

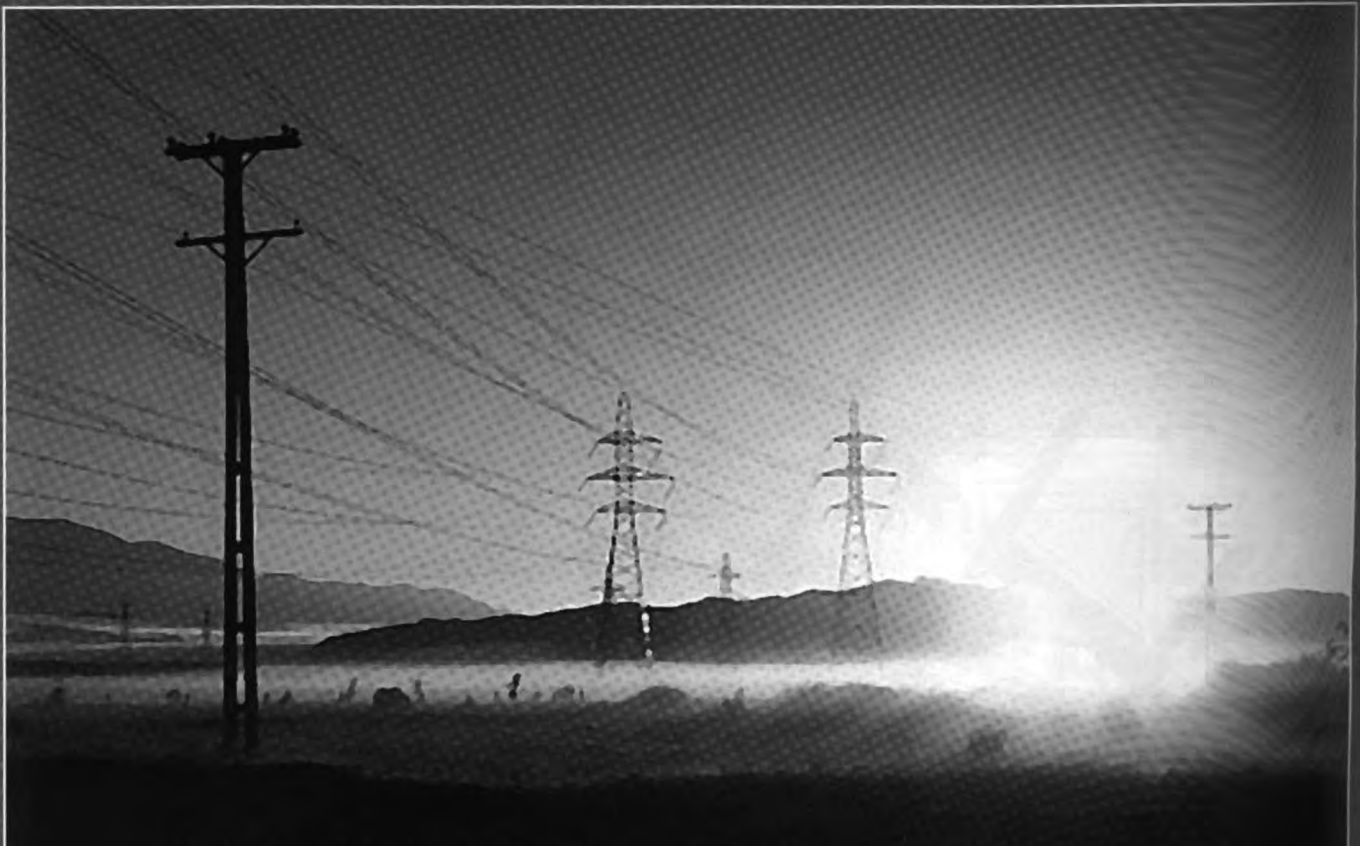
# THE LIVING CHURCH

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Number 22

*The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.*

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### On the Cover

The front half of St. Luke's Church, Jackson, Tenn., was reduced to a pile of bricks and much of the roof was blown away by a May 4 tornado [p.7].

*Solid Oak*  
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**SUNDAY'S READINGS**

**Lives That Matter**

*'...and the lot fell on Matthias...'* (Acts 1:26)

**Seventh Sunday of Easter, June 1, 2003**

Acts 1:15-26 or Exodus 28:1-4, 9-10, 29-30; Psalm 68:1-20 or Psalm 47;  
 1 John 5:9-15 or Acts 1:15-26; John 17:11b-19.

All of us want our lives to count for something, and we often assume that history will remember us at some level. The reality is usually quite different. Our culture has an extremely short memory, and the number of individuals remembered for their lives of faith is relatively small. As the writer of Ecclesiasticus says: "Let us now praise famous men ... There are some who have left a name so that men declare their praise and there are some who have no memorial who have perished as though they had not lived" (44:1, 8-9). Most of us fall into that latter category.

We should not lose heart, however, because the value of our life is not determined by our impact on written history. The value of our life is based on our faithfulness in our walk with God. So it is with Matthias.

Our lesson from Acts happens between the Ascension and the day of Pentecost. The disciples are awaiting the coming of the Holy Spirit and their numbers are very small. Luke tells us about 120, but they have work to do. They must complete the number of the disciples by replacing Judas, who betrayed the Lord and who ultimately took his own life.

As the remaining 11 consider the candidates' qualifications, Peter announces the requirements. It must be someone who accompanied them from the baptism of John through the Ascension. It is remarkable that there are apparently

a number of individuals who fit that description — men who have been with Jesus through his entire public ministry and yet whom the gospel writers never mention. One wonders how many others besides Joseph and Matthias might have been with Jesus for those three years. The decision is between the two men previously mentioned. When lots are cast, it is Matthias who is selected. And this is the last we hear of him.

While there are a variety of confused traditions about this late addition to the apostolic band, nothing of any substance about his life is recorded. However, the importance of his life is not in what was written about him but in what he wrote upon the hearts of those to whom he ministered. While we have no recorded story of his subsequent ministry, we can safely assume that he was faithful to the call upon his life and that the result was seen in the lives which changed around him. His life, ministry, and love of God were conferred to those who came to know Jesus. While the events may be unrecorded, the results are with us today. Who knows if our own coming to Christ might not have its origins in the ministry of Matthias?

So we are to be encouraged. We are to be faithful, continuing the tradition of the apostles, being faithful to the Lord, and influencing the generations to come.

**Look It Up**

Luke 6:12-16 gives a list of the original 12 disciples. How many of them are familiar to you?

**Think About It**

Can I be satisfied with being faithful?

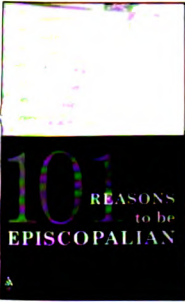
**Next Sunday**

**The Day of Pentecost, June 8, 2003**

Acts 2:1-11 or Isaiah 44:1-8; Psalm 104:25-37 or 104:25-32 or Psalm 33:12-15,  
 18-22; 1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or John 14:8-17.

**101 Reasons to be an Episcopalian**

Compiled by Louie Crew, with foreword by Phyllis Tickle. Morehouse. Pp. 128, paper. \$7.95. ISBN 0-8192-1925-8.



Number 79 is lovely: "We eat, drink, and are merry, for we live in the Kingdom of our Lord Christ." No. 22 begins: "I love Anglicanism for its basic humanity, its sense of decency and order, its freedom of thought

and its insistence on the corpus of faith." No. 100 is my favorite: "There's no such thing as a politically incorrect Episcopalian." No. 2 sums up: "From smells and bells to speaking in tongues — we have it all." Read the other 95 profound, humorous, long and short comments from your friends and neighbors in pulpit and pew, compiled from

Mr. Crew's "impromptu contest," which began when he asked online, "What do you like about the Episcopal Church?"

Patricia Nakamura

**The Dance of Hope  
Finding Ourselves in the Rhythm of God's Great Story**

By William C. Frey. WaterBrook Press. Pp. 209. \$12.99. ISBN 1-57856-492-1.

Although the retired Bishop of Colorado has long been known for his leadership in the renewal movement, *The Dance of Hope* speaks to a wider Christian audience. Combining biblical theology and spiritual interpretation in a readable form, the book is refreshingly upbeat. Many Christian writers speak of the need for hope.

