA, KS

**ST. DAVID'S** 17th & Gage stdavidschurch.com  
3 min. off Interstate 70 (785) 272-5144  
Sun H Eu 8 & 10:30, Sat 5 Wed 5:30 H/A

## MT. DESERT, ME

**ST. MARY'S-BY-THE-SEA: NE Harbor** So. Shore Rd.  
(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, 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  
The Rev. Joel Ives, r; the Rev. Patricia Barrett, assoc.  
Richard Busch, Organist, Choirmaster  
Sun H Eu 8 (Rite I); 10 (Rite II) choir, childcare; W H Eu/HS  
8:30; Sat 5:30

## KANSAS CITY, MO

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

## BILLINGS, MT

**ST. LUKES** 119 N. 33rd St. (406) 252-7186  
HC Sat 5, Sun 8 & 10:15, Wed 12

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland  
1 mile off Strip (702) 735-7655  
H Eu Daily (ex Sat) christissavior@vcvm.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.  
The Rev. J. Carr Holland III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## TEANECK, NJ

**ST. MARK'S** (201) 836-7275  
CELEBRATING GOD'S INCLUSIVE LOVE  
www.stmarksteaneck.org

## CARLSBAD, NM

**GRACE** 508 W. Fox St. (505) 885-6200  
The Rev. Thomas W. Gray, r  
Sun 8:30 & 10:30 (Sung), Wed 10, HD's 5:30 (Sat 10)

## ROSWELL, NM

**ST. THOMAS A' BECKET** 2600 S. Union St.  
The Rev. Robert J. Tally, v  
Sun H Eu 10

## RUIDOSO, NM

**HOLY MOUNT** 121 Mescalero Trail  
The Rev. Canon John W. Penn, r (505) 257-2356  
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

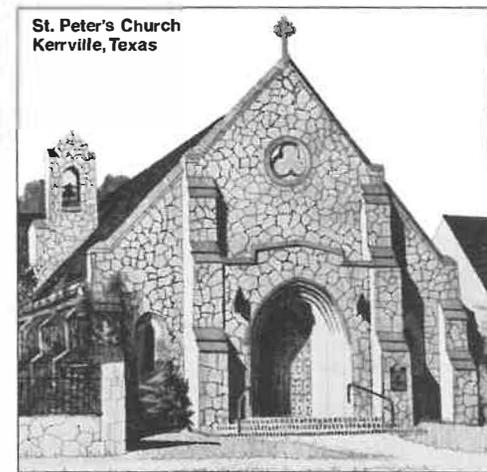
**HOLY TRINITY EPISCOPAL CLUSTER** (631) 475-7406  
**ST. CUTHBERT'S** 18 Magnolia Place, Seldon  
Sun. Mass 9:30

## ST. JOHN THE BAPTIST

33 Railroa Center Moriches  
Sun Mass 8:30

## ST. MARK'S

208 Jamaica Ave. Medford  
Sun Mass 11:00



**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.



## NEW YORK, NY

**ST. BARTHOLOMEW'S**  
(212) 378-0200  
Park Ave. and 51st St.  
www.stbarts.org  
Sun Eu 8, 9 Cho Ev 11, Cho Ev 5, "Come as you are" Eu 7.  
Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on Thurs-  
day" Cho Eu). Sat MP & Eu 10. Church open 365 days 8-8  
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**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036-8591  
www.stmrvirgin.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

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar  
(212) 602-0800 Internet: http://www.trinitywallstreet.org

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
Open Sun 7-4; Mon-Fri 7-6; 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

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

**ST. THOMAS** 5th Ave. & 53rd St.  
www.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, Choral Ev 4. Wkdys MP & Eu 8, Eu 12:10, EP  
& Eu 5:30. Tues and Thurs Choral Ev & Eu 5:30. Choral Eu Wed  
12:10. Sat Eu 10:30

**SARATOGA SPRINGS, NY**  
**BETHESDA** Washington at Broadway  
The Rev. Thomas T. Parke, r (518) 584-5980  
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 asst.  
Sun H Eu 8 & 10:30 (Sung). Tues-Fri 12:10, Wed 7:30

**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

**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** (West of Tulsa)  
**ST. MATTHEW'S** 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.**  
324 Carpenter Lane (19119-3003)  
The Rev. David L. Hopkins r  
Sun Mass 9 (Low), 11 (High). Thurs 10 (Low)

**CHRIST CHURCH** (215) 922-1695  
2nd and Market Streets in Historic Old Philadelphia  
Come visit the Mother Church of American Episcopalians  
www.christchurchphila.org  
Sun 9 & 11; Wed 12 Church open daily 9-5 for visitation

