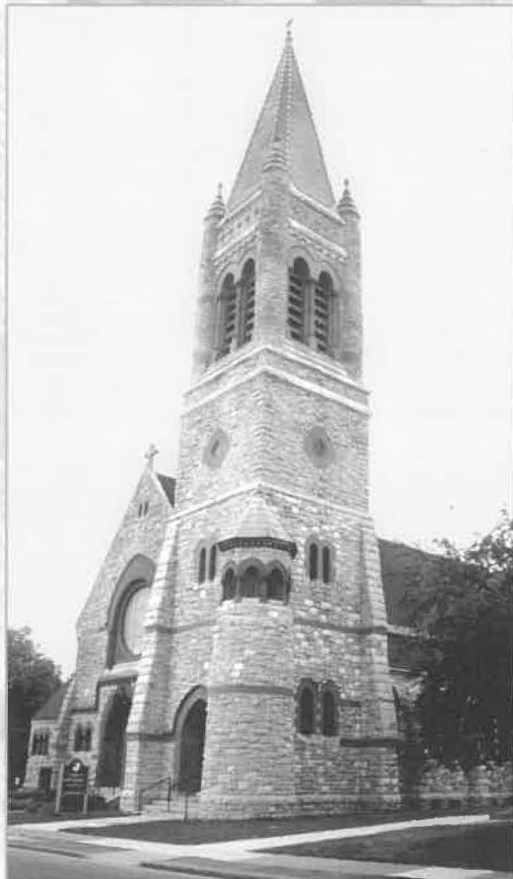


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Trinity Church, Watertown, N.Y.

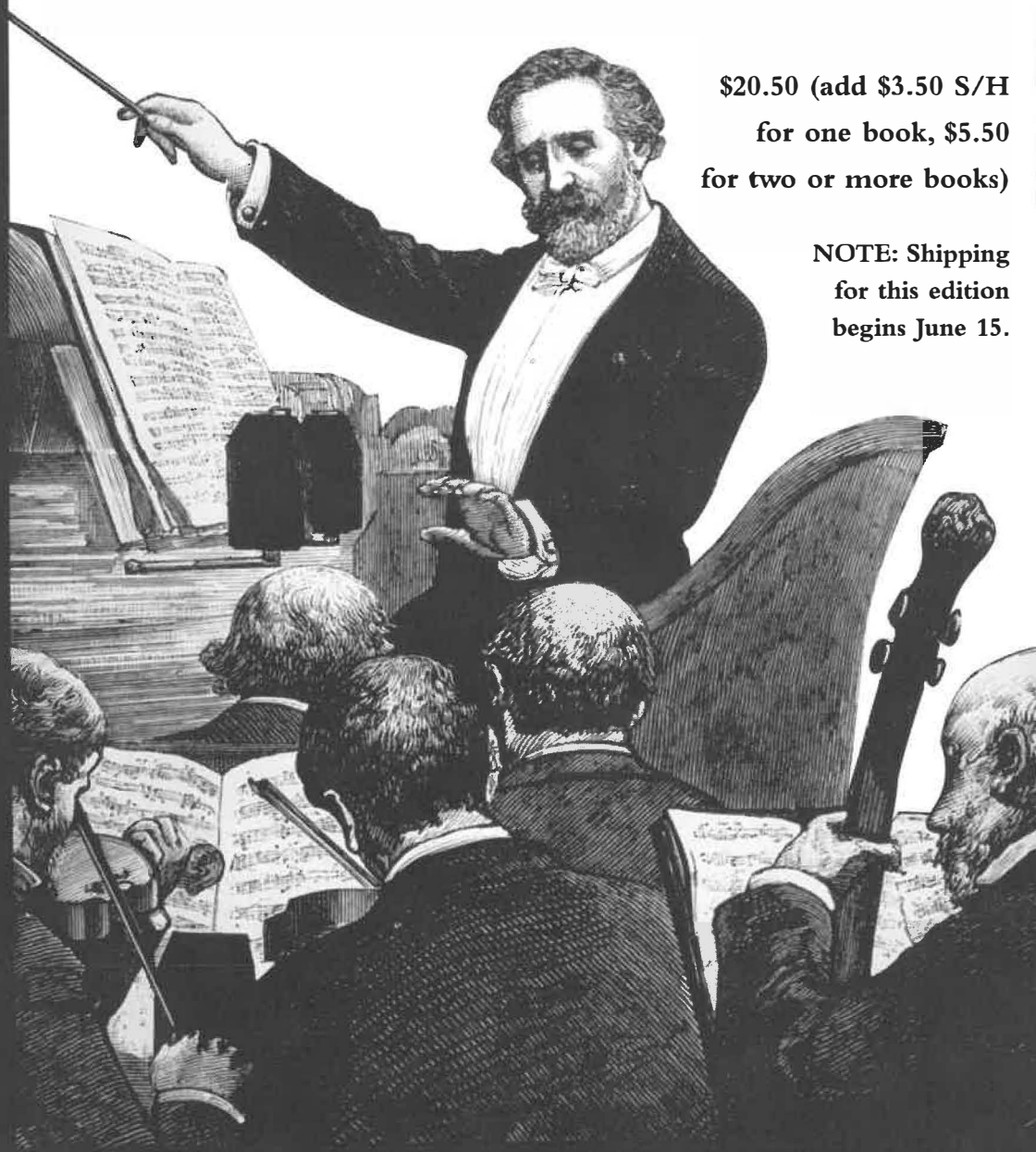


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Volume 225 Number 1

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

News

- 6 Canadian decision on same-sex blessings causes international stir.
- 7 Bishop Don Wimberly is elected to succeed Bishop Payne in Texas.

Opinion

- 10 **From the Editor**
Business Cards and Blue Thumbs
- 11 **Editorials**
AMiA Crossing Boundaries
- 12 **Viewpoint**
The Church Triumphant!
BY HAROLD BRUMBAUM
- 13 **Letters**
Not So Difficult

Other Departments

- 4 Sunday's Readings
- 5 Sharps, Flats & Naturals
- 14 People & Places

On the Cover



STEEPLE RESTORED

Trinity Church, Watertown, N.Y.

The steeple of Trinity Church, a landmark in Watertown, N.Y., was restored recently at a cost of \$1.2 million. The church decided in 1998 to prevent demolition of the steeple, which had structural problems dating to the 1920s. Parts of the steeple had fallen onto Sherman Street. The project involved restoration of the 150-foot masonry tower and steeple, along with the copper turrets. A \$328,150 historic preservation grant from the state helped launch the project. The State Landmarks Conservancy gave another \$25,000 to help restore the shingles from asphalt to red slate. The Preservation League of New York State gave the project an award for excellence in historic preservation. Trinity Church was built in 1890 with funding from two members of the congregation, Roswell Flower, the state's 30th governor, and his brother, Anson.

Rande Richardson photos

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St. Mary's Episcopal Church located in rural Northwest Tennessee approximately 80 miles north of Memphis, Tennessee is in search of a rector.

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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.

SUNDAY'S READINGS

Who Is Listening?

You have hidden ... You have revealed ... (Matt. 11:25)

The Seventh Sunday of Pentecost, July 7, 2002

Zech. 9:9-12; Psalm 145 or 145:8-14; Rom. 7:21—8:6; Matt. 11:25-30

This begins five weeks of lessons from the great eighth chapter of Romans. More on that in the weeks to come.

Who is listening? That is the question of the gospel. Who are the people who get to hear the good news? Why do some tune in and others do not?

These questions emerge as we look at the context of the lesson. "At that time..." (11:25) At what time? About whom was he talking?

As today's passage opens, he lumps them together as "the wise and the learned" (11:25). Who are today's wise and learned? Besides those who throw out cutesy comments about Johannine thunderbolts, of course!

But maybe not. Are we not capable of jaundice, that disease that afflicts newborns as well as elders who have been around the block so many times that we have a hard time hearing anything new in Christ, anything about the gospel that sweeps us off our feet? Certainly we can all too easily be candidates for these categories. And does not our church attract those who

might polish the image of being wise and learned?

