


# THE LIVING CHURCH

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**Bishop Chane**  
*A Study in Contrasts*

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

THIS WEEK



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Bob Burgess photo

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SUNDAY'S READINGS

**God Speaks**

*'This is my beloved son, listen to him.'* (Mark 9:7)

**Last Sunday After Epiphany, March 2, 2003**

1 Kings 19:9-18; Psalm 27 or 27:5-11; 2 Pet. 1:16-19 (20-21); Mark 9:2-9

Today's lessons feature Elijah fleeing for his life, the psalmist assailed by his enemies, Jesus' Transfiguration, and the apostle Peter's account of that stupendous event. In every lesson, God speaks. The context of 1 Kings is Elijah's battle with the false prophets of Baal. What distinguishes God from Baal is not just his power over nature, but that he is the God who speaks in a "still small voice." The Hebrew word means a voice which is audible in words. God's voice is underscored in the reading from 2 Peter. Central to Peter's account of his experience at Jesus' Transfiguration is the voice of God saying, "This is my beloved Son." Peter then adds that his readers should pay attention to this prophetic word. God is not simply a silent nature god who acts on mere whims. He is a God who speaks and acts on behalf of the people he has made.

Peter says his prophecy is not something people have made up. Prophecy is not simply one person's experience of the divine. Rather, prophecy was produced not by the "will of man, but men spoke from

God as they were carried along by the Holy Spirit."

While it is utterly futile for us to attempt a reproduction of the experience of Peter, James and John on the mountain, we can listen to the words they heard. Of Jesus, they heard, "This is my beloved Son; listen to him."

Perhaps the most burning issue in the church at the present time concerns the ways in which God speaks to humankind. Is it true to say that the Bible is God speaking to us? Or is the Bible a record of God's word to those who heard it, and only in a secondary way a means of our hearing him speak? It is clear that the experience of Elijah, the psalmist and the apostles were unique and unrepeatable. But what about their words, and the words they heard God speak? Peter tells us that God's word is a "lamp shining in a dark place, until the day dawns ..." As we, the church, struggle to serve the Lord in difficult times, perhaps what we first need to do is to listen to the Lord, and the way we do that is to turn to the scriptures to read, mark, learn and inwardly digest all that God has said.

"He who has ears, let him listen."

**Look It Up**

Note the context of Mark's account of the Transfiguration. What events immediately precede and follow it? Why do you think the apostles failed in their ministry of exorcism so soon after the Transfiguration?

**Think About It**

"No prophecy was every produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit." What are implications of this verse for the authority of the Bible?

**Next Sunday**

**First Sunday in Lent, March 9, 2003**

Gen. 9:8-17; Psalm 25 or 25:3-9; 1 Pet. 3:18-22; Mark 1:9-13

## Rector and Vestry Resign at St. John's in San Francisco

The entire vestry of the Church of St. John the Evangelist in San Francisco has resigned, the Rev. Kevin Pearson has agreed to resign as rector, and the Rhythm Society has vacated the parish.

The actions came at the end of January, during attempts by the Rt. Rev. William Swing, Bishop of California, to pursue a process of reconciliation in what proved to be an irreparably failed relationship [TLC, Feb. 16].

At the annual parish meeting, which was delayed to Feb. 9, some 60 parishioners elected an all-new vestry. Of the new members, three have been at St. John's for more than 20 years, while six joined the parish in the 1990s. All but two have prior vestry experience.

A deteriorating relationship between the parish and the Rhythm Society (also known as the St. John's Divine Rhythm Society) unraveled when it was learned that a guest at the Society's All Night Dance Celebration last June overdosed after allegedly ingesting the "date rape" drug GHB. The man was hospitalized, treated and released. The incident led to the charge that drugs were being used at the quarterly celebrations.

One parishioner reported that Fr. Pearson told her: "We use entheogens to reach God, not get high." Fr. Pearson subsequently told the *Pacific Church News* that he never made the statements attributed to him, "especially that one."

The Rhythm Society has been active at St. John's since 1996. Fr. Pearson, 41, came to St. John's in 2001 from the Diocese of Chicago.

*Dennis Delman*

## Conference Center Under Consideration for Campus of General Seminary

The Board of Trustees for the General Theological Seminary has approved in principle a \$21 million capital campaign, part of which would be used to create a 60-room, three-star hotel and conference center. The board met Feb. 6-7 at the seminary campus in New York City.

An outline of the still incomplete plan for the hotel and conference center calls for the redevelopment of three existing seminary buildings along Tenth Avenue — the refectory, Eigenbrodt Hall and Chelsea Nos. 8 and 9. The Very Rev. Ward B. Ewing, dean and president, said the seminary hopes to offer members of the Episcopal Church and other not-for-profit organizations a facility similar in purpose to what the College of Preachers offers visitors in Washington, D.C. The anticipated \$18

million cost will be funded by \$6 million from the proposed capital campaign and the remainder would be long-term debt. Dean Ewing said the seminary is close to completing an agreement in principle with a lender for the amount to be financed.

"Part of what makes this project work is the fact that we are in the middle of New York City," Dean Ewing explained. "We have had a number of consultants develop financial forecasts and we are confident that their financial forecasts and recommendation are accurate and feasible."

**Three existing  
seminary  
buildings  
would be  
redeveloped  
under the plan.**



Silas Ng photo

The Rt. Rev. Charles Murphy, bishop and chairman of the Anglican Mission of America, was the guest preacher Feb. 9 at a service of solidarity in which more than 1,100 worshipers representing some 40 different denominations in the greater Vancouver (Canada) area were gathered. They assembled in support of the rectors and members of eight congregations which declared themselves out of communion with the synod and their bishop after deputies in the Diocese of New Westminster voted to implement a service of blessing for same-sex couples last June.

# Lives and Faith of Astronauts Remembered

Two had roots in the Episcopal Church.

Episcopal churches nationwide observed memorial services for the seven Columbia space shuttle astronauts — a Hindu, a Jew, a Roman Catholic, a Baptist, a Unitarian, a charismatic Christian, and an Episcopalian. One of the most poignant occurred at St. Thomas the Apostle Church, across from the Houston space center. The church is also home to a school, where astronaut Laurel Clark's son Iain is a second grader.

During the homily, the Rev. John Musgrave, rector, and Ann Decker, headmistress, spoke primarily to the children. "I find when I speak to the children, the adults listen," Fr. Musgrave explained. "It was a burial service, though we didn't bill it as such."

## 'Deep Person'

Astronaut David Brown was a life-long Episcopalian who was "not overtly religious while he was with NASA," said his father, retired circuit Judge Paul Brown. "But [one] can't be in the program without thinking about it."

Judge Brown said his son often attended a little church in Fallon, Nevada, while stationed in the area. "He was not one to speak about deep feelings — but he was a deep person."

The astronaut's father and mother, "neophytes on computers," hold his last, precious e-mail message from space, in which he wrote of fellow crew member Ilan Ramon's letter from a holocaust survivor. The man's 7-year-old daughter had not lived, and David was "stunned that such a beautiful planet could harbor such bad things."

David Brown grew up in Arlington, Va., where he was an acolyte at St. Michael's Church. Alan Wilber, a member there since 1958, recalls him from the Sunday school class Mr. Wilber taught. "We had a good-sized group of young people in those days," he said. "He was faithful in attending."

David had brought his parents his computer, so they could e-mail back and forth while he was on Columbia. They have many messages yet to read. "We have gotten a warm view of David from everyone he touched," Judge Brown said.

## Baptized an Episcopalian

The aunt and uncle of another member of the Columbia crew, the Rev. Douglas Haviland and his



Donovan Marks photo

Judge Brown (right) and others at a Washington National Cathedral memorial service for the Columbia astronauts.

wife, Elizabeth, are grievously experienced in private reactions to public disasters. As they watched the World Trade Center fall in New York on 9/11 they realized that their son Timothy was on the 96th floor of the north tower. Now they had watched Columbia disintegrate into fiery fragments, knowing their niece was aboard.

Astronaut Laurel Blair Salton Clark was baptized an Episcopalian. She later became a Unitarian, a member of Olympia Brown Unitarian Church in Racine, Wis. She and her husband, Jonathan, were married in St. John's Chapel at the De Koven Center by the Rev. Tony Larson, pastor of Olympia Brown, and her uncle, the retired rector of St. John's-by-the-Campus in Ames, Iowa. On the Monday following the space shuttle disaster, as Fr. Haviland packed for their trip to Houston to attend the memorial service at Johnson Space Center, Mrs. Haviland recalled her niece.

"Laurel achieved in a man's world, yet she was very feminine," Mrs. Haviland said. "She learned some Hebrew from [Col. Ramon]." When the astronauts were asked what they wanted to say as a group to the world, "she led the chorus in 'Shalom.'"

Patricia Nakamura

## Canonical Actions Remain Possible in Pennsylvania

The recent transfer to the Province of Central Africa of canonical licenses at two parishes [TLC, Jan. 26] does not prevent the possibility of canonical action against either the vestries or the parishes, according to an article titled "Actions Impact Parish Relationships with Diocese," published recently in *The Pennsylvania Episcopalian*, the official source for news in the Diocese of Pennsylvania.

On Dec. 16 the Most Rev. Bernard Malango, Archbishop of Central Africa, accepted as a priest in his diocese the Rev. David L. Moyer, whom the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, deposed in September. Bishop Bennison believes his deposition prevents Fr. Moyer from functioning as a priest in the Episcopal Church.

