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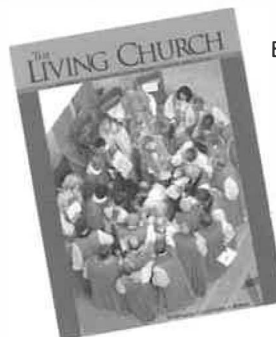
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Bishops lay hands on the Rev. John Bryson Chane to consecrate him as Bishop of Washington, June 1 [p. 7].

Donovan Marks photo

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## SUNDAY'S READINGS

# Is Hell Real?

*'Fear him who can destroy body and soul in hell.'*  
(Matt. 10:28)

### The Fifth Sunday of Pentecost, June 23, 2002

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

Is hell real? We seem to have two answers in today's lessons.

Paul gives what certainly looks like a strong affirmation of the universal salvation of all. That is what he seems to be saying. And Jesus with equal clarity shows that hell is a certainty. What are we to do with this?

Clearly our favorite way to deal with this, judging from references to hell in sermons and articles, is to reach the conclusion, perhaps rather happily, that this is not something we must deal with. This is not a teaching that stirs the pot of Episcopal teaching.

The texts today, at the very least, demand that we address the issue of hell's reality. And the way to approach this is from the texts. We have about as much right to declare our opinion on hell as we have to describe the other side of Mars. Who are we to say? We may want to say, "The God I worship certainly could not send anyone to hell." But on what authority do we thus declare? Our own. Shouldn't we listen to what scripture says?

Paul seems to go out of his way to introduce the concept of "all" in this carefully reasoned passage. Against the universal application come two

arguments. First, it could be said that he is contrasting Gentiles with Jews here, and in that sense the "all" shows both instead of only Jews. Second, in other passages he seems to have a strong sense of hell. These two positions would put him more in line with our Lord's, even with the use of "all."

No such interpretation is needed for the statement of Jesus. The assumption is the reality of hell and that some will be there (10:28). And this comes up in a number of other sayings of his.

What are we to do with a reality that makes us very uncomfortable? One reason for the lack of comfort is the way we hear hell treated by others. We do not want to say anything that would put us with them! And we don't need to. We don't need to speak of hell as others do.

The best way is to let the text speak. If hell is part of the text, how does the text bring it in? That is how we can treat it. Not with a full-blown treatise that goes where we don't need to go. How is it used, what does Jesus say about it, what should we hear in this context? And most important, how can we describe the hope that the God and Father of our Lord Jesus Christ offers?

### Look It Up

Check out ways our Lord referred to eternity without him.

### Think About It

What are our reactions to emphases on hell? How can we deal with hell in other ways?

### Next Sunday Pentecost 6

Isaiah 2:10-17; Psalm 89:1-18 or 89:1-4, 15-18; Rom. 6:3-11; Matt. 10:34-42

# Two Mexican Bishops Asked to Resign

For years many responsible Episcopalians were concerned that a lack of adequate financial controls made the millions of dollars that the church disburses annually overseas vulnerable to theft, and it would appear that in the Anglican Church of Mexico their worst fears have been confirmed.

The Most Rev. Samuel Espinoza, Primate of Mexico and Bishop of Western Mexico, as well as the Rt. Rev. Germán Martínez Márquez, Bishop of Northern Mexico, have been asked to resign after a thorough independent audit of diocesan finances revealed that since at least 1995, as much as two-thirds of all money designated for those two dioceses has been diverted for the bishops' personal use or for that of family members and associates.

"They ran their own corporations," said the Rev. Federico Sierra, treasurer for the Anglican Church of Mexico. "We are still not sure where all the money went."

In addition to less-than-enthusiastic cooperation from the two bishops, recovery of funds is further complicated by historical and accounting anomalies, according to Fr. Sierra.

## Title to Property

According to the Rev. R.J. Smith, a priest in the Diocese of Northern Mexico, after the 1910 Mexican Revolution it became illegal for the church to own property in its own name. For approximately the next 80 years, title to property was often held by the bishop. The law was changed recently, but many diocesan properties in Western and Northern Mexico remain in the name of the two men suspected of abusing their offices. Also, when the Church of Mexico became independent in 1995, it borrowed its constitution and canons from those of the Episcopal Church, in which there are few causes, short of a criminal conviction or abandonment of the faith, for which a bishop can be removed. The other problem for the Church of Mexico is proving that the funds in question were actually misappropriated. According to Fr. Sierra, most of the misappropriated money came from the Episcopal Church in the United States, meaning that the party actually injured is based in another country.

"We have asked them to consult with us," Fr. Sierra said, "but they told us that they don't want to interfere with the internal affairs of another province."

The Rev. Canon Patrick Mauney, director of the Anglican and Global Relations Office at the Epis-

copal Church Center, acknowledged that in the recent past a variety of factors contributed to a decline in the quality of supervision given to overseas mission grants.

"It's very difficult to determine some things unless you are willing to take the time and money to inspect them personally," Canon Mauney said.

After the 1995 financial scandal involving Episcopal Church treasurer Ellen Cooke, a number of Church Center staff positions were eliminated, including the overseas auditor for missions. A replacement was appointed only recently. Even now, Canon Mauney noted, unless the Episcopal Church is willing to fund on-site inspections, an auditor based in New York City is somewhat limited by the quality of information that autonomous provinces are willing and able to provide.

"You don't have the tight controls that used to exist when these provinces were still part of the Episcopal Church," Canon Mauney said. "I think it underlines the complication of monitoring fund transfers between provinces.

"One of the things that is sad about all this is that it may create suspicion about all missionary support. There is a lot of good work going on out there."

This year the five dioceses in the Province of Mexico are due to receive a combined total of \$717,000 from the Episcopal Church. This represents approximately 70 percent of total operating revenue for the Anglican Church of Mexico.

The thread of alleged deceit began to unwind last August when Bishop Martínez decided that the retirement house he was constructing in an exclusive suburb of Monterrey would be impractical. He proposed to the standing committee that the Diocese of Northern Mexico purchase the residence for \$220,000. Of the standing committee members present, only the bishop's son, Jose de Jesus, was in favor. The motion was tabled until November when the diocesan administrator, Adriana Garcia, proposed to the standing committee that it ought also to purchase her parents' Monterrey home for \$245,000. The only real estate purchase the standing committee authorized was \$17,000 for a rectory in Chihuahua.

In January, however, Bishop Martínez asked the Rev. Miguel Angel Cristerna, the president of the

(Continued on next page)

**An independent audit of finances in two dioceses reveals wide misuse of funds since 1995.**

## Misuse Centers on Purchase of Properties

(Continued from previous page)  
standing committee, to sign a letter addressed to the Episcopal Church requesting release of an unspecified amount of money from the Venture in Mission endowment fund. After the letter was signed, the bishop and his administrator then included in the mailing a second page requesting \$465,000 to purchase two rectories. Several concerned priests in the diocese and Glenn Polhemus, a U.S. Episcopalian who has helped construct several churches in the Diocese of Northern Mexico, began to compare notes. By the time of the Northern Mexico diocesan convention in March, they were convinced they had irrefutable evidence that fraud was being committed. They contacted several members of the finance department of the Episcopal Church Center in New York City.