The danger of promoting, polishing, and protecting that veneer permeates Christ's message today.

Then Jesus declares who will hear. They are "children," the "weary and burdened," those who want a savior who is "gentle and humble," those who will follow a way which is "easy and light" (11:26, 28, 29, 30).

What breaks through our obstacles so we can hear? The God-given capacity to admit, "Wretched man that I am!" (Rom. 7:24); the humility to cry, "the good that I want to I don't do, the evil I don't want to — that is exactly what I do!" (7:19).

And what do we hear? The sounds of grace we haven't earned, the description of a yoke that is easy, the declaration of release from the power of sin, and the source of freedom and peace. "My yoke is easy, my burden is light" (Matt. 11:30). "Thanks be to God through Jesus Christ our Lord! There is therefore now no condemnation for those who are in Christ Jesus" (Rom. 7:25, 8:1).

Look It Up

Who are examples of the "weary and burdened" that we see in the ministry of Jesus, and how does he respond to them?

Think About It

How can we be wise, learned, and at the same time humble and weary? What qualities should we exhibit and promote to the wise and learned in our churches?

Next Sunday

The Eighth Sunday of Pentecost

Isaiah 55:1-5, 10-13; Psalm 65 or 65:9-14; Rom. 8:9-17; Matt. 13:1-9, 18-23

SHARPS, FLATS & NATURALS

STUDIES IN RELIEF. Marilyn Keiser, organ.
The Compi Quartet. Don Eagle, trumpet.
Pro Organo 7143. \$15. www.zarex.com

The irrepressible Marilyn Keiser has done it again! I know of no organist who more successfully marries supreme artistry with an almost populist zeal to communicate with the audience than Ms. Keiser, professor of music at Indiana University and one of America's star recitalists.

Here, capitalizing on the full tonal range of the Casavant organ at First Baptist Church in Mount Gilead, N.C., she brings together a uniquely broad-minded range of repertoire.

Beginning with one of Handel's organ concerti, the stage is set for a recital earmarked by both rhythmic buoyancy and lyrical warmth. Teamed up with Duke University's Compi Quartet in the Handel and music by Mozart and Jean Langlais, Ms. Keiser shows herself to be an ensemble musician of the first order. Particularly in the Langlais "Piece in Free Form," we encounter music-making that leaps off the page and ... communicates.

With trumpeter Don Eagle (also from Duke), Ms. Keiser plays music by Jean-Michel Damase and Anthony Plog. The latter composer especially leaves a deep impression.

In the solo realm, Ms. Keiser shines, too. Her Walther organ concerto dances, while her two chorale-preludes (on "Song 13" and "Hyfrydol") by John Leavitt and Alec Wyton sing persuasively. Ms. Keiser's choice of two liturgical organ works will not be surprising to her fans and further cements her reputation as an organist who cares about a lively and informed church music.

For the uninitiated, this CD would be the musical equivalent of a warm embrace into the world of the organ. For the cognoscenti, Ms. Keiser's performance remains a standard which the rest of us struggle to attain. How she manages to achieve both results in one recording (and indeed through one career) remains the mystery and power of this ambassador of the organ. Ms. Keiser is truly one of the musical heroes of the Episcopal Church.

*Bruce Neswick
Atlanta, Ga.*

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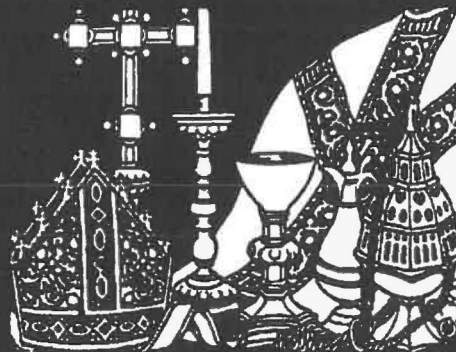
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Canadian Vote Draws Worldwide Attention

Diocese of New Westminster approves blessing of same-sex unions



Bishop Ingham

'... I recognize and ask you to respect the authority of the bishop and synod within the Diocese of New Westminster.'

Archbishop Michael Peers, to all Anglican provinces

The Most Rev. George L. Carey, Archbishop of Canterbury, has appealed for the 25,000 members in the Canadian Diocese of New Westminster to work together after a convention vote to approve same-sex unions threatened to unravel not only that diocese, but also a part of the larger Anglican Communion.

On June 15, clergy and lay delegates voted 63 percent in favor of a motion authorizing development of a rite for the blessing of same-sex couples. The resolution contains a "conscience clause" and establishment of alternative episcopal oversight for clergy who oppose the proposal. The bishop of the southwestern Canadian diocese, the Rt. Rev. Michael Ingham, said he will consent. On two previous occasions he declined, because he said that the margin of approval was not sufficient.

Immediately following announcement of the vote totals, about one-quarter of the synod delegates left the session, vowing to appeal directly to Canterbury for "the provision of alternative episcopal oversight as per the provisions of Lambeth (1998) for intervention in cases of pastoral emergency which cannot be addressed within a province."

After news of the vote became public, 13 members of the Canadian House of Bishops, approximately one-third of that body, issued a public objection. Prior to the vote, eight primates from the Anglican Communion's 38 autonomous provinces had urged the diocese either to withdraw or defeat the motion.

The Most Rev. Michael Peers, Primate of Canada, has written to all Anglican provinces informing them that the vote was conducted properly and that there is no canonical provision for interfering with the internal affairs of a diocese.

"I recognize that this development will create tension within the diocese, the province and the Communion," Archbishop Peers said. "All the same, I recognize and ask you to respect the authority of the bishop and synod within the Diocese of New Westminster."

At the heart of the issue, according to religion and ethics writer Michael Valpy, are



Leanne Larmondin, Anglican Church of Canada news service photo

Representatives of nine parishes walk out of the Diocese of New Westminster synod in protest after 63 percent of clergy and lay delegates passed a resolution to develop a liturgical rite for blessing same-sex unions.

three theological questions, the answers to which are either unclear or in dispute: What is the autonomous authority of a local diocesan synod and its bishop within the Anglican Communion? Is the blessing of same-sex unions a matter of doctrine or merely a liturgical rite? And, should interpretation of the Bible be timeless or evolve with human culture?

The issue also contains a legal dimension because a number of clergy have threatened either to withdraw from the diocese with parish property or withhold annual diocesan assessments. Diocesan chancellor George Cadman told the *Vancouver Sun* that parishes cannot withhold payments or unilaterally break with the diocese, because the diocese ultimately holds deed to all church property within its geographical boundaries. The outcome of a legal trial is by no means certain, however, both because of recent statements on church property made to the court by the Anglican Church of Canada over alleged sexual and cultural abuse of indigenous people committed by the church at state-owned residential schools, and also because the amount of restitution under negotiation in the residential school lawsuit may have jeopardized the church's financial ability to defend itself adequately.

Bishop Wimberly Elected in Texas

The Rt. Rev. Don Wimberly enjoyed a meteoric rise through the ranks of ordained leadership that culminated in his 1997 selection as one of six finalists for Presiding Bishop. And then he appeared to vanish.

"I didn't really disappear," he said, chuckling at the suggestion. "My focus just changed a bit."



Bishop Wimberly

Regardless of the past, Bishop Wimberly will probably again assume a more prominent profile nationally, following his June 15 election on the third ballot as coadjutor of the Diocese of Texas, one of the church's largest and fastest-growing dioceses in recent years.

"You don't come up short in an election for Presiding Bishop without feeling disappointment," Bishop Wimberly explained. "This [election] was sort of a healing for me. The thing that is exciting to me is the thought of working with and con-

tributing to the continued development of new leadership within the Episcopal Church."

Under the Rt. Rev. Claude E. Payne, Bishop of Texas, the diocese has developed a series of innovative church growth and leadership development initiatives which have been copied by a number of other dioceses. The national church has also taken note of the diocese's new missionary approach and is in the process of trying to harness some of that momentum as part of the 20/20 movement.