The deposition has proven to be problematical from the start. A number of bishops within the Episcopal Church as well as the retired and current Archbishops of Canterbury have said Fr. Moyer would be licensed to serve in their dioceses if he desired. On the day in September that the deposition was to take effect, the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh, licensed Fr. Moyer as a priest in Pittsburgh. Bishop Duncan encouraged Fr. Moyer to continue to function as rector of Good Shepherd in Rosemont until his license was transferred to Central Africa.

Also in December, a verbal reprimand from the Bishop of Lusaka in the Province of Central Africa was the decision of an ecclesiastical court there, after the Rev. Edward Rix pleaded guilty to serving without a license in Pennsylvania. Fr. Rix then was told to return to All Saints' in Wynnewood and continue to function as priest-in-charge. Bishop Bennison had refused to renew Fr. Rix' license to serve in the Diocese of Pennsylvania.

Barbara Braver, a spokesperson for the Most Rev. Frank T. Griswold, said she did not believe the Presiding Bishop was aware that the Diocese of Pennsylvania was contemplating further legal action and that "his hope for reconciliation would remain unchanged."

## WORLDWIDE DIOCESES

### Standards of Doctrine

Clergy and lay deputies to convention in the Diocese of **San Diego** cautioned General Convention against acting unilaterally in opposition to the rest of the Anglican Communion.

Convention met Feb. 7-8 at St. Margaret's Church, Palm Desert, and adopted a resolution titled "General Convention and the Holy Spirit." The resolution affirmed doctrinal standards set forth in the Book of Common Prayer, called on General Convention deputies to seek the guidance of the Holy Spirit, and requested bishops and dioceses to "guard the faith, unity and discipline of the church by refraining from acting unilaterally and in violation of canon law in those controversial areas where resolution has not yet been achieved by the whole church."

Unlike the dioceses of South Carolina, Pittsburgh and San Joaquin, the final resolution did not state that the diocese would attempt to override General Convention legislation that it considered to be contrary to scripture.

The Rev. Francis B. Maguire, rector emeritus of Good Shepherd, Bonita, said he worked collegially with the Rev. Gary Nicolosi, rector of St. Bartholomew's, Poway, to revise an earlier draft which stated that the diocese "would accept as authoritative only those decisions and actions of General Convention which conform to the criterion for the Holy Spirit's guidance set forth in the Prayer Book Catechism..."

Fr. Maguire said the approved resolution is stronger than his original one because the intent was to point out the folly of unilateral action by one province and it would be inconsistent for a diocese to threaten unilateral action in order to illustrate its point.

Since Anglicanism is a global

communion of churches, one national church cannot claim to have the truth of the Holy Spirit and the authority to make decisions that imply that the other churches are wrong, he said. "This puts the diocese on the record against unilateral action."

In other business, convention approved a budget of \$1.6 million.

### Stem Cell Research

The Diocese of **Mississippi** overwhelmingly called on the Episcopal Church to join with it in advocating wider availability of embryonic stem cells for medical research. Clergy and lay delegates also witnessed the retirement of the Rt. Rev. Alfred C. Marble, Jr., as Bishop of Mississippi and the investiture of the Rt. Rev. Duncan M. Gray III as diocesan Feb. 7-9 at a conference center in Biloxi.

According to the Rev. David Elliott of St. James' Church, Jackson, the resolution on resuming stem cell research offered great hope for persons suffering from Spinal Muscular Atrophy, ALS, MS, Parkinson's, and spinal cord injuries. If passed by General Convention and forwarded to the president and Congress, it is hoped that

(Continued on next page)



Lauren Auttonberry photo

Bishop Gray addresses the Mississippi council.



Jonathan A. Jones photo

Christ Church Cathedral in St. Louis was nearly filled for Evensong to remember secretary Carol Bledsoe.

## Requiem for St. Louis Cathedral Secretary

Sunday Evensong at Christ Church Cathedral, St. Louis, usually draws 50 or so. But for the Evensong on Jan. 25 more than 300 were in attendance.

They came to pay last respects to Carol Bledsoe, the longtime cathedral secretary who was murdered in the corridor of the parish office by one of the many homeless people to whom the cathedral opens its doors [TLC, Jan. 12].

Organist choirmaster William "Pat" Partridge had read a text by F. Pratt Green in an old trial hymnal. It suggested to him Carol's life:

*When the Church of Jesus shuts its outer doors,*

*Lest the roar of traffic drown the voice of prayer;*

*May our prayers, Lord, make us ten times more aware*

*That the world we banish is our Christian care.*

"It is appropriate for us right now," he said. He composed a new tune, with descant, and titled it *Bledsoe*. It was sung for the first time that evening.

The choir gallery, too, was full. Many singers came from the parish where Ms. Bledsoe regularly worshipped on Sundays, Emmanuel in Webster Grove. Deborah Carter, the organist at Emmanuel, played at the requiem as well.

The Rt. Rev. George Wayne Smith, Bishop of Missouri, was present, and Ms. Bledsoe's son read a lesson.

*Patricia Nakamura*

(Mississippi - from previous page)

embryos which would otherwise be destroyed will be used to save lives including perhaps that of his own 2-year-old granddaughter, who suffers from spinal muscular atrophy.

"I have great hopes for its passage at General Convention and the advances in medical science that this research can bring," he said. "This resolution in its own way is 'pro-life', for the embryos which would be destroyed and thrown in the garbage could now be used to help and even save lives. The possibilities are absolutely astounding."

Council witnessed the passing of the diocesan episcopal crosier from Bishop Marble to Bishop Gray during the closing Eucharist on Sunday. At the conclusion of the event Bishop Gray, 53, became the third generation in his family to serve as head of the diocese.

In other business, council approved a budget of \$2.4 million. It is estimated that expenses will exceed revenue by \$34,000.

*Lauren Wilkes Auttonberry*

## Necessary Force

In a fallen world, the Diocese of **Virginia** believes that one of the responsibilities of international leadership is to name the threats to peace and to participate in removing them, by diplomacy if possible, by measured, necessary force as a last resort. Debate about the possibility of a war between the United States and Iraq occupied the majority of the agenda for clergy and lay deputies to the annual council Jan. 31-Feb. 2 at a hotel in Reston.

Council came to consensus on several aspects which were summarized in a resolution that called on Virginia Episcopalians to "pray daily for peace with justice" and "dedicate ourselves to renewed prayers for wisdom for national and international leaders, for men and women serving in the armed forces, for peacemakers, for the safety of all innocents in Iraq and other areas

of conflict and for our enemies."

Council added language to the resolution which called upon the U.S. government to state openly all appropriate evidence justifying any military action and to ensure that its foreign policies conform to the Christian doctrines of Just War.

In a separate resolution, council sent a message to Episcopal Church leaders calling on them to "avoid language that gratuitously divides us." The substituted resolution presented by the Resolutions Committee did not refer to anyone by name but was crafted in response to two proposed resolutions which did.

The first proposed resolution called on the diocese to dissociate itself from remarks made by the Rt. Rev. Charles E. Bennison, Jr. In a recent interview, the Bishop of Pennsylvania appeared to compare African Anglican Bishops and the popularity of the Anglican Mission in America (AMiA) to the rise of Hitler and the Nazi Party. The second proposed resolution called for the Most Rev. Frank T. Griswold, Presiding Bishop, to retract a recent statement in which he said "I'd like to be able to go somewhere in the world and not have to apologize for being from the United States" [TLC, Feb. 2].

The respectful convention debate was punctuated regularly by moments of celebration for thriving ministries. In the final hour, Christ Church, Richmond, successfully petitioned to move from mission to parish status. More than 100 parishioners, many of them children carrying their baptismal banners, processed into the chamber to a standing ovation. The congregation, founded nine years ago, has an average Sunday attendance of 738 — the largest in the metro Richmond area.

In other business, council passed a \$4.8 million budget based on support for five major initiatives: strengthening existing churches, planting new churches, expanding outreach to neighbors in need, expanding ministry to youth and young adults, and enhancing conference centers as places of spiritual renewal.

*Nancy Jenkins*



# King Charles I: The Cause Continues for Date in the Calendar

Most Episcopalians are familiar with Thomas Cranmer, Thomas á Becket and Richard Hooker. Far fewer perhaps know the important role that King Charles I had in preserving a *via media* within the Anglican Communion. The Society of King Charles the Martyr hopes General Convention this year will take notice.

During the British civil war, accounts indicate that when ordered to abandon the catholic elements of the Church of England, specifically the episcopacy and the Book of Common Prayer, Charles chose martyrdom and was beheaded on Jan. 30, 1649. Immediately upon the Restoration in 1660, Charles was canonized, the last to receive such recognition by the Church of England.



Gloves given by King Charles on the scaffold to William Juxon. They are kept at Lambeth Palace in London.

He fell out of favor in 1859 and St. Charles Day was dropped from the Anglican calendar. Anglophiles organized in 1894 to have the day restored.

Patrons of Charles in the United States have met on the first Saturday after his unofficial Jan. 30 feast day since 1984. This year the occasion was observed Feb. 1 with a High Mass at St. Paul's Church K Street in Washington, D.C. The Rev. Canon Barry Swain, rector of Resurrection, New York City, was the preacher.