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts. (215) 563-1876  
The Rev. Robert Offerle, CSSS, int  
Sun Mass 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4  
(June through Sept: 8 & 10 (High); Ev, Novena & B 4; Daily: Low  
Mass 7 & 12:10 (Sat 7 & 10); Matins 6:30; Ev & Novena 5:30;  
C Sat 5-6 & by appt

## SELINGSGROVE, PA

**ALL SAINTS** (570) 374-8289  
129 N. Market  
Sun Mass 10. Weekdays as anno

**WHITEHALL, PA** (NORTH OF ALLENTOWN)  
**ST. STEPHEN'S** 3900 Mechanicsville Rd. (610) 435-3901  
The Rev. William H. Ilgenfritz, r; The Rev. Mark W. Lewis, c  
Sun 7:30 MP; 8 & 10:30 H Eu; 9:15 Sunday School; 10:30  
Childcare available. Daily Mass: M/W/F 12:15. Tues Healing  
Mass and Unction 9:30 & Th 7; Sat 10 (11 Confessional). Traditional  
Prayer Book Services. All welcome!

**NEWPORT COUNTY, RI**  
**ST. COLUMBA'S CHAPEL** (401) 849-3431  
The Rev. Alan Neale, r www.stcolumbaschapel.org  
Sun 8 & 10; Midweek studies and services

**PROVIDENCE, RI**  
**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** (843) 722-2024  
218 Ashley Ave  
Sun Mass 8 (Low) 10:30 (Solemn High)

**GREENVILLE, SC**  
**CHRIST CHURCH** 10 N. Church St. (downtown)  
www.ccs.org (864) 271-8773  
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 Baskerville Dr.  
The Rev. Tommy H. Tipton, r  
Sun 8:30, 10:45 Thurs 10:30 H Eu w/healing

**RAPID CITY, SD**  
**EMMANUEL** 717 Quincy St. (605) 342-0909  
(On the way to Mount Rushmore)  
The Rev. David A. Cameron r  
H Eu Sun 8 & 10, Wed 10 (H Eu & Healing)

**NASHVILLE, TN**  
**ST. PHILLIPS** 85 Fairway Dr. (Donalson) (615) 883-4595  
The Rev. Peter J. Whalen, r  
Sun H Eu 8 & 10 (June, July, & August)

**CORPUS CHRISTI, TX**  
**CHURCH OF THE GOOD SHEPHERD** (361) 882-1735  
The Rev. Ned F. Bowersox, r 700 S. Upper Broadway  
The Rev. Frank E. Fuller, asst www.cotgs.org  
The Rev. Margarita Arroyo, c  
Sun 8, 9 & 11:15. Weekdays as anno

**DALLAS, TX**  
**INCARNATION** 3966 McKinney Ave.  
The Rev. Larry P. Smith r; the Rev. Frederick C. Philputt 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. 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

**HOUSTON, TX**  
**PALMER MEMORIAL** 6221 Main Street (77030)  
Across from the Texas Medical Center and Rice University  
www.palmerchurch.org (713) 529-6196 Fax: (713) 529-6178  
The Rev. James W. Nutter, r; the Rev. Samuel R. Todd; the  
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.

**KERRVILLE, TX** (HEART OF THE HILLS) (830) 277-8162  
**ST. PETER'S**  
956 Main (Hwy. 27) at Tivy  
www.ktc.net/stpeters  
Next to the Cailloux City Center for the Performing Arts  
The Rev. Stockton Williams, r; the Rev. Linda Kelly, assoc. r,  
the Rev. Betty Gaston, d  
Sun Eu 8,9,11 Wed. 5:15 Thurs Eu/Healing 10

## SAN ANGELO, TX

**EMMANUEL** 3 S. Randolph Street (Downtown) (915) 653-2446  
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

## RICHMOND COUNTY, VA

THE EPISCOPAL CHURCHES OF RICHMOND COUNTY, VA  
in Virginia's Northern Neck

**NORTH FARNHAM PARISH** FARNHAM  
Established 1683  
Sun 9:30

**ST. JOHN'S IN LUNENBURG PARISH** WARSAW  
Established 1732 (804) 333-4333  
Holy Day celebrations alternate between churches on the  
day.  
The Rev'd Michael Malone, r  
Sun 11:15

**BAYFIELD, WI**  
**CHRIST CHURCH (1870)** 125 N. 3rd St. (715) 779-3401  
The Rev. Dennis Michno, C.S.S.S.  
High Mass Sun 10 Wed Mass 12 Concert Thurs 5

**HAYWARD, WI**  
**ASCENSION** 10612 N. California Ave (715) 634-3283  
hecusa@cheqnet.net  
The Rev. Bruce N. Gardner, r  
Sun Eu 8 (Said) 10:15 (Sung)