Bishop Wimberly, 65, also was impressed by the work being done in Texas. After 15 years leading the Diocese of Lexington, he resigned in 1999 to accept a position as Assistant Bishop of Texas.

Bishop Payne has not announced a retirement date. He is required to retire, however, when he reaches age 72, which will occur June 19, 2004. Although Bishop Wimberly will not go through a second episcopal consecration, he still must receive a majority of consents from the standing

TEXAS							
		Ballot					
		1	2	3			
C = Clergy; L = Lay		C	L	C	L	C	
Needed to Elect							115 247
Bancroft		10	13	2	15	1	
Graham		6	14	3	4	1	
Hall		34	75	28	72	16	
Harrison		47	83	57	94	49	
Martin		31	83	32	76	18	
Vickery		17	17	2	2	1	
Wimberly		82	177	104	228	143	

committees and diocesan bishops.

The other candidates for election in Texas were: the Very Rev. Stephen H. Bancroft, dean, Cathedral Church of St. Paul in Detroit; the Rev. John K. Graham, associate rector of St. Martin's, Houston; the Rev. Laurens A. Hall, rector of St. John the Divine, Houston; the Rev. Canon Dena A. Harrison, canon to the ordinary in the Diocese of Texas; the Rev. Canon Kevin E. Martin, canon for congregational development in the Diocese of Texas; and the Rev. Robby Vickery, rector of St. Michael's, Austin.

Former Prison Chaplain Laments the 'Politics of Expedience'

With so many U.S. presidents, members of Congress and other politicians baptized in the Episcopal Church, the Very Rev. C. David Williams, dean of Trinity St. Philip's Cathedral in Newark, N.J., cannot understand why capital punishment remains legal and popular.

"Has everyone in this world gone insane?" he wondered aloud during a sermon at the closing Eucharist of the annual Prison Ministry Conference, June 6-9 at Christ Church Cathedral in Indianapolis.

Dean Williams, a former senior chaplain at Rikers Island Prison in New York City, wove into his sermon the question asked 2,000 years ago and perhaps from time to time today — Why was an innocent man executed? — as he asked why the

church, political and corporate leaders today have not done more to reform the criminal justice system.

"If you execute my king," said Dean Williams, "it must be over my objections and sometimes over my dead body."

He said the "politics of expedience" that has built the largest prison system in the world is "obsessed with punishment" and is unjust for African American males and the poor.

"We have abrogated our responsibility for what is right and wrong to the courts," Dean Williams added.

The call to challenge Episcopal, national, political and corporate leaders to reform the criminal justice system was repeated throughout the conference which was aimed at restoring spiritual health to those

who minister to prisoners, victims, families, officers and the community.

"Prison ministry is a very dangerous profession," said keynote speaker Dr. Margaret Kornfeld, president of the American Pastoral Counseling Association and author of *Cultivating Wholeness*. "Working in a toxic environment is stressful."

Restorative justice that involves the victim, offender and the community is the only way to change a "retributive" system designed to punish the offender and deprive victims of restitution and reconciliation, said author Harmon Wray, a consultant to the Episcopal Church and other denominations. "Prosecutors consider you a bad victim if you don't want revenge," he added.

Val Hymes

Priorities for General Convention Begin to Take Shape

Reconciliation should be the dominant theme of the 2003 General Convention, the Most Rev. Frank T. Griswold III, Presiding Bishop, told members of Executive Council at a June 10-13 meeting in Durham, N.H.

Before reconciliation planning could begin in earnest, the national church's equivalent of the parish vestry first had to attend to a number of financial details. Some of those details were planned and others, such as a response to the financial scandal in the autonomous Anglican Church of Mexico [TLC, June 30], were last-minute additions to the agenda.

Social Justice Concerns

A resolution laying out budget priorities for Church Center staff to use in preparing draft versions of the 2003-2006 budget prompted spirited conversation over the omission of specific language affirming the church's long-standing commitment to social justice. Language in the first draft of the resolution listed three priorities based on results from a national survey: 1. reaching out to youth and young adults, 2. reconciling and engaging those who do not know Christ, and 3. revitalizing and transforming congregations.

"My understanding of the survey was that it would be used to enhance the church's mission," said Diane Pollard of New York City. "If the intent was to replace, then I have problems with the lack of [certain] things such as peace and justice."

The Rev. Ken Kesselus of Waco, Texas, said a lean, mission-driven budget was essential to accomplishing the goals of the 20/20 initiative to double average church attendance.

"We need to take the information [from the survey] about where the church's energy lies and work with that," he said. "If we just list everything [in the resolution that] we've always done, I'm not sure how we will get anything new accomplished."

Eventually a reworded resolution was approved which included the

three priorities listed above along with two additional priorities: 4. reaffirming our commitment to enhancing diversity at every level of the church; and 5. reaffirming the importance of our partnerships with provinces of the Anglican Communion and beyond. An attempt to remove the second priority — reconciling and engaging those who do not know Christ — on the basis that it is best accomplished at the local level, was defeated after Bishop Griswold said that "evangelization needs to be seen as part of the larger work of reconciliation."

In authorizing funding to study two separate projects, council took steps that may alter the long-term direction of the church.

In the first, up to \$1 million was approved from unrestricted net assets to be used toward the second phase of shared costs incurred in the effort to relocate the Episcopal Church Center offices onto the grounds of the General Theological Seminary. The second phase calls for hiring the project architect, project manager, public relations support as well as initiation of building permit approvals from the relevant local and state regulatory agencies. The seminary board of trustees has already approved its share of costs for phase two.

"The mission and program opportunities and long-term benefits to both parties outweigh the debt load and real estate risks," Ralph Palmore of Richmond, Va., told council in a presentation prior to the vote. Mr. Palmore is the Executive Council representative to a task force studying the risks and benefits of the project. If approved, a move is still a number of years away.

In the second step, council approved an expenditure of up to \$200,000 for a feasibility study on a "church-wide, major mission funding effort." In the explanation portion of the approved resolution, it was noted that the church will need to raise large sums of money to meet the

needs of new proposals such as the 20/20 growth initiative and professional expertise will be required both to determine if a fund-raising project is feasible and to ensure that if feasible it will be successful.

Audit in Mexico

A late entry to the council agenda was in response to an independent audit of diocesan finances conducted by the Anglican Church of Mexico. The results of the audit suggest that as much as \$3 million was stolen by the bishops of the dioceses of Northern Mexico and Western Mexico. Much of the misappropriated money came from the Episcopal Church in the form of grants and direct aid; and council received a briefing from Church Center staff as to how overseas mission funds are audited and how that process also might be improved.

During the meeting, council learned that the House of Bishops in the Church of Mexico had expelled the Rt. Rev. Germán Martínez Márquez as Bishop of Northern Mexico and the Rt. Rev. Samuel Espinoza as Bishop of Western Mexico and Primate. Prior to the June 10 start of council, the Rt. Rev. Sergio Carranza-Gomez, Bishop of Mexico and the senior prelate untainted by the scandal, asked council to issue a strong statement in support of the Church of Mexico's call for the two men to resign.

After discussion in the International Concerns Committee that lasted most of the four-day meeting and occasionally included members from the Administration and Finance Committee, council unanimously passed a resolution on the final day. The resolution expressed sadness over the revelations, commended church officials from the Mexican province for the way in which they were moving to remedy the situation and voiced "sincere sympathy" with the faithful from that province who must absorb the breaches of trust.

Steve Waring



A peace garden was dedicated on June 2 at the Church of the Epiphany in Odenton, Md., to the 2,929 Episcopal chaplains who served during World War I. Epiphany, located near Ft. Meade, was consecrated on June 3, 1918, as a military chapel. Between its June opening and the end of the war on November 11, 1918, more than 100,000 soldiers passed through Ft. Meade on their way to the trenches in Belgium and France.

How to Identify a 'Safe Space'?