Fr. Swain said Charles' life has meaning for him because of his Christian witness: "Regardless of the other features of his life, he was willing to give up his life in order to preserve absolute truth."

Even if General Convention fails to approve the inclusion of the martyrdom of Charles in the calendar of Lesser Feasts and Fasts, Fr. Swain said the annual memorial service will continue.

"This is really about a celebration of something that was won," he said.

## Bishop May Sue Government for Damages in Gaza City

The Bishop of Jerusalem and the Middle East is threatening to sue the Israeli government if it refuses to pay compensation for a Jan. 24 incident in which a church in Gaza City suffered damage during a missile attack in the area [TLC, Feb. 16].

The Rt. Rev. Riah Abu El-Assal said he would have no choice but to take legal action if Israel did not fund the costs of repairing St. Philip's Church, located within the Ahli Arab Hospital complex. "I am going to put a claim in to the Israeli government and I hope that they will come to terms with com-

pensating the church so that we will rebuild, renovate, repair the damage that was done," he told Ecumenical News International.

Israeli Brigadier-General Tzvika Fogel claimed that Israeli helicopters had fired five missiles at a suspected Palestinian weapons factory but that two of the projectiles had malfunctioned, one of them landing in the "vicinity" of St. Philip's.

The bishop said the military strike resulted in hundreds of thousands of dollars in damages and demonstrated once again how deeply the Arab Chris-

tian community was caught up in the Israeli-Palestinian conflict.

Anglicans are a small percentage among the estimated 3,500 Arab Christians living in Gaza, the bishop said, and it was a community worth fighting for. "Certainly they [Christians as a whole in Gaza] are a small minority. But the ministry in Gaza goes beyond its smallness, and the services are greatly appreciated, not the least of which is the hospital, which has been operating for more than 100 years," he said. "We provide hope in a hopeless situation."

## BRIEFLY....

**Episcopal Migration Ministries** is among a number of relief agencies working with the U.S. State Department to help 12,000 Somali refugees become U.S. citizens. Episcopal Migration Ministries assists refugees to obtain immediate needs such as housing furniture, clothing, food and job referrals.

The Rev. **Douglas Ray** has been suspended as president of the Colorado Episcopal Foundation for using an

office computer to access sexually explicit material on the Internet. Fr. Ray, 54, has admitted to the Internet use and was put on leave of absence with pay.

For the past two years **Malawi** has suffered from a severe drought which was compounded at harvest time by labor shortages caused by AIDS. Recent heavy rains caused flooding and resulted in widespread damage to roads, bridges and agricultural land.

The Most Rev. Bernard Malango, Archbishop of Central Africa, has launched a Primate's Famine Appeal in response to a humanitarian food crisis.

**Correction:** One of the nominees for the episcopal election in the Diocese of New Jersey was omitted from the list published [TLC, Feb. 16]. The Rev. George E. Councill, rector of the Church of the Holy Spirit, Lake Forest, Ill., was among the nominees for the May 3 election.

# Bishop Chane: A Study in Contrasts

By Steve Waring

Some 45 minutes earlier the recently installed Bishop of Washington had brought most in a large banquet hall to their feet in unity of purpose at an advocacy banquet sponsored by proponents of same-sex blessings. Since then the Rt. Rev. John Bryson Chane has been shaking hands, fielding questions about his new diocesan deployment policy, and responding to questions about what he thinks will be necessary for the coalition to achieve victory at General Convention next summer.

Only after close to an hour on this early December evening in St. Louis did the circle around Bishop Chane begin to diminish. And then one of many intriguing surprises about this new shepherd of the church was revealed when the bishop left his admirers and made his way to an empty table in a corner for a conversation with a representative of THE LIVING CHURCH.

During his speech, Bishop Chane had said the Episcopal Church owed the homosexual members of the human race an apology for, at the very least, the crime of silence. He disagreed when asked by a reporter if that might be considered the statement of someone with a very ambitious liberal agenda in mind for his diocese.

"I hate that word because I'm not sure what it means," he said choosing his words thoughtfully. "I've been called many things, but I've always seen myself as a moderate. I'm a product of another time in the church — the 1928 Book of Common Prayer and an all-male priesthood, for example."

As surprising as the comment is the manner in which it contrasts with his comments earlier from the podium. There his voice was a finely tuned instrument which at times rose skillfully to full volume. At a table in a quiet corner of the room, his words are soft. For much of the conversation, he stares down at his hands and repeatedly twisted his newly-presented consecration ring.

Normally in an episcopal election, if there is any acceptance speech, it follows the typical pattern of secular politics in which the victor expresses gratitude to supporters and reaches out to the competition. Bishop Chane recalled the day of his Jan. 26, 2002, election vividly, and said that at no time did he sense that he was acting boldly or against the conventional mold.

"I wrote that on the airplane," he said. "When they called and told me the election result they were surprised that I didn't already have my bags packed. I honestly didn't think I would win. Other [candidates] were getting invited to cocktail parties and we were not. [By the time of the election]



The Rt. Rev. John Bryson Chane captured during a thoughtful moment from his first convention (Jan. 24-25) as Bishop of Washington.

Bob Burgess photo

I thought the whole thing had been a great experience and now we can go home. We (Bishop Chane and his wife, Karen) were both totally stunned."

On the airplane taking him to the electing convention, Bishop Chane said he searched for simple prose to say essentially the same thing he had been saying throughout the episcopal election process.

"You elected me and you elected me based on a number of things I said were exciting to me," he recalled. "People told me they expected the diocese to be a leader. I told them what I thought it would take. I think they are willing to work for this."

One of his first significant gestures was to reach a pastoral solution to the troubled search for a rector at a conservative parish in rural Maryland. Both the church and secular media had reported extensively on the dispute, but a press conference to announce the solution called jointly by the diocese and vestry of Christ Church in Accokeek was sparsely attended. Despite the apparent lack of interest in good news, Bishop Chane said he was not disappointed or prepared to be critical of the media.

"When we start doing really extraordinary things, I think the media will show up," he said with the confidence of a man who has big dreams.

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**"I've been called many things, but I've always seen myself as a moderate. I'm a product of another time in the church — the 1928 Book of Common Prayer and an all-male priesthood, for example."**  
— the Rt. Rev. John Bryson Chane

# Do Not Consume One Another

*If, however, you bite and devour one another, take care that you are not consumed by one another.*

(Gal. 5:15)

I heard those words read at Morning Prayer the other day, and in meditating on them it occurred to me that they could be addressed to the Episcopal Church. To set the scene, in the previous verse, Paul reminds the Christians in Galatia, "You shall love your neighbor as yourself." It is likely that the churches there were involved in some sort of squabble, perhaps over the pros and cons of Jewish law, and Paul issues a strong warning to the competing factions.

As the dates for an important General Convention loom ever closer, many of us are biting and devouring one another. We have heard the exhortations to be in dialogue with one another until we could scream. We have listened politely, and sometimes even followed the advice of our leaders who have urged us to tell our stories — to share our pain with one another. We are told *ad nauseum* that Anglicanism provides all sorts of room for persons who, ah, interpret theology and scripture differently from one another. We are told to stress the things that unite us. Yet the biting and devouring go on. We continue to use the canons to hammer away at our opponents or to find loopholes in the church's *modus operandi*. As the weeks fly by we have less and less tolerance for those who disagree with us. To recall a favorite expression of former Presiding Bishop Edmond L. Browning, a "mean-spirited" element continues to exist in the church on both sides of the fray.

Like you, I've read and heard those who deny it. The Presiding Bishop and other leaders tell us that as they travel around the Episcopal Church they find healthy congregations, people in good spirits, and an institution that's alive and well. Ah, but that's the rub. We're talking about congregations.

Sure, many of them are doing splendidly. The gospel is being proclaimed, good liturgy is offered, and people are being spiritually fed. Successful outreach ministries are helping to show God's love throughout our communities. And slowly we're becoming congregationalists. We have retreated into the safety of our parish churches to escape the biting and devouring taking place. If we don't like what the diocesan convention or General Convention does, we find our parishes and missions can be safe havens for us. Church politics are rarely brought up, and we can be comforted in the knowledge that we're surrounded by people like us.

Those who would call themselves traditional Anglicans are especially concerned. They see fellow Episcopalians trying to force other Episcopalians to believe something they can't accept. They watch as cases concerning church polity wind up in secular courts. They are aghast when evangelical or Anglo-Catholic rectors are forced out of their cures.

If this is the mood before General Convention, what's it going to be like after the convention adopts a resolution approving blessing of same-sex couples? Will we still be able to draw back into the shelter of our parishes? What can we do or say to prevent those persons who cannot accept such an innovation from going elsewhere? How do we stop entire congregations that already seem headed elsewhere from bailing out on the Episcopal Church?

For some, including a few of our bishops, it won't matter. "Let 'em go" will be the response. Others will be sincere and genuine about trying to find ways to live together. For those who take seriously being in communion with one another and being part of the body of Christ, there will be difficult days ahead.

Do not be consumed by one another? For the next few months that may be a challenging assignment.