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

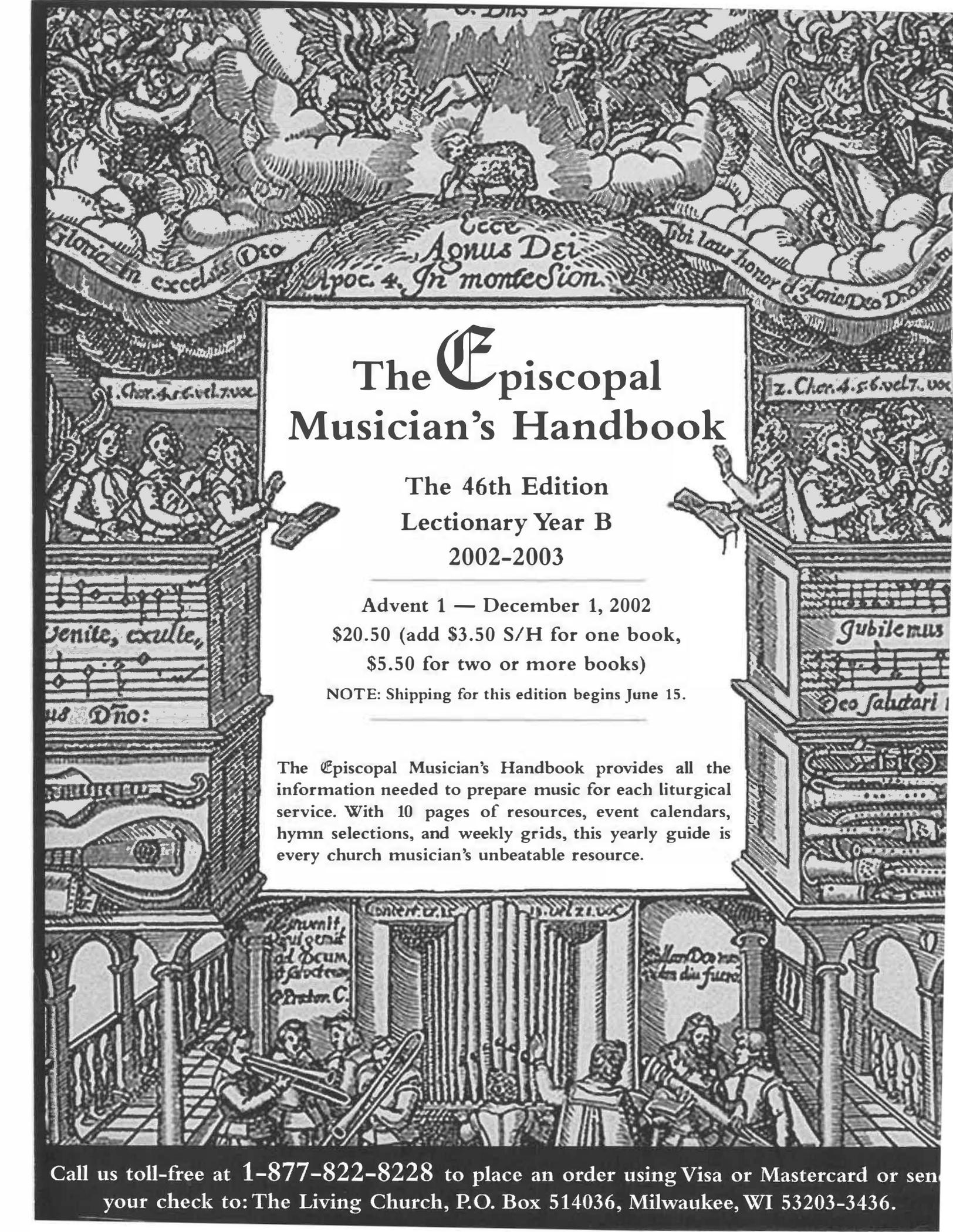
**SPOONER, WI**  
**ST. ALBAN'S (Founded 1895)**  
Corner Elm & Summit Sts.  
The Rev. Alan P. Coudriet, v, the Rev. Leigh F. Waggoner, d,  
The Rev. Fern Penick, d  
Sun Eu 10:30, Thurs 9:30

**PARIS, FRANCE**  
**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00  
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev.  
Bernard Vignot, Francophone ministry the Rev. Nathaniel  
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

**SAN JUAN, PUERTO RICO**  
**ST. JOHN'S CATHEDRAL (English speaking parish)**  
1401 Ponce de Leon, Stop 20 in Santurce (787) 722-3254  
Sun H Eu 8 & 11 (Cho). www.forministry.com

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The Rev. Michael R. Long, rector; the Rev. Sibylle van Dijk,  
d ass't; Canon Richard C. Nevius, r-em; the Rev. Dean  
Underwood, r-em  
Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30.  
Spanish H Eu Sat noon

**LUTHERAN**  
**MOJAVE, CA**  
**HOPE CHURCH** K and Inyo Streets  
The Rev. William R. Hampton, STS  
Sun Eu 10



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