Ever since the 73rd General Convention adopted resolution A009, calling for establishment of a formal process by which congregations could identify themselves as "safe spaces" for lesbians, gays and other sexual minorities, the national Executive Council has struggled to develop something which remains true to the resolution's intent, but which also minimizes both local and international complications that might arise.

In the past a number of council members have expressed concern that designating some congregations as "safe spaces" might unacceptably imply that other congregations are somehow not "safe." A formal process which singles out a particular minority for special sanctuary also might complicate the Episcopal Church's international reputation among a number of the more conservative primates within the Anglican Communion.

The approved resolution recognizes the need to acknowledge publicly church communities where sexual minorities are welcome, suggests several study materials of which interested congregations might wish to avail themselves, and encourages those congregations to display outward and visible signs of welcome through the use of such things as a rainbow flag and welcoming statements by the rector and or the vestry. The resolution also calls for Episcopal representatives to the Anglican Consultative Council to advocate for human rights for sexual minorities with counterparts throughout the Anglican Communion, but it stops short of calling for creation of a task force to report back to Executive Council every six months on implementation or creation of specific, church-wide requirements which would be necessary in order for a congregation to designate itself as a "safe space."

En español, por favor

Considerando que nuestra iglesia es una iglesia de habla castellana en por lo menos cinco diócesis, y considerando que nuestra membresía aumenta constantemente debido a la llegada de gentes de habla castellana en los Estados Unidos, la necesidad de comunicarnos con esta parte vital de nuestra iglesia en su lengua materna es imperativa.

If you were, like the majority of Executive Council members, confused when the opening sentence of the above resolution on translation of documents was read in Spanish at its recent meeting in New Hampshire, then the authors of the resolution succeeded in emphasizing their belief that all documents, announcements, Internet publications, etc., produced by the Episcopal Church Center also should be available in Spanish no later than the General Convention of 2006.

"The English version is actually the translation," The Rev. Anthony Guillén of Los Angeles informed his fellow council members.

The Most Rev. Frank T. Griswold III, Presiding Bishop, called for a vote and announced the total in Spanish. The resolution passed unanimously, but not before significant discussion in committee about the need to make available church communications in other languages, such as French (which was specifically mentioned in the resolution), Chinese and Korean among other possibilities.

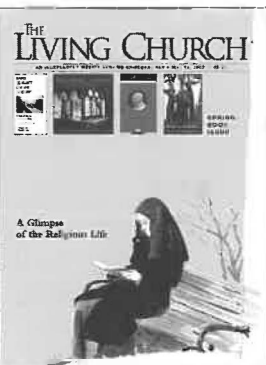
An advisory committee will develop a draft plan to be presented to council at the January 2003 meeting in the Dominican Republic.

After passage of the resolution, council members received an English translation. The first sentence reads: "Whereas our church is a Spanish-speaking church in at least five dioceses, and whereas our membership increases constantly by the arrival of Spanish-speaking people in the United States, the necessity to communicate in their primary language with this vital part of our church is imperative."

Business Cards and Blue Thumbs

Seldom has an item in this magazine stirred up letter writers like an article titled "Monastic Life, Episcopal Style" [TLC, May 12]. Even though that article, written by free-lance author Dede Bruns, was not intended to be the definitive history of monasticism in the Episcopal Church, it spurred the people of Valle Crucis, N.C., to action.

With computers, typewriters and pens, they wrote to TLC and they were joined by a couple of telephone callers and some e-mailers. What got them upset was a comment by Ms. Bruns that the first men's community in the American church was founded by the Rev. James O.S. Huntington in 1884. The correspondents from Valle Crucis in the Diocese of Western North Carolina were "profoundly shocked," "dismayed," "disgusted," "appalled," "disturbed," and "profoundly disappointed."



The miffed letter writers pointed out, as did a letter to the editor [TLC, June 2], that Bishop Levi S. Ives, second Bishop of North Carolina, founded a monastic community at Valle Crucis in 1847. The community existed for two years, then was dissolved.

St. Luke's Church, Miami, the subject of an article about its bell tower [TLC, May 26], seems to be a lively place. In recognition of the reticence of many Episcopalians to speak of their faith or to invite someone to church, St. Luke's has printed "business" cards for parishioners which extend an invitation for others to join parishioners for services or other events. The cards include the church address, phone number and directions. Parishioners are encouraged to write a personal message on the back of the cards, including times of services, when they present them to friends or acquaintances.

Young persons at the Church of the Holy Comforter, Charlotte, N.C., were proud to receive the Blue Thumb Award by the Mecklenburg County Water Quality Commission for their work through the Adopt-a-Stream Program. They go to nearby streams and pick

up trash, and have pulled out such items as couches, motorcycles and air conditioners. They also furnish water samples to the U.S. Geological Survey.

Quoting from a very formal-looking invitation to an ordination to the diaconate in the Diocese of Mississippi: "God willing and the Tombigbee don't rise..."

From the newsletter of Guardian Angels' Church in Lantana, Fla.: "After a worship service at First Baptist Church in Newcastle, Ky., a mother with a fidgety 7-year-old boy told me how she finally got her son to sit still and be quiet. About halfway through the sermon, she leaned over and whispered, 'If you don't be quiet, Pastor Charlton is going to lose his place and will have to start his sermon all over again!' It worked."

A member of the clergy wrote to the Ship of Fools website: "Beware the spell checker! Mine doesn't recognize the word 'paraclete' but helpfully changed it for me. Hence my printed sermon copy read ...

"Jesus described the Holy Spirit as a parakeet."

Thanks to all who sent answers to the questions I posed in this space [TLC, June 2]. They weren't really intended to draw responses, but they were interesting to read nevertheless.

And to those who have inquired why there hasn't been a column of answers to readers in some time, suffice to say that one of the board of directors to whom I am responsible complained about the last installment. I'm not very smart, but I'm not as dumb as I look.

My contributions to the license plate watch are ICH 4 10, HE IS WME, FR IAN and FR ED. The Rev. William J. Cary, Jr., of Tigard, Ore., spotted HEAVN LE, the Rev. Jeff Kraemer of Carmel, Calif., saw HIS CRE8N, and Ed Wall of Orland Park, Ill., submitted 2 TLC.

Note to William ? with the bad penmanship in Miami: No, the Living Church Foundation is not part of the Diocese of Milwaukee. Our foundation is independent, and Milwaukee is the home of its headquarters.

David Kalvelage, executive editor

Did You Know...

Four rectors of St. James' Church, Danbury, Conn., have become bishops.

Quote of the Week

Pittsburgh Post-Gazette religion reporter Ann Rodgers-Melnick on the pedophilia scandal in the Roman Catholic Church: "Too many bishops used their miters to bore holes in the sand for their heads."

AMiA Crossing Boundaries

The recent announcement by the Anglican Mission in America (AMiA) that it will expand its efforts to do “new mission work” could present problems for the Episcopal Church. The AMiA, formed when two Anglican primates and other bishops consecrated “missionary bishops” for North America, plans to “move forward throughout the country as God opens doors to new mission work.” The announcement reveals that the AMiA will not be restricted by geographic boundaries in its revised policy. Apparently, that means it will not hesitate to move into “orthodox” Episcopal dioceses.

Most of the AMiA's members left the Episcopal Church over what they perceived was a loss of the authority of scripture and the acceptance of the blessing of same-sex relationships. Now it seems its bishops will move into places where such issues have not been widely embraced, such as the Diocese of Southwest Florida. When the AMiA accepted the rector and a large portion of the membership of St. Mary's Church, Tampa, it moved into a territory one could hardly call “revisionist.”

From its inception, AMiA's leaders have stressed they want to reach the unchurched. But when its bishops move into orthodox territory to accept congregations of Episcopalians, they appear as if they are making up new rules when it suits them, a practice they have long claimed to oppose.