David Kalvelage, executive editor



**For the next few months [prior to General Convention] that may be a challenging assignment.**



## Did You Know...

**Since 1998, the Diocese of Easton, with only 41 congregations, has produced three bishops.**

## Quote of the Week

**The Rev. Alan Scarfe, bishop-elect of Iowa, on being prophetic: "I was told that it was good to know if you were a prophet or a pastor because prophets tend to drop the bombshells and pastors pick up the pieces."**

## A Lenten Rule of Life

We come again to Lent, a season that seems interminable to some, confusing to others, and even a favorite to some Episcopalians. Beginning this week on Ash Wednesday, we move into this 40-day period of preparation for Christ's death and resurrection. In the Ash Wednesday liturgy we are invited "to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting and self-denial; and by reading and meditating on God's holy Word."

Those words seem to have different meanings to different people, for Lent, like Christmas and Easter, seems to have undergone an almost secular transformation. To some, self-improvement emerges as a subtle goal of Lent. Fasting and abstinence may be used to achieve improvements in our health — a slimmer appearance to be more appealing to others.

Self-denial may help us to save money. Reading may make us seem more learned in the presence of others. None of this is bad, of course, but such objectives fall short of the meaning of Lent.

Lent is a time for repentance, for self-examination, prayer, almsgiving and fasting. In every congregation faithful churchgoers will be asking how they should observe this holy season. A Lenten rule of life would be a good place to start. A Lenten rule needn't be complicated or taxing. In fact, we should strive to make it simple and practical enough so that we don't overextend ourselves trying to follow it. It should address how we can improve our relationship with God. For example, we could establish a regular time of day for prayer or Bible study. We could try to arrange our busy schedules so that we can attend a weekday service at church. We could commit ourselves to taking part in the Sunday Eucharist. We could decide to participate in some Lenten activity at our parish church. Consider a sacramental confession. We can take on some spiritual reading. Lenten rules often include giving up something which prevents us from seeing God clearly, as well as adding something meaningful such as volunteering for an outreach ministry or visiting the sick. Preparing a Lenten rule is not a difficult task, but keeping it is another matter.

Lent is a time to work on our spiritual development. Such practices as self-denial and penitence may not be the trend these days, but Lent can be a reminder of our dependence on God. We wish our readers a holy Lent — a time in which we may come to know and serve our Lord more effectively.

"... to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting and self-denial; and by reading and meditating on God's holy Word."



# Called Out

*in a Post-Christian World*

By George Anne Boyle

I recently read an article in *Christianity Today* about George Barna, whose books have been best sellers among Christians for the past decade. His books on church management and growth read like inspirational how-to guides — something that Yoda might have put together if he didn't live in a galaxy far, far away. "Can't" is not part of Barna's vocabulary.

Barna, in the '90s, set a prescriptive challenge before the evangelical/fundamentalist churches. That challenge was to change, transform, and grow big. It is 10 years later and what does Barna have to say? He's fed up. He is upset that the changes he wanted to see made haven't been. As he says, "Nothing's changing and the change that we see is not for the better."

What strikes me most about this article is Barna expects that change and growth will come about only in the prescriptive set ways he has detailed. I was struck by his notion of mission being inherently modernist. He is a modernist, and the church that is growing up from under his feet is thoroughly post-modern.

So what does this have to do with the Episcopal



What seems to be important to post-modern, post-church culture now is local movement, steady communities of friends, and implosive infrastructure that is not hierarchical.

Church and mission? Furthermore, why should Episcopalians be concerned with Barna and the evangelical/fundamentalist church? And finally, what is all this banter about modernism, post-modernism and mission within the church?

We should pay attention to Barna and the evangelical church because it finds itself in a predicament similar to the Episcopal Church. It has reached its crest within its mission and it's not quite sure what to do

next. The evangelical church spoke the language of modernism well. It fit the mall mentality of mass consumerism and fear. It fit white suburban '80s America much like many mainline churches fit white suburban and urban '50s America. His prescription of modernist notions no longer fit, just as liberalist mainline church models no longer fit the society at large. We should be interested in this because articles like Barna's point to the crisis at hand. Modernist models of mission will not work in a post-Christian, post-modern culture.

The good news for the Episcopal Church is that our roots are not in liberalism, modernism, or even in mainline ideology. Rather, our roots can be traced back to the first century. I think when we get into a maintenance mode of protecting the church from the world, it is easy to forget our ancient roots and to simply remember the cultural model that is most familiar to us. The comfort of hierarchical models — Father knows best; leadership comes from the person with the collar — this modernist tendency is easy to fall back on.

What seems to be important to post-modern, post-church culture now is local movement, steady communities of friends, and implosive infrastructure that is not hierarchical. What in the world could the church have to say about these new trends?

The church's very roots are in community movement. The church of the first century was a group of Jews and Gentiles who met in people's houses to share a meal on Sunday mornings. They talked covertly to friends they thought they could trust about this living God who engaged them every moment of the day. These early Christians sometimes changed careers because that's what it

meant to be a disciple — to love and follow this living God meant that all aspects of life were transformed.

This was a steady community of friends who met at each other's houses for food every week. Sunday morning was a good time—they could still see to the Sabbath from sundown Friday to sundown Saturday and most pagans were asleep after the late sacrifice of Saturday night. It was important to keep their actions as Christians secret, not because secrecy was a value

this living God demanded, but because being a Christian was a dangerous, often life-threatening endeavor.

One of the reasons the evangelical church grew so amazingly well during the '80s and '90s is because of the same fervor that caught on in the early church. They used the best resources possible to speak the vernacular of the people. While I find fundamentalist Christianity spiritual starvation, I admire its amazing use of the vernacular, its technological



## What would it mean for us to be out in our society?

proWess, and its single-minded focus on mission. That's why we need to pay attention to Barna and company. The Episcopal Church could use that kind of energy and fervor for our own vision of Christianity. However, we are frightened of losing some semblance of identity, and we are clinging to an idolatrous, utterly modernist notion of custom instead of tradition. We've lost a sense of what it means to be an apostle, hurled out and a church called out. Notice that both *ekklesia* (church) and *apostolos* (apostle) have the word "out" as a part of their definition. What would it mean for us to be out in our society?

We have before us a challenge to do the work of mission. In order to do mission in a post-Christian, post-modern, post-everything world, we will need to take some risks that do not look very institutional or very modernist. We need to think outside the box about evangelism and relationship, church and tradition. We especially need to think about the difference between custom and tradition within our worship. How might we engage the post-everything culture with a relevant message that speaks of something beyond modernism, beyond current culture, a message that is the ultimate source of our reality - Jesus?

While I've written about trends in our culture, I don't think that mission is about clasping onto any given trend or fashion. Rather, it is about having the courage to transform ourselves for the work of the body that is Christ. The mission is to engage the culture and dialogue with it about the living God who is our root. God is always relevant. The question needs to be: Is our church supporting the living legacy of the body of Christ, or is it clasping onto empty idolatrous notions of modernism? □

*The Rev. George Anne Boyle is associate for youth and young adult ministry at St. Thomas' Church, Medina, Wash.*



# Don't Apologize

Instead of apologizing [TLC, Feb. 2], Bishop Griswold should be defending the U.S.A. and President Bush. The defense of the cause we are about is underpinned by the very foundation premises of this nation, religious freedom and all the nuances thereof.

I borrow from the bishop's own words, that I strongly feel it is "reprehensible" for him to speak as the head of the Episcopal Church in a manner closely akin to anti-Americanism. The "blind eye" to which he refers is his own. The hatred is because of our policy embracing Israel. The words he so blatantly condemns are long overdue in the place of appeasement and compromise of past administrations.

As to the Rev. Canon Wyatt, referred to in the same article, and his reference to King Herod, he simply needs to get his homiletics revitalized.

*Emily Younger  
Venice, Fla.*

In my years living and traveling in both Europe and Asia, I never encountered statements as anti-American as those spewed forth by the Presiding Bishop to the Religious News Service.

It is one thing to disagree with the policies of the current administration, but quite another to vilify and insult our country. I would suggest to the P.B. that he heed his own statement "we have used our language so unwisely, so intemperately, so thoughtlessly that I am not surprised that we are hated everywhere I go."

### Presiding Bishop Speaks Out Against Possibility of War

Presiding Bishop Frank Griswold spoke critically of the Bush administration's position on Iraq in a Jan. 10 interview with Religion News Service.

"I'd like to be able to go somewhere in the world and not have to apologize for being from the United States," Bishop Griswold said.

The United States is rightly "hated and loathed" around the world for its "reprehensible" rhetoric and blind eye toward poverty and suffering.

"Quite apart from the bombs we drop, words are weapons and we have used our language so unwisely, so intemperately so thoughtlessly that I'm not surprised we are hated and loathed everywhere I go."

Among others speaking out was the Rev. Canon Michael Wyatt, director of religious education, in his sermon to mark the Feast of the Holy Innocents at Washington National Cathedral. He compared the president's Iraq foreign policy of President George W. Bush to the mass murder of male infants ordered by King Herod.

The article next concerns Washington National Cathedral, where the president was likened to King Herod and the mass murder of male infants. The president is no Herod! While we may disagree with the president's policy on Iraq and some may wish to "apologize" for our land, there are more honorable

While I certainly do not hate Bishop Griswold. I am embarrassed by his statements and embarrassed that he has been elected a bishop in the Episcopal Church.

I suspect that in the future the bishop will not have to leave our fair shores to encounter a great deal of loathing. While I certainly do not hate Bishop Griswold, I am embarrassed by his statements and embarrassed that he has been elected a bishop in the Episcopal Church.