### Funds Frozen

The Church Center moved quickly to place a temporary freeze on all further release of funds to the Province of Mexico, pending completion of a thorough audit, and that is when the widespread abuses in Western and Northern Mexico were revealed.

This was not the first time that Bishop Martínez obtained Venture in Mission funds under false pretenses, if the audit is to be believed. According to Fr. Sierra, members of the audit team inspected several abandoned diocesan properties which had reportedly been improved with endowment money. Practically all of Bishop Martínez' personal and non-church-related business expenses as well as those of his extended family were reimbursed from diocesan money. The average annual clergy salary in the diocese is \$3,600.

In perhaps the most unusual development, the audit investigation also seems to have confirmed rumors that Bishop Martínez had either abandoned the Anglican Communion or indeed never genuinely left the Roman Catholic Church in which he was ordained. On the 30 or so Sundays a year when he does not have an episcopal visitation scheduled, Bishop Martínez reportedly attends Mass at the Roman Catholic cathedral in Monterrey, the same cathedral where all his children were baptized and married. There is no record of Bishop Martínez-Márquez pledging at any time to an Anglican church. Several clergy in the diocese confirmed that Bishop Martínez' wife, Maria, never did convert to Anglicanism and has at times been verbally abusive to the wives of diocesan clergy because they are not part of the "true catholic faith."

Neither diocese apparently ever presented its clergy and lay deputies with any meaningful financial details at diocesan conventions. Apparently no payroll records were found during the audit at either diocesan office.

In Western Mexico, Fr. Sierra said, the amount of money missing is even greater, at least \$1 million. There it appears that Bishop Espinoza obtained large kickbacks from building contractors for work that was never performed and that he also laundered title to diocesan properties, then reinvested the proceeds from the kickbacks and property sales in commercial real estate with clear title in his own name.

Attempts by TLC to obtain a response from the two bishops by telephone, FAX and e-mail have so far been unsuccessful.

*Steve Waring*

(More information is available online at [www.livingchurch.org](http://www.livingchurch.org))

## Rochester Rector Elected Massachusetts Suffragan

The Diocese of Massachusetts has elected as its seventh bishop suffragan the first rector of a New York state church which successfully merged two inner-city parishes, one black, the other white. The Rev. Gayle Elizabeth Harris, rector of St. Luke and St. Simon Cyrene, Rochester, was elected June 1 on the second ballot at a special diocesan convention. The motion to elect by acclamation, made by diocesan priest and fellow candidate the Rev. Gail Davis Morris, was accepted.

The bishop-elect was born in Cleveland

Ballot	1		2	
C = Clergy; L = Laity	C	L	C	L
Needed to Elect	114 141			
Dennis	22	30	2	4
Harris	92	102	125	167
Jackson	57	64	77	72
Morris	35	45	14	21
Rawlins	18	39	7	15



Ms. Harris

and grew up in Chicago. She was ordained deacon in that diocese and priest in the Diocese of Newark. She is a graduate of Church Divinity School of the Pacific, and is a former adjunct professor at Colgate Rochester Divinity School, where she taught Contemporary Anglican Mission and Ministry, what she called "the nuts and bolts of parish ministry ... their last chance to ask a question before going out there."

She was a deputy to General Convention in 1997 and 2000, and has served on the Dean Search Committee for Washington National Cathedral and as member and president of the standing committee of the Diocese of Washington while priest-in-charge of Holy Communion. She is married to the Rev. Peter W. Peters; they have three adult children and a 6-month-old granddaughter.

Pending consents, consecration of the new bishop will take place at Gordon College Chapel, Wenham, Mass., Jan. 18, 2003.

Other candidates were: the Rev. Alan G. Dennis, rector of St. John's, Fairfield, Conn.; the Rev. Paula M. Jackson, rector of Our Savior, Cincinnati, Ohio; the Rev. Gale Davis Morris, rector of Good Shepherd, Acton, Mass.; and the Rev. P. Allister Rawlins, rector of St. George's, the Bronx, N.Y.

## Bishop Chane Says Diocese Will Not Shy Away from Politics

In his consecration as Bishop of Washington before more than 3,000 at Washington National Cathedral on June 1, and during his installation the following day, the Rt. Rev. John Bryson Chane served notice to the world that he will use his cathedra as a bully pulpit for human rights and social justice as well as a national conscience.

"This diocese and the Episcopal Church will be actively engaged in the issues of the day," he said during his installation sermon on June 2. "We will celebrate those great events that lift up the human spirit and the dignity of every American . . . and we will also challenge and seek constructive reforms and changes in policies and legislative decisions that beat down the human spirit of God's people everywhere and demean rather than affirm the dignity of all Americans, both locally and nationally."

As evidence of his passion for inclusion and "differences without division," Bishop Chane's co-consecrators and examiners included the retired Bishop of Newark, the Rt. Rev. John Shelby Spong. Bishop Spong shared the consecration dais with the Rt. Rev. Gethin B. Hughes, Bishop of San Diego. About a year and half ago while Bishop Chane was still dean of St. Paul's Cathedral in San Diego, he reprimanded his bishop from the pulpit for Bishop Hughes' refusal to allow Bishop Spong to preach there. The Rt. Rev. Walter C. Righter, retired Bishop of Iowa and former assistant Bishop of Newark, led the post-communion prayer.

Presiding Bishop Frank T. Griswold, 27 bishops, 11 deans and hundreds of clergy wearing red and white took part in the nearly three-hour-long service. The public was called to worship by cathedral bells, carillon, organ and choral preludes.

On Saturday, Bishop Chane knelt before a circle of 27 bishops, led by the Presiding Bishop as chief consecrator, in the ancient Christian rite of apostolic succession. Following the



Donovan Marks

Bishop Chane at his consecration in Washington.

consecration, he was presented with vestments, a mitre, cope, stole and ring. The crowd cheered and gave the eighth Bishop of Washington a standing ovation that was led by the Very Rev. Nathan D. Baxter, dean of Washington's cathedral.

"A-a-men, A-a-men . . ." he sang. "Oh my. Isn't the spirit of God in this place? Don't you just feel it?"

In his consecration sermon, the

Rev. William Sloane Coffin, outspoken former chaplain at Yale University, called for renewed diligence by the church toward its social gospel responsibilities.

"It is bad religion to deify doctrines and creeds," he said. "While indispensable to religious life, doctrines and creeds are only so as signposts. Love alone is the hitching post. Doctrines, let's not forget, supported slavery and apartheid; some still strive to keep women in their places and gays and lesbians in limbo. Moreover, doctrines can divide, while compassion can only unite. In other words, dear fellow Christians, we religious folk, all our lives, have both to recover tradition and to recover from it."