Bishop Frey's attitude can be traced to an experience he had in 1974, shortly after he had been expelled as Bishop of Guatemala because of his criticisms of

the government. He suddenly came to see that he really did believe in the resurrection of Jesus not just as a matter of agreement with the Bible but "from the depths of my heart."

Bishop Frey's cheerful version of the gospel highlights our personal responsibility for surmounting spiritual pessimism. He observes that whereas we usually notice the loss of faith or love in our lives, hope can slip away without our missing it.

As Bishop Frey discovered that day in 1974: "When death dies, all of its parasitic confederates — fear, anxiety, despair ... lose their source of strength. My difficulties and problems had not disappeared, but they were drained of their dominion. The circumstances of my life were exactly as they had been earlier that morning, but their power to intimidate was gone." Fear, anxiety and despair are driven out by hope.

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

**Congratulations - St. Alban's!**

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## No Shared Eucharists, Pope John Paul II Says

Unity of faith must precede unity at the Lord's table, according to Pope John Paul II, who on Maundy Thursday issued an encyclical which explicitly forbids Roman Catholics and protestants from taking communion together.

The papal letter was drawn up by Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, but it was approved by the pope, who is said to be alarmed that too many protestant practices have become commonplace at some Roman Catholic parishes. Specifically mentioned in the encyclical were the employment of

a general absolution for sins, the increasingly common practice of lay preachers distributing the elements of the Eucharist at churches without a priest, and the more Anglican practice of placing the communion wafer in the communicant's hands instead of directly on the tongue.

The pope was particularly clear in his opposition to allowing non-Roman Catholics to receive communion under all but the most exceptional circumstances. Such blurring of the lines between Roman Catholics and other Christian churches could delay progress toward a truly unified communion, the pope said, by introducing ambiguity about the centrality of the Eucharist within Roman Catholic teaching.

Several years ago, it was widely reported that Presiding Bishop Frank T. Griswold received communion at a Roman Catholic parish in New York City. Within the past month, British Prime Minister Tony Blair, a member of the Church of England, received communion with his wife and children, who were all baptized and raised Roman Catholic.

## Speedy Election in Nebraska

Organizers of a special convention to elect a bishop coadjutor for the Diocese of Nebraska employed a variety of new technology partly on the assumption that voting could take as many as 11 ballots on May 9 at St. Mark's Pro-Cathedral in Hastings. Instead it took less than one hour to complete the one ballot necessary to declare the Rev. Joe G. Burnett bishop-elect. Even after the completion of Holy Eucharist and socializing, convention organizers had to enlist the help of clergy and lay deputies to dispose of the hundreds of box lunches that had been ordered.

Fr. Burnett, professor of pastoral theology at the University of the South's School of Theology, outdistanced the other two nominees: the Rev. Canon Paul D. Lawson, rector of St. Cross Church, Hermosa Beach, Calif., and the Rev. George H. Martin, who recently completed an interim ministry assignment at Christ Church, LaCrosse, Wis.

A fourth nominee, the Rev. Steven W. Mues, rector of St. Luke's, Rochester, N.Y., withdrew earlier after accepting another assignment.

As a member of the organizing committee, the Very Rev. Richard Martin-

dale, dean of St. Mark's, said he recommended and subsequently rented four touch screen computers that were placed in the front of the church

### NEBRASKA

| Ballot                | 1  |    |
|-----------------------|----|----|
| C = Clergy; L = Laity | C  | L  |
| Needed to Elect       | 41 | 68 |
| Burnett               | 56 | 84 |
| Lawson                | 11 | 16 |
| Martin                | 14 | 35 |



Fr. Burnett

and used to compile ballot results. By far the lengthiest part of the entire election involved the 31 minutes it took for every deputy to wait in line to vote.

"Don't get me wrong, I'm not complaining," Dean Martindale said, "but when you go to all that technological innovation and then have the election decided after the first ballot... It seems to me that we could have done this by a show of hands."

Since the election occurred within 90 days of the start of a General Convention session, consent must be obtained from that body. Assuming consent is received, the consecration and installation will be Sept. 13 in Omaha.

## Sewanee Students Immersed in Civil Rights History

A year of focused seminary study on racism culminated April 14 in a tour of the Birmingham Civil Rights Institute for about 100 students and faculty from the University of the South in Sewanee, Tenn.

"This was where it really happened, nationally and internationally," the Rev. Maurice L. "Rusty" Goldsmith told *The Birmingham News*. Fr. Goldsmith, who organized the trip in part to help students gain a better appreciation of the role the church played in advancing civil rights, was rector of St. Mary's Church in Birmingham from 1986 to 2001, and now serves as a senior fellow of the university. He will begin a new position this summer as canon for con-

gregations in the Diocese of Texas.

"This is a great opportunity for them," said the Rev. Arthur Price, Jr., pastor of Sixteenth Street Baptist Church. "They get to see how this theology relates to the theology of Jesus. Jesus came to set captives free."

Pastor Price, long-time Sixteenth Street church member Carolyn McKinstry, civil rights activist Colonel Stone Johnson, and U.S. Chief District Judge U.W. Clemon all spoke to the seminarians.

"The students have been moved and inspired," said Bill Danaher, professor of theology and ethics at the University of the South. "It has been an incredible experience."



Fred Torstrick photo

While much of the exterior of St. Luke's was reduced to rubble, many interior furnishings were spared.

## Tornado Destroys Tennessee Church

With youth members scheduled to conduct services at St. Luke's Church in Jackson, Tenn., on May 4, the rector, the Rev. Charles L. Filiatreau, and his assistant, the Rev. Martin S. Field, assumed it would be an easy Sunday. It started out that way, but just after 11 p.m. a tornado destroyed much of the downtown area, including historic St. Luke's. Part of the historic brick church building was built before the Civil War. No one was injured at St. Luke's, but at least 12 people died during the tornado which the National Weather Service said included wind estimated at more than 205 miles per hour.

Hail was still falling on Sunday when Fr. Filiatreau rushed to the church while his wife, Gretchen, began to call members of the congregation with the news. Working together, the volunteer salvage crew was able to secure what remained from the elements and begin the hard preparatory work to rebuild.

They will not be alone. Since 1998 tornados have destroyed two other churches in the Diocese of West Tennessee — Trinity, Clarksville, and St. Ann's, Nashville. Both churches have offered to share their own rebuilding expertise with the members of St. Luke's. Another parish, St. Mary's,

Dyersburg, received relatively minor damage on May 4.

"Many people from across the diocese have called offering assistance, and we are relaying those messages of support to these two congregations," director of communications Julie Denman told Episcopal News Service. "Because there are no phone lines into St. Luke's at the present, communication is difficult and we don't know at the present what their immediate needs are, let alone long-term needs. However due to the extent of the damage it will be costly."

The front half of the church was reduced to a pile of bricks and much of the roof was blown away. Also destroyed was a Tiffany stained-glass window which depicted St. Luke. Many interior furnishings such as the pews were spared further damage by the quick action of members who moved items to areas where the roof was less damaged and later erected plastic sheeting.

"You never know when something like this is going to happen, and last night it happened to us," Fr. Filiatreau told *The Tennessean*. "Other churches have gone through similar disasters and rebuilt. I know we'll do the same."

## BRIEFLY...

The Rev. **Daniel P. Matthews**, who as rector of Trinity Church, Wall Street, New York City, leads one of the Episcopal Church's oldest and wealthiest congregations, has announced his intention to retire on May 1, 2004.

The Most Rev. **Michael Peers**, primate of the Anglican Church of Canada since 1986, has announced his intention to retire effective Feb. 1, 2004. His resignation, according to Anglican News Service of Canada, will clear the way for the election of a new primate by General Synod at its next meeting in June 2004.

The Rt. Rev. **Henry N. Parsley**, Bishop of Alabama, was elected chancellor of the University of the South April 29. As chancellor, Bishop Parsley will serve as president ex-officio of the university's 144-member board of trustees and also on the 20-member board of regents. He succeeds the Rt. Rev. Don A. Wimberly, Bishop Coadjutor of Texas, whose six-year term expired.



Jim Rosenthal/Anglican World photo

The electoral college of the Church in Wales announced April 28 that it had chosen the Rt. Rev. Barry Morgan, Bishop of Llandaff (above), to be the next Archbishop of Wales. The election was at Holy Trinity Church in Llandrindod following the recent translation of the Most Rev. Rowan Williams to the See of Canterbury.