*(The Rev.) Charles R. Floyd  
Laguna Beach, Fla.*

I found the article on the Presiding Bishop being critical of the administration over Iraq and the need to "apologize for being from the United States" offensive. Where does the P.B. find the basis for the U.S. being "hated and loathed" and being "reprehensible"?

means to express such feelings without the acrimony and the pejoratives. These actions make it appear that the politics of personal destruction have infiltrated the life of the church. Are they speaking for "our" church?

I believe the president, his able cabinet and staff are worthy of our prayers along with the support of the free world. We are a wealthy nation with a strong resolve to help the poor and the needy including the sacrifices of our men and women in the military to be in harm's way.

Rather than criticize, let us support and pray that God will guide our president during these difficult and uncertain times. We are a great land of plenty and strive diligently for equality and opportunity for all.

*(The Rev.) Robert L. Tedesco  
Fairfax, Va.*

Suffice it to say that I am deeply saddened, though not surprised, by the remarks of Bishop Griswold, who apparently feels constrained in his travels to "apologize for being from the United States."



Bishop Griswold's comments seem to reflect an ignorance of geopolitics and 20th-century history. Surely the record is clear that even with all of our faults, we Americans have been and continue to be the most benevolent, generous, moral, and peace-loving people on earth. I suspect that it must be some sort of sociological neurosis that leads Bishop Griswold, and others, to think otherwise, i.e. over against the plain truth of the matter.

That being said, it is surely a wondrous irony, given the bishop's comments, that there are in fact vast numbers of us who have been apologizing for the Episcopal Church for years.

*(The Rev.) James E. Flowers, Jr.  
St. Timothy's Church  
Alexandria, La.*

The article on the Presiding Bishop's comments contains some of the most vitriolic and irresponsible verbiage I've ever read from anyone in a leadership position. I am

appalled! These are words from the mouth of the leader of our "inclusive" and, presumably, tolerant, church. It matters not that this is technically only his opinion. When quoted for public dissemination it is read by the public as policy — an official church position.

"Hated and loathed around the world." There is nothing to substantiate this. It is nothing other than a rash and ill-considered generalization. Bishop Griswold has likely traveled through more of the world than I, but from my perspective this statement is ridiculous.

I pray that the Presiding Bishop will reconsider his statement bearing in mind his calling and position. If not, the church is truly in a desperate state.

*George Henry  
Sacramento, Calif.*

It is surely a wondrous irony, given the bishop's comments, that there are in fact vast numbers of us who have been apologizing for the Episcopal Church for years.

So Bishop Griswold is tired of having to "apologize for being from the United States." How sad. Maybe the problem is that he's hanging out with the wrong kind of people.

*(The Rev.) Richard W. Turnage  
LtCol, USAR — Ret.  
Myrtle Beach, S.C.*

### 'See Ourselves Accurately'

I was disappointed and, frankly, angered to find my words distorted in your publication [TLC, Feb. 2]. In fact, I must question whether or not you read my sermon or merely relied on hearsay.

My point in my sermon was that serious words always become flesh. One sign that we really care about something is our willingness to pay it out in flesh. This is not always an act of self-sacrificing virtue. Sometimes we make others pay for our worthy intentions. The example I chose, given

the recent feast of the Holy Innocents, was the U.N. sanctions of Iraq, supported by our country for more than a decade, which have caused the death of thousands of Iraqi children. At no point did I mention President Bush, since my emphasis was our complicity in these policies.

Ignorance of the effects of our nation's policies and their effects is not a virtue. The struggle to see ourselves accurately is the struggle to know ourselves before God. I will continue to believe the best of the American people and will continue to do my best to shake those who are oblivious awake with the truth, not, as you did, with partisan and sensationalist fabrications.

*(The Rev. Canon) Michael Wyatt  
Canon Theologian  
Washington National Cathedral  
Washington, D.C.*

### 'Best-Kept Secret'

Praise and thanksgiving to Patricia Nakamura for her fine piece on Forward Movement [TLC, Jan. 10]. Although Forward is "the church's best-kept secret," it yearns to be better known and more widely leaned-upon, and it surely will be with articles such as Ms. Nakamura's.

*Margaret G. Beers  
Washington, D.C.*

### Decisions Ignored

Does it seem ludicrous to someone other than me that we spend millions of dollars to hold Lambeth Conferences and General Conventions and have bishops and others ignore their decisions? In this time of tight budgets, it would seem that we could find a better way to expend our funds.

*(The Rev.) Frank A. Warthan  
St. Paul's Church  
Kankakee, Ill.*

**Appointments**

The Rev. **Donald Franklin Brown** is rector of Grace, 405 2nd Ave. NE, Jamestown, ND 58401.

The Rev. **Christopher Calderhead** is priest-in-charge of Good Shepherd Roosevelt Island, 543 Main St., New York, NY 10044.

The Rev. **Patricia J. Dickson** is associate at Washington National Cathedral, Mount St. Alban, Washington, DC 20016.

The Rev. **Katherine B. Ekrem** is rector of Grace, 150 Chapel St., Norwood, MA 02062-3130.

The Rev. **Rod Gordon** is priest-in-charge of St. Barnabas', 5155 Iron Bridge Rd., Richmond, VA 23234.

The Rev. Canon **Cecily Broderick y Guerra** is priest-in-charge of St. Philip's, 204 W 134th St., New York, NY 10030.

The Rev. **James R. Harlan** is rector of Ascension, 600 Gilpin St., Denver, CO 80218-3632.

The Rev. **Lawrence Harrison** is rector of Holy Trinity, 3217 Guthrie Rd., Garland, TX 75042.

The Rev. **Connie Jackson** is rector of Emmanuel, PO Box 709, Covington, VA 24426.

The Rev. **Everett Klein** is rector of St.

Peter's, 8435 Old Channel Tr., Montague, MI 49437.

The Rev. **Susan LeSueur** is rector of Transfiguration, PO Box 244, Derry, NH 03038.

The Rev. **David Lucey** is rector of St. Mary's and St. Jude's, PO Box 768, Northeast Harbor, ME 04662.

The Rev. **Kathryn Moorehead** is rector of St. James', 3750 E Douglas St., Wichita, KS 67208.

The Rev. **Robert W Offerle** CSSS is honorary canon of St. Peter's Cathedral, Koforidua, and the Archbishop's Commissary in the U.S. for the Diocese of Koforidua-HO in the Province of West Africa.

**Jean Smith** is executive director of the Seamen's Church Institute, 241 Water St., New York, NY 10038.

The Rev. **Andrew St. John** is assistant rector at Holy Trinity, 316 E 88th St., New York, NY 10128.

The Rev. **Barbara Wagner** is deacon at Christ Church, PO Box 385, Charlevoix, MI 49720.

The Rev. **Silas Weir** is deacon at Transfiguration, PO Box 1630, Evergreen, CO 80439.

The Rev. **Ann Roberts Winsor** is associate for spiritual formation and development in the grants program at Trinity, 74 Trinity Pl., New York, NY 10006.

Emmanuel-St. James Cure in the Diocese of Southwestern Virginia.

**Deaths**

**Fern W. Brill**, 89, an active Episcopalian for more than 75 years, died Jan. 29 in Crawfordsville, IN. Mrs. Brill was a director of Christian education for churches in three dioceses and was well known as a speaker and author.

She was born in Coyville, KS, and graduated from Cottey College and the University of Missouri. She was a director of Christian education at St. Mark's and St. Thomas' churches in Denver, CO, St. Mark's, Venice, FL, and St. John's in Crawfordsville. She was the author of *The Story of St. John's and Its People*, a history of St. John's, Crawfordsville. She is survived by two daughters, Barbara W. Simmons, of Sarasota, FL, and Bridgie B. Brelsford, of Crawfordsville.

The Rev. **Stephen Walker Gillespie**, 77, a retired priest of the Diocese of Albany, died Nov. 19 at his home in Keeseville, NY.

Fr. Gillespie was a native of Troy, NY, served in the U.S. Army during World War II and received the Purple Heart. He graduated from Union College and the General Theological Seminary and was ordained deacon and priest in 1953. He served as curate at St. John's Church, Troy, NY, 1953-60; rector of St. Matthew's, Latham, NY, 1961-78; and rector of St. Paul's, Keeseville, 1978-85.

The Rev. Canon **Percy Nock Reese**, canon pastor of the Diocese of Easton, died Jan. 10, one day short of his 92nd birthday.

He was born in Crisfield, MD, and spent all his life on the Eastern Shore of Maryland. He attended Washington College (MD), then served 35 years as a line engineer for Bell Atlantic Telephone. He was ordained to the diaconate in 1973 and to the priesthood in 1974, and was the longtime rector of Coventry Parish, St. Paul's Church, Marion Station, MD. He was named canon pastor of the diocese in 2001.

**Ordinations**

*Priests*

**Central Pennsylvania** — **Elizabeth Mollard**, rector, St. Luke's, PO Box 146, Mount Joy, PA 17552.

**Newark** — **James Petroccione, Laura R. Matarazzo.**

**Southwestern Virginia** — **Daniel Avery, John Gardner, Kathryn Jenkins, Gary Manning, Charles Miller, Eileen Walsh, John Williams.**

**Western Michigan** — **Paula Durren.**

*Deacons*

**Albany** — **Bill Pearson, Jim Shevlin, Nancy Truscott, Henry Verdaasdonk, Ludwig Wallner.**

**Milwaukee** — **Theodore Edward Michael Parks.**

**Resignations**

The Rev. **Jim Harris**, as vicar of St. Thomas', Glen Carbon, IL.