Bishop Chane defended the church's right to become involved in secular politics.

"As the eighth Bishop of Washington it is also my desire to engage the secular and political leadership of the District of Columbia, the Congress of the United States and those who hold the highest elected and appointed offices of this nation, being very clear that this diocese and the Episcopal Church will be actively engaged in the issues of the day," Bishop Chane said.

Val Hymes

## Bishop Carral-Solar, Retired Texas Assistant, Dies

The Rt. Rev. Anselmo Carral-Solar, 77, retired Assistant Bishop of Texas and sometime Bishop of Guatemala, died June 2 in Miami Beach, Fla., of cancer following a long illness. In recent years he had lived in Surfside, Fla.

Bishop Carral served the Diocese of Texas from 1985 to 1992, when he retired. Previously he had served in Cuba, the Canal Zone and Guatemala. He was a native of Cuba, and graduated from the Instituto de Ciego Avila there and went on to Virginia Theological Seminary, graduating in 1951. He was ordained to the diaconate that year and to the priesthood in 1952. He served for 10 years in Cuba; after

attending the World Council of Churches' assembly in India in 1961, he attempted to return to Cuba, but was denied permission by the Castro regime. He became associate at San Marcos, Ancon, Canal Zone, in 1962, serving there and as chaplain at the University of the Republic until 1973.

He was Bishop of Guatemala from 1973 until 1981, and chair of the Center for Hispanic Ministry in Province 7 from 1982 to 1985. In recent years he was bishop-in-residence at All Souls', Miami Beach.

He is survived by his wife, Berta, two daughters, Bertica and Vivian, and three grandchildren.

# A TLC Interview with ARCHBISHOP

**T**he Most Rev. George L. Carey does not know who the next Archbishop of Canterbury will be, but he probably already has a pretty good idea how that person will spend most of his time.

Archbishop Carey had been the Bishop of Bath and Wells for less than three years in 1990 when he was named the successor to the see of St. Augustine and first among commoners in the United Kingdom. Even he admitted to being somewhat surprised by the selection.

During the past 12 years, the Anglican Communion and the Church of England have undergone profound changes. The Communion has grown most rapidly in Africa, parts of South America and Asia, and many of those members now believe they can teach as well as learn from the West. Archbishop Carey believes this new trend calls for more mutual accountability among Communion partners, and he has devoted a considerable amount of his time as Archbishop of Canterbury to international issues. Domestically, he attempted to reverse declining membership and finances with innovative evangelism. He also demonstrated flexibility in helping to pave the way for women to be ordained as priests.

In May, Archbishop Carey was the guest of honor at a service of dedication and thanksgiving on the 25th anniversary of the founding of Trinity Episcopal School for Ministry in Ambridge, Pa. As his October retirement looms closer, Archbishop Carey has become more open and specific about some of the personal principles which have guided his public ministry. He was candid about a number of personal principles in an interview conducted by news editor Steve Waring.

**Q:** *If you could sum up your ordained ministry, what would you say were the guiding principles, the core beliefs, upon which you relied?*

**A:** I only wanted to do one thing when I was ordained and that was to serve faithfully as a parish priest. To my surprise I became a theological teacher and a theological principal, a bishop and then an archbishop. I didn't want any of those things. I was never ambitious for myself, but only for the gospel that I had committed to. I think those who are prepared to take God at his word and maintain the unity of the church will find that God is faithful. He will be with them.

**Q:** *During your time as archbishop, the primates have gone from meeting once every two*

*years to meeting every year, and then in the last couple of years there has been some talk of moving members of the Communion closer together, some sort of standardizing of canons.*

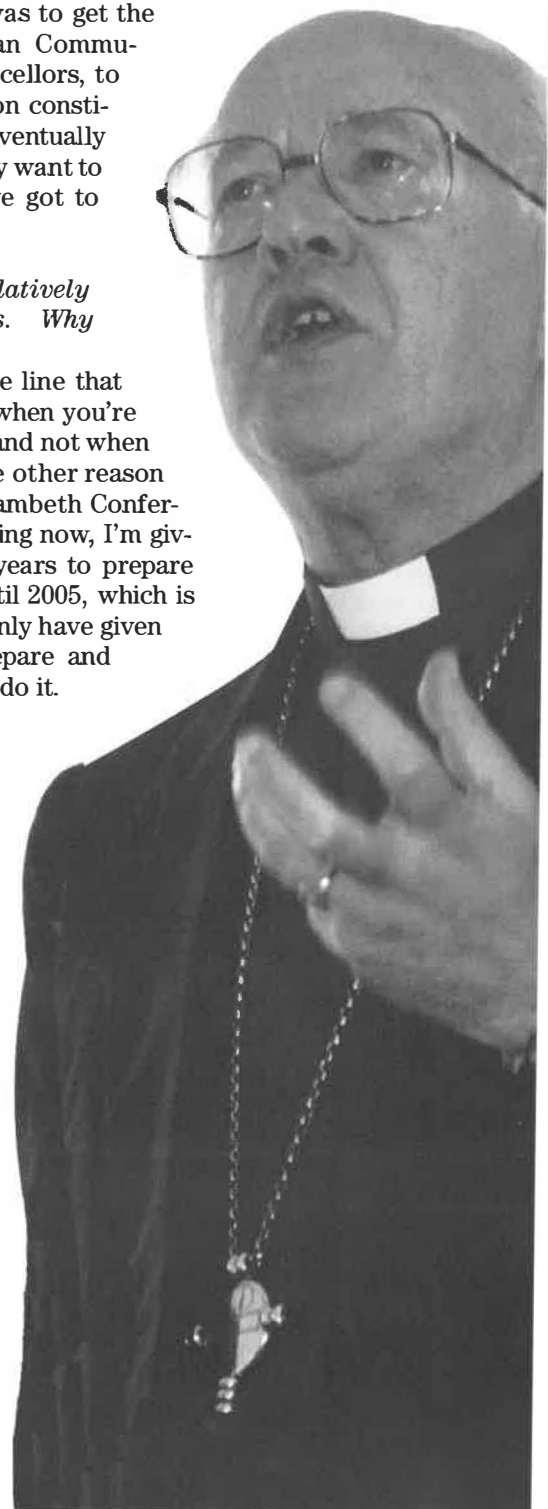
**A:** When you meet annually, you focus on the problems, you can start to be proactive and work out plans. One of my suggestions a couple of years ago was to get the lawyers of the Anglican Communion together, the chancellors, to see if there is a common constitution that we could eventually bring to bear. If we really want to be a Communion, we've got to be closer together.