## Australian Primate Will Cancel Licenses

The recent resignation of the Australian governor general over allegations that he failed to weed out sexually abusive priests while serving as Archbishop of Queensland has prompted the Anglican Primate of Australia to propose a radical plan to cleanse his own Archdiocese of Perth.

The Most Rev. Peter Hollingworth was already under political pressure to resign over his alleged failure to discipline sexually abusive priests when new allegations emerged in early May that he had raped a young woman while both attended a church camp 37 years ago. Archbishop Hollingworth denied ever having met the woman or attended the camp, but shortly thereafter an old church directory appeared to contradict him. The alleged victim committed suicide in April. The governor general position is largely ceremonial as the British queen's representative within a former British colony.

In a telephone conference with other Australian archbishops in early May, Primate Peter Carnley revealed that beginning Aug. 1 he will cancel the license of all clergy within his archdiocese. The licenses would be reinstated only after a priest has successfully cleared a police background check. Archbishop Carnley encouraged his colleagues to implement similar plans within their own archdioceses.

### Chapel Dedicated on Crowe Estate

The retired Bishop of Grafton New South Wales in the Anglican Church of Australia dedicated a new \$250,000 family chapel on the estate of Academy Award-winning actor Russell Crowe.

Shortly after the dedication, the Rt. Rev. Philip Huggins married Mr. Crowe and his long-time girlfriend, actress Danielle Spencer, in what *The Sydney Morning Herald* described as a traditional ceremony.



Rick Baldomero photo

Presiding Bishop Griswold speaks to an inmate on death row at the Indiana State Prison.

## Bishop Griswold Visits Death Row

The Most Rev. Frank T. Griswold, Presiding Bishop, made a pastoral visit to three death-row inmates at the Indiana Department of Corrections Maximum Control Facility in Westville as part of a recent half-day, fact-finding tour concerning capital punishment.

Bishop Griswold said he was profoundly moved by the encounters, particularly a tour of the area at Indiana State Prison in Michigan City where condemned prisoners are fed their last meal. During the tour, Indiana prison officials noted with pride that the state had recently permitted the

mother of a condemned prisoner to prepare his last meal.

That must have broken her heart, Bishop Griswold told the prison official.

The fact-finding visit was organized by the Rev. Jacqueline Means, director of prison ministries at the Episcopal Church Center.

Among others who accompanied Bishop Griswold and Ms. Means were the Rt. Rev. Edward Little, Bishop of Northern Indiana; the Rt. Rev. George Packard, Bishop Suffragan for Chaplaincies; and the Rt. Rev. Catherine Waynick, Bishop of Indianapolis.

## School in Philadelphia to Close

A respected inner-city Philadelphia school which began in 1999 — the same year that its sponsoring church congregation withdrew from the Episcopal Church — announced recently that the current school term will be its last. The Rev. David Ousley, rector of St. James' Church and headmaster of the school, blamed litigation for

adversely affecting enrollment and fundraising.

In 2001, the Diocese of Pennsylvania brought suit against the parish to regain control of the property and parish. At a hearing in October, the court nullified the withdrawal. An appeal is pending and the lower court judgment had been stayed pending the outcome.



# Dream Fulfilled

## Sister Alice Teresa becomes a solitary at age 86

Alice Lowry made her first profession as a solitary of DeKoven on April 15 at age 86. She knew when she was 7 that she was meant to be a religious, even without the tradition or training to make the knowledge clear. Late in the night, she would kneel at her window. "I knew God was everywhere, so he had to be outside," she recalled recently. "I talked with God about the animals. I hadn't heard of Jesus yet." Her parents were Congregationalist, her friends Roman Catholic and Christian Scientist. "I'd get to Sunday school five or six times a year. It was my own thinking."

Though she met her future husband at the age of 12, she rather put him off, having always in the back of her thoughts another direction. But through him she was led to St. Luke's Church in Racine, Wis., and the Rev. Alexander Simpson, "a strict, rigid Anglican. I was baptized, confirmed, and married in one month."

Carving little animals was "my first form of prayer." The little balsawood squirrels on her bookshelf are to the very life; one expects them to scamper away. Those very young carvings, though, were done in soap. "My father wouldn't let me have a sharp knife." Her pen and ink drawings of birds and paintings of woodland scenes are likewise real and refreshing. She confesses she loves the trees and the flowers to the west of her home over the glistening lake to the east.

It was a long journey. She did marry Paul, and with him reared five children. She drew close to the religious life by becoming an associate of the Community of St. Mary and later an oblate of the Order of Julian of Norwich. Finally she was led to the first Solitary of DeKoven, Sister Brigid-Carol, now the desert amma of the Vigeat Radix Hermitage in the Diocese of Northwest Texas. The name comes from the motto of James DeKoven's Racine College: *May the Root Thrive*. That community of hermits is growing, and Sister Alice Teresa is its first extern.

And how did she feel, as she at last received the habit which had waited 86 years for her? "I felt as if a million pounds had been taken off me," she said. "I wasn't compressed; I was free! Almost like a ghost — moving easily, floating free. I'm extremely happy."

Patricia Nakamura



Patricia Nakamura photo

Along her journey toward the solitary life, Sister Alice Teresa reared five children.

## Temporary Benedictines

By Lewis W. Towler

Some time ago, when I made my annual retreat to St. Gregory's Abbey in Three Rivers, Mich., I learned that, with only six resident monks, there was often some scurrying to get all the necessary work done.

When I returned to my Ann Arbor home, I wrote the abbey to ask if I might come for a 10-day period as a "working guest." I received a positive response to my request, and, in order to double the pleasure of my visit, I invited the Rev. Charles Witke, a retired professor of classics at the University of Michigan and an assistant at St. Andrew's Church, Ann Arbor, to accompany me. So for part of the year we moved into St. Anthony's comfortable guest house and became temporary Benedictines (a title not given to us formally by the monks but which we bestowed upon ourselves.)

The spirit of Brother Lawrence worked through us as we scrubbed the refectory tables, filled the dishwasher, set the table for the next meal, and spooned crumbs out of the margarine bowls used at the previous meal (We felt this last duty was a vivid example of true Benedictine order.). We did our kitchen duties so well that on the third day we were invited to become temporary sextons, vacuuming and dusting the monks' common rooms. As these are normally off limits to guests, we felt privileged and blessed to be walking alone in this sacred space.

Of course, we attended daily Mass and the Divine Office (I hoped that five out of seven would be acceptable to founding Father Benedict.) Our first day there, as I entered the magnificent abbey library, a book sort of levitated off the shelves and expressed a silent "read me." It was a 500-page biography of John XXIII, and in my non-K.P. and sexton duties, I had the great honor of walking with him during an honorable and momentous life.

It was to be expected that a couple of times during our stay I would think I should change my status from temporary to permanent, but again the spirit of founding Father Benedict spoke: "You can take all of this home with you and continue being a Benedictine outside the walls."

Fr. Charles and I both hope the abbey will allow us to make this an annual event. As we drove away from the abbey, we felt our visit had been an example of all ministries everywhere. We received far more than we gave. □

*The Rev. Lewis W. Towler is a retired priest who assists at St. John's Church, Plymouth, Mich.*

# Resolutions to Watch

I see by my appointment book that it's only two months until the 74th General Convention gets underway in Minneapolis. While I'm not looking forward to this convention, I must acknowledge a certain amount of curiosity about the legislation being proposed. Having been a convention deputy many years ago, there is a certain morbid fascination about the resolutions scheduled to come forth.

The resolutions listed below are not the most important to be acted upon in Minneapolis, nor are they likely to generate the most publicity. They are simply pieces that I find interesting. Let's call them, in no particular order, 10 worth watching.

**Resolution A086** — This would monitor the ways the Evangelical Lutheran Church in America's ordination bylaw might affect full communion with the Episcopal Church. This topic became controversial when the ELCA voted to allow its pastors to be ordained by persons other than bishops. Since then some Episcopalians have not looked kindly on the ELCA.

**Resolution A017** — Remember when the last convention declared the canons regarding the ordination of women were mandatory? This one seems to want to make sure of that and proposes a "national conversation" to facilitate the ordination of women in every diocese and calls for a day of dialogue and reflection on the subject at the 2006 General Convention.

**Resolution A011** — Calling on the General Convention to recognize that God has entrusted us to use our medical and other capabilities "to work toward healing and restoring creation where it has gone awry," guidelines for genetic research and interventions are set forth. Do people really think the medical world is going to pay attention to some resolution adopted by the Episcopal Church?