The Rev. **James Hubbard**, as missionary of St. Francis', Goochland County, VA.

The Rev. Canon **Peter Larom**, as executive director of the Seamen's Church Institute.

The Rev. **Kevin Pearson**, as rector of St. John the Evangelist, San Francisco, CA.

**Retirements**

The Rev. **Winston Ching**, as director of ethnic ministries and missionary for Asian ministries and congregational development at the Episcopal Church Center in New York City.

The Rev. **Jim Smith**, as rector of the Christ-



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 The Ven. Paul Rasmus  
 The Diocese of Southeast Florida  
 525 N.E. 15 St.  
 Miami, FL 33132



**BENCHES & LOFTS**  
 Church musicians, in our Spring Music Issue [April 6], we'd like to tell the world about your new position. Please send news posthaste to BENCHES & LOFTS, Music Editor, P.O. Box 514036, Milwaukee, WI 53203-3436, FAX 414-276-7483 or Music Editor, pnakamura@livingchurch.org.

**Next week...**

Lent Book Issue



# CLASSIFIEDS

## BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Request catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com.

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## CATECHUMENATE

**Gifts of God**, catechumenate by Patricia Swift. Eight-week course considers Old & New Testaments, Episcopal Church, sacraments, prayer book, parish with ministries, life as gifts. For adult confirmation and renewal. 56 pp. paper spiral bound, \$7.00 plus postage. Phone: (954) 942-5887 Fax: (954) 942-5763. Available in English, French, or Spanish.

## CHURCH FURNISHINGS

**FLAGS AND BANNERS:** Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

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## POSITIONS OFFERED

**FULL-TIME RECTOR:** St. John in the Wilderness, White Bear Lake, Minnesota. The program-sized parish of St. John in the Wilderness is located in the Twin Cities metropolitan area. We are a financially stable and growing parish with diverse needs. We are a community comprised of three congregations and seek a rector with a strong commitment to a youth and family style of Episcopal worship as well as a more traditional Episcopal liturgy. We are seeking a rector who will share with us our vision of growth, both in spirit and in size, and will enhance our efforts in these goals through vision, pastoral skills, preaching and leadership. We invite all interested to visit our web site at [www.visi.com/~wilderness2/](http://www.visi.com/~wilderness2/). Responses should be directed to: **Janet Waller c/o Chestnut and Cambronne, PA, 3700 Campbell Mithune Tower, 222 South 9th Street, Minneapolis, MN 55402.** All application will be held in the strictest confidence.

**FULL-TIME RECTOR:** Faint of heart - Read no further. If congregational development is your strength - Read on! Have a good sense of humor? Deliver inspiring and meaningful sermons? Have the ability to instill the desire for lay ministry? Good Shepherd wants you! In historic Riverside area of Jacksonville, Florida, our traditional parish seeks a spiritual leader with vision and creativity to attract newcomers. We seek someone gifted in inspiring stewardship as a way of life, committed to growing a children/youth program and able to build on a strong outreach program. Contact: **the Rev. Canon Lila Byrd Brown.** (888) 763-2602, [lbrown@diocesefl.org](mailto:lbrown@diocesefl.org) or **Search Committee Chair, Davis Ely** at (904) 346-5533, [dely@rtlaw.com](mailto:dely@rtlaw.com).

**PART-TIME PRIEST:** St. Clement's Episcopal Church in Woodlake, CA, is searching for a 1/2 time or less retired priest to serve in this rural community (6000 pop.) surrounded by orange and lemon orchards at the foothills of the Sierra Nevada. The congregation comes from San Joaquin valley towns of Exeter, Three Rivers, and the city of Visalia, and we have a wonderful daycare center on site run by a loving staff. Our congregation is a mix of retirees, professionals and salaried workers, and a growing number of youth. We welcome inquiries at: **P.O. Box 505 Woodlake, CA. 93286.** Attention: **Kay Justad-Safon, Sr. Warden.** E-mail: [stclements@yds@aol.com](mailto:stclements@yds@aol.com).

## POSITIONS OFFERED

**RECTOR:** Over a century old and located in the heart of Memphis, St. John's is a congregation of about 880 baptized persons. We appreciate our rich history and life-long members, and value the life and energy provided by the recent influx of young families. St. John's is seeking a priest who is an inspiring, scripturally-based preacher and teacher who can motivate its members to more mature relationships with Christ. We desire an individual who can promote the development of spiritual gifts and provide energetic leadership to preserve the strength and promote growth in lay ministry programs, pastoral care, outreach and stewardship. Resumes may be sent to **Search Committee, St. John's Episcopal Church, 3245 Central Ave., Memphis, TN 38111.**

**DIRECTOR OF CHILDREN AND YOUTH MINISTRIES:** The Episcopal Church of the Mediator, Meridian, Mississippi, is seeking an energetic, motivated person to lead the parish's ministry among children and youth. Bachelor's degree and Anglican/Episcopal background preferred. Experience is desirable; solid references are necessary. The person who is called to this position will have good leadership skills, rapport with children and youth, the ability to encourage and enable lay ministry to children and youth, and a vision for new approaches to youth ministry. Responsibilities will include overseeing all children and youth Christian education programs, helping design worship for youth, organizing trips, service projects and activities, and overseeing the parish web site. Send resume to the **Rev. Mike Dobrosky, Church of the Mediator, P.O. Box 3400, Meridian, MS 39303-3400.** E-mail: [cmediator@aol.com](mailto:cmediator@aol.com). Website: [www.mediatormeridian.com](http://www.mediatormeridian.com).

**FULL-TIME RECTOR:** St. Andrew's is located in Rapid City next to the scenic and tranquil Black Hills of South Dakota. It is the bridge to some of the most intriguing, beautiful and famous attractions in America, including the inspirational Mt. Rushmore, our Shrine of Democracy. Our diverse membership values liturgy, music and tradition. We have a vibrant church family, a strong diaconate and an active lay ministry. The Ministry Specialties of the ideal candidate are preaching, youth work, crisis ministry, pastoral care, administration and spiritual guidance. We seek a rector who will proclaim the Good News, support our many active ministries and guide us in our spiritual and numeric growth. For more information about St. Andrew's, visit our web site at [www.standrewsepiscopalchurch.org](http://www.standrewsepiscopalchurch.org). Please send letter, CDO Profile and resume to: **Mr. Wiley Cress, Search Committee, c/o St. Andrews Episcopal Church, 3435 West South Street, Rapid City, SD 57702.**

**RECTOR:** All Saints', Torrington, WY. Dynamic, ethnically diverse, growing, Eucharist-centered congregation in rural Wyoming. Beautiful church and rectory. Strong stewardship and lay leadership. Spiritually alive. Active community outreach. Community College. Easily accessible to Cheyenne and Denver. Seeks full-time, flexible, enthusiastic rector. Closes March 15th. **Send personal profile, letter of intent and resume to: Diocese of Wyoming, 104 S. 4th St., Laramie, WY 82070** or E-mail: [gus@wydiocese.org](mailto:gus@wydiocese.org).

**FULL-TIME ASSOCIATE:** Jesus is the rector of this parish! Bishop Seabury Church is a community of Christians who gather each week to hear the Gospel, to learn the faith, to share the sacraments, and to participate in the fellowship so that they may carry Jesus Christ into all the world. We seek a priest who can comfortably call Jesus Lord and Savior, and will be a teacher and a pastor, as well as a student and participant in the life of this vibrant parish. Although youthful in spirit and desire, we are a 128-year-old growing congregation focused into Bible study, prayer, and healing ministries. If you might be the one God is calling to be a part of our family, then send your resume to: **Bishop Seabury Church, P.O. Box 921, Groton, CT 06340-0921** or E-Mail any requests to: **BishopSeaburyCh@aol.com**. PH: (860) 445-9423, Fax: (860)445-5557 or look at our Website: <http://member.aol.com/bishopseaburych/website>.

## POSITIONS OFFERED

**FULL-TIME RECTOR:** Priest to serve in small traditional town in western Alabama. Should be interested in community and university ministry. Large rectory included. Contact: **Mr. Hiram Patrenos, P.O. Box 446, Livingston, AL 35470,** E-mail: [hpatrenos@sumter-net.com](mailto:hpatrenos@sumter-net.com) or the **Rev. William King, Diocese of Alabama, 521 North 20th St., Birmingham, AL 35203.** E-mail: [bking@dialoa.org](mailto:bking@dialoa.org). For more information about St. James', contact: [www.rlosch.com](http://www.rlosch.com).

**FULL-TIME RECTOR:** For active congregation in NE Wyoming; for partnership in our continuing spiritual journey. Want energetic leader who welcomes challenges and challenges us. Involved in lay ministry and outreach programs. Outgrowing our facilities and looking at options. Join us in Gillette between the Black Hills and Big Horn Mountains, Wyoming's greatest growing community. For information or to apply: **The Rev. Gus Salbador, 104 S. 4th St., Laramie, WY. 82070-3162;** E-Mail: [gus@wydiocese.org](mailto:gus@wydiocese.org).