**Q:** *You are still relatively young and vigorous. Why retire now?*

**A:** I've always taken the line that one should leave a job when you're at the top of your form and not when you're over the hill. The other reason for it is that the next Lambeth Conference is in 2008. By leaving now, I'm giving my successor five years to prepare for it. If I carried on until 2005, which is a cutoff point, I would only have given him three years to prepare and that is not fair. He can't do it.

**Q:** *Are there particular qualities that you think would be helpful for the next Archbishop of Canterbury to possess?*

**A:** I really can't say much about that. I think I will have to duck that question, because I am not involved in the process at all whatsoever. I've actually written a submission which the commission will read. That submission is really just a matter-of-fact, objective report on what I've been doing, what the job is. I'm





# GEORGE CAREY

the best person situated to talk about the job, because no one else has done it... I will rattle off one or two things. It ought to be someone who loves the Communion, someone who is able to build on the foundations that Robert Runcie (Archbishop Carey's immediate predecessor) and I have left in terms of bringing the other archbishops together.

**Q:** *What types of things do you see as areas of passion in your retirement?*

**A:** Well I'm not quite sure what is going to happen. I've had many invitations, but I think it's going to boil down to two or three. One certainly is in the area of education in Britain. I'm sure that we can bring Christian education, the excellence of Christian education, into the state sector. A second one has come up during my travels within the Anglican Communion. It has to do with development and bringing aid to the very poor. I've got a project running with the World Bank and the president of the World Bank who has become a very good friend of mine. He and I have got a project

called the World Faiths Development Dialogue, WFDD. We are trying to get the faiths together to develop and help the very poor. As they do, dialogue and understanding will come out of that. But another thing, of course, I love the Anglican Communion and I want to use my teaching gifts. My wife and I would love to spend time in Africa and elsewhere, but we'll have to wait and see. A lot will depend on our state of health. At the moment we're fine, but you never know.

**Q:** *Within your own church there has been resistance to moving ahead with consecration of women bishops. How will this come about?*

**A:** My feeling about this is that we are a taking a very proper way. Michael

Nazi-Ali, the Bishop of Rochester, is heading up the work in process on this. It will then go towards the synod for discussion. It might go to the synod by the end of next year or 2004 and then even if the synod accepts, it's going to require a two-thirds majority in the House of Bishops, the House of Clergy and the House of Laity. It's quite difficult to get two-thirds. I think it will get two-thirds. I think it's inevitable, but it will take time. There are some very, very good women. Most people over there, most Anglican Christians, think it's right.

**'The moment you start consecrating bishops you are creating really more than bishops. You are creating, almost creating, new churches. Therefore it makes it very difficult to heal division.'**

**Q:** *In the Episcopal Church, the traditionalist group, Forward in Faith North America, has said it intends to move ahead with the election of a non-geographical bishop. Do you have any thoughts on that?*

**A:** Yes I do, a clear public position. I hope that they don't. I really do hope they don't, because I think that it makes relationships much more difficult to heal. It's rather like the AMiA, the Anglican Mission in America. The moment you start consecrating bishops you are creating really more than bishops. You are creating, almost creating, new churches, you see. Therefore it makes it very difficult to heal division. That makes it a very structural difficulty. I would urge them not to do that, but to find ways within the present structures and within the present canons of the Episcopal Church to find pastoral care and structures and discipline without going to the extreme of consecrating new people, because as I suggest, repeating myself, you are creating another denomination and we can do without that.

**Q:** *There are some people here at Trinity today who are members of the AMiA. Is there anything that you would want to say to them?*

**A:** Yes, I think that I would want to say to the AMiA and others that I value what they are doing and I know it comes out of a sincere desire for the love of God and sometimes out of deep depression that they think the mainstream church has left the truth of God behind. I want to say to them that they are valued as fellow Christians and I just want to find ways in which we can bring them back into the mainstream life of the church again.

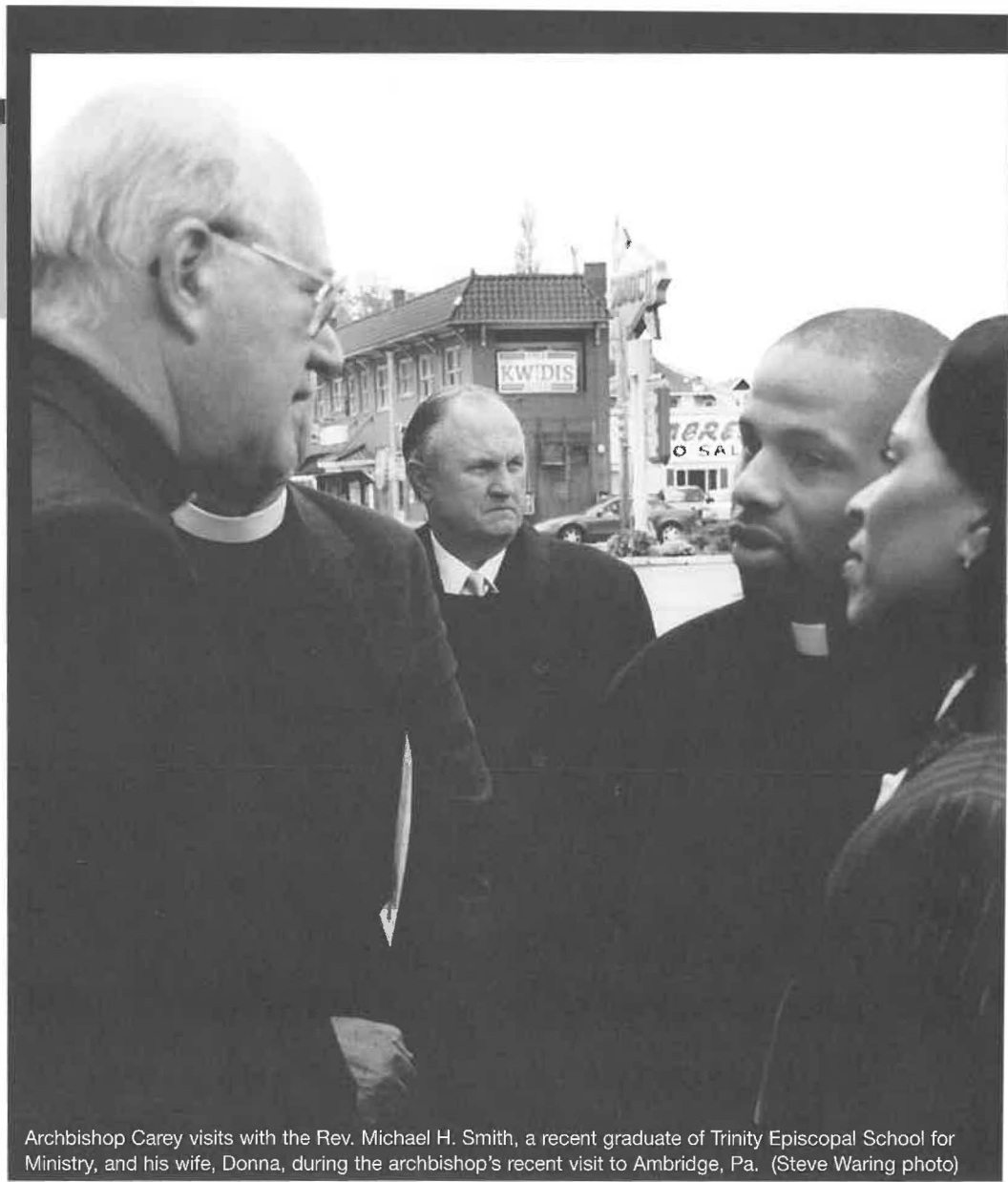
**Q:** *What do you think that the Anglican Communion needs to do in order to grow, especially in areas like the United Kingdom and the United States?*