**Resolution A027** — This resolution is titled "Equality: Use of Titles." It calls for all bodies of the Episcopal Church to use language and titles that equally identify women (lay and ordained) with their male counterparts. This seems to be the latest effort to replace Anglican tolerance with mandatory edicts.

**Resolution A064** — The five "resolved"

clauses in this resolution deal with the matter of reducing the expenses incurred by seminary students. One calls for the Episcopal Church to move toward paying for seminarians' expenses, and another urges the Church Pension Fund to underwrite loan costs for seminarians. Hooray! Many seminarians have huge debts when they finish school.

**Resolutions A154 and A155** — I lumped these two together for obvious reasons. They establish Columbus, Ohio, as the site for General Convention in 2006 and propose Salt Lake City, Reno, Portland, Ore., Anaheim, and Charlotte, N.C., for considered for 2009. Salt Lake City and Reno? Talk about cities of contrast...

**Resolution A083** — I've already commented on this one [TLC, May 25], but I've been thinking about it with some bemusement. It urges every Episcopalian to be able to articulate his or her faith story. I could come up with countless names of persons who would sooner be boiled in oil than to tell their faith stories. Maybe I'll be surprised.

**Resolution C010** — No subject has brought more mail in my time here than whether to add Charles

the Martyr to the Episcopal Church calendar. It's back. The Diocese of New York is proposing that King Charles I be celebrated Jan. 30 for his defense of the catholic faith in England. Will people be as passionate about this as they were 12 years ago?

**Resolution A070** — If this legislation is adopted, we are to teach and promote fresh resources for "creative, multisensory worship that is done well." This is to be done through conferences on liturgy and music. One question: Who determines whether liturgy is "done well?" Episcopalians will have all sorts of opinions on that one. As to "multisensory," let your imagination run wild.

**Resolution C014** — This resolution renews commitment to Anglican tradition and holy scripture. It affirms such basics of the faith that it probably will be considered redundant. Traditionalists, keep an eye on this one. When it's voted down you may want to ponder why you're here.

*David Kalvelage, executive editor*

## Did You Know...

**St. Matthew's Church, Fairbanks, AK, offers Compline daily at midnight.**

## Quote of the Week

**Sr. Nadine, CT, on living in community: "It's ilks being married to 30 people, none of whom you chose."**

I must acknowledge a certain amount of curiosity about the legislation being proposed.

## Urgency of Prayer

There is a great need for prayer for the General Convention. With the 74th convention opening in Minneapolis in two months, the need for prayer has intensified. As in the past, the Anglican Fellowship of Prayer (AFP) has organized a cycle of prayer for the convention, with each diocese taking a turn at prayer for a day. The cycle is going around for the third time, continuing until July 4. The importance of prayer ought to be obvious. Any convention or church meeting needs the guidance of the Holy Spirit, but prayers for this one, which has the potential to divide the church, seem particularly fitting.

We urge our readers to add the General Convention to their prayer lists. Of course, it is not necessary to participate in a diocesan-wide prayer effort such as AFP has organized. Prayer groups can add the convention to their intercessions. Parishes could include the convention in the Prayers of the People. Individuals may remember the convention prior to and during its July 30-Aug. 8 meeting. The prayer for a church convention on page 818 of the Book of Common Prayer is especially appropriate. May these prayers enlighten the bishops and deputies as they gather in Minneapolis.

## The Witness of Martyrs

On Monday and Tuesday of this week, the church celebrates feast days for groups of martyrs — the Martyrs of Lyons on Monday and the Martyrs of Uganda on Tuesday. We don't hear a lot about martyrs these days, although there are persons being killed for their faith in places like The Sudan and other parts of Africa as well as in the Middle East. The Martyrs of Lyons and Uganda, as well as the Martyrs of Japan, New Guinea, and Memphis, whom the church also commemorates, had chances to renounce their faith and did not. Many of them went to their deaths as an act of their love for Christ. Most 21st-century Episcopalians probably will not have to undergo the ordeal of martyrdom. Most of us will not be asked to renounce our Lord. The heroic courage of martyrs in every age is a shining example to the church of loyalty and faith. Their witness will not be forgotten.

## Pittsburgh's Example

The Diocese of Pittsburgh, long known as an evangelical stronghold in the Episcopal Church, demonstrated why recently when it conducted Springfest, an evangelistic endeavor in the Pittsburgh area. The festival, featuring noted English evangelist Michael Green, attracted thousands of persons to a variety of events at several sites. Hundreds of Episcopalians shared their faith at dinners, a cookout, even at a bowling establishment. Many of those who heard the messages made commitments or recommitments to Christ. At a time when the Episcopal Church is trying to figure out how to double its attendance, the Diocese of Pittsburgh has presented a vivid example.



With the 74th convention opening in Minneapolis in two months, the need for prayer has intensified.



**Open Baptism, Open Doors**

By Gary Nicolosi

An article I wrote last year on open baptism received considerable comment on these pages. Open baptism is a method of liturgical evangelism in which anyone who wants to be baptized can be baptized without any preconditions. There are no classes to attend, no requirements to fulfill, although there is concentrated follow-up on the candidates once they are baptized.

One of those who responded last year, the Rev. Claudia Dickson, gave a critical evaluation, referring to open baptism as neither “evangelistic nor pastoral.” While I certainly agree that “Giving one’s allegiance to Jesus Christ and following and obeying him as Lord . . .” is the mark of any vital Christian, I am forced to disagree with the negative assessment of open baptism.

Since St. Bartholomew’s Church initiated open baptism at our 1999 Easter Vigil, we have baptized almost 300 persons ranging from infants to nonagenarians. Episcopal churches around the country, including several parishes in the Diocese of San Diego, have undertaken open baptism campaigns with remarkable results. Still, there is a great deal of misunderstanding about the practice, and perhaps even a sharp difference of ecclesiology.

Crucial to open baptism is a post-catechume-

nate process for the inclusion of new members into the church — with a key pedagogical principle that belonging leads to believing. Under the traditional model, there is a long, drawn-out pre-catechumenate process in which candidates take classes, fulfill several other requirements of membership, learn the faith of the church, and are finally baptized — with baptisms usually occurring only three or four times a year.

However, open baptism reverses the traditional model and holds that as people belong to a Christian community, they come to believe in the faith of that community. In this model, faith is more a matter of the heart than the head, more one of relationships than religion, more organic than static — with baptisms being held every month, and sometimes two or three times a month to accommodate people’s schedules.

Open baptism acts as a bridge that connects the church with the unchurched, but does it lead people into responsible church membership? Yes!

Since my own church has been keeping records on the persons who go through the open baptism process, we have found that approximately 60 percent become active members of the church. Why such a high assimilation rate? I suspect because St. Bartholomew’s is perceived as a place of grace for anyone seeking that grace. Not only does being a grace-filled church attract people to the parish, but also it generates an enormous amount of good will in the community. People perceive the church as they yearn for it to be — a community of open doors where no one is turned away.

Our experience at St. Bartholomew’s is that about 50 percent of the candidates in open baptism are infants. The majority are older children,

**Open baptism acts as a bridge that connects the church with the unchurched, but does it lead people into responsible church membership?**

teens and adults. These people come to baptism for a variety of reasons.

Some come for healing, some come for challenge. Some come because their lives have fallen apart. Some come because they were raised Christian without being baptized, and now want

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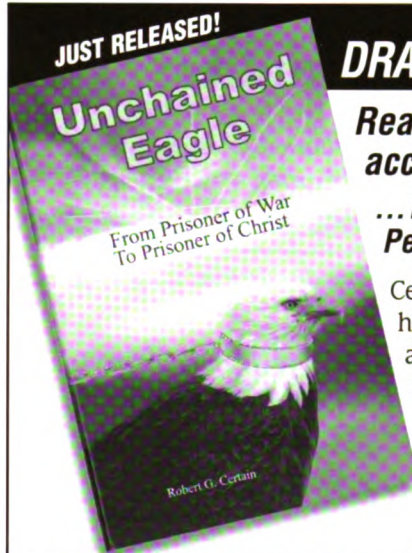
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to renew their faith. Some come because they are seeking something more in life — a search for meaning and purpose to their lives which they find in Jesus.