**EXECUTIVE DIRECTOR:** St. Andrew's Children's Clinic, a non-profit serving indigent children from Mexico, is seeking executive director to replace retiring priest/director. New person will have proven leadership traits with strengths in fund raising, grant writing and working with volunteers. Salary 50K plus benefits. Ordained or not. Apply to: **St. Andrew's Clinic, PO Box 2043, Nogales, AZ 85628** or E-mail at [office@standrewsclinic.org](mailto:office@standrewsclinic.org).

**SEEKING A RECTOR:** St. Matthew's Episcopal Church, Lisbon Falls, Maine. St. Matthew's is a small, Spirit-filled, eucharistic community that gathers to celebrate the Lord in contemporary, joyful worship. We believe in the healing power of the Holy Spirit and minister to each other through fellowship and prayer and respond to the Great Commission through involvement in mission and outreach. Responses should be directed to: **Brian Stowell, St. Matthew's Episcopal Church, P.O. Box 879, Lisbon, Maine 04240** E-mail: [bmarstowell@rcn.com](mailto:bmarstowell@rcn.com).

**FULL-TIME YOUTH MINISTER:** St. John's Cathedral, Knoxville, Tennessee, seeks an ordained or lay person with leadership/teaching skills to lead in the development of a Christian community for youth, ages 12-18, in a team ministry setting. A college degree is required, including courses in theology and biblical studies, plus skills in developing relationships with youth and parents. Send inquiries to the **Reverend Canon Thomas J. Rasnick, St. John's Cathedral, P.O. Box 153, Knoxville, TN 37901-0153** or E-mail: [trasnick@stjohnscathedral.org](mailto:trasnick@stjohnscathedral.org).

**FULL-TIME RECTOR:** We are a small family-oriented, traditional church in Marlborough, Massachusetts, looking for an energetic pastor who is comfortable with people of all ages and nationalities. Please send resume and CDO profile to: **Search Committee, Church of the Holy Trinity, PO Box 65, Marlborough MA, 01752,** or via E-mail to: [sswalker@atfb.com](mailto:sswalker@atfb.com).



**Think Summer!**

Be sure to include your church in the TLC summer Church Directory. For more information, contact Tom Parker at 414-276-5420 ext. 16 or e-mail to [tparker@livingchurch.org](mailto:tparker@livingchurch.org).

# CLASSIFIEDS

## POSITIONS OFFERED

**DIRECTOR OF YOUTH MINISTRY** (lay or ordained): Christ Church, a corporate-sized parish in Grosse Pointe, Michigan, seeks an experienced person to lead our committed volunteers in an effective ministry to our middle and high school youth. A newly built youth facility is waiting to be broken in with a growing number of youth. Can you handle more than 500 youth for pizza every Thursday? Are you dazzled by the spirituality of an established Junior Daughters of the King program? Willing to take on the challenge of ministering to youth who have more resources than they have time? If so, then contact us because we are the community for you to express your vocation in youth ministry. Please send a resume with references to the rector, the Rev. Brad Whitaker, at [bwhitaker@christchurchgp.org](mailto:bwhitaker@christchurchgp.org). Phone: (313) 885-4841 Website: [www.christchurchgp.org](http://www.christchurchgp.org).

**ASSISTANT RECTOR:** Christ Church, a corporate-sized parish in Grosse Pointe, Michigan, seeks a solid priest with gifts for ministry in the specific area of the life of a vibrant parish and its formation as followers of Christ. We also seek a priest with excellent preaching skills, excitement for worship, and a compassion for persons of all ages. This priest will participate fully in all areas of pastoral care and worship. Christ Church is a growing parish with outstanding resources and facilities. Come and join a newly developed team of committed persons who are excited about their vocations and the beautiful surroundings in which they do their work. We are also more than willing to interview graduating seminarians, and mentor their process into ordained life. Please send a resume with references to the rector, the Rev. Brad Whitaker at [bwhitaker@christchurchgp.org](mailto:bwhitaker@christchurchgp.org). Phone: (313) 885-4841. Website: [www.christchurchgp.org](http://www.christchurchgp.org).

**RECTOR:** Church of the Advent, Madison, GA. Our historic church and parish house are located in beautiful Madison, Georgia, voted #1 small town in America. We are seeking a dynamic individual to lead us to our goals of growth and strength in stewardship. Advent is an inclusive, intergenerational pastoral-sized parish full of warm fellowship. CONTACT: **Mary Mack Hall**, FAX: (706) 342-3585 or [mhall64640@aol.com](mailto:mhall64640@aol.com).

**ASSISTANT TO THE RECTOR:** We are a dynamic and growing congregation seeking a priest to assist the rector full-time in pastoral care, adult Christian education, and with all aspects of worship. Successful candidates will have strong interpersonal skills, a passion for teaching, and excellent preaching ability. Responsibilities include pastoral calling, multifaceted adult Christian education programs, and working with the parental component of our new youth ministry. Interest in social and economic justice ministry programs is a positive factor. For information: **The Rev. William Ortt, Christ Church - St. Peter's Parish, 111 South Harrison Street, Easton, MD 21601**, E-mail: [fatherbill@christchurcheaston.org](mailto:fatherbill@christchurcheaston.org).

**FULL-TIME RECTOR:** St. Peter's Episcopal Church is located in Albany, NY, in the Capital District, a region with many cultural, social and educational resources. St. Peter's is an active center of worship dating back nearly 300 years. The present church is a classic example of Gothic architecture and a registered National Historic Landmark set in downtown Albany. We seek a rector who is a superb preacher who possesses skill with communicating the messages of the Bible in relation to daily lives of the congregation. The rector will be a compassionate person and possess a sense of humor and perspective. The rector will promote parish growth while maintaining the attributes of the current congregation. The rector will support use of Rite I, and the role of music in worship. The rector is expected to be primarily a minister and teacher, but also possess the administrative skills to lead management of the parish. The St. Peter's rector position offers an attractive, unique blend of tradition and progress, a diverse parish community, a dedication to mission, and opportunity to lead. For more information about St. Peter's visit our web site at [www.stpeterschurchalbany.org](http://www.stpeterschurchalbany.org). Please submit your resume and CDO Profile to: **St. Peter's Episcopal Church Rector Search Committee, c/o Paul Tenan, P.O. Box 86.30, Albany, NY 12208-06.30**.

## POSITIONS OFFERED

**DIRECTOR OF MUSIC:** "Not just a lovely setting!" Large Cape Cod parish with year-round music program seeks director of music. Applicant should be an experienced organist and choral director familiar with Anglican liturgy and music who enjoys working with choirs of adults, youth and children. With this ministry, the successful candidate will be able to nurture and develop a full and varied music program. Two organs: I/P Hutchings, I/P studio Fisk. 20-30 hrs/week. Salary and benefits based on AGO guidelines. Send letter of inquiry and resume to: **Music Advisory Committee, St. Barnabas Episcopal Church, P. O. Box 203, Falmouth, MA 02541-0203** E-mail: [stbarnfal@aol.com](mailto:stbarnfal@aol.com). Subject Line: **MUSIC ADVISORY COMMITTEE**.

## PILGRIMAGES

**WORLDWIDE PILGRIMAGE MINISTRIES** arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We also offer clergy and lay leaders the opportunity to travel on familiarization pilgrimages. Contact Worldwide, a mission creation of FRESHMINISTRIES, for more information. Phone: 1-800-260-5104; E-mail: [wwpill@aol.com](mailto:wwpill@aol.com); Website: [www.wwpilgrimages.org](http://www.wwpilgrimages.org).

## PROGRAMS

**ICON WRITING WORKSHOP:** All Saints Episcopal Church, Omaha, Nebraska. June 27 - July 2, 2003. Directed by Vladislav Andrejev, master iconographer. For information call **Jane Tan Creti @ (402) 397-3059**. E-mail: [janetancredi@aol.com](mailto:janetancredi@aol.com).

## 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.

## RETREATS

**DUNCAN CONFERENCE CENTER, 15820 S. Military Trail, Delray Beach, FL 33484**. Telephone (561) 496-4130. Website: [www.DuncanCenter.org](http://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.

## SERVICES OFFERED

**INTERNET ACCESS** — Only \$9.95 per Month. \$9.95 INTERNET Service No Contracts. No Ads. EASY Set-up. Unlimited 24/7 Service. No Long Distance. Support provided. Sign up NOW or e-mail us at [info@besttlc.com](mailto:info@besttlc.com) and we will send you a FREE PC Startup disc. Website: <http://www.besttlc.com> PH: 1-800-477-3405.

## SUMMER PROGRAMS

**CDI in Deer Isle, Maine:** Summer training with the Church Development Institute. Sessions in July and August. For lay & clergy leaders; Developing a healthier, more faithful parish; Shaping a community of Christian formation; Membership growth rooted in an organic and appreciative approach; Experiential education. See details at [www.CDItrainers.org](http://www.CDItrainers.org) For more information: **Robert Gallagher 207-348-6492 or [odct@downeast.net](mailto:odct@downeast.net)**.