**A:** Those of us in mainstream churches, more traditional churches, have got to look at new ways of sharing the Christian faith. I think I'd want to say two things: First of all we value what we've got. It's not a question of tossing the baby out with the bathwater. Obviously the baby is the great streams of theology and liturgy that we've inherited. That is still our treasure and our baby. Places where the church is growing adapt with the culture. So how do we bring those principles of flexibility, adaptability, hospitality, friendliness and all that and new ways of actually being church today? What we can learn from Africa and other places in the world where Christians are growing fastest is simply the joy of being a Christian. The enthusiasm that God is and that Christian faith is the most exciting thing in the world. You know, it's so easy to be a Christian in America. I mean no one is going to persecute or shoot you if you are a believer. I think a little bit of persecution might do us all a little bit of good actually. Because Christianity is at its best when it's in trouble, when its back is up against the wall. That is why I believe

that if the average congregation had a really difficult problem to face and it really faces that problem in the power of the Spirit, it will grow, and I've proved it again and again and again. Opposition, difficulty, that is when it really begins to find its authentic voice.

**Q:** *How far do you believe the church should go in adapting to the local culture?*

**A:** Those of us who have tested scripture know of its reliability, and I think when people are prepared to face up to it, it still creates life and hope for the future. If you look at the world now and say, well, where is growth happening? It's happening in those congregations which do believe in God, do believe in scripture, do believe in Christ who is the way, the truth and the life. In my country that is undeniably the case. In your country too. What we can't do though is present scripture in a way that simply says Jesus is the answer. They might come back and say that they haven't asked that question. You've got to explain why Jesus is the answer. Why Jesus and not Mohammad. □



Archbishop Carey visits with the Rev. Michael H. Smith, a recent graduate of Trinity Episcopal School for Ministry, and his wife, Donna, during the archbishop's recent visit to Ambridge, Pa. (Steve Waring photo)

# Scandal Hits Close to Home

During recent months it has been agonizing to read and hear of the ever-growing revelations of sexual abuse involving clergy preying on children. It has not been difficult to feel compassion for the victims of these incidents, even though they have taken place in locations far from us at TLC, such as Boston, Los Angeles or Ireland. Now it's hit close to home. A week ago, the Roman Catholic Archbishop of Milwaukee, whose cathedral is only five blocks from our office, found himself in the spotlight when he was accused of giving a man \$450,000 to keep quiet about an alleged sexual relationship he had with the archbishop 20 years ago.

It doesn't end there. On the last day of May, the *Journal Sentinel*, Milwaukee's daily newspaper, reported that a deacon of the Episcopal Diocese of Milwaukee had been accused of sexual misconduct involving a minor female about 20 years ago. The deacon, 56, has been "temporarily inhibited" by the Rt. Rev. Roger J. White, Bishop of Milwaukee.

The action, and inaction, of Cardinal Law of Boston and other church leaders has not gone unnoticed in Milwaukee. In an area with a large Roman Catholic population, the scandal of pedophile priests has stirred up church members. Only one week before the accusation against Archbishop Rembert Weakland became public, the archdiocese held a series of "listening sessions" to enable area Roman Catholics to express themselves. What they expressed was anger. The archbishop showed up at one of the sessions where local TV stations had cameras present. The 10 p.m. news showed angry participants shouting at the archbishop, inches from his face. What might they have done had they known about the allegations involving the archbishop?

One of the ironies of the Milwaukee situation is that Archbishop Weakland and other archdiocesan leaders had put in place a zero tolerance policy involving misbehaving clergy after it was revealed that some priests had been moved from one ministry assignment to another following revelations of sexual abuse.

In TLC's office, Roman Catholics outnumber

Episcopalians. It has been interesting to observe their reactions to the news of their archbishop's predicament. Silence, anger, disillusion, "I'm crushed," and a wise "Remember, these guys aren't the church" were expressed.

Archbishop Weakland already had announced his retirement when the scandal became public. The Vatican had not acted upon his retirement because of the need to address more urgent matters. Once the news of the accusation became known, the archbishop's retirement was quickly accepted.

About a week after the media jumped on the story, Archbishop Weakland made a public appearance to apologize for his indiscretion. It was a courageous presentation under difficult circumstances. In a 10-minute address during a prayer service televised locally, he issued what seemed to be a genuine, heartfelt apology and acknowledged his sinful behavior. He received a prolonged standing ovation from those in attendance.

The archbishop will disappear into retirement and in a few months a successor will be named. Eventually, most local Roman Catholics will put the scandal behind them and they will move forward.

As for the Episcopal deacon? At press time he had not been identified by the local media for he had not been charged, only accused. He was only eight days away from his retirement as a public school teacher when the news broke.

It would be easy for Episcopalians to sit back smugly and say of the Roman Catholics, "It's their problem." But we know better. Most of us understand ourselves to be of the same universal faith as the Church of Rome. Therefore, their problems are our problems. That faith we share requires us to show forgiveness, not judgmentalism. And most of us know the Episcopal Church has its share of clergy who have been involved in various incidents of sexual misconduct. Our prayers and forgiveness are needed desperately.

*David Kavelage, executive editor*

## *Did You Know...*

**According to the *World Christian Encyclopedia*, only 4 percent of the world's Anglicans live in North America.**

## *Quote of the Week*

**The Most Rev. Peter Jensen, Archbishop of Sydney (Australia), quoted in *The Tablet* on the evangelical emphasis in the Diocese of Sydney: "We regard ourselves as a confessional church, as most Anglicans today do not."**

**The Anglican Church  
of Mexico obtains  
about 70 percent  
of its operating costs  
from the Episcopal  
Church.**

## More Accountability Needed

Not since the Ellen Cooke scandal of 1995 has the Episcopal Church been confronted by a financial embezzlement like the one recently uncovered in Mexico [p. 5]. While the circumstances this time are different, and are centered in another Anglican province, it is funds sent from the Episcopal Church to Mexico which are being misappropriated. The Anglican Church of Mexico obtains about 70 percent of its operating costs from the Episcopal Church, and during the past two years, much of that money has been embezzled in two dioceses. The situation in Mexico emphasizes the need for accountability. Had the bishops of Northern Mexico and Western Mexico provided financial statements to the people of their dioceses, and had the funding agency, in this case the Episcopal Church, demanded accountability for the funds shipped to Mexico, this scandal could have been avoided. We are thankful that an audit done by Jose Gonzalez of the Episcopal Church Center uncovered the misappropriations. Otherwise the problem could be far worse.