Whatever their reasons for coming to baptism, I believe God is working in their lives or they would not even consider being baptized. The fact that they bother to come for baptism means they think it important. Baptism for them is not some kind of joke. It is something sacred in which they are connecting with God and the church — perhaps for the first time in their lives.

I have heard it argued that because we are living in a post-Christian society, standards for church membership should be tightened and easy access to baptism denied. I disagree. Accessibility is a fundamental quality of the catholic understanding of the church. Moreover, we are not living in a completely post-Christian society. Many people disconnected with the church still have a Christian memory. They retain Christian values and beliefs, however imperfectly expressed. They appreciate Christian rituals and holy days. They may not be "good" Christians by our standards, but they see themselves in some sense as Christians. They do not want a complete break with the church, and one way they maintain a link is through the rituals of baptisms, weddings and funerals. In my judgment, for the church to cut that link by restrictive practices is suicidal. We are almost guaranteeing that within 20 years society will indeed be post-Christian, with most people having no Christian memory and no church connection.

We Episcopalians speak a lot about church growth these days, but if we want to grow in numbers, we must not use tradition or appeals to the early church as an excuse to stymie innovative efforts in evangelism. The Episcopal Church has always been willing to stretch, and even reimagine the tradition in response to changing circumstances. The fact that we have female priests,



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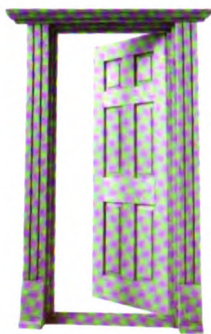
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re-marry divorced persons, and sanction birth control proves just how much we are willing to re-shape tradition to present experience.

I am concerned about a growing sectarianism infecting the Episcopal Church, which I believe is profoundly un-Anglican. We emphasize "discipleship" today — a good word. However, I have the suspicion that "discipleship" is becoming a code word for an old-fashioned remnant theology that sees the church as a community of the select few — those who are good enough or worthy enough or smart enough to meet our demanding standards of membership. There is a deep theological divide here — whether the church is a fortress from the world or a light in the world. Are we a church of high walls that keep people out or open

doors that welcome people in? As I read the Bible, the history of salvation is the history of God inviting people into community. The fortress church and the closed door have no place in Christianity.

Open baptism is Anglicanism at its best — a welcoming church willing to share God's grace with everyone who comes seeking that grace, even if they do not measure up to our standards. St. Augustine, in his theology of baptism, put it very succinctly when he said, "For whether it be a newborn infant or a decrepit old man, no one should be barred from baptism..." To which I respond, "Amen!" □

*The Rev. Gary Nicolosi is the rector of St. Bartholomew's Church, Poway, Calif.*

# Variance vs. Deviance

Dean Bancroft has wrestled with same-gender issues for General Convention. He presents a good summary of the two major positions, and he offers a "third option" [TLC, April 27].

Beginning with: "God created humankind as male and female," he posits that "as a product of the 'Fall,' sinfulness causes various "birth defects," including homosexuality. He suggests pastoral guidance rather than moral condemnation.

Let us note that God created all biological existence, maleness/femaleness is a fundamental characteristic of it, and humankind is not unique but is embedded in this enormously diverse system.

Creation includes many apparent dualities: dark-skinned/light-skinned, left/right-handedness, intelligence/unintelligence, passive/aggressive, maleness/femaleness, etc. None are absolutes. All show wide variations, with extremes and intermediates. The genetic and developmental diversities of biologic sexuality are not products of "the Fall," but of creation itself.

Why should we balk at recognizing that human maleness/femaleness is of the same biologic fabric? However defined, it includes extremes, moderates, and intermediates — genetic, developmental and cultural.

God could have created an invariable and unchanging biological system. Instead, there is endless spontaneous variation and diversity. Why? Because God chose continuing emergence of modifications and adaptabilities to enhance the long-range survival of living things, and because God likes it that way!

Variance may be fortunate or unfortunate, from our point of view, but it is morally neutral. Not all variants are "birth defects." Variance is not necessarily deviance.

A valid theology cannot begin with mistaken categories. "Male" and "female," "hetero" and "homo," are not fixed entities. They are, at best, arbi-

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trary labels for complex phenomena.

No doubt Dean Bancroft intends well, but his "third option" fails because of its erroneous premises.

*Gordon W. Gritter  
San Luis Obispo, Calif.*

Dean Bancroft's suggestion that homosexuality be considered as part of the "Fall" along with genetic defects underscores the role of chance as to which traits will be inherited in each of us. Ian Snider's listing [TLC, May 4] of the contributions of gay people to the church show that many such persons also possess talents that enrich the lives of us all, e.g., Noel Coward. Might recognizing that we all have some "good" and "bad" in us enable a pastoral liturgy to embrace our gay fellow Christians?

Scripture and history describe both hetero- and homosexual aberrations. The Song of Solomon praises heterosexuality, but the love between two persons of the same gender was not observed by biblical writers due to repression. Matthew 5 and 25 might be added to these scriptural discussions.

*Stuart S. Bamforth  
New Orleans, La.*

I agree with Stephen Bancroft in his assertion that there is a third way open to General Convention with regards to the church recognizing, blessing and upholding coupled relationships outside the traditional realm of matrimony. That third way, however, is not the one he puts forward as accepting homosexual persons as "...innocent victims of the cumulative result of human sinfulness," thus relegating persons of alternative sexual lifestyles into the realm of a birth defect.

Rather, that third way is to embrace and respect "...the dignity of every human being" in an approach that is not "either/or," but "both/and." This should not be set in the context of a win or lose proposition, but rather one in which everybody wins and all members are equal in the sight of God and one another, entitled to the same gifts and graces as everyone else.

I respectfully suggest that the path requiring navigation by the House of Bishops is not "between the waters" but in and through them. We demean one another and ourselves when we feel that we constantly have to cast our disagreements in a context of "us vs. them." That mentality is contrary to the mind of Christ and hurtful to

those whom we cast in the role of "other." I recommend that we, the church, embrace and bless the many gifts of human nature and allow the Holy Spirit the freedom to accomplish God's intention in and for the world.

*(The Rev.) Robert E. Hensley  
St. Margaret's Church  
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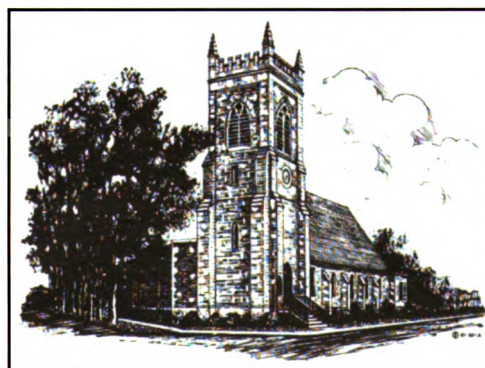
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The Rev. Canon **Frank Chun** is rector of Epiphany, 1041 10th Ave., Honolulu, HI 96816.

The Rev. **Cass Daly** is rector of St. Andrew's, 579 Fairview Ave., Hartwell, GA 30643.

The Rev. **Charles A. Davidson** is rector of St. Vincent's, 5441 9th Ave., St. Petersburg, FL 33710.

The Rev. Canon **Carol Cole Flanagan** is canon for congregation and mission development in the Diocese of Washington, Mount St. Alban, Washington, DC 20016-5094.

The Rt. Rev. **Edward Lee, Jr.** is coordinator for campus ministry and young adult ministry in the Diocese of Pennsylvania, 240 S 4th St., Philadelphia, PA 19106.

The Rev. **Marilyn Mason** is vicar of St. Luke's, 16577 Upland Ave., Fontana, CA 92335.

The Ven. **Diane M. Moore** is archdeacon of the Diocese of Western Louisiana, Box 2031, Alexandria, LA 71309.

**Eva Myking** is director of administration for the Diocese of Washington, Mount St. Alban, Washington, DC 20016-5094.

The Rev. **Patricia O'Reilly** is vicar of St. Francis, 12700 Paddison Ave., Norwalk, CA 90650.

The Rev. **Altagracia Perez** is rector of Holy Faith, 260 N Locust Ave., Inglewood, CA 90301.

The Rev. **Christopher Rankin-Williams** is associate at All Saints', 83 Eucalyptus Ln., Santa Barbara, CA 93108.

The Rev. **Jenny Lou Reid** is associate for Christian education at Trinity Cathedral, 464 NE 16th St., Miami, FL 33132.