## WANTED

**CLERICALS:** Need used long cleric cape. (843) 546-9804 or E-Mail: [drjforsec@sc.rr.com](mailto:drjforsec@sc.rr.com).

**CHURCH DIRECTORY**  
**AVERY, CA** (Calaveras Big Trees) Hwy. 4  
**ST. CLARE OF ASSISI** (209) 795-5970  
The Rev. **Marlin L. Bowman, v**  
Sun Mass 9 (Sung)

**HOLLYWOOD, CA**  
**ST. THOMAS THE APOSTLE** (Hollywood Bl. & Gardner)  
<http://www.saintthomashollywood.org> (323) 876-2102  
The Rev. **Ian Elliot Davies, r**; The Rev. **Mark D. Stuart, asst**  
priest; The Rev. **Brian D. Johnson, asst priest**  
Masses: Sun 8 (Low) 10:30 (High), Mon - Fri 8 (Low), Tue 7:  
Thurs 7 (Sol); Sat 9:30 (Low)

**SAN DIEGO, CA**  
**ST. PAUL'S CATHEDRAL** Fifth Ave. & Nutmeg  
[www.stpaulcathedral.org](http://www.stpaulcathedral.org) (619) 296-7261  
Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30,  
EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12.

**BOULDER, CO**  
**ST. AIDAN'S** 2425 Colorado Ave.  
The Rev. **James Cavanagh**, campus chaplain; the Rev. **Eric Zolner**, family minister & assoc. r; the Rev. **Don Henderson, r**  
Sun 7:30, 10, 5 Episcopal Ministry, CU Boulder Th 6

**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 (Fn 12:10), Mon-Fri MP 7:30, Noonday Prayers 12, EP 6, H/A

**ST. PAUL'S, K Street** 2430 K St., NW — Foggy Bottom Metro/GWU Campus  
[www.stpauls-kst.com](http://www.stpauls-kst.com)  
The Rev. **Andrew L. Soane, 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 5-6:30, MP 6:45 (ex Sat), EP 5:45. Sat MP 9:15, EP 5:4

**STUART, FL**  
**ST. MARY'S** 623 E. Ocean Blvd. (772) 287-3244  
The Rev. **Thomas T. Pittenger, r**; the Rev. **David Francoeur**, assoc. r; the Rev. **Jonathan Coffey**; the Rev. **Canon Richard Hardman**, the Rev. **Peggy Sheldon**, assisting; **Allen Rosenberg**, organist & choir dir  
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

**WEST PALM BEACH, FL**  
**ST. CHRISTOPHER'S** (561) 683-8167  
NW corner Belvedere and Haverhill Roads, 1 mile west of PB Int. airport [stchris1063@aol.com](mailto:stchris1063@aol.com)  
The Rev. **Charles Cannon, d**; The Rev. **Jennifer Wilson, d**  
H Eu Sun 8 (Low-Traditional); 10 (Cho-Family); Christian Ed 10

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

**AUGUSTA, GA**  
**CHRIST CHURCH** Eve & Greene Sts.  
The Rev. **Theodore O. Atwood, Jr., r**  
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5185

**CHICAGO, IL**  
**ASCENSION** N. LaSalle Blvd at Elm  
The Rev. **Gary P. Fertig, r**; the Rev. **Richard Higginbotham**  
(312) 664-1271 [www.ascensionchicago.org](http://www.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** 80 Akenside Rd. (708) 447-1604  
[www.stpaulsparish.org](http://www.stpaulsparish.org)  
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

# Church DIRECTORY

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL** (317) 636-4577  
125 Monument Circle, Downtown [www.cocindy.org](http://www.cocindy.org)  
The Very Rev. Robert Giannini, dean and r  
Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1

## KEOKUK, IA

**ST. JOHN'S** 206 N. 4th St. (319) 524-4672  
[stjohnke@interlink.net](mailto:stjohnke@interlink.net) Fax (319) 524-1116  
The Rev. Bruce D. Blois, r  
Sun Eu 8 & 10. Eu & healing 10 (1st Wed); Eu 10:30 (4th Tues)  
River Hills Chapel: Prayer Groups Tues 6:30, Wed 9:15, A/C

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-8602  
2919 St. Charles Ave.  
On the street car line at the corner of 6th St.  
[www.edola.org/cathedral](http://www.edola.org/cathedral)  
The Very Rev. David duPlantier, dean  
Sun Eu 7:30 (1928), 9, 11. Christian Formation 10:10, Daily  
Eu: M and F 12:15. Tu and Th 5:30, W and S 9:30 (W: HS).

## PEABODY, MA

**ST. PAUL'S**  
The Rev. Martha Vaguener, r  
Sun H Eu 8, 10, Sun School 10

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0965  
[www.stmaryskcmo.org](http://www.stmaryskcmo.org)  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland  
1 mile off Strip (702) 735-7655  
H Eu Daily (ex Sat) [christissavior@lvcm.com](mailto:christissavior@lvcm.com)

## 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

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, curate; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Garcia, 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 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St. (212) 378-0200 [www.stbarts.org](http://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 Thursday" 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.

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar  
(212) 602-0800 [www.trinitywallstreet.org](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. Mon-Sat Prayer Service 12  
Open Sun 7-4; Mon-Sat 10-6

**Trinity Bookstore**  
(behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 10-6; Fri 10-5:30. 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

**RESURRECTION** 119 E. 74th St. (212) 879-4320  
[www.resurrectionnyc.org](http://www.resurrectionnyc.org)  
The Rev. Canon Barry E. B. Swain, r  
Sun Low Mass 8:30, High Mass 11, T/Th/F EP 6. Mass 6:15, Wed Mass 12:15, EP & Ben 8:15, Sat C 11:30, Mass 12.

## NEW YORK, NY

**ST. THOMAS** 5th Ave. & 53rd St. (212) 757-7013  
[www.saintthomaschurch.org](http://www.saintthomaschurch.org)  
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E. Krauss, sr c; The Rev. Park McD. Bodle, c; The Rev. Robert H. Stafford, asst  
Sun Eu 8, 9, 11, Choral Ev 4/Wklys MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30 Sat Eu 10:30, Choral Eu Wed 12:10, Sat Eu 10:30

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Blitmore Village) (828) 274-2681  
3 Angle St.  
[www.allsouls cathedral.org](http://www.allsouls cathedral.org)  
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

## PORTLAND, OR

**ST. STEPHEN'S** (503) 223-6424  
1432 S.W. 13th Ave., 87201  
The Rev. Lawrence Falkowski, r  
Sun H Eu 7:45 & 10, Sun Sch. 10, Wed H Eu 12

## SELINGROVE, PA

**ALL SAINTS** 129 N. Market (570) 374-8289  
Sun Mass 9:30. Weekdays as announced

## 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!

## PROVIDENCE, RI

**S. STEPHEN'S** 114 George St. (401) 421-6702  
[www.sstephens.org](http://www.sstephens.org)  
The Rev. John D. Alexander, r  
Sun Mass 8, 10 (Sol), 5:30, Daily as posted

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION** (843) 722-2024  
218 Ashley Ave.  
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c  
Sun Mass 8 (Low) 10:30 (Solemn High)

## 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](http://www.cotgs.org)  
The Rev. Ben Nelson, d  
Sun 8, 9, 11:15 & 6. Weekdays Tue 7:15, Wed 5:15, Thur 12:15



## DALLAS, TX

**INCARNATION** (214) 521-5101  
3966 McKinney Ave.  
The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon  
Sun Eu 7:30, 9, 9:15, 11:15, 7. M/W/Th H Eu 12 noon.  
Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon, 6; Sat MP 8, 8:15 H Eu, Reconciliation of Penitents 9-10.

## HOUSTON, TX

**PALMER MEMORIAL** 8221 Main Street (77030)  
Across from the Texas Medical Center and Rice University  
(713) 529-6196 Fax: (713) 529-6178  
[www.palmerchurch.org](http://www.palmerchurch.org)  
The Rev. James W. Nuttner, r; the Rev. Kenneth R. Dimmick; the Rev. Ed Gomez.  
Sun Eu 7:45, 9, 11, ST. BEDE'S 9, 10:15, Collegiate 5, CHAPEL 8, Ch S 10; Wkday Serv: Sat 8 Vigil

## SAN ANGELO, TX

**EMMANUEL** 3 S. Randolph Street (Downtown) (915) 853-2446  
[www.Emmanuel-sa.org](http://www.Emmanuel-sa.org)  
The Rev. John H. Loving, r; the Rev. Michael A. Smith, assoc r; the Rev. Robert B. Hedges, past assoc; the Rev. Kathryn Lind, d  
Sun Eu 8, 10:30. Ch S 9:15. Wed Eu 5:30. Th 12 YPF. Sun 5:30

## SAN ANTONIO, TX

**ST. PAUL'S**, Grayson Street 1018 E. Grayson St.  
The Rev. Doug Earle, r [www.stpauls-sabx.org](http://www.stpauls-sabx.org)  
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

## MILWAUKEE, WI

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

## SAN MIGUEL DE ALLENDE 37700 GTO, MEXICO

**ST. PAUL'S** Calle del Cardo 6  
Near the Instituto Allende  
Mailing address: Apartado 640  
Telephones: office (415) 20387; rectory (415) 20328  
The Rev. Michael R. Long, rector; the Rev. Sibylle van Dijk, d ass't; the Rev. Dean Underwood, r-em;  
Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30. Spanish H Eu Sat noon

## SAN JUAN, PUERTO RICO

**ST. JOHN'S CATHEDRAL** (English speaking parish)  
1401 Ponce de Leon, Stop 20 in Santurce (787) 722-3254  
Sun H Eu 8 & 11 (Cho). [www.forministry.com](http://www.forministry.com)

## LUTHERAN

### MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (909) 989-3317  
The Rev. William R. Hampton, STS  
Sun 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.

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