Abuse and Liability

The recent revelations of instances of clergy sexual abuse against children and young people brings to mind the need for churches to provide adequate liability insurance coverage. Victims of sexual abuse may require therapy, which may be expensive, and they and their families may seek damages in the millions or hundreds of thousands of dollars. Because in many of these cases the perpetrators have few assets and probably no income while incarcerated, the legal counsel of victims may seek to implicate a parish if it had condoned or disregarded the conduct of its clergy.

If the bishop or other diocesan officials had knowledge of the sexual behavior of the predator or seemed to have tried to hide previous indiscretions rather than take appropriate steps, then the diocese may be implicated as well. It needs to have adequate liability insurance as well as health insurance in order to provide suitable treatment for offenders.

While we hope church leaders are concerned about the moral dimensions of cases of sexual abuse, we also hope they are not overlooking legal and financial aspects of such cases. Some of these offenders are capable persons and they should be able to turn to the church for compassion and assistance. Compassion for their victims must remain a continuing concern.



Mrs. Chester K. Bladderwort, M.D., never did like the idea of children's liturgies. And she liked it even less now.

The Church Triumphant!

Purgatory, the afterlife and the long-term future

By Harold Brumbaum

I sing of the Living Church — of the church resplendently alive at last!

Not of the Church Militant, in whose ranks we currently find ourselves enrolled. Not much to sing about there, in fact. Charged with the mandate to war against sin, the flesh, and — in the delectable language of yore — against “that roaring lion, the Devil, that walketh about seeking whom he may devour,” across the years the church has tended to be more adept at intramural strife and at shooting itself in the foot. And in these latter days it has hardly shown itself any more valiant, Making Nice, instead, toward the world it was supposed to confront and turn upside down.

Nor of the Church Expectant do I sing. That realm, better known in former times as purgatory, seems to have vanished from the map. Go to a funeral these days (even of the Roman Catholic sort, where that concept used to loom large), and you will likely find yourself assured that the deceased in the casket before you has already taken his place at the heavenly table. Which, if very welcome news for the family, is also perplexing, since in your own case you suspect that you’ll have a major job of purgation (as in epicac or castor oil) facing you — of scrubbing off the grime and scraping the mud off your shoes — before entering those hallowed halls. And why so? Because suddenly deprived of all that grunge you wouldn’t recognize yourself; damaged goods that you are, it wouldn’t be the real you undertaking that adventure. Hence the need, in our scheme of things, for that “halfway house,” the chance for us to clean up our act before dinner.

(And what, by the way, ever happened to hell? It seems to have gone the way of sin, which could find no place to set up shop in a secular society. But just as we are told that Satan’s greatest trick lay in persuading us that he doesn’t exist, so maybe that “disappearing act” is also a work of deception, encouraging us to live it up and masking a nasty surprise when the party ends.)

Instead, I sing of the Church Triumphant, the dwelling place of the sanctified — rhapsody being the only appropriate idiom here, since there is nothing whatever prosaic about it. In fact, that ineffable state being beyond our powers to conceptualize, ours must be a song without words as well. When, in *The Great Divorce*, C.S. Lewis ventures a fictive tour of the afterworld, he disavows any claim to veracity, offering it as “solely an imaginative proposal, not even a guess at what may actually await us.” For that

reason, too, and astonishing achievement though it is, Dante’s *Paradiso* makes for a far less compelling read than does his *Inferno*. Or again, Milton’s *Paradise Lost* is famously more engrossing than his *Paradise Regained*, as if — of all things! — sin were more to our taste than sanctity.

Expectably, that incapacity of ours to probe the heavenly precincts stirs our curiosity about them all the more. Yet, like children itching to know what’s inside the wrappings of their Christmas gifts, we have to settle for guesswork. What Dante calls “an inborn and perpetual thirst,” it is simply whetted by the tag on the package which reads, “Do not open before your Birthday in Eternity.”

To indulge ourselves in one such flight of fancy, then, picture a reunion with the grandma who once pampered you, now dead these many years. After the tearful hugs, “What have you been up to all that time?” she inquires. “Well, got married, had kids, retired, died. You know, the usual thing. And how about you? What have you been doing?” And she replies, ... Here the imagination boggles and abruptly shorts out. Or, a similar poser, take the widow who, loving again, married again (certainly a common enough event these days), and now the three spouses finally meet. How are those relationships to be sorted out? Not by means of polygamy, evidently, if we are to take Jesus’ word that in the afterlife there is no marriage at all. Well, then, maybe by means of a still more rewarding arrangement, of which marriage in its finest fettle turns out to have been merely a preview, and which characterizes all sorts of relationship in that state of being. Male and female they remain, however (since to be rendered neuter must be reckoned a distinct downgrade), and most happily so, with all the richness the sexes can convey.

Yet, despite our inability to see around that



LETTERS TO THE EDITOR

Not So Difficult

The editorial, "Accokeek: Many Losers" [TLC, June 16], states that the recent federal court case in Maryland "may be best remembered for its clarification of some knotty matters."

There is nothing "knotty" about the concept that "the Episcopal Church is hierarchical in its organization and operation," or that a bishop "has a right to celebrate the Eucharist in churches of the diocese." These are neither difficult issues nor astounding, new revelations. Such long-standing facts as hierarchical organization or bishops' rights of visitation merely reflect a polity that has existed for centuries.

The editorial is correct in its conclusion that "the saddest part of the Accokeek case is that it had to go to a civil court at all." Indeed, it is sorrowful when it takes a secular authority to explain the organization of the Episcopal Church to one of its priests.

*Frank Mullen III
Heathsville, Va.*

Albs Not Appropriate

As gross as the change of the Cathedral of the Saviour, Philadelphia, Pa., is into a convention center with what appears to be folding chairs without kneeling attachments, that is not the main subject of this article [TLC, June 16]. It is the continuing use of liturgical underwear (albs) as outer wear for every liturgical function and many others.

Please spare me from the diatribe about their representing baptismal garments making us all appear equal or the simplification of eucharistic vestments to blur the line between clergy and laity.

A little boy who was studying history and the Reconstruction period was sent to me by his mother with a question she couldn't answer, and neither can I. He said that in a special he'd seen on TV showing an Episcopal procession of priests, acolytes, and choir he wondered why they were all wearing KKK robes. He admitted their hoods were smaller except for what he said was probably the Grand Wizard who had a pointed hood standing straight up.

Now please don't drown me with seminary-like letters nor "liturgical" experts. I've heard, and read it all. Now hear one who disagrees. There is no need to wear an alb when cassock and surplice should be worn. If the chief liturgical officer, the bishop, says officially to wear one or the other, obey. The only thing uglier than a cassock and surplice worn when all the other clergy are wearing albs, and that worse thing is to wear an alb while the rest wear cassock and cotta. May the Klan's robes rapidly diminish and die as outer vestments. If you have to wear an alb because of someone else's authority, at least don't wear a rope girdle. It makes us fat guys look like sacks of flour with a rope tie. KKK for never.

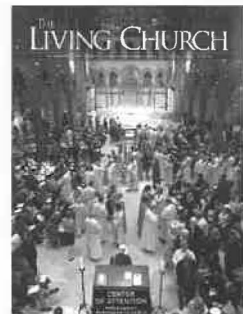
*(The Rev.) John Riggs
Comanche, Texas*

It is our personal allotment
of such faith ... which lets us
dare to believe that the future
will not fail us.

bend, we dare suppose that in this new embodiment (or dis-embodiment?) the church will show itself to be what the author of Ephesians envisioned, an entity of "splendor," a body of people "without spot or wrinkle or any such thing, holy and without blemish." It will glisten, then, the sleeping beauty finally come to life. And yes, to the last-
ing dismay of religious extremists, whatever their stripe, that edifice will be in every sense ecumenical, a throng made up of all those who, in Micah's words, have sought to "do justice, to love kindness, and to walk humbly with their God" (who just may answer to more than one name) — non-sectarian traits, all of them, which have all too seldom characterized the zealots of the earth. And to humanize those fanatics, purgatory could prove to be an effective instrument.