The Rev. **Douglas E. Remor** is rector of St. John's, 906 S Orleans Ave., Tampa, FL 33606.

The Rev. **Robert Taylor** is Hispanic missionary for the Diocese of Upper South Carolina, 115 Marion St., Columbia, SC 29201.

**Ordinations**

*Priests*

- Dallas — **Jerry Morriss.**
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- Western Kansas — **Robert Deane Seaton.**

*Deacons*

- Southeast Florida — **Holly Ostlund.**
- West Virginia — **Julian Hope.**

**Resignations**

**Carolyn Chilton**, as canon assistant to the bishop for Christian formation in the Dio-

cese of Upper South Carolina  
The Rev. **Mark Moline**, as vicar of Good Shepherd, Austell, GA.

**Retirements**

The Rev. **Joel Hudson**, as rector of Christ Church, Norcross, GA.

**Deaths**

The Rev. **John Thompson**, a priest of the Diocese of West Texas, died April 26 of complications from emphysema. He was 75.

Fr. Thompson was born in Greenwich, CT, and earned degrees from Hartwick College and Berkeley Divinity School at Yale. He was ordained deacon in 1955 and priest in 1956. He was missionary-in-charge of Annunciation, Luling, 1955-63; priest-in-charge of Sts. Thomas and Martin, Corpus Christi, 1963-82, where he established a drug abuse program; and priest-in-charge of St. Andrew's, Robstown, 1971-82. Fr. Thompson then served at St. George's, San Antonio, until his retirement in 1993. He was involved in the diocesan youth camp and the Cursillo movement and spent much of his ministry welcoming strangers. "People who needed all kinds of help lived with us because he reached out to the unlovable," said his daughter, Rosalind Hervey of San Antonio. Other survivors are his wife, Lora, daughters Heather Shade and Kim Zamenski of San Antonio, sons Bill of Irving and John of Round Rock, brother Norman of San Antonio, and 10 grandchildren.

The Rev. **Howard McCudden Mueller**, a priest of the Diocese of Virginia, died March 2 at the age of 97.

A native of Cincinnati, OH, he earned degrees from the University of the South and its School of Theology. Ordained deacon in 1936 and priest in 1937, he was missionary-in-charge of St. Luke's, Live Oak, FL, 1936-39; rector of St. Michael and All Angels', Savannah, GA, 1940-45; rector of St. Matthew's, Bogalusa, LA, 1945-47; rector of St. John's, Johnson City, TN, 1949-58; and rector of Abingdon Church, White Marsh, VA, 1958-1975. After retirement, he served as interim at St. John's, Florence, SC, and in similar roles at many other churches.

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## POSITIONS OFFERED

**FULL-TIME CLERGY WANTED:** We are willing to pay the right clergy person \$20,000 more than you are now earning, plus parsonage, utilities, automobile and moving expenses. Our church, which is more than half a century old, needs two assistant pastors for two new churches being planted in Atlanta, Georgia, and Memphis, Tennessee. We are seeking a caring, compassionate, and enthusiastic assistant pastor with a sense of humor, and committed to pastoral care. This person must have the quality of being a loyal team member of a church staff. Our church is an ecumenical and evangelical church that worships in the fifteen hundred year-old Anglican tradition, but reaches out to the entire community. Please send your resume to: **Candis Darken, Search Committee, Saint Matthew's Ecumenical Evangelical Church, 459 Columbus Avenue, # 234, New York, NY 10024.**

**MINISTER OF CHRISTIAN FORMATION:** Good Shepherd Church, a dynamic, creative 700-member family-oriented, program-sized parish located in the heart of the Kentucky Bluegrass Region, where arts and cultural activities abound, is looking for a Minister of Christian Formation. We seek a layperson for a full-time position (beginning as soon as possible) who will direct an exciting Christian Formation program for all ages. We are looking for someone with a lively personal faith in Jesus Christ and experience in children's and adult education. Our Minister of Christian Formation should bring to this parish: family leadership, knowledge and energy. Experience in *Godly Play* and *Journey to Adulthood* programs is much desired. Professional training and degree preferred. Competitive salary and benefits. Detailed job description upon request. For all job listings contact: **Mr. Russ Groves, Good Shepherd Episcopal Church, 533 East Main Street, Lexington, Kentucky 40508.** Telephone: (859)-252-1744. E-mail: [bsessum@godshepherdlex.org](mailto:bsessum@godshepherdlex.org).

**FULL-TIME YOUTH MINISTER:** Church of Reconciliation, a magnet church in San Antonio, Texas, is searching for a full-time, lay youth minister, beginning this summer, to develop and guide the overall youth program for our 6th to 12<sup>th</sup> graders. Candidates should be spiritually well grounded and able to facilitate the spiritual and personal development of our youth. A three-year commitment is required. Competitive salary and benefits, including continuing education, will be provided. You may learn more about Reconciliation at our website: [www.churchofconciliation.org](http://www.churchofconciliation.org). Contact: **Robert Woody, Rector, at rwoody@churchofconciliation.org** or (210) 655-2731.

**FULL-TIME RECTOR:** St. Alban's Episcopal Church, located in the historic college town of Davidson, NC, is seeking a full-time rector. See our full ad at [www.saintalbans-davidson.org](http://www.saintalbans-davidson.org). *Application deadline is 6/15/2003.*

**FULL-TIME YOUTH MINISTER:** Prince George's County, MD. Four suburban Episcopal parishes within a 6-mile radius are looking for a full-time youth minister to lead a collaborative ministry for students ages 12-18. The youth minister will organize inter-congregational events and worship services, assist parish youth leaders, and support youth in their spiritual development. We seek someone committed to Christ, with three years experience required; bachelor's degree preferred. A sense of humor and adaptability may be necessary for survival. Position begins August 2003. Please send resume to: **St. Andrew's Episcopal Church, 4512 College Ave., College Park, MD 20740.** E-mail: [kmwogon@comcast.net](mailto:kmwogon@comcast.net).

**ASSISTANT RECTOR:** St. Christopher's Church in Carmel, Indiana, is seeking a priest or deacon to assist the rector in furthering the spiritual growth of the congregation through Christian education, youth ministry, pastoral and liturgical participation and outreach. Share in all aspects of ministry to a congregation of 950 members in the suburbs of Indianapolis. We are looking for a person who possesses enthusiasm for youth ministry and who can offer vision to a rapidly growing congregation. For further information or to submit resume and references, contact the **Rev. Stephen Fales, St. Christopher's Episcopal Church, 1440 Main St., Carmel, IN 46032 (317) 846-8716** E-mail: [fr.steve@ori.net](mailto:fr.steve@ori.net).

## POSITIONS OFFERED

**FULL-TIME PRIEST:** North Platte Valley Cluster in western Nebraska is seeking a full-time priest to continue programs in spiritual renewal and congregational development, and to minister to needs of individuals in the two parishes. Located on the Oregon Trail, four hours from Denver, CO, with excellent local schools and hospital. Located ten miles apart, St. Timothy's, Gering, and Holy Apostles, Mitchell, are both active, involved parishes, working together since 1993 to serve Christ in this beautiful valley of the North Platte River. Send inquiries to **Ms. Julie Fancher, 2330 Kramer PL, Gering, NE 69341;** E-mail: [jf94107@alltel.net](mailto:jf94107@alltel.net).

**FULL-TIME RECTOR:** All Saints' Episcopal Church of Fort Worth, Texas, is a large, nearly 2000 communicant, suburban parish set in the heart of west Fort Worth. The parish is strongly Eucharistic, employs a prayer book liturgy and has outstanding religious education and music programs. Our church and school have been cited for their use of the Godly Play curriculum. The church owns and operates, under separate-incorporation, a K-12 college preparatory school, situated on two campuses, started as an extension of the church's religious education program. Both church and school were founded in the early 1950s. There is a history of strong lay leadership as the church implements a well-organized commission system along with more than a number of guilds and support programs. We seek a priest who can lead us as we "Go & Grow" spiritually and evangelically, who preaches stimulating and challenging sermons, who will enhance our youth program and, finally, who has a commitment to the kind of educational excellence that both the church and the school provide. Please send your resume to **SEARCH COMMITTEE, 5001 Crestline Rd., Fort Worth, TX 76107.** For more details concerning the church and school, please visit our website at [www.all-saintsfortworth.org](http://www.all-saintsfortworth.org).