## Repentance Is Ongoing

Most of us associate John the Baptist with Advent. We hear his call to repent on the second and third Sundays during that short season, and he's mentioned again during Epiphany when the gospel describes the baptism of Jesus. We have an opportunity to honor this unusual saint when the feast day of his birth is celebrated June 24.

There are references to John the Baptist in each of the gospels and briefly in the Acts of the Apostles. We know he lived in the desert, where many Old Testament prophets and later Christian hermits lived. When John moved into a more civilized society he stood out, for his clothing was strange and his diet unusual. When he delivered his message, people paid attention — a far cry from today when most people walk past street-corner preachers.

John the Baptist's message of repentance need not be restricted to Advent. The need to examine our sins, and to repent, is ongoing, for we are weakened by sin and in need of confession and absolution. And his call to prepare for the coming of Christ should not be forgotten. Let us give thanks for his witness.

## Best Wishes to Graduates

During the past month, most of us probably know someone going through graduation. Commencement exercises have been held for theological seminaries, colleges and high schools, and in recent years ceremonies for those leaving elementary and nursery schools have become more common. Speakers urge graduates to be mindful of the opportunities before them. Students of all sorts move on to the next level of education or life itself. Many of our churches honor these graduates with introductions, receptions or awards. We too wish to congratulate those who graduate from one phase of life to another and wish them well. May they be guided and strengthened by the knowledge that our Lord will be with them wherever they go.



*How an*  
**Emerging  
 Generation**

*Will Have an Impact on the Church*

*Students who express a hunger for God wonder if the Episcopal Church can feed them something that will satisfy. How will we respond to the challenge?*

By Eric M. Moulton

*"...The Kingdom of heaven is like a mustard seed, which a man took and planted in his field. Though it is the smallest of all your seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds of the air come and perch in its branches."  
 Matt. 13:31-32*

In the midst of plans for doubling the attendance in the Episcopal Church, many people seem to be asking the same question: Is there really hope for the Episcopal Church? In all honesty, is it possible that 20 years from now it will be stronger in number and spiritual influence than it is today?

Before we get to the answers to those questions, we have to recognize that the Episcopal Church is faced with war and challenges on two fronts. The first is the internal struggle to keep the church doctrinally and theologically sound. This battle, raging for decades now, is crippling the ministry of the church. It hampers the church's message and debilitates its ability to minister lovingly, truthfully, gracefully and effectively to a lost and dying world

that desperately needs hope. Jesus warned his disciples about divided houses — they will not stand.

The second challenge is currently staring down the entire body of Christ, not just the Episcopal Church. It involves the church's struggle to minister effectively to a post-modern culture in the 21st century. This culture is spiritually charged, but for the most part is running anywhere but to the church in search of spirituality.

This recalls the nagging questions that lie in the hearts of many committed leaders involved in the Episcopal Church. What will become of this church? In 20 years will there continue to be bitter divisions and struggles over doctrine and practice that hinder the real work of the church? Can we turn this tide? Can this sleeping giant rise from its slumber and be a kingdom force once again?

I believe there are subtle signs of great things to come.

The signs of life are germinating in the soil of the rising youth generation. As never before, youth ministries in the Episcopal Church are graduating many students who hold to a vibrant, orthodox and evangelical faith. I see God raising up a new breed of youth whose leadership and commitment to the gospel will eventually propel them into parish, diocesan and national levels. This mustard seed revolution is taking root and growing.

Powering this movement is an army of dedicated youth workers. The last two decades have witnessed a tremendous surge in the area of youth ministry. Though lagging behind several other denominations, the Episcopal Church has made significant progress in this area. I travel extensively throughout the country teaching youth and training youth workers — most often in Episcopal churches — and have met scores of godly youth workers who minister passionately to their students. These men and women are consistently discipling, equipping and encouraging students in the faith. Surprisingly, many of these workers did not even grow up in the Episcopal Church.

The most remarkable thing about these youth ministers is how they end up in the Episcopal Church. God seems to be calling many from all

### **The most remarkable thing about these youth ministers is how they end up in the Episcopal Church. God seems to be calling many from all manner of church traditions and backgrounds.**

manner of church traditions and backgrounds. This importation is making an indelible impression. In addition to this outside help, the first generation of Episcopal youth workers is beginning to raise up leaders from the inside. Between these two streams is a fresh wave of leadership which is having an impact on the rising generation. These youth workers tend to be orthodox, evangelical in outlook (many consider themselves to be “Spirit-filled,” or charismatic) and are committed to growing healthy, Christ-centered ministries for students.

To ground ourselves in reality, there is much work yet to be done. Of 350 or so youth workers present during the training workshop at ACTS 29’s national youth event, only a third were full-time or part-time staff capacity. Many churches still do not have youth ministries, but this is changing rapidly as diocesan and parish leadership begin to sense the urgency of such ministries. If people in any diocese want to know what the church will look like in 10 to 15 years, they need look no further than the youth ministries within the diocese.

As a result of the church’s commitment to minister to students, higher percentages are graduating

from youth groups with a strong faith in and walk with God. Many are hungering to go deeper. A recent article expresses this growing sentiment from the youth generation [TLC, Feb. 10]. The author, a college student, expressed his hunger for God, but wonders if the Episcopal Church can feed him something that will satisfy. What a sobering rebuke to the church. How will we respond to the challenge?

Many of today’s post-modern students are hungering for an encounter with the living God. They want the fire of his presence and are not afraid of the truth of his word. The last thing today’s students want is to be a part of a church or organization filled with divided loyalties, confusion, or lack of conviction.

It’s interesting that growing youth events and youth ministries are almost always nurtured in the soil of orthodox worship, biblical teaching and discipleship, and are grounded on the emphasis of the gospel. These life-giving youth ministries are springing up in pockets across the nation in individual parishes and dioceses. There are also growing youth ministry training events as well as regional and national events for Episcopal youth. The impact of this will be expressly evident over the next 10 to 15 years and beyond if we take the next step.

If these hopeful signs of revolution being birthed through youth ministries are to translate into rising leadership and vision, then it’s likely that God is calling for the next step — young adult ministry, or more specifically, campus ministry. When Episcopal students graduate from high school with an authentic faith, they need a place to continue their spiritual growth. There is a void in orthodox, life-giving, campus ministry for Episcopal young people. These ministries should be uniquely Anglican but passionately committed to evangelism and discipleship. This must be addressed and corrected if the Episcopal Church is to ever harness higher percentages of godly young leaders with solid grounding in the faith and creative vision for the kingdom. There is, perhaps, no greater outreach opportunity than for a local parish than to “adopt” a college campus by funding and staffing an orthodox ministry to the students of that campus. The implications would be enormous.