Now, why on earth do we have grounds to suppose that rosy speculations such as these are not just the stuff of pious pipe dreams? The answer, of course, emerges from the Easter mystery, and constitutes the faith, the certitude, born of it. For if the Middle Ages could declare No Pope, No Church, we go them one better and affirm, No Resurrection, No Church. It is our personal allotment of such faith; no larger, it may be, than a mustard seed, shored up by that of our family, the age-old Christian household, which lets us dare to believe that the future will not fail us. A future to be faced (as one does surgery when in good hands) not alone with trepidation, though that is natural enough, but with curious minds and hopeful hearts. It is this decision to trust — this act, really, of derring-do — which allows us to take our rest each night, and to go to our rest at last, as Jesus did in his wrenching, liberating act of self-surrender, with on our lips his mantra, "Into your hands I entrust myself." Then, like him, to await the dawn and see what it brings. □

*The Rev. Harold Brumbaum
is a retired priest who lives in
Nicasio, Calif.*



True to Our Roots

In Bishop Barbara Harris' address to the graduates of CDSP [TLC, June 16], she said, "Christian scripture and the faith in which it is rooted are about the future, not about the past ... Biblical promises are more important than biblical history." While I understand and applaud her desire to propel the church into a mission-minded future rather than leaving it in a maintenance-minded attachment to the past, I believe that the promises of God in scripture are inextricably woven together with biblical history, not separate from and above that history.

As we enter the postmodern 21st century, we must be very careful as Christians to respond to the prompting of the Holy Spirit while at the same time remaining true to our biblical roots. In other words, the packaging may change but the essential gospel message should not. If we allow ourselves to adjust the "faith once delivered to the saints" in accordance with our own individual revelations, separate from the wider community, we risk joining the religious buffet in which one picks and chooses what appeals to us, not what is true. By all means, let us "press on towards the goal of the upward call of Christ Jesus," as St. Paul says, but let us also learn from those who have run that race before us.

*(The Rev.) Tom Sramek, Jr.
St. Alban's Church
Albany, Ore.*

More Questions

Thanks to David Kalvelage for his "Not Short on Questions" [TLC, June 2]. I am a native-born Episcopalian who was born a couple of years before the 1928 BCP was adopted by the General Convention of the Episcopal Church; therefore I have seen a change or three in the Episcopal Church — most of them since the 1960s.

Without thinking, I once asked a friend, "What time does your 8 o'clock service begin tomorrow (Sunday)?" I am impressed with the number of clergy ordained with the 1979 BCP who doubt the reality of hell. I sometimes am sure that I am the "voice in the

wilderness" in regards to Rogation and Ascension Day. Does anyone read Colossians 3:19? People seem to enjoy finding fault with TLC just as much as they enjoy finding fault with the priest (Funny, I do not seem to remember being challenged on my reading of the rubrics in the prayer book for quite a while, now). Matthew 12:31 — among other verses I can think of — does not leave much room for debate, does it? I recently received a questionnaire from our "national office" with one question being, "How many people does your sanctuary seat?" Rather than answer, "Six with extra chairs," I made a correction and put in the number they wanted.

*(The Rev.) John Flanigen
Knoxville, Tenn.*

What Unites Us?

In response to the letter by Ward Nelson [TLC, June 9], what unites us is "the book on the lectern and the bread and cup on the table" (Gregory Dix).

What unites us is "the eucharistic action, a thing of an absolute simplicity, the taking, blessing, breaking and giving of bread and the taking, blessing and giving of a cup of wine and water, as these were first done with their new meaning by a young Jew before and after supper with his friends on the night before he died," from *The Shape of the Liturgy*, by Gregory Dix.

What unites us is our individual receptions of divine forgiving. What unites us is our universal deep-seated need to give great thanks.

*(The Rev.) E.M. Weatherwax
Pittsburgh, Pa.*

Which Is First?

I usually express Daniel Muth's [TLC, June 2] general thoughts succinctly by saying that "Social gospel and gospel are not mutually exclusive. However, the result depends critically on which you make primary!" In this case, longer is clearly much better than shorter. Thank you for publishing his wonderful analysis. I shall keep it in mind in future discussions.

*Alan P. Biddle
Franklin, Tenn.*

Appointments

The Rev. **Paul Berthelemy** is vicar of St. Catherine's, PO Box 251, Manzanita, OR 97130-0251.

The Rev. **Beverly Bralne** is rector of Immanuel, 1509 Glencoe Rd., Glencoe, MD 21152.

The Rev. **Jeannette DeFried** is rector of Messiah, 50 Rte 24, Chester, NJ 07930.

The Rev. **Bill Field** is associate at Good Shepherd, 1401 Carrollton Ave., Ruxton, MD 21204.

Ordinations

Priests

Maryland — Roger Edwards, Nathan Humphrey, John Perry Smith.

Florida — Sheryl Lee Adams.

Deacons

Central Pennsylvania — Beth Mollard, St. Luke's, 205 S Market St., Mount Joy, PA 17552.

Easton — James Isaacs, Buddy Murray.

Florida — Gary Briton Manning, Harold Leander Ritchle.

Maine — Beth Findlan, John LeSueur, Jane Luck, Wanda Thompson.

Maryland — Adrian Dawson, Andrew Jones, Richard Morley.

Deaths

The Rev. **Arthur James Calloway**, rector for nearly four decades at St. Ambrose Church, Raleigh, NC, and a longtime civil rights activist, died June 2 of a heart attack at his home in Raleigh after a brief battle with cancer. He was 74.

Born in Houston, TX, he earned degrees at St. Augustine's College and Episcopal Theological Seminary. Ordained a deacon in 1952 and a priest in 1953, he was priest-in-charge of St. James', Houston, from 1952 until his call to St. Ambrose Church in 1959. He retired in 1998. Under his direction the church established a day-care service, summer youth programs, an Alcoholics Anonymous chapter and a drug rehabilitation program. He was one in a group of community leaders known as the "Oval Table Gang" who organized efforts to push for integration of Raleigh schools, supported black candidates for office, and fought redistricting plans. Fr. Calloway was a member of the city council, 1979-85. He is survived by his wife, Dorothy Ann, and four children, Arthur and James of Raleigh, Talib Sabir-Calloway of Durham, NC, and Stephanie Calloway-Carmichael of Lithonia, GA.

The Rev. **Randolph Crump Miller**, retired professor of divinity at Yale University, died June 13 of cancer in Hamden, CT. He was 91.

Born in Fresno, CA, he was a graduate of

Pomona College, Yale University and Episcopal Theological School. He was ordained a deacon in 1935 and a priest in 1937. After teaching at Church Divinity School of the Pacific and serving as vicar of St. Alban's, Albany, CA, he joined the faculty at Yale in 1952 where he retired in 1981. He spoke widely on the theology of jazz, as well as on topics in theology and Christian education. He wrote many books and was the editor of the interfaith journal, *Religious Education*, 1958-78. Prof. Miller was a member of the Episcopal Evangelical Fellowship, and a trustee of *The Churchman* and the *Anglican Theological Review*. He was director of Christian education at Trinity Church on the Green, New Haven, CT, 1961-71. He is survived by his wife, Elizabeth; daughters Barbara Miller and Phyllis Symonds of Weeki Wachee, FL, Carol Rand of Sharon, CT, Rives Carroll of Washington, DC, and Muriel Merenda of Terryville, CT; 17 grandchildren, nine great-grandchildren, and a sister and a brother.

The Rev. **Warren Kappes Meyer**, associate at Christ's Church, Rye, NY, died April 30 at his home in New Rochelle, NY. He was 81.

Born in New York, NY, he earned degrees from Penn State University, the New York Institute of Technology and the Cathedral Institute of Theology. He was ordained deacon in 1982 and priest in 1983. Prior to his ordained ministry, he served in the U.S. Army, worked for the State Department in Germany, and served as a finance and personnel director and a chief auditor in local government until his retirement in 1984. He was assistant at Trinity/St. Paul's in New Rochelle, 1982-84; chaplain of Morningside House, 1985-90; supply priest in the Diocese of Central New York, 1991-95; and associate at St. James the Less, Scarsdale, until his appointment to Christ's Church in 1999. He is survived by his wife, Inga; his children, Susan Fanelli of New Rochelle, Charles Meyer of Scottsdale, AZ, Stephanie Hegewald and Frank Distel of Germany; and eight grandchildren.