**PART-TIME RECTOR:** St. Mark's Church, Woodbine, GA; a small coastal community; 45 minutes to Jacksonville FL International Airport, 20 minutes to the diocesan conference center. Average annual snowfall zero. Our historic sanctuary is 103 years old, of tabby construction. The congregation is friendly, family oriented, with 25 to 30 regular attendees. We are seeking a vicar to lead worship, provide spiritual guidance, encourage growth, and expand community outreach. Address inquiries to **Joel Williams, P.O. Box 626, Woodbine, GA 31569.** Phone (912) 882-1720. E-mail: [joelcwilliams@tds.net](mailto:joelcwilliams@tds.net).

## POSITIONS WANTED

**EXPERIENCED RECTOR** seeks ministry on large church/cathedral staff. Energetic and imaginative. Available in any combination of pastoral care, spiritual formation, adult education, small group development, lay ministry support, liturgical drama. Excellent preacher and organizer. Contact: [philippiansfoursix@hotmail.com](mailto:philippiansfoursix@hotmail.com)

## SUPPORT SERVICES

**POSITION OPEN:** Bishop, Priest, Deacon, Seminarian, or Religious required. All candidates' hands must shake before taking the first drink. Family members must be tense and frightened. Vestries and Wardens must be wondering what is wrong. Money trouble or a DUI conviction helps too. Over 350 Episcopal Clergy have qualified for this position and have been offered a new way of life. Interested? See RACA's web site: [www.racapecusa.org](http://www.racapecusa.org) or call (706) 613-8402.

## VOCATIONS

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# Summer Church Directory

## AVERY, CA

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

## CHERRY HILLS VILLAGE, CO

ST. GABRIEL THE ARCHANGEL 6190 E. Quincy (303) 771-1063  
www.stgabriels.org  
Sun H Eu 8 & 10:15; Wed 9; Mon MP 9, Fri 7

## CRIPPLE CREEK, CO

ST. ANDREW'S 367 E. Carr (719) 699-2920  
www.hpl.net/standews/  
The Rev. Todd Sermon, r  
Sun H Eu 9:30

## BOULDER, CO

ST. AIDAN'S 2425 Colorado Ave.  
The Rev. James Cavanagh, campus chaplain; the Rev. Eric Zoiler, family minister & assoc. r; the Rev. Don Henderson, r  
Sun 7:30, 10, 5 Episcopal Ministry, CU Boulder Th 8

## HOLLYWOOD, CA

ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner) (323) 876-2102  
http://www.saintthomashollywood.org  
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 (619) 299-7261  
www.stpaulscathedral.org  
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.

## WILMINGTON, DE

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

## WASHINGTON, DC

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

## ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus (202) 333-6677  
www.stpauls-kst.com  
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, 8, 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 5:4

## JACKSONVILLE BEACH, FL

ST. PAUL'S BY THE SEA (904) 249-4091  
465 11th Ave.  
First Church of Jacksonville Beach, est. 1886  
Sun H Eu 7:30 & 10, Chstan Form. 9 am Wed H Eu 7, 10:30

## ST. AUGUSTINE, FL

TRINITY EPISCOPAL  
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215 St. George Street (904) 824-2876  
www.trinityepiscopalparish.org  
The Rev. Robert D. Askren, Ph.D.  
Sun H Eu 7:45 (Rite 1), 9 & 11:15 (Rite 2)

## SARASOTA, FL

CHURCH OF THE REDEEMER (941) 955-4263  
222 South Palm Ave (Dwntr)  
www.redeemersarasota.org  
The Rev. Frederick A. Robinson, r; the Rev. Richard C. Mardsen, asst; the Rev. John A. Porter, asst; the Rev. Ferdinand Saunders, pastoral assoc.  
Sun H Eu 7:30 (Rite I), 9 (Rite II) & 11 (Rite I); H Eu 2 (Spanish Mass); Daily Eu 10 (except Sun), Wed 7:30, Thurs 5:30; Daily MP 8:30 (except Sun); Daily EP 5:15

## 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. Holly Ostlund, asst 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

HOLY TRINITY 211 Trinity Place (Downtown) (561) 655-8650  
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. Dr. Raymond A. Liberti, 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

## ST. CHRISTOPHER'S

(561) 683-8167  
NW corner Belvedere and Haverhill Roads, 1 mile west of PB Int. airport stchrist1063@aol.com  
The Rev. Charles Cannon, d; The Rev. Jennifer Wilson, d  
H Eu Sun 8 (Low-Traditional); 10 (Cho-Family); Christian Ed 10

## SAVANNAH, GA

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

## HONOLULU, HI

ST. MARK'S (808) 732-2333  
539 Kapahulu Ave. (#13 Bus end of line)  
Masses 7, 9 (Sung); MWF 8

## CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm (312) 642-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
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 8, 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. (708) 447-1804  
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

## INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577  
125 Monument Circle, Downtown www.cccindy.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 208 N. 4th St. (319) 524-4672  
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) 895-6602  
2919 St. Charles Ave.  
On the street car line at the corner of 8th St.  
www.cccnola.org  
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).

## NANTUCKET ISLAND, MA

ST. PAUL'S 20 Fair Street (508) 228-0916  
www.stpaulsnantucket.org  
The Rev. Joel Ives, r; Richard Busch, Organist, Choirmaster  
Sun H Eu 8 (Rite I); 10 (Rite II) choir, childcare; W H Eu/HS 8:30; Sat 5:30

## PEABODY, MA

ST. PAUL'S 2 Washington St. (978) 531-2732  
The Rev. Martha Vaguener, r  
Sun H Eu 8, 10, Sun School 10

## BILLINGS, MT

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

## KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0885  
www.stmaryskcmo.org  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland (702) 735-7655  
1 mile off Strip christiassavior@lvcm.com  
H Eu Daily (ex Sat)

## CAPE MAY, NJ

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

## HACKENSACK, NJ

ST. ANTHONY OF PADUA 72 Lodi St.  
The Rev. Brian Laffer, SBC  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fr 9

## NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq. (973) 257-2356  
www.gracechurchinnewark.org  
The Rev. J. Carr Holland III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## ROSWELL, NM

ST. THOMAS A' BECKET 2800 Union St. tally@earthlink.net  
The Rev. Robert J. Tally, r  
Sun H Eu 10

## RUIDOSO, NM

HOLY MOUNT 121 Meecadero Trail (505) 257-2356  
www.episcopalincolnco.org  
Sun H Eu 8, 10:30; Wed H Eu 5:30

## 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, Chstan Ed 10:30. Monday H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## LONG ISLAND, NY

HOLY TRINITY EPISCOPAL CLUSTER (631) 475-7406  
ST. CUTHBERT'S 18 MAGNOLIA PLACE SELDEN  
Sun. Mass 9:30

## ST. JOHN THE BAPTIST

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Sun Mass 8:30

## ST. MARK'S

208 JAMAICA AVE MEDFORD  
Sun Mass 11

## NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St. (212) 378-0200 www.stbarts.org  
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7 Mon-Fri MP 8, Eu 12:05, EP 5:30 (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.

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Open Sun 7-4. Mon-Sat 10-6

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Daily Morning Prayer 8:45; H Eu 12:10

**ST. THOMAS** 5th Ave. & 53rd St.  
www.sainthomaschurch.org (212) 757-7013  
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E. Krauss, vicar; The Rev. Park McD. Bodie, sacrist; The Rev. Robert H. Stafford, asst  
Sun Eu 8, 9, 11, Choral Ev 4/Wkdays 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

## SARATOGA SPRINGS, NY

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

## SLATERVILLE SPRINGS, NY

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**ST. THOMAS** Rt. 79 (607) 539-7930  
The Rev. Cullie Mowers, r  
Sun H Eu 10 (MP 3rd Sun); EP Thurs 6:30

## UTICA, NY

**GRACE CHURCH** Genesee at Elizabeth  
The Rev. James R. Jensen, r; the Rev. Edwin G. Molnar,  
The Rev. George B. Greene  
Sun Mass 8 & 10 (Sung). Weekdays as posted.