We must be prepared to take our young worshipers to the next stage of development or we will miss a great opportunity. The life of the Episcopal Church depends on it. Calling people to campus ministry is the crucial next step. With courage, humility, faith and God’s life-giving presence, there is hope for this Episcopal Church. □

*Eric M. Moulton is national youth pastor for ACTS 29 Ministries*

## LETTERS

### Still in Use

In a column about the Articles of Religion [TLC, April 21], David Kalvelage wrote "Neither I, nor anyone else I know, has spent any time with them." At a recent clergy gathering, several of us were talking about the Articles in a spontaneous conversation. I know that this is uncommon, but it does happen.

The first time I entered an Episcopal church was in 1967, when I attended an organ concert at St. Paul's, Charlottesville, Va. As I listened to the concert, I picked up a Book of Common Prayer and paged through it. As I read the service of Holy Communion and then the Articles of Religion, I said to myself, "Why, that is what I believe!" That first acquaintance with the prayer book started a pilgrimage that culminated in my confirmation some eight years later. It was a difficult pilgrimage because I met so many Episcopalians, including and perhaps especially clergy, who did not believe the creeds, let alone the Articles. But when I did encounter clergy who believed what they had pledged to believe and who served out of scripture and the prayer book according to the plain and natural sense of what is written, the worship was magnificent.

I read and meditate on the Articles regularly, and I seek to conform my teaching to what is said. Perhaps the percentage of those who use the Articles is greater in England, in Australia, and in the larger Anglican Communion, but I know I am not alone.

If the Articles are removed from the prayer book, it will be a sign to me that this "inclusive" church doesn't want me either.

*(The Rev.) Charles Sutton  
Trinity Church  
Whitinsville, Mass.*

### Disturbing Disclosure

One time, when our father was rector of Christ Church in Lonsdale, R.I., he took his three boys to Providence to see the motion picture "Going My Way" in which Barry Fitzgerald and Bing Crosby gave memorable performances.

There was a scene where a comely, caring woman was enamored of the



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## LETTERS

younger man, not knowing he was a priest. When this was discovered, they both were required to recant the attraction. To young minds, this disclosure was disturbing. It was as if a sacrament in the making was being denied and refused.

Our father could not foresee that two of us would one day be ordained; and that the third would become a father, father-in-law and brother-in-law of future clergy with families of their own.

Shortly after my older brother was ordained, he was married. When asked about the two sacraments, he replied that his wedding was the second greatest day in his life. He was saying that celibacy is elective and that marriage is a divine right of everybody.

*(The Rev.) John H. Evans  
Middletown, R.I.*

## PEOPLE & PLACES

### Appointments

The Rev. **Jerry Cimijotti** is rector of St. Mary's, 214 W 3rd St., Mitchell, SD 57301.

The Very Rev. **Marilyn Engstrom** is dean of St. Matthew's Cathedral, 104 S 4th St., Laramie, WY 82070.

The Very Rev. **Richard Vinson** is dean of Calvary Cathedral, 500 S Main St., Sioux Falls, SD 57104-6814.

### Retirements

The Rev. **Rachel F. Haynes**, as assistant at St. Alban's, Davidson, NC.

### Deaths

The Rev. **Suzanne Radley Hiatt**, 65, a priest of the Diocese of Massachusetts and one of 11 women illegally ordained to the priesthood in Philadelphia in 1974, died May 30 after a lengthy battle with cancer.

Born in Hartford, CT, she received degrees from Radcliffe and Episcopal Theological School. She was a member of the faculty at Episcopal Divinity School for 25 years before her retirement in 1998. Recognized as the architect of the plan to ordain in Philadelphia, she was a widely published author. She served on the boards of the Episcopal Peace Fellowship, the Fund for Theological Education and Union Theological Seminary, and was a member of the Ecclesiastical Court for the Diocese of Massachusetts from 1996 to 1999.

## 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](mailto:AnglicanBk@aol.com).

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**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](mailto:scavanaugh@peterandpaul.org) Website: [www.peterandpaul.org](http://www.peterandpaul.org).

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

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

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

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# CLASSIFIEDS

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**PART-TIME VICAR:** Opportunity to relocate to the enchanted San Juan Islands in the state of Washington. Grace Church on Lopez Island (147 members) is seeking an individual who is a preacher, teacher, and pastor to lead us in our expanding Christian ministry. The Island's bucolic setting is home to a diverse community of farmers, fishermen, artists, writers, craftsmen and retired people from all walks of life. The picturesque new church-parish hall complex, completed in 1999, overlooks the village waterfront with the snow-capped Olympic Mountain Range in the background. Small town atmosphere, the island is about the same size as Manhattan with a population of 2,000. Schools, an excellent medical clinic, a library, food markets and other necessary and life-enhancing services are available on the Island. Lopez is equidistant from two major metropolitan areas, Seattle and Vancouver, BC, Canada, both of which can be reached in about a 2 1/2-hour ferry/auto trip or 30 minutes by air. Contact: **Don Langrock, PO Box 221, Lopez Island, WA 98261** or [langrock@rockisland.com](mailto:langrock@rockisland.com).

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

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

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

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

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

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

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

**RECTOR:** Grace Episcopal Church seeks a personable individual with enthusiasm, creativity and the stamina to minister to a congregation of diverse personalities, ages, and financial capabilities. We are looking for a rector who views challenges as opportunities. We seek a rector who strives to exemplify the fruits of the Spirit in his/her daily and professional life. Send resume and CDO profile to: **Pattie Amundson, 802 3rd St. NE., Jamestown, ND. 58401**

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414-276-5420 ext. 16

## 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).

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

**ASSOCIATE RECTOR FOR FAMILY MINISTRY:** St. Paul in the Desert, Palm Springs, CA, seeks a priest who has a passion for working with our children and families. Our numbers of children are small, but we have a commitment to a quality program that will grow. Prefer a female priest. Will share other duties w/rector. Competitive Salary and benefits. Contact: **Andrew Green, PO Box 1139, 92263; 760-320-7488; wrector@earthlink.net**.

## REAL ESTATE

**FARMHOUSE FOR SALE - SEWANEENEE:** Three-year-old, 4 bedroom, 3 bath, yellow farmhouse nestled on landscaped acre overlooking University of the South equestrian pastures in Sewanee, Tenn. Custom features; 60-foot rocking-chair porches. Charming garden house. One-of-a-kind on University domain. \$345,000. Contact: (931) 598-5570 (home); (931) 598-1577 or 1904 (offices). E-mail: [smoore@sewanee.edu](mailto:smoore@sewanee.edu). Will send full description, jpeg photos.