The Rev. **Marie Elizabeth Shirer**, 49, associate at St. Columba's, Washington, DC, died June 4 of liver cancer at the Washington Hospice.

Born in 1952 in Bethesda, MD, she received degrees from Kansas State University, Regis University and Virginia Seminary. She worked for many years in publishing. In 1993, she was ordained a deacon and was an associate at St. John's Cathedral, Denver, 1993-97. She was ordained a priest in 2000, and was assistant at St. Martin-in-the-Fields, Philadelphia, PA, until January 2002 when she moved to St. Columba's.

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POSITIONS OFFERED

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.**

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

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

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

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

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

POSITIONS OFFERED

FULL-TIME UNIVERSITY CHAPLAIN: Episcopal Campus Ministry, University of Arizona, Tucson. This chaplaincy is a full-time, fully funded position for an Episcopal priest preferably with the some prior participation with campus ministry. Compensation will be in accordance with the Diocesan Clergy Compensation Schedule.

The Episcopal Campus Ministry is located in the Campus Christian Center adjacent the university campus. The Center also includes the Lutheran, Methodist and Presbyterian chaplains. The mission of the Episcopal Ministry at the University of Arizona is to conduct, support and further Episcopal Ministry in higher education in Tucson. The primary purpose of the Episcopal chaplain is to offer a strong presence of the Episcopal Church at the University. The University of Arizona is a state university with over 37,000 students, 18 colleges and over 2,000 faculty members.

Please send letters of interest and any supporting material to: **Michael J. Rich, Chairman of the Episcopal Foundation for Campus Ministry, 4922 Oakmont Drive, Tucson, AZ 85718. Phone: (520) 299-4952 E-mail: wotfun@donnamike.com.**

RECTOR: St. Augustine's Episcopal Parish in Tempe, Arizona, is next door to Arizona State University, and in the growing Phoenix, Scottsdale, Mesa & Chandler area. We have 220 active baptized members and seek a rector who: has an active and disciplined prayer life; is warm & engaging with a good sense of humor; is committed to the traditional doctrine of the Episcopal Church; will lead us into developing lay leadership and lay ministries; participates in and supports renewal and evangelism which promote church growth, outreach and stewardship; and who believes and practices the principle that sex is meant to be practiced within the bonds of marriage between a male and a female. Someone who can be supportive of those who enjoy a mix of traditional and contemporary worship and music, and who prepares and presents well-crafted, inspirational sermons/teachings that encourage mature Christian growth based on Biblical precepts. On the "High Church/Low Church" scale, we are probably "Middle Church," and a "family" coming from many walks of life. Contact: **Doug Irish, Chair of Search Committee, 1735 S. College Ave., Tempe, AZ 85281. Better yet, E-mail your resume to dli@irlaw.com & I'll send you our Parish Profile. Website: www.StAugustineTempe.org.**

For more classified information,
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POSITIONS OFFERED

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CHRISTIAN FORMATION DIRECTOR: Person with strong faith, training and experience for full-time Christian Formation Director for all ages. Salary and benefits negotiable. Friendly, family and senior-oriented program-sized parish on FL west coast. Mail or fax resume to **Rev. Steve Swift, Church of the Good Shepherd, 639 Edgewater Dr., Dunedin 34698. Fax: (727) 733-6384 E-Mail: sswift@churchgoodshepherd.org.**

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.**

RECTOR: Christ Episcopal Church, in the growing suburban North Hills of Pittsburgh, PA. We are a program-sized, theologically moderate parish within a conservative diocese. We seek a rector with strong interpersonal and pastoral skills and talented preaching ability. Our goals are to increase parish membership, revitalize the youth program, develop adult education opportunities, and expand outreach efforts. We have an exceptional children's church school program, strong lay leadership, and an active parish life. We are a welcoming and inclusive parish looking for an experienced rector who will commit to this church family and compassionately lead us. Please send resume and CDO profile to **Search Committee, Christ Episcopal Church, 5910 Babcock Blvd., Pittsburgh, PA 15237 or E-mail: saupefam@nauticom.net.**

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Church Directory

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

If your church is affiliated with the ministry of a local college or university, be sure to sign up for the College Services Directory this September.

For more information, call Tom Parker @
(414) 276-5420 ext. 16.

CLASSIFIEDS

POSITIONS OFFERED

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

Website: www.westelcom.com/users/stjohnessex

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@edusc.org, (803) 771 7800.

YOUTH LEADER: Stone Mountain Episcopal Church seeks experienced part-time (15 hr/wk) Youth Leader (lay or ordained) to coordinate youth activities and provide pastoral support for youth and families. Looking for good leadership skills, rapport with youth, and a vision for youth ministry. Must be sensitive to needs of a multi-cultural parish. Competitive salary offered with appropriate academic credentials. Send resume and 3 references to: **Search Committee, St. Michael & All Angels Episcopal Church 6740 James B. Rivers Dr., Stone Mountain, GA. 30083** or E-mail: admin@stmichael.cc.

CHRISTAIN EDUCATION/FORMATION COORDINATOR: Stone Mountain Episcopal Church seeks experienced full-time (30hrs/week) Christian Education Coordinator (lay or ordained) to oversee children's, youth, and adult educational programs. Salary 20K+ benefits depending on qualifications. Looking for solid training in Christian Education and good administrative, communication, and leadership skills. Must be sensitive to needs of a multi-cultural parish. Appropriate academic credentials and experience required. Send resume and 3 references to: **Search Committee, St. Michael & All Angels Episcopal Church, 6740 James B. Rivers Dr., Stone Mountain, GA 30083** or E-mail: admin@stmichael.cc.

YOUTH DIRECTOR: 1000-member parish in the heart of the Texas Hill Country, 60 miles on I-10 from downtown San Antonio, seeks a youth director who loves Jesus, loves kids, and has training/experience in youth ministry. New youth director would join a new rector, new Director of Christian Formation, new Parish School Director, and other new staff. Parish will be constructing a new basketball pavilion, and new parish hall and offices. If you would like to serve as our youth director in this exciting time of development, send a resume to the **Rev. Stockton Williams, St. Peter's Episcopal Church, 320 St. Peter St., Kerrville, TX, 78028.** Parish website: www.ktc.net/stpeters. E-mail: stpeters@ktc.com.

RECTOR: Christ Church in Port Jefferson, NY, is seeking a rector. We are an eclectic, AAC-affiliated, traditional parish on the historic north shore of Long Island. Our members are loving, Christ-centered and enthusiastically embrace the renewal movement within the church. We are seeking a Spirit-filled pastor with a strong biblically-based theology to join our family and lead us in our relationship with Christ. Send replies to: **Search Chair, Christ Church Episcopal, 127 Barnum Ave., Port Jefferson, NY 11777** E-mail: MRMACHINE@aol.com.

POSITIONS OFFERED

RECTOR: Church of Our Saviour, Episcopal, Akron, Ohio, needs a rector with prior experience as associate rector or rector. While we are well-endowed financially, we also need to grow. This small, metropolitan parish is open and inclusive with a commitment to diversity. Our new rector will help us build our education and neighborhood ministries while providing pastoral care and leadership. We are open to change while respecting liturgical tradition. Excellent salary and benefits. Please send your resume and letter, or write for a brochure, to **Paul Rose, 500 First National Tower, Akron, Ohio 44308** or E-mail: prose@brouse.com. Deadline: July 31.

ASSISTANT RECTOR: Do you exist? Looking for a priest/deacon to lead in ministry to youth and young families in a dynamic parish of 2,000. Job description on www.christchurchde.org Resumes welcome through **September 1.** For more information, contact **The Rev. John Martiner at Christ Church Christiana Hundred, Greenville, Delaware; (302) 655-3379.**

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.**

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

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**

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.**

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.