## ASHEVILLE, NC

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

## NAGS HEAD, NC

**ST. ANDREW'S BY-THE-SEA**  
4212 S. Virginia Dare Trail (252) 441-5382  
www.standbythesea.org  
Sun H Eu 8, 10:30 Wed H Eu & Healing 10

## PORTLAND, OR

**ST. STEPHEN'S** (503) 223-6424  
1432 S.W. 13th Ave., 97201  
The Rev. Lawrence Falkowski, r  
Sun H Eu 7:45 & 10, Sun Sch. 10, Wed H Eu 12

## PHILADELPHIA, PA

**HOLY TRINITY** Rittenhouse Square  
1904 Walnut St. (215) 567-1267  
The Rev. Terence C. Roper, r; Douglas N. Rorapaugh, lay  
Minister; Dr. John H. French, organist  
Sun 8:30 H Eu, 11 (Sung), Thurs 12:15 H Eu. Carillon plays  
Sun 11, daily noon & 6

## SELINGROVE, PA

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

## NARRAGANSETT, RI

**ST. PETER'S-BY-THE-SEA,** 72 Central St.  
www.stpetersbythesea.com (401) 783 4623  
The Rev. Russell G. Ruffino, r  
Sun. H Eu 8, 10, Thurs. Noon

## PROVIDENCE, RI

**S. STEPHEN'S** 114 George St. (401) 421-6702  
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**  
218 Ashley Ave. (843) 722-2024  
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c  
Sun Mass 8 (Low) 10:30 (Solemn High)

## PAWLEYS ISLAND, SC

**HOLY CROSS FAITH MEMORIAL** (843) 237-3459  
61 Baskerville Dr. www.hcfm.us  
The Rev. Tommy H. Tipton, r; the Rev. Dr. Michael G. Cole,  
asst.  
Sun 8:30, 10:45 Thurs 10:30 H Eu w/healing

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** (361) 882-1735  
The Rev. Ned F. Bowersox, r 700 S. Upper Broadway  
The Rev. Frank E. Fuller, asst www.cotgs.org  
The Rev. Ben Nelson, asst  
Sun 8, 10:15 & 6

## DALLAS, TX

**INCARNATION**  
3966 McKinney Ave. (214) 521-5101  
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** 6221 Main Street (77030)  
Across from the Texas Medical Center and Rice University  
(713) 529-6196 Fax: (713) 529-6178  
www.palmerchurch.org  
The Rev. James W. Nutter, r; the Rev. Kenneth R. Dimmick;  
the Rev. Ed Gomez  
Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 10; Sat Vigil 6

## KERRVILLE, TX

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**ST. PETER'S** 956 Main (HWY.27) at Tivy  
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www.ktc.net/stpeters (830) 257-8162  
The Rev. Stockton Williams, r; the Rev. Linda Kelly, assoc.  
r; the Rev. Mike Marsh, asst.; the Rev. Betty Gaston, d  
Sun Eu 8, 9, 11 Wed. 5:15 Thurs Eu/Healing 10

## SAN ANTONIO, TX

**CHRIST CHURCH** 510 Belknap Pl.  
Just north of historic downtown (210) 736-3132  
www.cecsa.org  
The Rev. Chuck Collins, r; the Rev. Eric Fenton, asst; the  
Rev. Dan Lauer, c; the Rev. Bob Carabin; the Rev. Norman  
Row, asst.  
Sun Eu 7:30, 8:30, 11:00

## ST. PAUL'S, Grayson Street

1018 E. Grayson St.  
The Rev. Doug Earle, r www.stpauls-sabx.org  
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

## WYTHEVILLE, VA

**ST. JOHN'S** 275 East Main (276) 228-2562  
The Rev. Leland Smith, r www.stjohns.pcsos.org  
Sun 8 & 10, Wed 12:10

## BAYFIELD, WI

**CHRIST CHURCH (1870)** 125 N. 3rd St.  
The Rev. Dennis Michno, C.S.S.S., the Rev. Muffy  
Harmon, d  
High Mass Sun 10, Wed Mass as anno, Concert Thurs 5

## HAYWARD, WI

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

## MILWAUKEE, WI

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

## ST. MARK'S

2618 N. Hackett Ave. (corner of Downer and Bellevue)  
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The Rev'd David Pfaff, r; The Rev'd Kevin Carroll, asst;  
The Rev'd Michelle Mooney, d  
Sun. Eu. 8 & 10; Tues. 12:15; Thurs 5:30; MP M-F 8:30; EP  
M & W 5:30

## CANCUN, QR, MEXICO

**ST. MICHAEL AND ALL ANGELS**  
(Marriot Hotel) 52 (998) 883-1143  
The Rev. Kimberley Fleitz, v mclemore@cancun.com.mx  
The Rev. Ann McLemore, v revkim@prodigy.net.mx  
Sun 10

## SAN MIGUEL DE ALLENDE 37700 GTO, MEXICO

**ST. PAUL'S** Calle del Cardo 6  
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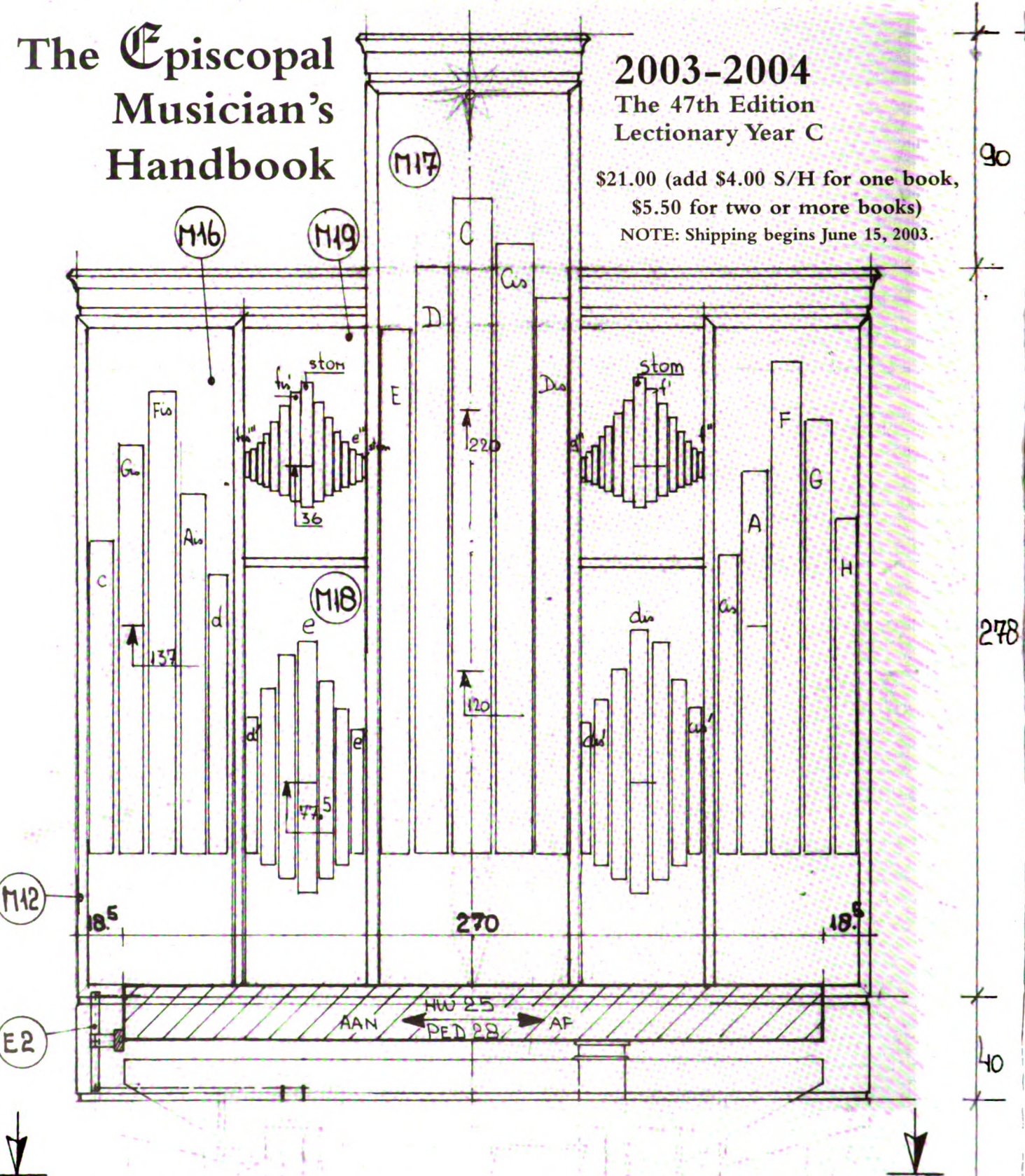
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