## FOR SALE AND RENT

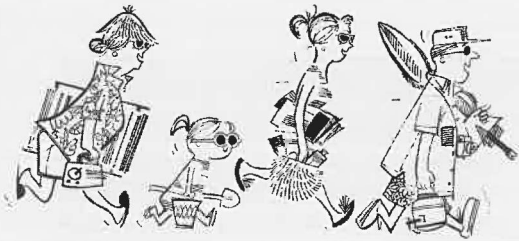
**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (850) 562-1595**.

## TRAVEL

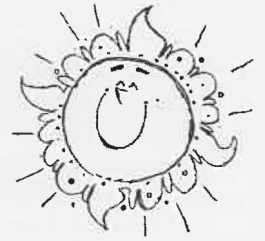
**Treasures of Northern Italy 24 September - 5 October 2002.** Through the Swiss Alps to the Italian Lakes and a cruise on the River Po. Visit some of Italy's hidden gems: Bergamo, Parma, Cremona, Modena, Ferrara and Mantua before arrival in Venice. For brochure: **Limewalk Tours, Bridport, VT 05734** Tel: (888) 580-9255; Email: [limewalk@sover.net](mailto:limewalk@sover.net)

## WANTED

**CLERGY VESTMENTS:** Black wool cloaks, stoles, chasubles, cassocks, albs, etc. Also home Communion kits and altarware much appreciated. Contact: **St. Paul's, 390 Main St., North Andover, MA 01845**



# Summer CHURCH DIRECTORY



**AVERY, CA**  
ST. CLARE OF ASSISI  
The Rev. Marlin L. Bowman, v  
Sun Mass 9 (Sung)

(Calaveras Big Trees)  
Hwy. 4  
(209) 795-5970

**HEALDSBURG, CA**  
ST. PAUL'S  
Misa en Espanol, Sabado 6  
Sun Eu 7:30, 9:30 & 11:30

209 Matheson St. 95448

**HOLLYWOOD, CA**  
ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner)  
http://www.saintthomashollywood.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  
www.stgabriels.org (303) 771-1063  
Sun H Eu 8 & 10:15 Wed 9; MP Mon 9, Fri 7

6190 E. Quincy  
(303) 771-1063

**CRIPPLE CREEK, CO**  
ST. ANDREW'S  
The Rev. Todd Sermon  
Sun H Eu 9:30  
www.hpi.net/standrews/

367 E. Carr  
(719) 689-2920

**ESTES PARK, CO**  
ST. BARTHOLOMEW'S  
The Rev. M. Paul Garrett  
Sun Eu 8 & 10:30; Wed H Eu 5:30 Thurs MP/H Eu 9  
Sat 5:30 H Eu (June - Aug)

880 MacGregor Ave.  
(970) 586-4504

**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

(860) 527-7231

**WILMINGTON, DE**  
ST. ALBAN'S 913 Wilson Rd. (302) 478-7778  
Air conditioned and barrier free (Directions available)  
The Rev. Roy Tripp, r www.stalbansde.org  
Sun H Eu 8 & 10

(302) 478-7778

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

(302) 655-3379

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

(202) 333-6677

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

(202) 333-3985

ST. PAUL'S, K Street  
2430 K St, NW - Foggy Bottom Metro/GWU Campus  
The Rev. Andrew L. Sioane, 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

www.stpauls-kst.com

**MIAMI, FL**  
ST. ANDREW'S  
(305) 238-2161  
Sun H Eu 8 & 10, Wed Eu & Healing Service 10

14260 Old Cutler Rd. 33158  
Corner S.W. 144 Street

**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. Liberti, the Rev. Canon James E. Rasnick, re, 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; H.D. 9:40 Mat. 10 Eu

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

**SAVANNAH, GA**  
ST. PAUL THE APOSTLE  
The Very Rev. William Wilioughby III  
http://www.members.aol.com/stpaul/sav  
Sun Masses 8 & 10, Mon 12:15, Tues 6; Wed 7; Thurs 10; Fri 7

34th & Abercorn  
(912) 232-0274

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

60 Akenside Rd.  
(708) 447-1604



St. Stephen's, Providence, R.I.

**INDIANAPOLIS, IN**  
CHRIST CHURCH CATHEDRAL  
125 Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean and r  
Sun Eu 8 & 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, the Rev. Patrick T. Gray, c; the Rev. David J. Hogarth; Csmie 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 9; 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. LUKE'S 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) christssavior@lvcmm.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

**HACKENSACK, NJ**  
ST. ANTHONY OF PADUA 72 Lodi St.  
The Rev. Brian Laffler, SSC  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

**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 CHURCH 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

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



## RUIDOSO, NM

**HOLY MOUNT** 121 MescleroTrall  
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 Railroad Center Moriches  
Sun Mass 8:30

## ST. MARK'S

208 Jamaica Ave. Medford  
Sun Mass 11:00

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
(212) 378-0200 www.stbarts.org  
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7.  
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  
(Sun 8-9). For tours call 378-0265. Cafe open for breakfast,  
lunch & dinner Sun-Fri. Book & Gift Shop open daily.

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036-8591  
www.stmvmv.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.saintthomaschurch.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. Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30. Sat  
Eu 10:30

## SARATOGA SPRINGS, NY

**BETHSDA** 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 ass't.  
Sun H Eu 8 & 10(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

**ST. MATTHEW'S** (West of Tulsa)  
The Rev. L. Clark L. Shackelford 601 N. Lake Dr.  
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

## SELINGROVE, 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). Daily as posted.

## CHARLESTON, SC

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

## GREENVILLE, SC

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

## PAWLEYS ISLAND, SC

**HOLY CROSS FAITH MEMORIAL**  
61 Baskerville Dr. (843) 237-3459  
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. PHILIP'S** 85 Fairway Dr. (Donalson)  
The Rev. Peter J. Whalen, r (615) 883-4595  
Sun H Eu 8 & 10 (June, July, & August)

## SEVIERVILLE, TN

**(SMOKY MOUNTAINS)**  
**ST. JOSEPH THE CARPENTER** (865) 453-0943  
Thank God for his beautiful creation with us.  
345 Hardin Lane (off 441 near Hwy 66)  
www.stjosephepiscopalchurch.org  
The Rev. Rob Henley, Parson  
Sun 8 trad, 10:30 Contemporary HC H/A

## 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. 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)  
**ST. PETER'S** (830) 257-8162  
956 Main (Hwy. 27) at Tivy  
www.ktc.net/stpeters  
Next to the Cailoux 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

## 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  
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.  
The Rev. Dennis Michno, C.S.S.S. (715) 779-3401  
High Mass Sun 10 Wed Mass 12 Concert Thurs 5

## HAYWARD, WI

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

## MILWAUKEE, WI

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

## SPOONER, WI

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Corner Elm & Summit Sts.  
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