POSITIONS OFFERED

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

ASSISTANT TO INTERIM RECTOR: Corporate size parish in historic, Rhode Island waterside community seeks ordained person with special interest in youth ministry to serve as assistant to interim rector for two years. 100+ young people waiting for leadership. Stipend, housing, benefits. Contact: spaulwickford@aol.com

POSITIONS WANTED

ORGANIST/CHOIRMASTER: Highly qualified and experienced Organist/Choirmaster seeks 3/4 to full-time position. Expertise in Anglo-Catholic and English cathedral traditions. Also known for abilities as organist and improviser. Excellent people and computer skills as well. Recently completed 7-year service to large Pacific Northwest parish, and looking to relocate to Chicago, or to the northeastern US. Contact at david@herberthowells.org.

REAL ESTATE

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FARMHOUSE FOR SALE - SEWANEE: Three-year-old, 4 bedroom, 3 bath, yellow farmhouse nestled on landscaped acre overlooking University of the South equestrian pastures in Sevanee, 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. Will send full description, jpeg photos.

RETREATS

DUNCAN CONFERENCE CENTER, 15820 S. Military Trail, Delray Beach, FL 33484. Telephone (561) 496-4130. Website: www.DuncanCenter.org Located in beautiful Delray Beach, Florida, 5 miles from the Atlantic Ocean. Beaches, golf and tennis courts nearby. Individual and group retreats; conferences and day meetings; bed and breakfast for clergy and lay families, family reunions. Sleeping accommodations for 79; meeting and dining space for 100.

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

WORLDWIDE PILGRIMAGE MINISTRIES arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Ireland and South Africa. We are now accepting applications for our clergy familiarization trips for fall 2002-2003. Contact Worldwide, a mission creation of FRESHMINISTRIES, for information and to inquire about clergy and youth leader familiarization trips. Ph: 800-260-5104; email: wwpil1@aol.com; website: www.wwpilgrimages.org



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)

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www.hpi.net/standrews/

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Sat 5:30 H Eu (June - Aug)

HARTFORD, CT

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James R. Barry, Canon Precentor
Sun Eu 8, 10. Daily Eu 12 noon

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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
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Sun H Eu 9:30

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Sun H Eu 8 & 10

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ninger 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 & Fri 12:10. Mon-Fri
MP 7:30, Noonday Prayers 12, EP 6. H/A

ST. MARY'S, Foggy Bottom

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

WASHINGTON, DC

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

MIAMI, FL

ST. ANDREW'S 14260 Old Cutler Rd. 33158
(305) 238-2161 Corner S.W. 144 Street
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SARASOTA, FL

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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
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Rev. 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; 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
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Reconciliation 1st Sat 4-4:30 & by appt

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Sun Eu 9, Wed 10 (1st Wed of each month), Sat Eu 5 Prayer
Group Tues 6, Wed 9:15

TOPEKA, KS

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stdavidschurch.com (785) 272-5144
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Sun H Eu 8 & 10:30, Sat 5 Wed 5:30 H/A

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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
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(June 30-Sept 1): Sun 10:30 (H Eu 1st, 3rd & 5th Sun)
MP 10:30 2nd & 4th Sun)

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Rev. Patrick T. Gray, c; the Rev. David J. Hogarth; Carrie Reiger,
Pastoral Asst for Youth Work Web: www.theadvent.org
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri,
Mass 7:30; MP 9; EP 5:30; Wed C, 5, Mass 6; Sat, MP 8:30,
Mass 9, C 9:30

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8:30; Sat 5:30

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

BILLINGS, MT

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

LAS VEGAS, NV

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

MANCHESTER, NH

ST. ANDREW'S 102 N. Main St. (603) 622-8632
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ST. THOMAS A BECKET 2600 S. Union St.
The Rev. Robert J. Tally, v
Sun H Eu 10

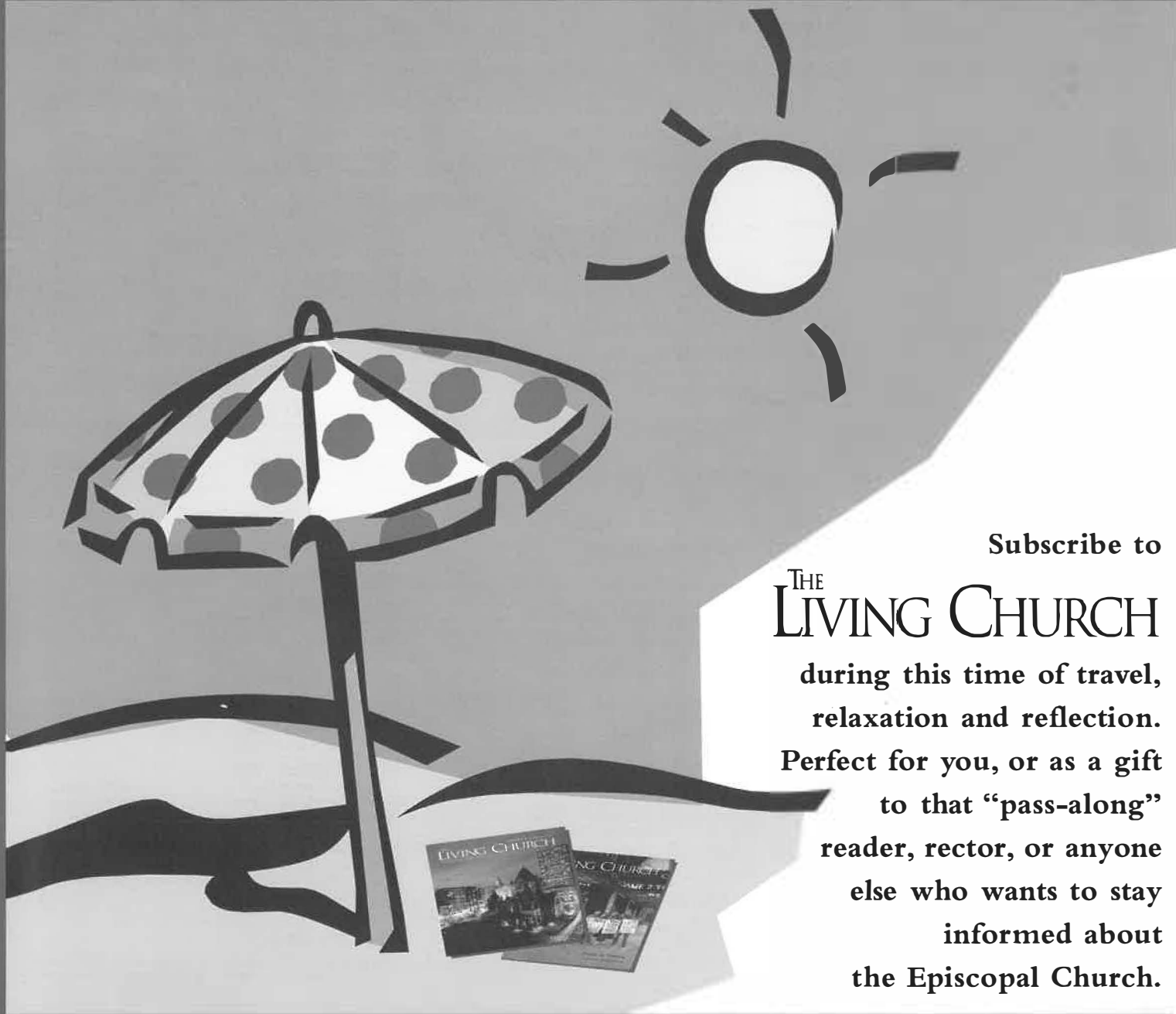
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Sun H Eu 8, 10:30 & 4; Wed H Eu 5:30

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the Rev. Phyllis Orbaugh, d; Mr. Gerald Near, music director; Mr.
J. Michael Case, organist
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H Rosary 9. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

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